Watchtower

1948

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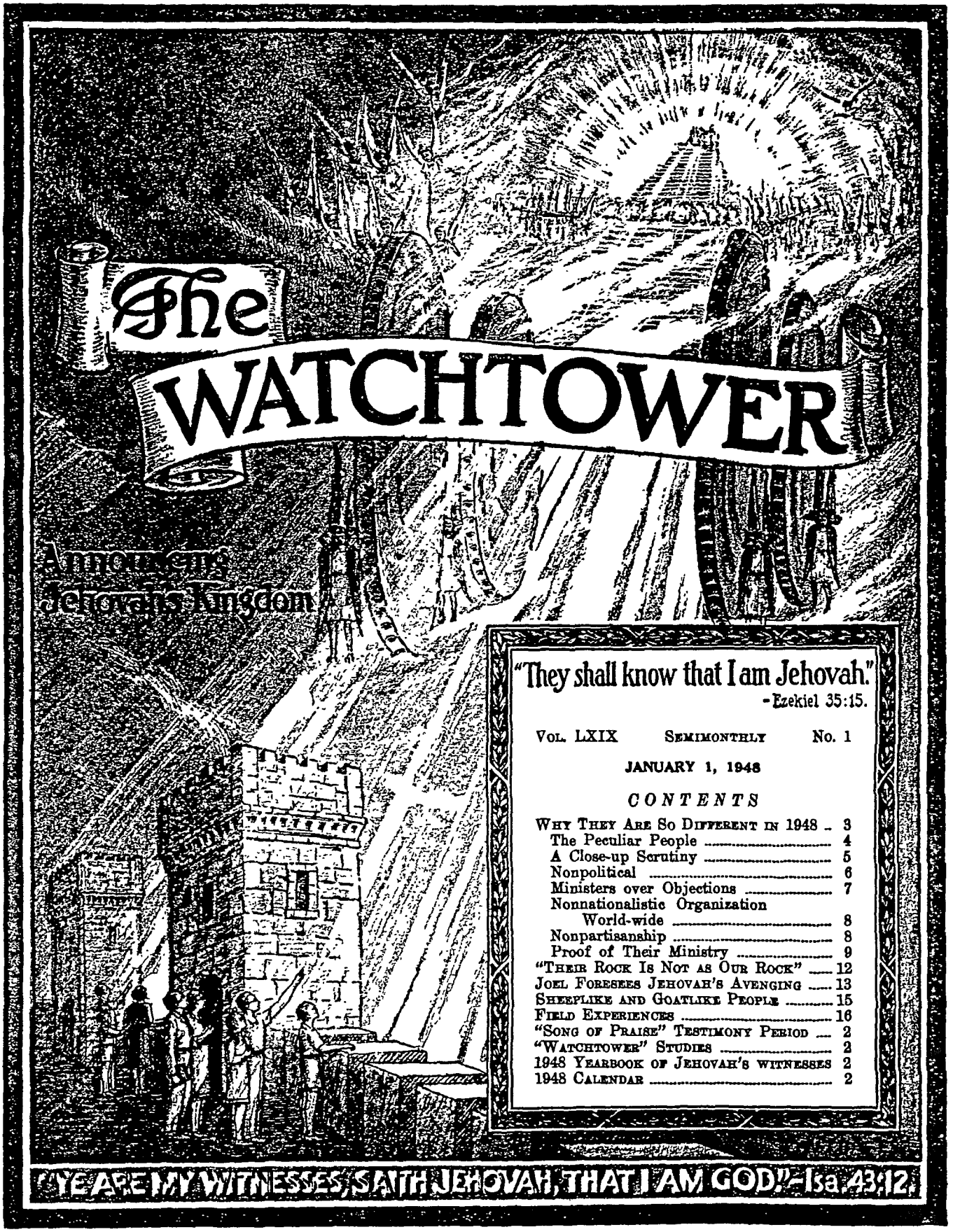

"They shall know that I am Jehovah."
-Ezekiel 35:15.

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"SONG OF PRAISE" TESTIMONY PERIOD

The 1948 Service Calendar designates February as "Song of Praise" Testimony Period. Psalm 18:49, upon which the designation rests, sets as the motif for this period the singing of praises to God's name among the nations. This we will do by intensifying our efforts in the second month of the 1948 *Watchtower* campaign for getting subscriptions for this magazine. All house-to-house workers will present the special offer of a year's subscription together with a premium of eight booklets published by the Watch Tower Society, all at the regular subscription rate of just $1.00, American money. The peak of the northern winter has never halted the forward push of these annual campaigns, and publishers of God's praises are determined it will not this year either. Come along with us, all you readers of *The Watchtower*. Your co-operation is appreciated, your service is valued, your joy will be enhanced by singing praises to the Most High. We are always ready to supply information and references for you to work with organized, trained campaigners. Take part and be able to hand in your report at the month's end on what you have accomplished in this "song of praise".

"WATCHTOWER" STUDIES

Week of February 1: "Why They Are So Different in 1948," ¶ 1-25 inclusive, *The Watchtower* January 1, 1948.

Week of February 8: "Why They Are So Different in 1948," ¶ 26-46 inclusive, *The Watchtower* January 1, 1948.

1948 YEARBOOK OF JEHOVAH'S WITNESSES

Now you can enjoy the new *Yearbook* issued by the Watch Tower Society, covering the activities of the 1947 service year by Jehovah's witnesses who co-operate with the Society in the eastern, western, northern and southern hemispheres of our globe. You will rejoice at the totals registered for the varied service activities nationally and world-wide. A fine introduction by the president starts the reader off into consideration of interesting reports from all the scores of Society Branches. The president's extensive comment on the yeartext for 1948 is followed by texts and comments drawn from the past year's issues of *The Watchtower* for each and every day of the new calendar year. Order now, remitting therefor at 50c a copy.

1948 CALENDAR

During the year 1948 keep up to date with the Society's new service calendar, now available. One of the handsomest we have yet turned out, its beautiful three-color art picture reflects the yeartext overhead: "I will sing praises unto thee among the nations." (Ps. 57:9, *A.S.V.*) The date-pad at the base points up the months and days with naming the bimonthly special testimony periods for 1948, and the special service-themes for the off-months. If in a company or group, send in your order at 25c a copy, or $1.00 for 5 copies sent to one address.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX JANUARY 1, 1948 No. 1

WHY THEY ARE SO DIFFERENT IN 1948

"Instead of being moulded to this world, have your mind renewed."—Rom. 12: 2, Moffatt.

JEHOVAH God is far different from this world. His thoughts are not its thoughts, and his ways are not its ways. (Isa. 55: 8, 9) He is the great Life-giver, and his purpose to give everlasting life to men of good-will differs far from the religious ideas of this world. For this reason it is only by His grace that we exist in this year 1948 and are able to move about in the earth and make expression of our thoughts to others and to do the work that we do. Man owes appreciation toward God for what God has done for him without man's deserving it; but, unfortunately, the majority of men of this world do not know Jehovah God and little do they try to find out anything about him. They are self-satisfied.

[2] However, there are some who are different in this respect, and those who are now acting before the eyes of the world as Jehovah's witnesses give evidence of an appreciation of Almighty God, the Creator of heaven and earth. They know he created man from the ground and placed him upon the earth and instructed him to subdue it and bring it to a perfect, beautiful state as well as to multiply and fill it with his kind. (Gen. 1: 28) These servants of Jehovah know that he gave man life and that in His due time men of good-will are to receive power and authority to do this grand work of beautifying the earth and populating it under the established kingdom of God. Furthermore, Jehovah's witnesses recognize that to maintain this gift of life and the privileges that go with it, they must always honor Him as their Creator and bring praise to Him. They differ from men of this wicked world who choose to be fools by ignoring God and his wisdom, works and almighty power. —Ps. 14: 1.

[3] The apostle Paul had mankind pretty well sized up in his day, and since Paul's day man has not improved in knowledge of the Supreme One, but, down to the present time, man continues on in his selfish way and continues to try to suppress the truth. In his epistle to the Romans Paul set forth the following (1: 18-23):

[4] "For God's anger is breaking forth from heaven against all the impiety and wickedness of the men who in their wickedness are suppressing the truth. For all that can be known of God is clearly before them; God has shown it to them. Ever since the creation of the world, his invisible [person]—his eternal power and divine [being]—have been clearly perceptible through what he has made. So they have no excuse, for, though they knew God, they have not honored him as God or given thanks to him, but they have indulged in futile speculations, until their stupid minds have become dark. They called themselves wise, but they have turned into fools, and for the splendor of the immortal God they have substituted images in the form of mortal man, birds, animals, and reptiles."—*An Amer. Trans.*

[5] Today men generally are of the same mind as the people that lived under the Roman rule in Paul's day. The rulers have not changed, neither have the people, in this respect. The rulers of the ancient Roman Empire pushed God out of the picture for their concept of "one world" and forgot that God created the earth; they forgot that even the little life they had, the short existence being then enjoyed by men, was only by God's grace. At that time the big idea was the Roman Empire under Caesar. Today it is the "one world" under the United Nations; but today as then the selfishness, greed and idol-worship remain the same, if not worsened. In the days of the Lord Jesus Christ it was an all-out support for the sprawling Roman Empire that was demanded. Jesus was willing to render to Caesar of Rome the things that were Caesar's, but that could go to only a certain extent. There was something else in the Holy Scriptures upon this issue for the people to consider, namely: "And [render] unto God the things that are God's." (Matt. 22: 21) Rendering to Caesar the things that were his was all right, as far as it went; but the doing of this could not rightly interfere with the proper worship, the true worship of Jehovah God the Life-giver. They killed Jesus because he did not go all-out for the Roman government and because he held to preaching God's kingdom as the only hope for humankind and because he held to giving praise

1. How is Jehovah God far different from this world?
2. Who also show themselves to be different, and how?
3, 4. How does Paul size up mankind at Romans 1: 18-23?
5. For what reasons of theirs did they kill Jesus?

to God, which praise rightly belonged to his Father in heaven. So they killed Jesus because he was different from this world.

6 What, now, will *you* do, Mr. Reader? Will you be like the men Paul described and 'indulge in futile speculations' as the delegates to the United Nations do, putting your trust in men, politics, militarism, religion and images? or will you be different and follow Jesus' counsel and keep God in mind and serve him? Will you also render to God that which is God's? Jehovah's witnesses choose to be different. They recognize Jehovah as the only true Sovereign worthy of praise and render to him all that is due to him as their Father in heaven. They fully appreciate that Satan the Devil is the "god of this world" and that this one is determined to try holding on to his power which has given him the opportunity, for a time, to be the mighty invisible ruler of this world. (2 Cor. 4:4; John 14:30) But, different from this world, Jehovah's witnesses do not serve and worship Satan the Devil as God.

7 It was back in the garden of Eden that Satan turned man from God through deceptive promises that Satan made to man, saying man would be like God, knowing good and evil, if only he ate the forbidden fruit. Adam was selfish, and he rebelled against God. He disobeyed God's plain commandment that would have led to eternal life, and became the worshiper of a demon, such as the Scriptures say the Devil is. "For rebellion is as the sin of witchcraft." If, by disobedience to Jehovah God, Adam became a god, it was by setting himself up to be worshiped by himself. He no longer looked to his Father in heaven as the great Life-giver, to whom he owed everything. Because he was still alive after sinning against Jehovah, he may have thought he would be able to maintain his life. He idolized himself or worshiped himself. This is indicated by the stubborn course of action he took in disobeying God, for God's Word sets forth the principle, "Stubbornness is as iniquity and idolatry."—1 Sam. 15:23.

8 From that time on stubborn man has substituted images in the form of mortal men, birds, animals and reptiles, to which to give his worship. Man thinks a lot of himself, and he thinks he is able to do something that God alone says He will do. Men think they can set up a human organization, the United Nations, as the only hope for world peace and prosperity, and by so doing they ignore God's kingdom, for which Christians have been taught to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Man, under the rule of Satan the Devil, "the god of this world," has indeed become a stubborn creature, so that now the heads of the governments of this world, of all the nations and their peoples, come to worship a United Nations, a form of world government. They want all the commercial organizations, all the political organizations, all the religious organizations, everything in society, labor, culture, science, yes, all of such, to support and become part of this international creation of theirs, a United Nations organization. So man goes on indulging in futile speculations, until his stupid mind has become grossly dark. Indeed, "they called themselves wise, but they have turned into fools." The wise men of this world do not see the need of God: "The fool hath said in his heart, There is no God." (Ps. 14:1) Such wise men no longer recognize him as the great Life-giver.

6. In what way do Jehovah's witnesses choose to be different?
7. How did Adam set up demon-worship and self-worship?
8. How do men today indulge in futile speculations?

THE PECULIAR PEOPLE

9 Still, there remains a people that are different, Jehovah's witnesses. This small group are looked at by the governments of the earth as an obstinate people, a people that just will not fall in line and that will not accept this man-made thing as their savior. The world, through its judges and its rulers, demands that these witnesses render to Caesar the things that are Caesar's, and more, too; for they forget the rest of the command: 'Render to God the things that are God's.' These witnesses, no matter under what nationality or form of government they happen to be born, always comply with the rules and regulations of that nation. They pay their taxes; they speak the language of the nation; they accept the education of the nation through its schools. They support all the laws of the land that are in full accord with God's principles of truth and righteousness. They follow most of the customs and habits of the people. But one thing Jehovah's witnesses cannot do, and that is, violate their conscience. Their conscience has been trained according to God's Word, which says: "Give God what belongs to God."—Matt. 22:21, *Moffatt.*

10 Because they do not violate their consciences or disobey God's law, the governments of the earth have cast them off as a peculiar people, not orthodox, hard to deal with. Yet, all in all, they observe that they are an honest, upright people, persons of good habits and easy for their neighbors to get along with. However, this being honest, upright, and loving one's neighbors as oneself does not suit the rabble-rousers of the world. Preaching peace and prosperity under God's kingdom is not supporting or being part of a political or religious organization. 'If these people are left alone,' they say, 'the whole world will be following after them.' The rulers of the nations then say, 'Stop their talk!'

11 In 1933, when Hitler came into power in Ger-

9. To what extent do we render to Caesar his things?
10. Why do the nations' rulers say, "Stop their talk!"?
11, 12. How did Hitler frame mischief against them? and why?

many, Jehovah's witnesses were doing much preaching in all parts of that land, advertising the Kingdom as the only hope of the world. They had to be stopped! So propaganda was sent forth through the government agencies that 'Jehovah's witnesses are Communists; they are Jews; they have to be silenced!' They would not *heil* Hitler; they would not support the new "master race" idea. They clung to their simple beliefs and the truths they had gained from God's Word, the Bible. As time went on, Hitler with his supporters and idolizers moved forward to rule the earth. Then the following notice was issued to all the superior officers throughout Germany: "The teaching of the Bible Researchers [Jehovah's witnesses] represents a disguised form of Communism. The destruction of the nations of the world in the battle of Armageddon, the lifting of all national distinctions, the inauguration of Jewish legislation and Jewish dictatorship, the lifting of all racial distinctions: these are the objectives of Jewish world Bolshevism, and have absolutely nothing to do with religion! Setting up the Jewish world rule under the cloak of religious activity, that is the way the goal of the International Bible Students may best be described."

12 Hitler and his government could find no cause against Jehovah's witnesses. So they made mischief by framing laws. (Ps. 94:20) By this means thousands were put in concentration camps. More than a thousand died in these camps, and hundreds of others were tortured and killed, because they were serving God rather than men.

13 In the democratic countries, while the second world war was on, Jehovah's witnesses were accused of being Nazis. In still other countries, as in Germany, they were accused of being Communists. The religionists joined in in the loud cry against Jehovah's witnesses, and an expression typical of them is found in the religious magazine *Catholic Mind*, namely: "Whatever may be the professions of Jehovah's witnesses, there is no room for doubt that the practical effect of the Watch Tower activities is to stimulate Communism, not to say anarchy, and to undermine all feeling of reverence for authority." From other countries, like Greece, Lebanon, Palestine and Egypt, the cry comes forth that the work of Jehovah's witnesses is a promulgation of Jewish propaganda, and so the Greek Orthodox religious organization has recently distributed pamphlets stating that Jehovah's witnesses are financed by Jews. On the other hand, the Jewish organization in Greece protested to the head of the Greek Catholic religious system, saying that their statement is false and that the Jews have nothing to do with Jehovah's witnesses, nor Jehovah's witnesses with the Jews.

14 While there are several thousand of Jehovah's witnesses in Russia, hundreds of them have been sent to Siberia and put into work camps, because they prefer to serve God rather than men and to proclaim a kingdom of righteousness, a new world that will be governed by a righteous overlord, Christ Jesus, and not by Communist rulers. Why should Russia treat Jehovah's witnesses that way if they are "Communists"? They are not such, but in every nation Jehovah's witnesses are juggled around to suit their oppressors. The point in common is: Annihilate Jehovah's witnesses; get rid of them!

15 Let us then, briefly, look at Jehovah's witnesses of the present day and see how they view conditions in the world, and let us get their viewpoint. Who are they? Where did they get their instructions? and why do they appear to be a different and unwanted people?

A CLOSE-UP SCRUTINY

16 These servants, who worship the Supreme One of all the universe, believe that Jehovah God alone is the Sovereign God and that all worship, honor and glory are due to him. They believe he is the great Source of life and is able to save all who come to him with humble hearts. Those who have come to the Lord God and accepted his Word and who abide by it are blessed of God, and they become his witnesses. And to these the Lord God says, at Isaiah 43:10, 11: "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."—*Am. Stan. Ver.*

17 Men and women from all parts of the earth, from all nations, kindreds and tongues, have come to the Lord God because of a study of his Word, and they have accepted his Word as truthful and right and are abiding by it. They appreciate that in Isaiah 61:1-3 a commission is set out for those who consecrate themselves to serve God as followers of his Son. They know that this message which they are commissioned to preach offers comfort and hope to all nations of the earth. They know, too, that Jehovah's chief witness, Christ Jesus, who was born a Jew and under the Mosaic law, did not compromise with the nations of the world, but stood firm for the preaching of Jehovah's Word and of His government of righteousness that He promised to set up over earth. At the time that Jesus was on earth a call went forth for many of the Jews to enter into a new covenant with God; but when that Jewish nation did not respond, the call was extended to go on out to the ends of the earth, to the Gentiles, and God select-

13, 14. How are they falsely accused in "democratic" lands? and what proves they are not "Communists"?

15, 16. How have they become witnesses of the Sovereign God?
17, 18. How did persons from all nations become such witnesses?

ed a people that would have the law of God written in their hearts, and whom nothing could turn away from the service of the Most High God.

[18] It is therefore stated, at 1 Peter 2:9, 10: "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."—*Am. Stan. Ver.*

[19] These people of God's mercy have become different and peculiar in the eyes of the world because they are determined, by his grace, to serve the only living and true God. They have become his chosen people. They have heralded forth his message of righteousness; and thousands upon thousands of others have heard in these last days of the Devil's organization and have sought refuge within God's organization. These have taken up the same call and are saying to all nations, kindreds and tongues: 'Come, and drink of the water of life freely.' So today, from one end of the earth to the other, there are thousands of persons that say: "I will sing praises unto thee among the nations." (Ps. 57:9, *Am. Stan. Ver.*) They cannot sing the praises of the worldly nations, single or as United Nations, nor of any sect or religion, because all these are exposed by God's Word as being idolatrous. They have the Lord's Word and in it they find God's instruction to praise him and thus gain life everlasting. By faithfully preaching they save themselves as well as others who hear them. (1 Tim. 4:16) They receive from God his holy spirit or active force, and they go forth speaking the truth, a "pure language", as it were.—Zeph. 3:9.

[20] The witnesses of Jehovah, who have been called from all nations, kindreds and tongues, being all of one mind, have cut through all boundaries. Language has been no barrier to their unity. Religions, politics, the ideas that men have tried to instill in the hearts of individuals, have all been cast to the winds. There is no divisive force that can stand in the way of Jehovah's witnesses' having one mind, which mind is the mind of Christ. Regardless of the country in which any witness of Jehovah lives, he is all out for supporting God's kingdom and preaching it. He is an ambassador for Christ in this respect. Being an ambassador in this old world and being at the same time no part of it, he certainly is not opposed to the present governments of the earth; nor will Jehovah's witnesses ever try to fight against them. Nor should they fight against such governments. They have no reason to do so, for Jehovah God allows the governments to remain until he shows forth his power; and this he will do at the battle of Armageddon.

19. Whose praises do they sing? and how, and why?
20. Despite what are they united, but not fighting governments?

NONPOLITICAL

[21] When Jesus Christ was upon the earth, he was not opposed to the Roman rule which existed over Palestine. He lived under it in that land. He complied with the regulations that existed, and he paid his taxes, too. But he was not devoted to the Roman government, nor would he defend it. He was a minister of the kingdom of God. His saying is well known, namely, 'If my kingdom were of this world, then would my servants fight; but my kingdom is no part of this world.' (John 18:36) The same evil, selfish organization, only operating through different governmental authorities as far as human creatures are concerned, still exists today. It is under the same management that the Roman Empire was under, namely, Satan the Devil, this world's god. It follows, then, that the invisible evil ruler has not changed. —1 John 5:19, *Am. Stan. Ver.*

[22] Now, then, Jehovah's witnesses not being for this old wicked rule that exists in all the nations of the earth, but being for the kingdom of God, which will rule in righteousness, it can easily be seen why they are not divided as are the Roman Catholics, the Protestant organizations, the Jewish organizations, and all other religious bodies throughout the world. The people of all the different religions in the various lands, being of different nationalities and political connections, are divided against one another. This state will not be found among those consecrated to Jehovah as God. They are one organization, no matter where they reside. Difference of speech does not hold them apart. Customs do not divide them. Even the governments over them do not matter. It makes no difference what form of government may rule over them, democratic, Nazi, Communistic, Jewish, totalitarian, or autocratic, such form of government is not allowed to stand as a barrier to Jehovah's witnesses in unitedly serving the Almighty God. They are not of this old world, but are for God's kingdom by his Christ. In this way they are different, not conformed to this world.—Rom. 12:2.

[23] In the days of the early church the apostles and their fellow Christians of that time followed the command of Christ Jesus: 'Go ye therefore, and disciple all nations.' (Matt. 28:19, *Am. Stan. Ver.*) So they went into Greece, Italy, Egypt, Babylon, and Asia Minor, even though in those places there were people with different habits, customs, and forms of government, most of them under Roman imperialism. But people who loved righteousness there learned the truth and became Christians. They left all their

21. Why did Jesus not oppose, yet not defend Rome's empire?
22. How do we differ from religious systems of this world?
23. What did Jesus command to go and do? and what has resulted?

former religious idol-worship and their political organizations, and followed the teachings of Christ. A complete change took place in their lives. It did not take them long to see that it was better to obey God rather than men; for the only way to receive life would be by being faithful to the great Life-giver in heaven. As God said, he himself is the Saviour, and it is he alone that can give everlasting life and blessings in the new world.

[24] The political systems and nations of the world have, for centuries, yes, for thousands of years, tried to give the people better government. But will anyone today say that conditions are better in Europe, in Asia, in Africa, and in America, than they were twenty years ago? a hundred years ago? or a thousand years ago? Some will argue that living conditions are now better; but *who* say so, and *where?* In only a few countries. The point is, Is man more unselfish? Does he love his neighbor more? or is he the same stubborn idol-worshiper that he was in all times past?

[25] It is true that among the ranks of the witnesses of the Lord God one can find persons from every walk of life, from every nation, from every kindred, and from every language. Yet, different from this world, they have all the same spirit of love and peace toward their neighbor, and a desire to praise the one God, Jehovah, and to sing his praises unto all the nations. Their indefeatable zeal is a thing that, even though the worldly governmental authorities try to do so, they are unsuccessful in breaking.

MINISTERS OVER OBJECTIONS

[26] In many parts of the world that have come under the power of great religious influence the authorities in power do not like to recognize Jehovah's witnesses as ordained ministers, although they are commissioned of God as such. The authorities object because these ministers are different. They do not realize that one man cannot make another man a minister of God. Being a minister of God is by reason of His pouring upon His servant the holy spirit or active force from on high; and this outpouring the Most High God said he would perform upon those who love him in truth. God has poured out his spirit "upon all flesh": men and women, young and old, bond and free. He did this to the faithful remnant at the time of Pentecost A.D. 33, and he is doing it to a like remnant at the present time. (Joel 2:28, 29; Acts 2:17, 18) His spirit motivates those who have made a consecration to serve him to preach the gospel, and it makes no difference whether those individuals be young or old. If the heart of each one is right and seeking righteousness and is fully devoted to the Lord God, he will be favored of Jehovah God with his spirit through Christ.

[27] The objection is made by many rulers and judges that young people are not qualified to preach the gospel. They think that a person has to become old and hoary of head before being able to have wisdom and understanding. They forget to take into account the activities of the person in making their decision as to whether that person is an ordained minister or not. Christ Jesus was busy about his Father's courts when at the age of twelve. (Luke 2:42-49, *The Emphatic Diaglott; An Amer. Trans.*) The apostle Paul's companion, Timothy, was a young man when he was called and anointed of the Lord to preach the gospel, and the churches as well as Timothy himself were advised not to despise his youth. (1 Tim. 4:12) The Bible presents, in fact, a long record of young persons that have stood for the Lord God and fought valiantly in their youth as well as in their older age for the preaching of the message of God's Word. Jeremiah, Samuel, and others, were recorded as excellent examples of youth's taking up the ministry of God as preachers.

[28] Coming down to later secular history, let us take John Calvin, the sixteenth century reformer and student of the Bible and minister of religion. Was he not recognized as a chaplain at the age of twelve years? Yes; and if this John Calvin could be recognized and put in office as a minister of religion, certainly young men and women of today who are as devoted to God as John Calvin ever was can also be acknowledged by worldly authorities as ministers of God. Not only was John Calvin a preacher in the Roman Catholic religious organization at the age of twelve, but his revenue from preaching was sufficient to assist him in going through school in his later years. It is recorded in the *Encyclopædia Britannica,* Volume 4, edition of 1892, that John Calvin, who was born in 1509, was made a chaplain as described: "In his thirteenth year his father, whose circumstances were not affluent, procured for him from the bishop the office of chaplain in the Chapelle de Nótre Dame de la Gesine. A few days after his appointment he received the tonsure and on the 29th of May 1521, he was installed in his office." Centuries earlier, Benedict IX was installed as pope at the age of 12 and continued in office from 1033 to 1056.

[29] Certainly if John Calvin qualified as a minister or chaplain in the Roman Catholic religious system, and if Benedict IX qualified as pope of Rome, both at the age of twelve years, then hundreds of Jehovah's witnesses, who have made a careful study of the Bible along unsectarian lines, can qualify for ministerial status, while yet in their teens, before governing bodies in the world today. There are hun-

24, 25. Among whom have conditions bettered, essentially?
26. Who makes ministers, and of whom? and how?
27. Why is objecting to youth as ministers unscriptural?
28, 29. How do Calvin's and Benedict IX's case estop objections?

dreds of young men and women from sixteen to twenty-two years of age that have gone out into the missionary field work, many to foreign lands, learning tongues not their own, in order that they may there preach the gospel. Youth is no barrier to one's becoming a minister. One who does become a minister for the Lord will daily preach the good news. It has always been recognized that ministers would take a neutral position as to world affairs and that they would be indifferent to the controversies of the world, because they are not of this world nor a part of it, although they are in it. (1 John 2: 15-17) In the same way Christ Jesus was not of this world. He was in it, but this was for the sole purpose of preaching the gospel and vindicating his Father's name.

[30] Christ Jesus, in a prayer to his Father in heaven, requested him that the same spirit that was poured upon him be poured upon all his followers, and he asked his Father not to take them out of the world but to leave them there that they might preach the good news of the Kingdom and thus some could be saved. (John 17: 14, 15; 14: 16, 17) This makes it plain that age is not the determining factor with God's ministers, neither is sex; but the thing that qualifies one as a minister is his knowledge of the Lord's Word and his zeal and devotion to the Most High Sovereign, Jehovah God, and, most importantly, the spirit of the Lord God upon him.

NONNATIONALISTIC ORGANIZATION WORLD-WIDE

[31] From time to time government officials in various parts of the earth make claims that Jehovah's witnesses are controlled by an American organization and that Jehovah's witnesses are spreading American propaganda. However, it will readily be understood by all persons reading any of the publications of Jehovah's witnesses as printed and distributed through the Watch Tower Bible & Tract Society, a Pennsylvania corporation in America, that none of their teachings are nationalistic. They set forth the belief in God's kingdom as the only hope of humankind. That kingdom is what the witnesses serve, and they look to Christ Jesus as their Commander and Leader, who is above all nations and political parties. Just because the Watch Tower Bible & Tract Society happens to be formed in the United States and is used by Jehovah's witnesses of that country and of many other countries to carry on their ministerial activities is no reason for men to say that the organization of Jehovah's witnesses all over the earth is an American organization.

[32] In different countries of Latin America and throughout Europe and on the other continents of the earth Jehovah's witnesses have formed local organizations, or societies within the countries in which they reside, so as to further the interests of their ministerial activity there. Such societies are just as necessary locally as the Watch Tower Bible & Tract Society in America. And just because a society is formed in one particular country, it would be no reason to say that Jehovah's witnesses of that respective country are French or German or Brazilian. Jehovah's witnesses world-wide have one aim in life, and that is to magnify the name of their heavenly Father, Jehovah, and to share with Christ Jesus in the vindication of his name and Word. They realize that he has gathered together the persons of good-will who love him into one organization, and that is, a Theocratic organization. Theocratic, yes, but not nationalistic are these witnesses of Jehovah. Because governments of men have set up boundaries and have adopted certain languages for certain territories, and because some of God's consecrated people live in those particular lands, these are no reasons for believing that they are separate and distinct from all the other witnesses of the Most High God throughout the earth. They are not. They are one body in the Lord, one organization, with one God Jehovah and one Lord Jesus Christ and one law. That is the law God has given them, namely, to minister to him and to preach the gospel of the Kingdom in all the world for a witness to all nations.

NONPARTISANSHIP

[33] There you have the reason why Jehovah's witnesses, scattered in scores of lands, will not engage in carnal warfare one against another, because they will not violently fight their brethren. At the same time the Lord's faithful servants will not interfere in a violent combat between nations. They are neutral as to the political affairs and military operations of nations; and they look to Jehovah God as the One that gives life and has the right to take it away, and the One who can also preserve them into the new world of uprightness where they will enjoy peace, prosperity and everlasting life. They fully appreciate that God's Word says that his servants will come from every nation, tribe and tongue but that, because of having his spirit, they will be one people to him, a chosen generation, devoted to peace. Knowing that they are his chosen people under the one Theocratic law, they serve him with undivided attention. They have the proper fear of God, for they hate the evil, the arrogance, the pride and Godlessness of this world. There is no room for partisanship among them. All are for the one ideal, the New World government by Christ Jesus.

[34] Logically, in obedience to the divine commands for this day, such persons as these are putting forth

30. What qualifies one for the ministry?
31. Why is this not an American organization and propaganda?
32. Why do not local societies make them nationalistic?
33. Why is there no room for violent partisanship among them?
34. What would reading the *Yearbook* show regarding them?

every effort to push forward the principles of truth and righteousness and to turn the minds of the people toward the one true Deity and his gracious Word, the Bible. This they will continue to do right on down to the final war, the long-predicted Armageddon. Come opposition, trials, persecution and other troubles from the governmental agents or the governments themselves, they will move ahead fearlessly and courageously, standing for Jehovah's "King of kings, and Lord of lords", Christ Jesus. This has been wonderfully demonstrated during the year of 1947 just gone. An unbiased person has just to read the *Yearbook* covering this past year's activities throughout the earth by Jehovah's witnesses to grasp with ease that these are one people and one organization, a Theocratic organization; and that they look to Jehovah God and his Son, Jesus Christ, as "The Higher Powers" who are guiding and directing their activities. The reader of such *Yearbook,* after considering the reports from 92 lands, should be helped to realize that the witnesses are not serving any man or any worldly organization, and that the organization which the witnesses have is not American, French, German, Communistic or Jewish, but is a God-directed organization, or Theocratic, and that its members are interested solely in the lasting peace and good-will of the peoples everywhere.

[35] What time do they have for dabbling in political campaigns and battles, or in trying to influence the secular governments as to what course of action they should take in the present-day struggle for world domination? Their commission to preach takes the best of their time, and their devotion to the principles of truth and integrity and uncorruptedness grips them all their time. They fully know and are persuaded that the only way for peace and perfect happiness to be brought to the human family is by man's accepting Jehovah God as the Supreme One of the universe and also accepting his Son, his chief witness, as the Ransomer of mankind and as the rightful King of the new world. This One, before his own death on the tree of torture, said in prayer to his heavenly Father: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3) Ah, yes, Jehovah God has made the provisions for man to get life through his Son. Jehovah is the real Life-giver, and all human creatures that hope to have life in the beautified peaceful "world without end" will have to abide by his provisions and accept him as God and his Son as the Redeemer and King. Jehovah's witnesses are different from this old world because they conform to these divine requirements for life. Thousands upon thousands of persons of good-will who love truth and who have turned a hearing ear to the Kingdom message have sought the Lord God and have associated themselves with the Theocratic organization of Jehovah's witnesses and have joyfully joined them in proclaiming the message of the Kingdom.

35. Why do they not have time for political activities?

PROOF OF THEIR MINISTRY

[36] Speaking one language, the "pure language" of the truth, from one end of the earth to the other, Jehovah's witnesses in the service year ending August 31, 1947, piled up a mighty 'heap of witness' to the honor and glory of Jehovah's name. (Zeph. 3:9) Again they have proved themselves to be a society of ministers. They have faithfully preached the good news of God's kingdom to millions of persons and have shown what the 'joy of all the people' really is. Throughout the year 181,071 witnesses of Jehovah co-operated with the Watch Tower Bible & Tract Society with monthly regularity and preached the gospel in 92 different lands, including the principal nations, the isles of the sea, and the colonies of the great powers. They were found working in the states and provinces of all such countries, the cities, the towns, and the rural countryside. The world is their field, and they are trying to reach the people in this wide field.—Matt. 13:38.

[37] During the said 1947 service year these hard-working servants of the Most High God devoted 43,842,305 hours to preaching. Their devotion to the truth and to the ministerial work resulted in the associating by many persons with Jehovah's witnesses, and these persons undertook to faithfully follow Christ Jesus and became publishers of the Kingdom, too. Consequently, a new all-time record was reached, namely, 207,552 ministers participating in the field-service work sometime during the twelve-month period. It is sincerely hoped that all these persons will be regular Kingdom publishers in 1948, so that the command of Jesus, "Go ye therefore, and make disciples of all the nations," may be accomplished on an ever-greater scale in the years ahead before the final battle of Armageddon.—Matt. 28:19, *Am. Stan. Ver.*

[38] These new publishers of the Kingdom, along with those who have been in the way for many years, realize that it pays to be different from this old world. The broad way down which the world is traveling fast leads to destruction; the new way, God's way, into which they have entered, leads to eternal life. This narrow way will bring reproach, suffering and persecution from the world upon these servants of God, but they appreciate that their faithful continuance and endurance in God's service will bring eternal life and contentment. They have come to know the only true God, Jehovah, and his Son Christ

36, 37. How did they prove themselves a society of ministers?
38. How do they know it pays to be different from this world?

Jesus, whom to know means life eternal. (John 17:3) They have learned of God's kingdom and the blessings it holds, and it is their keen desire to share in these blessings and bring praise to the Lord God forever. All over the earth it is said by them: "I will sing praises unto thee among the nations" (Ps. 57:9, *Am. Stan. Ver.*); which is the yeartext of Jehovah's witnesses for 1948.

39 It is of real interest to consider, if only thus briefly, the work done by Jehovah's witnesses during the past twelve months. They distributed 20,472,739 books and booklets, in scores of languages, in 88 countries, provinces and isles of the sea. In addition to this they placed 12,049,344 individual copies of the magazines *The Watchtower* and *Awake!* and these in many languages. Not only that, but they interested readers of these magazines to subscribe for them, and the number of subscriptions obtained by the Kingdom publishers was 563,101. In a four-month campaign (January-April) for *Watchtower* and *Awake!* subscriptions they obtained 313,786 such subscriptions. Jehovah's witnesses are grateful to God for the opportunity of placing with the people something that they could read and study in their own homes, especially the Bible and books to help one understand the Bible. Since the year 1920 they have placed 513,186,451 books, Bibles and booklets with the people, but they know this placement is not all that is necessary. If people are going to come to a knowledge of the truth, they need personal help, and to this end Jehovah's witnesses make millions of calls upon them. Invited into their homes, they sit down with the people and answer their questions and look up scriptures in the Bible to prove their teaching; and thus they truly bring comfort to those who mourn in all the earth.

40 Not only do Jehovah's witnesses preach the gospel from house to house and publicly, but they spend much time in giving private instruction, as a minister of God should. World-wide, Jehovah's witnesses made 11,710,832 return visits upon the homes of persons already interested. In fact, every week there are conducted all through the earth 113,035 book studies in homes of those taking literature. In these little private home meetings there are usually from two to eight persons that study regularly every week some publication of the Society, along with the Bible, under the private instruction of a minister, one of Jehovah's witnesses.

41 While much attention is given to the private study with individuals, Jehovah's witnesses make public proclamation also. Thousands of auditoriums, public parks and other open-air meeting-places have been used by Jehovah's ordained ministers for public meetings. In all nations and languages these meetings have been carried on during the service year here reported on, to the extent of 101,632 different meetings. The attendance at these meetings runs into millions. On one Sunday alone, when a check was made of attendances, 252,582 persons in all parts of the world listened to the good news.

42 Jehovah's witnesses today are like the apostle Paul in that they do not need a letter written in ink by someone to prove they are ministers of the gospel. Paul said: "For I am no peddler of God's message, like most men, but like a man of sincerity, commissioned by God and in his presence, in union with Christ I utter his message.... Do I, like some people, need letters of recommendation to you or from you? You are my recommendations, written on my heart, for everybody to read and understand. You show that you are a letter from Christ delivered by me, written not in ink, but in the spirit of the living God, and not on tablets of stone, but on the human heart." (2 Cor. 2:17; 3:1-3, *An Amer. Trans.*) The 158,034 witnesses of Jehovah who were out in the field during the 1946 service year now have a letter of commendation which is a real recommendation of their faithful ministry, for in the following year, 1947, many more publishers were associated regularly with them to raise the number to 181,071 regular publishers of the Kingdom, or an increase of 23,037. And there are many more now that are showing zeal for the only righteous cause, which will succeed.

43 Do Jehovah's witnesses need letters written by men? or do the facts prove that they have recommendations written in the hearts of those who love the Kingdom? All the world knows that Jehovah's witnesses have proof of their ministry, but it is not what Christendom calls "orthodox". However, whether orthodox or unorthodox, they do their work like the Master, Jesus. They are not 'peddlers of God's message, like most men'. Jehovah's witnesses are devoting their time, their money, their strength, their all, in the service of God. During the past service year the Watch Tower Bible & Tract Society sent from the Brooklyn office alone to foreign Branches and missionary homes $256,661.77 in cash to help the expansion work, this in addition to supplying the Branches with literature valued at $388,606.44.

44 Neither do Jehovah's witnesses neglect the association of themselves together, for throughout the world there were 10,782 companies organized. At the meetings of such companies Jehovah's witnesses come together to further fit themselves for the ministry. At the company meetings every week they study the magazine *The Watchtower* for an hour, which contains spiritual food. Additionally, for another

39, 40. (a) How much literature did they place? (b) How many return calls and book studies did they accomplish in 1947, and why?
41. What public proclamation did they accomplish in 1947?
42, 43. (a) Why do they, like Paul, not need letters in ink to commend their ministry? (b) What monies were sent to Branches?
44. How many companies are organized, conducting what meetings?

	Tot. Av. Pubs.	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Book Studies	Peak Pubs.	No. Companies
U. S. of America	67,680	10,166,529	17,386,001	308,618	7,092,651	4,622,064	49,608	73,512	2,879
Alaska	17	4,840	12,075	286	5,529	4,054	24	28	3
Bahamas	17	5,245	6,910	345	664	2,710	67	41	1
Bermuda	4	878	2,600	23	178	1,285	35	7	1
Cyprus	37	12,650	13,296	82	3,562	2,241	23	68	5
Ecuador	14	4,110	7,439	43	1,831	2,397	21	24	1
Guadeloupe	13	280	6,246	7	233	257	1	18	1
Iceland	3	5,978	2,455	220	956	443	7	3	
Liberia	3	424	708	4	8	206	4	3	
Malta	6	94	612		22	79		6	
Netherlands W. Indies	28	13,373	9,207	538	5,579	3,140	32	42	2
Palestine	8	4,734	3,952	7	200	507	1	15	7
Peru	22	10,625	13,951	422	1,019	5,232	85	30	2
Syria - Lebanon	99	10,448	22,409	274	9,459	3,803	39	115	7
Virgin Islands	17	8,672	4,531	766	1,043	2,683	54	17	1
Argentina	679	125,719	184,925	1,841	36,618	54,238	416	790	39
Australia	3,284	312,292	746,501	10,987	358,263	188,337	1,762	3,516	201
Fiji	9	6,665	2,039	101	720	621	6	12	1
Java [N.E.I.]	11	472	406		171	129	1	13	1
Siam	21	17,441	11,003	443	1,876	1,771	23	31	2
Singapore	6	2,299	1,988	62	217	631	13	15	1
Austria	751	173,301	162,383	5,373	38,762	69,407	432	941	96
Belgium	876	189,013	238,506	1,198	49,072	44,005	415	1,038	29
Luxembourg	47	3,911	14,430	38	9,609	4,023	56	59	3
Bolivia	16	7,571	14,078	338	1,422	4,877	63	26	1
Brazil	648	440,865	313,820	6,144	43,690	62,661	508	786	47
British Guiana	134	40,013	67,059	386	15,715	18,040	260	185	8
British Honduras	38	5,222	17,566	139	2,786	5,767	82	50	5
British Isles	12,149	2,237,380	3,489,000	77,232	77,067	1,099,510	7,015	13,670	601
Eire	37	14,328	28,706	342	42	8,237	31	53	3
British West Indies	700	89,070	223,423	1,864	94,241	58,666	764	905	31
Canada	11,224	728,517	2,129,473	38,392	817,542	445,891	4,611	12,093	521
Chile	137	43,152	55,201	1,039	10,212	15,238	197	175	11
China	9	7,034	6,592	28	661	488	5	14	1
Colombia	29	23,903	26,033	713	4,363	8,647	88	34	4
Costa Rica	449	31,333	116,263	720	20,027	27,405	427	576	17
Cuba	3,199	214,691	774,875	4,040	81,341	164,944	2,276	3,682	91
Czechoslovakia	1,257	296,451	228,172	2,205	62,433	69,040	478	1,412	166
Denmark	2,724	313,427	389,657	6,328	253,789	112,144	862	2,977	155
Dominican Republic	59	23,951	41,851	272	6,487	17,303	293	84	2
Egypt	68	8,040	16,449	92	1,453	3,345	53	79	5
El Salvador	80	18,207	35,796	422	7,135	12,861	176	136	2
Finland	2,281	525,325	507,983	12,444	270,862	97,166	717	2,696	383
France	2,184	187,102	361,866	3,298	51,748	109,778	1,028	2,380	104
Germany	15,856	42,553	3,589,030			1,957,525	7,394	20,811	1,441
Greece	1,891	77,799	225,783	6,028	168,146	56,968	384	2,367	212
Turkey	6	117	767			110		6	1
Guatemala	75	24,809	48,108	783	13,034	16,076	244	112	4
Haiti	16	11,900	13,834	42	3,622	4,537	48	26	1
Hawaii	129	56,657	49,750	3,430	13,117	13,428	174	163	7
Honduras	45	10,097	24,707	196	3,291	7,352	116	70	4
Hungary	989	126,059	184,089	991	11,868	88,806	740	1,253	147
India	198	36,039	75,380	2,413	12,300	13,938	223	225	26
Burma	19	7,508	7,085	728	984	2,036	21	24	1
Ceylon	12	3,505	5,048	319	1,579	1,321	15	22	1
Persia	1	1	6	1				1	
Italy	152	57,943	22,275	315	704	5,204	68	178	35
Jamaica	1,185	98,915	306,173	833	54,693	68,193	1,182	1,411	132
Mexico	4,125	405,091	910,134	4,513	119,761	145,433	2,228	4,867	245
Netherlands	3,764	349,798	951,844	4,115	234,694	169,191	1,204	4,247	102
Newfoundland	54	16,695	21,183	1,091	6,063	6,965	45	90	10
New Zealand	678	131,246	171,642	6,012	96,327	41,138	384	779	48
Nicaragua	36	9,748	18,598	271	4,500	6,767	83	65	2
Norway	799	317,996	175,697	4,972	131,535	41,501	366	972	78
Panama	175	45,995	67,591	1,249	34,225	26,334	388	215	9
Paraguay	34	8,820	17,774	260	5,151	5,731	69	47	5
Philippine Islands	2,471	419,890	621,059	992	107,723	60,249	654	2,902	178
Poland	6,334	291,081	941,743	9,148	233,547	349,593	3,642	7,703	470
Russia	3,498	17,780	152,069	2,452	24,067	41,458	1,220	3,917	124
Puerto Rico	87	40,285	43,951	1,420	11,039	15,216	183	119	4
Rumania	1,990	450,940	303,668		87,170	55,140	2,419	2,685	389
South Africa	3,843	369,935	1,235,017	8,428	211,858	251,091	2,995	4,163	228
Northern Rhodesia	6,114	1,134	1,982,983	6		199,847	3,869	8,007	252
Nyasaland	3,542	1,303	1,077,894			289,810	4,740	4,154	374
Portuguese East Africa	214		66,197			18,688	293	381	28
St. Helena	17	22	620		18	61	4	17	1
Southern Rhodesia	2,572	33,843	750,568	208	2,513	122,205	1,630	3,044	82
Tanganyika	198		41,781			7,145	108	237	8
Surinam	55	15,452	22,202	92	4,179	6,869	105	75	2
French Guiana	1	465	646	4	63	225	14	1	
Sweden	2,894	323,284	551,933	9,274	537,598	122,890	843	3,092	367
Switzerland	1,512	189,735	238,086	3,137	445,902	53,355	559	1,645	84
Uruguay	175	38,904	80,358	825	16,858	27,613	379	211	8
Venezuela	29	13,065	23,684	151	4,576	5,646	67	47	5
West Africa [Nigeria]	3,710	78,533	1,039,520	248	4,637	43,641	768	4,111	201
Gold Coast	360	8,519	70,077	38	832	3,813	98	575	24
Sierra Leone	22	2,376	4,268		12	357	10	38	1
Yugoslavia	120	1,327	7,847			1,095		120	
TOTAL 1947 Service Year	181,071	20,472,739	43,842,305	563,101	12,049,344	11,710,832	113,035	207,552	10,782

hour they have their service meetings, where they learn ways and means of better presenting the gospel to the people. Generally, after the weekly service meeting, they have a course in Theocratic ministry, which uses textbook material provided by the Society and which equips them all to make better expression of the Lord's Word to others. Truly they are ministers of God, equipping themselves for every good work. To all these study meetings people of good-will are cordially invited.

45 Jehovah's witnesses have an unusual privilege and responsibility. They accept it and are proud that they are servants of the Most High God. They are diligently putting forth every effort to turn the minds of all honest men and women, no matter of what nation, kindred or tongue, to Jehovah God in true worship. It is their desire to see all righteously disposed persons singing the praises of Jehovah, in order that they may gain life eternal and live in the New World of righteousness, where peace and prosperity will be the heritage of the nations. Yes, they are determined, by God's grace, to give proof

45. What is their pride, and their desire and determination?

of their ministry to many thousands more, who, on that account, will join with them in the grand song of praise to Jehovah among the nations.

[46] In order that the readers of this magazine may have some idea of what is being accomplished in the many nations and lands of the earth, a table on page 11 is set out giving some of the details. Let each reader consult this tabulation for the figures covering the land in which he resides, and also lands where he has friends and relatives, and take note of what has been done there during the service year under review. For a report from each respective land we shall have to refer our readers to the 1948 *Yearbook of Jehovah's witnesses*. But what has been briefly said in the foregoing paragraphs is sufficient to show that Jehovah's witnesses are different from this materialistic, pleasure-bent, self-seeking, divided old world, because they are taking an uncompromising stand for God's kingdom and all of them everywhere are singing praises to Jehovah God and his Christ among the nations. (Ps. 57:9, *Am. Stan. Ver.*) What a joy is theirs! And they are glad to have others share in it with them.

46. What does the table show regarding Jehovah's witnesses?

"THEIR ROCK IS NOT AS OUR ROCK"

THE reason for quoting the above words from Moses' song, at Deuteronomy 32:31, is an article by the New York *Daily News*, of October 10, 1947, page 41. In an editorial of double-column width it features the heading "Russia's War on the Pope", and right under it the article quotes a Bible verse, which is why it interests us and makes it perfectly proper for us to comment on the article. The verse reads: "And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matthew 16:18, *Douay*.

Having thus linked the pope with Peter and "this rock", the editorial proceeds to say: "Red Czar Josef Stalin of Russia has done some fairly dumb things in his time, but when he takes on Pope Pius XII as an antagonist we begin to wonder whether Joe is getting senile." At this point the newspaper reader is confronted with an insert picture of the pope, while just separated from this editorial by a column is a large cartoon showing a building styled "The Vatican" and, in front, a dark figure labeled "Red press" slinging mud at the Vatican, and the cartoonist inserts a little diagram with the words of comment, "The Eternal Can Endure the Transient." Apparently, the cartoonist means that the Vatican is eternal, and the Red press not so, just "transient". Thus the editor and his co-operative cartoonist launch off onto things religious.

The editor wonders "whether Joe is getting senile", and for good reason; because, if the Communist leader is acquainted with history, he should know that other big politicians of the past have tried a private war with the Vatican and have failed. The editor glories in that fact, somewhat thereby betraying his religion, for in paragraph five he says: "Stalin studied for the priesthood in his youth; but maybe he never ran across the rather famous Biblical verse quoted above. Or maybe he has never pondered the fact that the gates of hell and all other attackers have not been able to overthrow the Roman Catholic Church in almost 2,000 years of trying."

The editor evidently slipped up here, because Stalin studied for the Russian Orthodox church's priesthood and, if as a student he did read Matthew 16:18, he did not apply it to the pope of Rome, Vatican City not having existed back in Stalin's student days. The editor should remember that Pius XII issued an encyclical on "The Mystical Body of Christ" in 1943, and in paragraphs 42 and 43 of it the pope exalted himself to say: "Christ . . . After His glorious ascension into heaven this Church rested not on Him alone, but on Peter, too, its visible foundation stone. . . . They, therefore, walk the path of dangerous error, who believe that they can accept Christ as the Head of the Church, while they reject genuine loyalty to His Vicar on earth. They have taken away the visible head," &c.

Did the patriarchal head of the Russian Orthodox church, with whom Stalin entered relations, accept that claim of Pius XII which applied Matthew 16:18 to Peter and to Pius XII as Peter's claimed successor? Flatly no. Stalin's patriarchal friend, and also the archbishop of Canterbury, head of the Anglican Church, came out with widely published protests against the pope's blatant claim and denied it. Hence Stalin, with any residue of Russian Orthodox religion in him, had no reason to fear he was attacking the true Rock upon whom the true Church of Christ is built.

In line with the foregoing, we have before us a dispatch received over the International News Service wire on Sunday, November 2, 1947, and which reads, in part:

> Attacks on the Vatican lessened, and a significant day in Soviet communist history was Aug. 21, 1941. On this day, when Nazi forces were nearing Moscow, the Soviet radio urged in a broadcast that "all God-loving inhabitants of the occupied countries" rise to defend their religious freedom against the Nazis whom it accused of "menacing the very existence of Christianity," and trying to overthrow "Christ, the King." On Nov. 9, 1942, Sergius, acting Patriarch of the Orthodox Russian Church, conferred the church's official blessing on Premier Stalin for the first time, calling him "the divinely anointed leader of our armed and cultural forces." On Sept. 3, 1943, Stalin reciprocated by re-establishing all the early rights and privileges of the Orthodox Church and the new Patriarch of all Russia, Metropolitan Sergius, was installed officially in the office. Attacks on the Vatican by the Russians were not resumed during the war until Feb. 1, 1944, when Hitler's star was setting. *Izvestia*, the official Soviet Government newspaper, then called the Vatican's policy pro-Fascist and declared it had "earned the hatred and contempt of the Italian masses" and disillusioned Catholics throughout the world.

No informed student of the Holy Scriptures would think to link up the Communist party and its leader with the "gates of hell". Why not? Because the Bible *hell* is not the Roman Catholic kind, but is simply the grave. Satan and his wicked demons were never in hell. But Jesus Christ went there, to stay there, not forever and ever, but for part of three days. And at Pentecost, fifty days from the resurrection of Christ, the apostle Peter said concerning David's

prophecy at Psalm 16:10: "Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption. This Jesus hath God raised again, whereof all we are witnesses." (Acts 2:27, 31, 32, *Douay*) At this end of the world on the battlefield of the universal war of Armageddon, the man-made political states of all kinds will descend into *hell*, the Bible *hell*, to remain; and then the Vatican, which insists on union of church and state and which unites herself with political states by concordats and other means, will descend into that *hell* with her political paramours, never again to rise up. Then the "gates of hell" will close over her and prevail over her forever, and she will prove to be no more eternal than the "transient" political-party press that had the courage to expose her.

That finish of the Vatican will prove it is not founded upon "this rock". Moses said concerning God: "I will proclaim the name of Jehovah: ascribe ye greatness unto our God. The Rock, his work is perfect; . . . For their rock is not as our Rock." (Deut. 32:3, 4, 31, *Am. Stan. Ver.*) The Vatican's rock is a man, an Italian aristocrat, but not the Rock of ages, Jehovah. (Isa. 26:4, *Am. Stan. Ver.*, margin) Christ Jesus is the only begotten Son of this Jehovah God, the everlasting Rock. Hence, when speaking to Peter, Christ Jesus likened himself to a rock; and Christ Jesus builds the true church upon himself as the Rock. He, the Rock, died for our sins and went down into hell, the grave; but its gates did not prevail against him, because the third day Almighty God, Jehovah, the great Rock of ages, raised his Son from the dead. Then the apostle Peter said to the Jewish court: "Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other."—Acts 4:10-12.

Thus Peter disclaimed being the Rock on which the church is built. He agreed with our Savior that Christ Jesus builds his church upon himself as the foundation Rock. Therefore the members of the true church will not have the gates of hell shut them in forever at death, but in due time, at the establishment of God's kingdom, Christ Jesus raises these faithful members of the church from the death condition in hell. Thus the true church in heaven will be eternal and reign with her foundation Rock Christ Jesus forever.

JOEL FORESEES JEHOVAH'S AVENGING

WHEN will Jehovah alone dwell in Zion and Judah know Jehovah is our God? So mused the prophet Joel as from the darkened Kidron valley he watched the lengthening shadows of the western hills creep up the towering temple porch that rose from the sacred hill. Now only its crown was illuminated. Soon that too would be in darkness. Within his heart he thought: Jehoram has been reigning less than a year, but, already, how dark the land has got. Though the hills are still forested, and the valleys and plains give an abundance of fruit and grain; though the cattle are sleek and the flocks are increased, and the pastures are wide and green; though the brooks are not dry, and the oil and wine are not lacking, and our land looks like an Eden paradise; all is not right. That demon-worshiping foreigner, Athaliah, who infests our holy city, has ensnared her husband the king, and he, the nation. Baals appear in every town, polluting the land. Though good Jehoshaphat still lives, Jehoram has murdered faithful princes who in every town used to teach us the law of our God. Now the dwellers in the land forget their teaching and prefer the drunken revelries of Baal, which the new king sponsors. When I remind them that Jehovah is our God, they only scoff.—2 Chron. 17:7-9; 21:2-4, 6, 11.

As Joel wondered when Jehovah would avenge his name and faithful worshipers, he felt God's spirit clothe him.

He hears a zooming sound in the north. He sees the northern sky is dark. The zoom increases as the darkness extends overhead. The smoke-like cloud descends; it is locusts. "They look like horses, they run like war-horses, as chariots rattle, they leap on the hill-tops, like flames that crackle, consuming the straw, like a vast army in battle array. They rush on the city, run over the walls, climb into the houses and enter the windows like thieves."—Joel 2:4, 5, 9, *Moffatt.*

Joel feels an urge to speak. The first words God's spirit moves him to utter call attention to the unusualness of the locust plague. One swarm after another brings about a complete desolation of the land, sparing neither man nor beast. No more wine for the Baalist topers; the vines are all ruined. The whole land is doomed.—1:2-6.

Famine results. The locusts consume even the bark from the trees, leaving only the bare, bleached branches. The prophet can hear the unfaithful priests howl and lament; for lack of grain, wine and oil they cannot continue their functions. Crop failures distress the farmers, and all men forget their mirth. He warns the priests to turn to Jehovah. Not even a prospect of crops remains; the barns are permitted to go to ruin. The herds dwindle, the flocks perish; prairie fires consume the pastures, the flames scorch all the trees. The water-courses are all dry. But Joel rejoices to hear one here and one there who heeds the warning and cries out to Jehovah.—1:7-20.

Next, a command from Jehovah to blow a bugle-blast on his sacred hill of Zion to warn them of the great and terrible day of Jehovah. All the while, the locust pest and drought increase in their intensity. The skies grow blacker; the heat, more unbearable. The anguish of the Baal-worshipers mounts. Joel can see the flush of anxiety upon their faces. Nothing stops the orderly, tireless locusts. Jehovah's thundering voice heard above the locust crackle leaves no doubt that he is their leader. Joel, realizing how great and terrible Jehovah's day of avenging is, trembling cries out: "Who can abide it?"—2:1-11.

The prophet hears from Jehovah what His devoted ones can do to stand in the day of Jehovah: "Return to me with your whole heart, and with fasting, and weeping, and mourning." (2:12, *An Amer. Trans.*) Jehovah calls all repentant ones, young and old, male and female, to assemble and the priests to plead for His people. In contrite expect-

ancy Joel almost holds his breath. "Then was Jehovah jealous for his land, and had pity on his people."—2:12-18, *Am. Stan. Ver.*

As Jehovah promises to prosper his repentant people, Joel sees him break up the cloud of locusts, driving its van into the Dead sea, its rear into the Mediterranean, and the bulk of it into the southern desert, there to perish and rot. He can even smell their stench. The din is gone; the light is come. Joel gives a sigh of relief. Jehovah's comforting assurance makes his joy complete: "Do not fear, O land! joy and rejoice, for Jehovah hath exerted Himself to work. . . . And ye have known that in the midst of Israel am I, and I am Jehovah your God, and there is none else." —2:19-27, *Young.*

His joy overflows when he hears Jehovah promise yet another blessing for His repentant ones: "It shall come to pass afterward, that I will pour out my spirit upon all flesh; your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions. Furthermore, upon the male and female slaves, in those days I will pour out my spirit." Then wonders in heaven and earth: blood, fire and smoke for the false worshipers, but deliverance in Zion for all who call upon the name of Jehovah.—2:28-32, *An Amer. Trans.*

Joel's joy at the prosperity, abundance and blessing of Jehovah's repentant, reinstated people is interrupted: He suddenly sees the land is empty, Jerusalem and Judah without inhabitants. Where are they? In captivity, scattered among the nations! Far beyond the borders of Judah Joel sees a man bartering a Judean boy to pay for a harlot and another selling a Judean girl for wine, and then he sees him drink it. On the south he sees Egyptians and Edomites do violence to the children of Judah. (3:19) On the west he hears the Phoenicians and Philistines say, as they sell the Judeans to the Greeks: "They said our gods are no gods. Let this be their recompense." What is that the enemy are carrying into the houses of their demon gods? Why, it is the treasure from the house of our God Jehovah! Joel's heart is filled with sadness and indignation. He cries unto the Lord in his anguish. Then God's further message brings him comfort: 'When I bring back the captivity of Judah and Jerusalem, then I will gather all the nations, and bring them down into the valley of Jehovah's judgment, where I will enter into judgment with them for their treatment of my people and of Israel my heritage, whom they scattered among the nations.' Then he hears Jehovah address the scatterers: 'Will you render me a recompense? And if you recompense me, swiftly and speedily will I return your recompense on your own head.' (3:1-6, *An Amer. Trans., Moffatt, Am. Stan. Ver.*) But what about the scattered people of God? wondered Joel. Jehovah continues addressing the scatterers: "I stir them up from the lands where you sold them; I will avenge your action on your own heads by selling your sons and daughters into the hands of the Judæans, and they shall sell them as slaves to the Sabæans, a remote nation." Joel remembered hearing that the Sabean slavers were very cruel, and he thought, A fitting recompense!—3:7, 8, *Moffatt.*

Impelled by a desire to do something, Joel gladly accepts Jehovah's command: "Proclaim this among the nations: Hallow war! Arouse the warriors! Let the fighting men approach and ascend! Beat your plowshares into swords, and your pruning hooks into lances! Let the weakling say, 'I am a warrior.' Haste and come, all you nations, and gather yourselves there from every side." (3:9-11, *An Amer. Trans.*) In his heart Joel can already see the hosts of the nations assembled in the valley of Judgment, and, anxious for their execution, he breaks in with a prayer to God: "Thither cause thy mighty ones to come down, O Jehovah." (3:11, 12, *Am. Stan. Ver.*) Jehovah continues: "Let the nations rouse themselves and come up to the valley of Jehoshaphat; for there I will sit to judge all the nations from every side." Then he hears what he has been waiting for; Jehovah says to his heavenly hosts: "Put in the sickle, for the harvest is ripe! Go in, tread; for the wine-press is full! The vats overflow! For their wickedness is great." —3:12, 13, *An Amer. Trans.*

Joel sees the valley of decision filled and, while the din of the hordes is in his ears, he hears Jehovah roar from Zion. Heaven and earth shake, but Joel feels safe, remembering that Jehovah is his refuge and stronghold. Then, above the shrieks of the wicked nations as Jehovah's hosts execute them, he hears Jehovah's comforting words: "Egypt shall be lying desolate, Edom a desert stretch, for their outrage to the men of Judah, for innocent blood shed within their land, blood that I avenge at last; but Judah shall for ever be inhabited, Jerusalem from age to age, and evermore the Eternal [Jehovah] dwells in Sion."—3:19-21, *Moffatt.*

At last Jehovah and his worshipers would be avenged! All along Joel had believed it; now he had God's reassurance. Refreshed and encouraged, as he made his way home, he looked to the morrow when he would publish the message that God had given him. What was his surprise on reaching home to hear the news that King Jehoram had received a letter from the faithful prophet Elijah telling him that, because of his unfaithfulness to Jehovah, He would strike down the people and land with a plague. (2 Chron. 21:11-15) Quickly Joel went to his room, lit a lamp, and sat down to record the word of Jehovah that had come to him that day.—Joel 1:1.

Joel, in harmony with the meaning of his name, "Jehovah is God," prophetically represented the witnesses of Jehovah on earth today, who proclaim that He is God and who declare against false worship, eating away, by the message they publish, the false teachings concerning God and his Word, just as the locusts Joel saw in his vision ate away everything pertaining to the false worshipers in Jerusalem and Judah. Just as Joel, they too look to Jehovah's avenging his name and his people.

SAVE

your personal or home copy of each issue of *The Watchtower*. Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

SHEEPLIKE AND GOATLIKE PEOPLE

THE Lord Jesus in a parable revealed how people would react to the preaching of God's kingdom by his faithful followers. This parable, recorded in the twenty-fifth chapter of the Gospel according to Matthew, shows that some people would react like sheep, meek and teachable, confiding in those who have their interest at heart, while others would be like goats, stubborn, self-willed, opposers. The facts today exactly fit that parable.

For example, in the northern part of the United States some of Jesus' faithful followers, Jehovah's witnesses, sought to help any sheeplike ones that might be found in a certain little town, by giving a series of four public lectures setting forth Jehovah God's purposes and his promised blessings for such sheeplike ones. While looking for a suitable place in which to give the series of lectures, Jehovah's witnesses learned that the city hall was used regularly for meeting purposes by various organizations; so Jehovah's witnesses asked the mayor for the use of it, but the mayor baldly replied that no organization was permitted to use the hall for meeting purposes. Other halls in town were also refused. Finally Jehovah's witnesses found an empty store building. At first the owner refused to let Jehovah's witnesses use it, but then, because his wife had read some of the Watchtower literature and enjoyed it, he agreed to let those faithful Christians use the building for the series of four talks. Jehovah's witnesses paid the rent in advance and started to invite everyone to attend, in order not to miss any sheeplike ones that might be thereabouts.

When the mayor and the American Legion learned about it they tried hard to intimidate the owner into denying Jehovah's witnesses the use of his building for the four lectures. The mayor told him that he didn't want Jehovah's witnesses holding meetings in that town, and that, if he knew what was good for him, he would refuse them access to his property. He was coerced into refusing the use of his building for all except the first lecture. Another meeting place had to be found for the remaining three lectures. A small park there, run by the D.A.R., was also refused. Finally the last three lectures were given in the home of some sheeplike Christians. The stubborn goatlike opposition did not succeed in keeping Jesus' faithful followers from proclaiming the same message that Jesus spoke while he was on earth.

In the southern part of the United States, too, both the goatlike and the sheeplike characteristics show up clearly in reaction to the proclamation of the truths that Jesus uttered. In the oldest city in the United States, St. Augustine, Florida, a group of faithful Christians carries on Jesus' preaching amidst the stubborn opposition of the Roman Catholic Church (St. Augustine being a regional headquarters for the Roman Catholic cult). Jehovah's witnesses of St. Augustine and near-by towns met together in St. Augustine for the discussion and proclamation of the heavenly kingdom that Jesus preached. They proclaimed it in the apostolic manner, from house to house and publicly, on the streets with the *Watchtower* magazine, and by public lecture. (Acts 20:20) By such preaching they found many sheeplike people and now they are feeding them on spiritual provender. Many citizens on noticing the Christian behavior of Jehovah's witnesses were heard to remark: "What well-behaved people!" "What clean-looking people!" "What a happy people!"

Sometimes the sheeplike reaction is weak at first, but that does not turn away the Good Shepherd's faithful followers; but, rather, they patiently and kindly minister to such. For example, in the western part of the United States, a sheeplike person, because of a misunderstanding of what the Scriptures said, was discouraged in her misguided efforts to live up to such misconceptions. She seemed glad when one of Jehovah's witnesses set her right on such Biblical questions, but did not accept further feeding. Six months later one of Jehovah's witnesses visited her again and she was glad to learn more about God's kingdom for about three or four weeks, but then again she lost her appetite for spiritual food. Eight months later her appetite returned and she and her family showed a strong sheeplike attitude and began to feed voraciously in the Lord's pasture, tenderly looked after by the Good Shepherd's followers.

But the fulfillment of Jesus' parable about the sheep and the goats is not limited to the United States or any one country, but is taking place throughout the earth. On the other side of the globe, in the island continent of Australia, in an inland town in Queensland there lived only one witness of Jehovah, faithfully proclaiming God's kingdom from house to house. Another faithful Christian minister came to town to proclaim it by means of a public lecture. These two faithful followers of Jesus began to invite everyone to come to hear the lecture. While doing so, one of them approached the occupants of a car parked by the sidewalk and extended to them the usual cordial invitation. The man in the car, a clergyman, expressed his surprise at finding Jehovah's witnesses in that town and stated that their work infuriated him. He voiced his desire to stop their activity and said he was going to see that they did not give lectures there and was going to have them run out of town. Finally he started up his car and drove off in the heat of his temper, assuring Jehovah's witnesses of his determination to carry out his threats. That meant a bigger effort than ever on the part of Jehovah's witnesses to reach the sheeplike ones. Consequently they worked mornings, afternoons and evenings, preaching from house to house and distributing invitations to the lecture at every house, shop, and office, and on the streets, having confidence in the Lord's blessing upon them and that any effort to stop that work would come to naught. They did receive God's blessing on their efforts. Five sheeplike ones subscribed for *The Watchtower* and twenty heard the public lecture. The sheeplike and the goatlike reaction to the preaching of God's kingdom was clearly manifested there.

In Maryborough, Victoria, Australia, while one of Jehovah's witnesses was calling back on people who had acquired some of the Watchtower literature, he met a woman who inquired about Christ's coming in 1914. After a long discussion she said she could not see that 1914 was the date of His return. About six weeks later he met her in town. She invited him and another minister of Jehovah's witnesses out for a week-end. Jehovah's witnesses accepted the invitation and played the lecture "Government and Peace" to six of her family. The next week these two of Jehovah's witnesses moved to another town to preach God's kingdom to the people there. Before long they received a letter from the

sheeplike one. In that letter she said she had reread the booklet *"Be Glad, Ye Nations"* and could see it was the Bible truth, and, also, that she could now clearly see that Christ's coming did take place in 1914. A few weeks later she went on holidays, and, unable to keep the precious truth of God's Word to herself, she spoke it to her landlady and her husband. The husband said he followed up British Israel. The sheeplike one said, "I too believed Britain was Israel, but the scripture says, 'Out of Israel only a remnant will be saved.'" He showed interest at this and she lent him two Watchtower books to read. Commenting on this experience, she said in her letter to Jehovah's witnesses: "The more I talk to others the firmer in belief I become that I am on the right side and that the Watchtower Society is God's visible agent. But Satan has truly blinded the people, and I think it is a privilege to have a small part in the vindication of God's holy name." When the sheeplike ones feed upon the provender provided by the Great Shepherd, Jehovah, they delight in sharing it with others of similar sheeplike qualities.

FIELD EXPERIENCES

PLACING PAMPHLETS IN MONTREAL, QUEBEC

"In business I have placed many pamphlets over a period of some four years, since I have been in the truth. About two years ago there was a young man there who talked very intelligently on different subjects, but on Bible subjects he told me he thought I was crazy. He was an ardent French Catholic. I explained to him that I, too, had been a Roman Catholic and that since I had studied I could see where I had been fooled. I was new in the truth at that time and unable to handle God's Word expertly. Lately I had occasion to telephone him, and he mentioned he had received one of our pamphlets, *Quebec's Burning Hate.* I was amazed to hear him say, 'It's all truth, the real truth. That's what I like to hear. I'm glad to see all this brought to light.' I mentioned that he had changed, and he said: 'Yes, I have changed. I don't go to church any more.' He asked me to give him as many French copies of *Quebec's Burning Hate* as I could, that he wanted to give them out. So, from two years ago, when he was fighting mad because I spoke against the teachings of the Catholic church, to now, when he wants to take action against her himself, it seems a short time but a long hop."

"On my first Saturday in the street-corner work in Montreal a well-dressed man came up to me and, on handing me $1.00, said: 'This is to help you fight Duplessis.' Another noon hour while in street-corner service I was asked for seven magazines within twenty minutes, and all were duly contributed for."

BLASTING THE FALSE "NO SOUL" REPORT (JAMAICA)

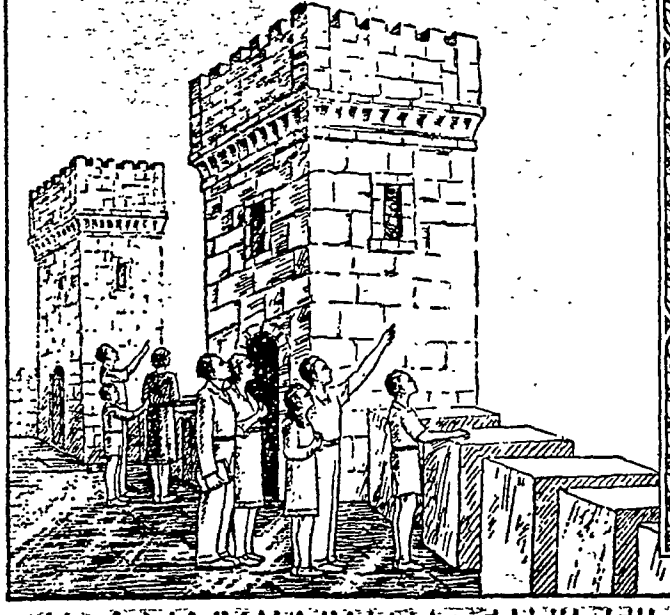
"I am a pioneer working in a territory where Jehovah's witnesses are called 'No soul', with great ridicule and opposition. On entering a home a week ago I had the chance of addressing a man and his wife together. As I introduced my mission they listened attentively but with marked indifference. The wife was the first to speak, asking if I was one of 'them no-soul people'; and went on to tell me of her convictions and hopes as taught by her religion. I then told her that her arguments proved she has love for God and righteousness, and I was sure she would heed His admonition to reason. I then turned to the fifth chapter of *'Let God Be True'*, namely, 'What Is Man?' and started to read from the caption 'Man the Soul', explaining as I read, showing them in their own Bible the marginal readings of Genesis 1: 20, 30. When I reached the third paragraph I saw smiles of approval. The husband admitted not knowing the use of the margin before, and that he could see clearly that man as well as other living creatures are souls or have soul! The wife said it was never explained to her like that before. The husband contributed for one of the books *'Let God Be True'* and they are looking forward to my calling back. I had a similar experience with a woman the same day. Also there is a meek 'Friends minister' on whom I have been calling. He took the book *'The Kingdom Is at Hand'* and we studied it together. As soon as *'Let God Be True'* came along, I introduced it to him. He obtained a copy, and we are now studying that book. He has admitted learning many things. For example, some time ago he delivered a sermon on the subject 'What Is Man?' but he now has much greater light on the subject. He also is convinced that man is a soul. Truly this is the time for all nations to praise Jehovah."

FOR FREE WORSHIP IN QUEBEC (SASKATCHEWAN)

"While engaged in doing house-to-house work in my territory in the city I had an interesting experience, which I thought would be of interest to your office, as it concerns the Quebec issue. I called on Mr. ———, M.P., C.C.F., for this constituency. He was very cordial, inviting me in, and opened the conversation himself on the Quebec situation, discussing it at some length. He said he was quite aware of the rotten state of affairs in Quebec, that we have no real democracy, and also that the situation was dynamite, politically. Mr. ——— informed me that the C.C.F. were preparing a bill guaranteeing freedom of worship, which will be introduced at the next session of Parliament. He admitted that Jehovah's witnesses were carrying on vital educational work in Quebec, and that all Canada would benefit by our taking the issue to the courts. He also expressed his hope that we would carry our fight to the limit, and that they would be right behind us. This opened an excellent opportunity for a further witness. I presented the literature, with the result that he accepted *'The Prince of Peace'* booklet and the leaflet *Quebec's Burning Hate,* and after looking through the copy of *Awake!* he expressed his desire to subscribe for one year. He said he could not understand why we don't vote, that he thought we had a lot in common, however, but use different methods. Much interest has been aroused here as elsewhere through distribution of the leaflet and publicity through the press. Many express their indignation and disgust with Quebec."

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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DISTRICT ASSEMBLY IN ATLANTA

As announced at the Los Angeles assembly last August, the first of the 1948 district assemblies in America will be held in Atlanta, Georgia. The time of this 3-day assembly has been moved up to March 12-14. The contract for the use of the Municipal Auditorium, 30 Courtland Street, Atlanta, Georgia, has now been signed, making possible this definite announcement. The president of the Society and other representatives are expected to serve on the program. All persons of good-will included within the boundaries of this district are cordially invited to attend.

"THE JOY OF ALL THE PEOPLE"

The title of this new booklet brings to mind the announcement of the angel at Jesus' birth. The booklet presents the speech delivered by the president of the Watchtower Society to audiences on five continents and the islands of the sea during the course of his round-the-world tour. It was released to the public at the close of the president's address to an audience of 28,000 at the recent Philadelphia assembly. The booklet comprises 32 pages and has a cheerful cover. Copies are now at your disposal on a contribution of five cents each.

1948 MEMORIAL DATE

The date for celebrating the annual Memorial of Christ's death in which his faithful body members participate is Nisan 14, that is to say, the 14th day of the first Jewish lunar month, as instituted by Jehovah God. (Exodus 12:1-8) The Watch Tower Society calculates this according to the first new moon that falls nearest to the spring equinox, whether before it or after it. We do not follow strictly the fixed Jewish schedule of 7 intercalary months for every 19-year period. According to due reckoning, then, Nisan 14 begins at sundown of Thursday, March 25, 1948. All organized companies and groups of Jehovah's Christian witnesses throughout the earth should assemble that day after 6 p.m. Standard Time and observe the Memorial, providing the unleavened bread and red wine for any persons attending that profess to be of the remnant of the members of Christ's body.

After opening song, prayer, and an explanatory talk on the meaning of the Memorial, and then a single prayer over both the bread and wine together, these emblems should be served together to any and all present that judge themselves worthy to partake of them. After suitable field-service announcements and a final song, the meeting should be closed with prayer.

"WATCHTOWER" STUDIES

Week of February 15: "The Signal to the Peoples," ¶ 1-13 inclusive, *The Watchtower* January 15, 1948.

Week of February 22: "The Signal to the Peoples," ¶ 14-30 inclusive, *The Watchtower* January 15, 1948.

Week of February 29: "The Signal to the Peoples," ¶ 31-41 inclusive, also "Resolution", ¶ 1-11 inclusive, *The Watchtower* January 15, 1948.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX JANUARY 15, 1948 No. 2

THE SIGNAL TO THE PEOPLES

"Pass through, pass through the gates, prepare the way of the people; grade up, grade up the highway, clear it of stones; raise a signal over the peoples. See! the LORD has made proclamation to the end of the earth."—Isa. 62: 10, 11, An Amer. Trans.; Moffatt.

JEHOVAH God has issued the command in this marvelous century to raise up a signal to the peoples of all nations. More than seven centuries before the beginning of our common era his prophet Isaiah foretold the lifting up of this signal of such world-wide importance, and today the signal has been set up. It is becoming visible to more and more of the peoples. The signal is stood up on a high place and given the greatest prominence in order that it may become the assembly place, the rendezvous, to which the people seeking a divine government may gather and render their presence as loyal subjects and supporters. In this "atomic age" marked by the setting up of the organization of the United Nations the people everywhere are being urged to rally to this international organization as the sole remaining hope for mankind. The spokesmen thereof warn us that it is a case of either this United Nations or chaos and the destruction of civilization. Does the prophecy of Isaiah back up that warning? Is this international organization that to which Isaiah pointed as the signal to which the peoples must assemble for preservation and salvation? and are the builders of the United Nations the ones that have raised up the foretold signal, thus making themselves the ones that have fulfilled the prophecy? These questions demand an honest scrutiny of facts and Scriptures for an answer.

[2] The prophecy of the signal as translated from the Hebrew into English in the most popular English edition of the Bible, the King James Version, reads: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world," etc. (Isa. 62: 10, 11) Other translations of more recent date also speak of it as a "standard for the people", or even an "ensign". By the expression "standard" we are not to understand anything like a flag or banner in a modern sense to which homage and salutes and religious ceremonies are rendered. It is Jehovah God who through his prophet commands this so-called "standard" to be set up for the peoples; and he would not command the setting up of that which violates his own holy command: "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments."—Ex. 20: 4-6, *Am. Stan. Ver.*

[3] Neither by the expression *standard* are we to understand anything like standards of the ancient nations such as Egypt, Assyria and Rome. Such standards had idolatrous practices connected with them. One cyclopedia* tells us: "The invention of standards is attributed by ancient authors to the Egyptians, and this with great probability, as they had the earliest organized military force of which we have any knowledge.... Diodorus informs us that the Egyptian standards consisted of the figure of an animal at the end of a spear. Among the Egyptian sculptures and paintings there also appear other standards, ... Among the ancient Assyrians standards were in regular use, chiefly of two kinds—one a pole with a ball and a flag at the top; the other having the figure of a person, probably a divinity, standing over one or two bulls and drawing a bow. The former kind are more likely to have been connected with religious than with military purposes, as they are found standing in front of an altar.... The early Greeks employed for a standard a piece of armor at the end of a spear; ... Greek nations also displayed the effigies of their tutelary gods, or their

1 In this day of the signal and United Nations, what questions demand answer?
2. What must we not understand this "signal" to be?

* McClintock & Strong's *Cyclopædia,* volume 9, under "Standard".

3, 4. With what did standards of ancient nations have a connection?

particular symbols, at the end of a spear. Some of them had simply the initial letter of their national name."

4 As to the Romans, the *Encyclopædia Britannica,* the eleventh edition, of 1910, volume 10, under "Flag", tells us: "The Roman standards were guarded with religious veneration in the temples at Rome; and the reverence of this people for their ensigns was in proportion to their superiority to other nations in all that tends to success in war. It was not unusual for a general to order a standard to be cast into the ranks of the enemy, to add zeal to the onset of his soldiers by exciting them to recover what to them was perhaps the most sacred thing the earth possessed. The Roman soldier swore by his ensign." "Early flags were almost purely of a religious character. In Bede's description of the interview between the heathen king Æthelberht and the Roman missionary Augustine, the followers of the latter [Augustine] are said to have borne banners on which silver crosses were displayed. The national banner of England for centuries—the red cross of St. George—was a religious one; in fact the aid of religion seems ever to have been sought to give sanctity to national flags, and the origin of many can be traced to a sacred banner, as is notably the case with the oriflamme of France and the Dannebrog of Denmark. . . . The banner of William the Conqueror was sent to him by the pope, and the early English kings fought under the banners of Edward the Confessor and St. Edmund; while the blended crosses of St. George, St. Andrew and St. Patrick still form the national ensign of the united kingdoms of England, Scotland and Ireland, whose patron saints they severally were."

5 On the subject of Roman idolatry before their military standards we quote the religious writer of the second century, Tertullian, of Carthage, North Africa. In his *Apologeticus* addressed to the pagan Roman magistracy in a defense against false charges hurled at Christianity he says, in chapter 16, page 162: "The entire religion of the Roman camp almost consisted in worshiping the ensigns; in swearing by the ensigns; and in preferring the ensigns before all the other gods." As a specific instance of the religious worship that the Roman soldiers tendered to their standards, thereby idolizing them, the famous Jewish historian Josephus tells of an incident that took place after the temple of Jerusalem had been set afire by the Roman soldiers on the tenth day of the month Ab (the fifth month) of A.D. 70, contrary to the wishes and orders of their commander Titus. In Book 6 of "Wars of the Jews", chapter 6, Josephus writes: "Now the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the temple, and set them over against its eastern gate [which would be near the altar]. And there did they offer sacrifices to them; and there did they make Titus imperator, with the greatest acclamations of joy." Thus we see what was the origin of flag-saluting.

5. What acts of the Romans show the origin of flag-saluting?

6 Well, then, did the Jews or Israelites of Bible times have standards for use in their camp and military organization? The Bible tells us they had what they called a *degel,* which word has been translated into English by *standard;* and also what they called *ohth,* which word has been translated as *sign* or *ensign.* In the wilderness through which they marched away from Egypt and to the Promised Land the twelve tribes of Israel encamped in four large divisions about the sacred tabernacle, each division made up of three tribes. Each tribe descended from one common father or head of the tribe. Each three-tribe division had its own *degel* (or *standard*), which must have been quite large in order to be seen by the people of all the three tribes who followed it. And then each tribe had its *ohth* (or *ensign*), which was doubtless smaller because of not serving such a large number of persons. For the whole Israelite camp there were thus four *degel* (or *standards*), and twelve *ohth* (or *ensigns*). All these helped to keep the camp together in an orderly arrangement and to march in an orderly manner, the members of each division and of each tribe keeping together and knowing their respective places in the camp and in the line of march.

7 From the account at Numbers 1:52 and 2:1-34* we see that in the four divisions grouped around

6, 7. What standards did Israel have? and for what purpose?

* "And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard [*degel*], according to their hosts. And Jehovah spake unto Moses and unto Aaron, saying, The children of Israel shall encamp every man by his own standard [*degel*], with the ensigns [*ohth*] of their fathers' houses: over against the tent of meeting shall they encamp round about. And those that encamp on the east side toward the sunrising shall be they of the standard [*degel*] of the camp of JUDAH, according to their hosts: . . . And those that encamp next unto him shall be the tribe of Issachar: . . . And the tribe of Zebulun. . . . On the south side shall be the standard [*degel*] of the camp of REUBEN according to their hosts: . . . And those that encamp next unto him shall be the tribe of Simeon: . . . And the tribe of Gad: . . . Then the tent of meeting shall set forward, with the camp of the Levites in the midst of the camps: as they encamp, so shall they set forward, every man in his place, by their standards [*degel*]. On the west side shall be the standard [*degel*] of the camp of EPHRAIM according to their hosts: . . . And next unto him shall be the tribe of Manasseh: . . . And the tribe of Benjamin: . . . On the north side shall be the standard [*degel*] of the camp of DAN according to their hosts: . . . And those that encamp next unto him shall be the tribe of Asher: . . . And the tribe of Naphtali: . . . They shall set forth hindmost by their standards [*degel*]. Thus did the children of Israel; according to all that Jehovah commanded Moses, so they encamped by their standards [*degel*], and so they set forward, every one by their families, according to their fathers' houses [each tribal house with its *ohth* or ensign]."—Num. 1:52 and 2:1-3, 5, 7, 10, 12, 14, 17, 18, 20, 22, 25, 27, 29, 31, 34, *Am. Stan. Ver.*

the tabernacle the four *degel* (or *standards*) were assigned to the leading tribes of Judah, Reuben, Ephraim, and Dan. (See also Numbers 10:14, 17, 22, 25.) Just what the *degel* or divisional standards were, just what their shape and size were, we do not know. The ancient Jewish rabbis expressed some ideas about them, but these are mere suppositions and wholly unreliable. In time of battle the tribes marched under and rallied around their standards. They used them also for the sake of organization, order and unity; but they absolutely paid no religious respects or idolatrous worship or salutes to them. To have done so would have been a breaking of the second of Jehovah's Ten Commandments.

WHAT LIFTED UP, AND WHERE

[8] At Isaiah 62:10 the so-called "standard" which is prophetically commanded to be raised up is something different from the *degel* or standard of the camp of Israel. The prophet gives it a different name (*nehs*), which name denotes something that is lifted up. That it was something set up upon an eminent place and outstandingly alone, so that it was seen distinctly and from afar, is shown at Isaiah 30:17. In that verse Jehovah God tells the unfaithful Israelites who forsook him and went down to Egypt for help that they would easily be put to flight by their enemies: "Let but five threaten, you shall fly, till few are left of you, lonely like any pole upon the hills, like a lone signal [*nehs*] on a mountain-top."—Moffatt's translation; also *An American Translation.*

[9] This signal (or *nehs*) could have been just a plain pole or stake, with something attached to its top or hung from it to flap and flutter in the wind, and thus to convey some meaning or telegraphic message to those beholding it from afar. For example: In the fortieth and last year of their journey through the wilderness the Israelites fell to complaining because of privations and hardships. To make a prophetic picture of instruction to us today God sent stinging serpents among them, and many Israelites died from serpent bites. When the people appealed to him for deliverance, then, as we read, "The LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole [*nehs*]: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole [*nehs*], and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—Num. 21:5-9.

[10] That serpent upon the pole symbolized the heavenly One who was made to be a sin-offering for us, namely, Jesus Christ as a man. He himself said so, telling us in his private talk with Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15) Christ Jesus was thus symbolically associated with a signal pole, to picture how he would be made conspicuous as the Savior of mankind. All those dying from sin and condemnation must look to him with faith and acceptance of him in order for Jehovah God to free them from sin, condemnation and death. If we turn our faces and hearts away from him in complaining, disobedience and unfaithfulness, then no other means of salvation remains for us; only destruction. The apostle Paul warns us against this with these words: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 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. 10:9-11.

[11] That the signal (or *nehs*) was something raised or set up and that it was stationary to serve as a point of assembly is shown in connection with the battle of Rephidim in the wilderness journey. The Israelites were attacked by the wicked Amalekites. Under Joshua as field commander the Israelites went out to the fight against the aggressors. The prophet Moses watched from atop a hill, and because he held up his hands in sign of triumph to the end of the battle, the Lord God gave the Israelites victory and the Amalekites a total defeat. The record, as given in *An American Translation,* reads: "Then the LORD said to Moses, 'Write this as a memorandum in a book, and recite it to Joshua; for I will blot out the very memory of Amalek from under the heavens.' Then Moses built an altar, and called its name Yahweh-nissi [the LORD is my standard]. 'Because a hand has been raised against the throne of the LORD,' he said, 'the LORD will have war with Amalek from generation to generation.' "—Ex. 17:14-16.

[12] There *An American Translation* reads the word "nissi" to mean "my standard",* as though the word were made up of the Hebrew word *nehs* together with the personal pronoun ending for *my.* However, the Latin Vulgate translation and the Roman Catholic Douay Version of the Bible read differently here, as follows: "And Moses built an altar: and called the name thereof, The Lord my exaltation."† (Ex. 17:15) However, the Greek Septuagint Version, which is the oldest translation of the Hebrew Scrip-

8, 9 What facts should we notice about a "signal" or "nehs"?
10. What did Moses' lifting up the serpent on a pole signify?

* This English word being drawn from the Teutonic word *standan,* meaning "to stand", and referring to the fixed pole to which an object or another pole was attached.

† Understanding the Hebrew to be from *nahssás* = "to hoist, lift up"

11, 12. What did the altar "Jehovah-nissi" show as to a signal?

tures, looks upon the word "nissi"* as meaning something to which to flee, and hence translates this verse still differently, namely: "And Moses built an altar to the Lord, and called the name of it, The Lord my Refuge: For with a secret hand the Lord wages war upon Amalec to all generations." (Ex. 17:15, 16, *LXX* according to Bagster's translation; also Thomson) Whether Moses built the altar upon the top of the hill from which he viewed the battle is not stated, but is likely. It was something raised up or exalted, and fixed, stationary; and it bore the name of Jehovah the Exalted One, to whom the sacrifice of deliverance is brought. While not symbolizing Jehovah himself, the altar was distinguished by his name and called attention to him as the Exalted One, the Most High God, and our Refuge from the deadly enemies that attack Jehovah's consecrated people in an unwarranted manner.

[13] In view of the foregoing facts, then, when Jehovah God at Isaiah 62:10 commands a highway to be cast up, and the stones of stumbling to be gathered out, and a signal (or *nehs*) to be lifted up for the people, we should not draw a wrong picture in our minds. We should not think of something like a flag, banner, standard or ensign of today being carried by a standard-bearer or color-bearer at the head of a marching column, and all of these marching people tramping along over the banked-up, stone-free highway to wherever the standard-bearer leads them. The signal (or *nehs*) was not carried about by some person, but was fixed and stationary. It was not set up in the middle of a highway, but upon a lofty height it was set up; and rather than the people's following along after it to some destination to which the signal was carried, the stationary signal on the hill was the thing to which the people assembled themselves from all directions. The highway was really cast up to lead to it.

TO WHOM ADDRESSED, AND WHEN

[14] Jehovah's stirring command is evidently an assembly call; but to whom is it addressed, and at what time? The answers to these questions appear when we consider that this is part of a prophecy of restoration and reconstruction of Jehovah's people who are in a covenant with him to do his will. The prophecy, therefore, had a preliminary, miniature, pictorial fulfillment upon God's ancient chosen nation, the Israelites, after the land of Judah and Jerusalem had lain desolate seventy years while they lingered in exile and captivity in the foreign land of Babylonia. It has its major and final fulfillment upon God's devoted people in covenant relationship with him in these days, particularly since A.D. 1919. Hence the prophetic command is a divine promise that after His people have experienced deserved disfavor from the Lord by their captivity in Babylonia they would be restored to their God-given land and would again delight themselves in his favor. For this reason the *Moffatt* translation, with the thought of the home-coming of the Israelites from exile in mind, renders Jehovah's command in these words: "Pass through the gates, pass out to make a path for the returning exiles, bank up a causeway, clear out the stones; signal to the nations ... To the very ends of earth the Eternal has proclaimed this: 'Tell the citizens of Sion, their deliverer is coming, bringing his reward with him, bringing his recompense.'" —Isa. 62:10, 11.

[15] Addressing himself to Jerusalem which was to be rebuilt and to become a praise to Jehovah God in all the earth, the Lord God tells of the prosperity that his restored people would taste, fully enjoying the products of their labor, when he says: "Jehovah hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy grain to be food for thine enemies; and foreigners shall not drink thy new wine, for which thou [Jerusalem] hast labored: but they that have garnered it shall eat it, and praise Jehovah; and they that have gathered it shall drink it in the courts of my sanctuary." (Isa. 62:8, 9, *Am. Stan. Ver.*) This denotes that Jehovah's sanctuary or temple would be restored, and his worship would be re-established in the land. Then he would come to his temple by means of his representative Messenger, the Messiah, and would cleanse his people of all Babylonish impurities of worship. For their faithfulness in his worship he would not let their enemies interfere with their prosperity or rob them of the fruits of their efforts in Jehovah's service.—Mal. 3:1-5, 10-12.

[16] Hence the command to go through the gates and prepare the way of the people is directed to the captives of God's people in Babylon, at the end of the seventy years of desolation and depopulation of the land of Judah and Jerusalem. They are commanded to go through Babylon's gates* and get out of her, for, according to the prophecies of both Isaiah and Jeremiah, Babylon is doomed to destruction and she should be forsaken by those who seek God's favor and his protection and preservation.—Isaiah, chapters 13, 46, 47; Jeremiah, chapters 50, 51.

[17] No literal highway was specially built up,

* As if derived from the Hebrew verb "nuhs", meaning "to flee".

* It is true that the ancient Greek Septuagint Version says "my gates", reading: "Go through *my* gates, and make a way for my people; and cast the stones out of the way; lift up [a fixed sign or signal] for the Gentiles." (*LXX*, Bagster, Thomson) But here "my gates" can be understood only to signify God's provision for escape from Babylon, namely, by means of His truth and worship.

13. What wrong picture should we not draw regarding Isaiah 62:10?
14. Upon whom is the fulfillment of Isaiah 62:10, and when?
15. What do the two preceding verses (Isa. 62:8, 9) show?
16, 17. Why go through the gates? and how prepare the highway?

banked, graded and cleared of stones for the Israelite captives to travel conveniently from Babylon and back over the four-month-long journey to the site of Jerusalem in the land of Judah. However, the way was opened and made freer and easier for them by the decree of Babylon's conqueror, King Cyrus. God's spirit or active force worked upon Cyrus and led him to decree freedom for the Israelite captives of Babylon to return to Jerusalem's old site and rebuild the temple of Jehovah. For that purpose he restored all the temple vessels and implements that Babylon had stolen, and he permitted and encouraged contributions to be made to the work of reconstruction of Jehovah's worship there. The leaders of the Israelites, like Zerubbabel their governor and Joshua their high priest, co-operated with King Cyrus, and the people made contributions to those returning to the work of temple-building. This all helped to make the way back easier for the Israelites, and the king's decree cleared the way back of hindrances and interferences which enemies along the way might have offered to block them in their good purposes and endeavors.

THE FIXED SIGN IDENTIFIED

[18] What, then, was the fixed sign or signal that was hoisted or lifted up for the peoples, and which became the goal toward which the Israelites and the people of good-will with them could aim and bend their efforts? It was Jerusalem restored on her own hilltop as the city of the great King Jehovah and with his visible representative governing in her midst and with his official high priest serving at the altar of her reconstructed temple. For this reason the verses just preceding this command to lift up the fixed sign that it might be a signal to the peoples said: "I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Isa. 62: 6, 7, *Am. Stan. Ver.*

[19] That ancient miniature-fulfillment took place from and after the spring of 537 B.C. It gave good assurance that the grander and complete fulfillment would take place down here in our time and it helps us to perceive and understand this final fulfillment of the prophecy. The prophecy was fulfilled, in a small-scale way, first upon the Israelite people to whom God said through Isaiah: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43: 10, *Am. Stan. Ver.*) And the prophecy is completely fulfilled upon Jehovah's witnesses of our day. During World War I, of the years 1914-1918, Jehovah's consecrated witnesses who follow in Jesus' footsteps were persecuted, imprisoned, killed, and put in a general condition of fear and restraint, and their witness work was desolated by raids, seizures, confiscations, and prohibitions. This corresponded with the desolating of the land of Judah and Jerusalem and the bringing of the Israelites into captivity in Babylon.

[20] After the close of World War I, in November, 1918, Jehovah God had mercy upon his faithful-hearted witnesses in their captive state. The next year, in the spring of 1919, he began reviving his Theocratic organization in the earth. Through it he sent the command to his captive witnesses to abandon their state of bondage in great Babylon, the Devil's organization of religion, commerce and politics, into captivity to which the fear of men and the obedience to traditions of men had brought them. They must forsake Babylon and return as free Christians to the Theocratic organization and resume Jehovah's worship according to His organized way and His instructions. They must do so with boldness and freedom from the restraints of fear of men and of servility to this world.

[21] Thus through his visible Theocratic organization, and through the organized efforts and co-operation of his people under Christ, the way was prepared for them to return to their proper place of relationship with God and to their proper freedom in God's worship and service at his spiritual temple. The stones, that is, the stumblingblocks to progress due to false doctrines, religious traditions, un-Theocratic methods, etc., were cleared from the pathway to make easier and quicker their advance. Then Jehovah's witnesses, just an anointed remnant of them to begin with in 1919, went through the broken-open gates of modern Babylon. Out they marched to God-given freedom, and started marching over the way which was gradually banked up and cleared of obstacles ahead of them.

[22] However, where were Jehovah's witnesses from and after A.D. 1919 headed? Were they destined to wander aimlessly around, frustrated at every turn, and getting nowhere, like Christendom's religious, commercial and political leaders? Would they, too, prove to be unreliable guides with whom it would be foolish and unsafe to associate and go along? No, not by any means! Jehovah's witnesses know their destination, for it is marked out for them by Jehovah God. They have clearly in view their blessed goal. It is the fixed sign or signal that Jehovah long ago prophetically commanded to be lifted up for the peoples in these momentous days. And what is that signal which must be lifted up for all peoples that seek freedom from this Babylonish world and that seek prosperity, peace, unity, and the pure worship

18, 19. (a) What was the signal in miniature fulfillment? (b) Toward whom and after what is the prophecy's major fulfillment?

20, 21. Out of what did they march? and how was the way prepared?
22. What and where is the signal to which they were headed?

of the living and true God? That great upstanding signal of such prominence is JEHOVAH'S REIGNING KING, CHRIST JESUS! He is the exalted sign or signal [*nehs*] around which all of Jehovah's witnesses, delivered from Babylon, assemble in earth-wide unity. Around him as Jehovah's "high priest after the order of Melchizedek" we engage in the unifying worship of the Most High God, Jehovah. Christ Jesus, the glorious Signal, stands upon the lofty height of Mount Zion, the established kingdom of God. There he now reigns in the midst of his enemies in order to vindicate Jehovah's right to universal sovereignty and in order to bless good-will persons out of all families and nations of the earth. (Rev. 14:1) Let us all join in exalting him with praise!

[23] This is "that day" of which Jehovah by his prophet Isaiah further spoke, saying: "It shall come to pass ON THAT DAY that the root of Jesse, who will be standing as a signal [*nehs*] to the peoples—to HIM will the nations resort, and his resting-place will be glorious. On that day will the LORD [Jehovah*] once more raise his hand to recover the remnant that remains of his people, from Assyria and from Egypt, from Pathros and from Ethiopia, from Elam and from Shinar [Babylon], from Hamath and from the coastlands of the sea. He will raise a signal [*nehs*] to the nations, and will gather the outcasts of Israel; and the scattered daughters of Judah will he assemble from the four corners of the earth. Then all jealousy against Ephraim will cease, and those who are hostile to Judah will be cut off; Ephraim will not be jealous of Judah, and Judah will not be hostile to Ephraim. But they will swoop down" on their common enemies. —Isa. 11:10-14, *An Amer. Trans.; Moffatt.*

[24] This prophecy firmly establishes it that Christ Jesus the King is the great Signal that is lifted up for the peoples, for he is the Son of David and the grandson of Jesse, according to the flesh. He was even foreshadowed by King David himself, who was the direct son of Jesse. But Christ Jesus is more than a grandson or descendant of David's father Jesse according to the flesh. He is the *root of Jesse,* because the main reason for that God-fearing man Jesse and his son David to come into existence was rooted in the divine promise to produce Messiah or Christ. Thus Jesse and David served as ancestral forerunners of this Messiah or Christ; and because David was directly the son of Jesse he was used as a prophetic type of Jesus Christ. However, Jesus Christ is the "root of Jesse" also in a far more vital sense, in that he died for Jesse and all other God-fearing faithful men. Therefore Jesse's hope of living again is vested in Jesus Christ, who will in due time raise Jesse and also David from the dead. In accordance with this, the glorified Jesus speaks of himself as the life-giving "root", saying: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." (Rev. 22:16) He is "the Lion of the tribe of Juda, the Root of David".—Rev. 5:5.

* According to 18 old Hebrew manuscripts this is one of the 134 places where the Jewish copyists or *Sopherim* changed the text from "Jehovah" of the earlier reading to the substitute "Adonai".

23. What does Isaiah 11:10-14 foretell concerning a signal?
24. Who is the signal there identified as being?

BEHOLD, HE HAS COME!

[25] The identity of the signal with Jehovah's anointed, reigning King, the Messiah, is shown by the next verses following the command to signal to the peoples. It reads: "Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him. And they shall call them The holy people, The redeemed of Jehovah: and thou [Zion or Jerusalem] shalt be called Sought out, A city not forsaken," a new name or designation for Jehovah's Theocratic organization. (Isa. 62:11, 12, *Am. Stan. Ver.*) This scripture is definitely applied for us under the unerring spirit of God, and it is applied to no other than Jehovah's great Messenger who comes to the temple where coronations of Israel's kings took place, namely, to Christ Jesus. In this case where the Bible applies prophecy for us the miniature or preliminary fulfillment of the prophecy is brought to view. It was at the time when Jesus rode the untamed colt of an ass into Jerusalem in the spring of 33 and the accompanying multitudes were hosannaing him as "the Son of David" and were blessing 'the kingdom of our father David, that cometh in the name of Jehovah'. —Mark 11:7-11; Luke 19:35-38.

[26] The inspired apostolic writer Matthew tells us that it was then that Isaiah's prophecy had a fulfillment. Telling of the preparations for Jesus to ride in the ancient style of Israel's kings into the holy city on the way to its temple, Matthew comments: "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." (Matt. 21:1-5) The apostle John also tells us it was a fulfillment of prophecy, for he says: "And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." (John 12:14-16) Here

25. How does verse 11 following Isaiah 62:10 identify the signal?
26. How do Matthew and John point to a fulfillment of this prophecy?

the apostles Matthew and John combine the prophecies of Isaiah with that of Zechariah 9:9, which is also a Kingdom prophecy and which reads: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." This occurred three and a half years after Jesus was baptized and anointed with God's spirit to be King and became the royal Heir of the covenant for the kingdom made with his forefather David. After riding into the holy city Jesus went into the temple and thereafter cleansed it.

[27] On the basis of these recorded fulfillments of prophecy, the King Christ Jesus is the foretold One respecting whom Jehovah has had proclaimed to the end of the earth, for the benefit of the daughter of Zion, "Behold, thy salvation cometh; behold, his reward is with him, and his work before him." He is the One bringing salvation from Jehovah for all those giving faith and loyalty to him; and he is Jehovah's appointed Judge and Executioner. He is the Signal lifted up for the peoples, and on this account Jehovah God has the proclamation made to the very ends of the earth that all peoples may hear and all meek, believing ones may gather to the Signal which stands up on top of Zion, the established kingdom of God. He is the Signal for all such to draw near and unitedly take their stand on the side of the kingdom of Jehovah God by Christ Jesus. The raising of the fixed Sign or Signal marks the beginning of a great gathering of people from all over the earth to the support of the long-awaited Kingdom.

[28] In the final fulfillment of Isaiah's prophecy in our day Jehovah is the great Sovereign who raises up the Signal. Jehovah makes him to stand up in power on top of the lofty kingdom or capital organization symbolized by Mount Zion of ancient times. His setting up of the Signal took place A.D. 1914 at his bringing of Christ Jesus forth as acting King and enthroning him in heaven; and this was symbolically foretold to us at Revelation 12:1-5, where we read: "And a great sign was seen in heaven: a woman [picturing the mother organization Zion] arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child; and she crieth out, travailing in birth, and in pain to be delivered. . . . And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne." (*Am. Stan. Ver.*) Such birth of the man-child by the symbolic woman Zion pictures the production of Jesus Christ as reigning King, which divine act results in the birth of the kingdom of God by Christ.

27. What does Jehovah have proclaimed regarding him, and why?
28. Who set up the Signal? when? and with what sign in heaven?

[29] The political nations and governments of earth are filled with the spirit of the Dragon, that old Serpent, Satan the Devil, and like him they do not rejoice at the birth of the Kingdom, but are eager to destroy it. That glorious sign in the heavens means the end of the old world for them, and it is accompanied by the beginning of sorrows upon Satan's organization and its nations and kingdoms. On this account they mourn and wail, and they persecute Jehovah's witnesses who call attention to the sign and its import. The grief and anger of the nations at this sign in the heavens, and also the gathering together of his faithful remnant of followers from the ends of the earth after the appearing of this sign, Jesus foretold in his prophecy on the end of the world, saying: "And the powers of the heavens [Satan's powers] 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. 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.

[30] The proclamation that Jehovah causes to be made to the end of the earth concerning this sign is like a tremendous trumpet-blast to get the people's attention and to signal to them to gather to the Fixed Sign. The association of a trumpet with the great Signal is further shown to us by Isaiah in his prophecy concerning the same events; where he says: "All you inhabitants of the world, and you dwellers on earth, when a signal is raised on the mountains, look! when a trumpet is blown, hark! At that time shall a gift of homage be brought to the LORD of hosts from a people . . . to Mount Zion, the place where is the name of the LORD of hosts."—Isa. 18:3, 7, *An Amer. Trans.; Moffatt;* and *LXX,* Bagster and Thomson.

"LIFT UP"

[31] All kingdom appointments come from Jehovah (Matt. 20:21-23), and it is Jehovah that made the great royal Signal to stand up on Mount Zion A.D. 1914. But first from and after 1919 the remnant of Christ's anointed followers heard the divine command and went out of worldly Babylon through the gates and entered upon the highway. They walked in it according to the Lord's way for his people and gathered to the great Signal on Mount Zion, Jehovah's enthroned King, who, three and a half years after the autumn of 1914, had come to the spiritual temple, that "holy place", for the judging and cleansing of his faithful remnant. (Mal. 3:1) This cleansed

29. How does Satan's organization react toward that sign?
30. What is shown to be associated with the Fixed Sign?
31. Since when do Jehovah's witnesses lift up the signal? and how?

and anointed remnant are therefore the ones who are also commanded to 'lift up a signal to the peoples'. Inasmuch as Jehovah God installed the Signal, Christ Jesus the King, upon Mount Zion, how can they lift up or raise the Signal? They can do it by exalting the King with praise and giving him prominence above all earthly human rulers. This they have been doing since 1919, and are continuing to do it before all the peoples of all nationalities by preaching the good news of God's kingdom as established in 1914 with Christ Jesus in the throne. By the gospel message they make Jehovah's royal Signal conspicuous and call the attention of all the peoples to it. In doing so they fulfill the King's own prophecy: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

32 In the time of the miniature fulfillment of the prophecy in the first century A.D. the apostle Paul was one who zealously took part with his fellow disciples in lifting up and making Jehovah's great royal Signal prominent and conspicuous to the ends of the then known world. In harmony with Christ's wishes he specialized upon the Gentile nations, the non-Jewish peoples. In giving us his Scriptural grounds for thus concentrating upon the uncircumcised Gentile nations, Paul also identified the glorified Christ Jesus as the Signal to the peoples. In what way? In that, among his scripture proofs, he quoted Isaiah 11:10 to the effect that Christ Jesus, the "root of Jesse", will be "standing as a signal to the peoples" and "to him will the nations resort". Paul, however, quoted the verse word for word the way it read in the ancient Greek Septuagint Version of Isaiah's prophecy. In arguing for the welcoming of converts from the Gentile nations to the midst of the Christian congregation, Paul quoted the prophecies and said: "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;* and again Isaiah [11:10] saith, *There shall be the root of Jesse, and he that ariseth to rule nations, upon him shall nations hope.*"—Rom. 15:9-12, *Rotherham; Am. Stan. Ver.,* margin.

33 The prophecy served both as a divine command to the apostle Paul and as a guide to his course of action. In thus taking part in the fulfillment of prophecy he tells us that he preached the gospel "publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ". (Acts 20:20) We likewise today, in taking part in the final and complete fulfillment of the prophecy commanding us to 'raise the Signal to the peoples', do so by preaching the Kingdom gospel in all the habitable earth for a witness to all peoples, "publicly, and from house to house," in imitation of the apostle Paul and of his great Leader, Christ Jesus.

34 Christ's being raised up on the throne to rule now in the midst of his enemies is the divine signal for us to preach. We know it is the right time to do it and that this is the only right thing to do! Since A.D. 1919 the anointed remnant have, with their comparatively few numbers, obeyed the command and lifted up the Signal to world-wide conspicuousness by preaching the Kingdom gospel. Multitudes from among the peoples of earth have seen the signal. They have come from the ends of the earth and converged upon the King Christ Jesus, the Signal on Mount Zion, and have united in pledging him their allegiance as Jehovah's anointed Commander to the peoples. All jealousy between the members of the anointed remnant has been laid aside, and also all jealousy between the remnant and this great multitude of persons of good-will. With self-denial and with loving devotion to Jehovah's kingdom, they unite in exalting his King and making him known to all peoples to the end of the earth. We want the Signal of salvation to be beheld by all, in order that all those desiring eternal salvation and deliverance may gather to it now before the outbreak of Armageddon's fight.

FORCING AN ABOMINABLE SUBSTITUTE

35 Right after foretelling that this gospel of the Kingdom would be preached at this end of the world Jesus Christ said: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judæa flee into the mountains." (Matt. 24:15, 16) From such close connection of Kingdom preaching with the abomination we conclude that the desolating abomination would stand in opposition to the King, who is Jehovah's upraised Signal. Already (in ¶ 4) we have called attention to the Roman standards or insignia. One cyclopedic authority, McClintock & Strong's *Cyclopædia,* under the title "Standard", says this: "The Roman standard is in the New Testament mentioned distinctly as 'the abomination of desolation'." (Volume 9, page 983, column 2) Such standard, however, was only a side-feature of the "abomination" in the miniature fulfillment of Jesus' prophecy and Daniel's prophecy, upon the city of Jerusalem in the first century.

32. How does also Paul identify the Signal as the Root of Jesse?
33. How did Paul, how do we, share in fulfilling the prophecy?

34. Why has there been a gathering, laying aside all jealousy?
35-37. In a miniature fulfillment, what did standards have to do with the "abomination of desolation"?

[36] We have already remarked (in ¶ 5) how the Roman armies under Titus in the year 70 broke into Jerusalem and into its holy temple precincts, and while the sanctuary of the temple was set afire by fanatical soldiers the Romans brought their standards or ensigns into the temple court and set them up in front of the temple altar. There in the "holy place" of the temple they idolized the standards by offering sacrifices to them as if they were gods, most sacred.

[37] Up till the Roman hordes broke in, the city of Jerusalem was surrounded by their armies carrying such standards, as Jesus predicted, saying: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee." (Luke 21:20, 21) Those idolatrous standards or ensigns were abominable to Jehovah God, who forbids idolatry. But they also represented God's opponent, the Roman Empire and its Caesar or emperor. It was this Caesar that the Jewish religious leaders picked instead of the Messiah, Jesus Christ, when they rejected him with the words: "We have no king but the emperor!" And shortly thereafter Caesar's representative, Governor Pontius Pilate, joined with the faithless religionists in putting Jesus to death. (Acts 4:27) This course was abominable in God's sight. It set up an abomination that could only bring desolation upon the wicked anti-Christ forces. In place of the "root of Jesse", namely, Christ Jesus, who stood as a Signal to the peoples, these conspirators, religious, commercial and political, chose Caesar and his empire, as symbolized by the Roman standards borne by the soldiery. This was truly the making of a governmental "abomination of desolation" stand in the holy place which should be occupied by Jehovah's royal Signal, his King. Logically this abominable act was consummated in a very literal way when those Roman hosts, after a long siege, invaded the temple's "holy place" on Zion and there desecrated it by idolizing and sacrificing to their standards in praise of Rome and its Caesar, Jehovah's rival for world domination.

[38] Our century, and since the year 1914, is the time of final fulfillment of the prophecy by Daniel and Jesus regarding the abomination of desolation. It may be read in the facts of our day. In 1914, marked as it was by World War I for world domination, Jehovah God showed his actual domination of earth and all the universe by raising up his great royal Signal of his universal domination, namely, Christ Jesus, in the Kingdom. In 1918 Jehovah sent him to the temple, the "holy place", for judgment work, and he is now in this holy place, in the sanctuary, as Jehovah's Representative. (Hab. 2:20) The following year, in 1919, Jehovah's faithful remnant of anointed witnesses began to lift up and exalt this Signal to the peoples. They began a proclamation of God's established kingdom on such a scale that it has arrested the attention of the whole world. They proclaim Christ Jesus the enthroned King to be the rightful Ruler of this earth. Unavoidably the question has arisen, Who will rally to the heavenly Signal in allegiance to Jehovah's King?

[39] In defiance the political, commercial and religious rulers of Christendom set up the League of Nations, beginning with 1920, and it has been revived and renovated since 1945 under the form of the United Nations. These rulers of this world have set it up as their standard. They choose and worship it instead of Jehovah's enthroned King. They glorify their symbol of world domination, their Caesar, instead of Jehovah's Signal of universal sovereignty, Jesus Christ. Therefore their standard, to which they strive to rally all peoples and nations with their backs toward earth's rightful Ruler Christ Jesus, is an abomination to God. It will bring on all who worship this anti-Christ standard of rulership desolation from the hand of Jehovah God. It stands in the "holy place", because it commands the reverence and worship of the peoples, which signifies a denial of Jehovah's royal Signal, Christ Jesus, concerning whom Jehovah now says: "Worship him, all ye gods." (Ps. 97:7) "Let all the angels of God worship him."—Heb. 1:6.

[40] The day of decision is certainly upon us and speedily draws near to its close. The decision lies between Jehovah's kingly Signal upon Mount Zion and the world's standard of the United Nations and its related organizations and supporters. Whom will you choose? The abomination of desolation is now seen more clearly than ever to be 'standing in the holy place, where it ought not', and it is high time to flee. Not flee to the standard of the abomination of desolation, but flee to Jehovah's glorious Signal, his King Christ Jesus, on the holy mountain of Zion, the Kingdom capital. To this the people must gather for security and deliverance from the divine wrath in this "day of Jehovah" which comes to its decisive final hour at the battle of Armageddon.

[41] Up, then, with Jehovah's "Signal to the peoples"! Lift it up by songs of praise to the very height of conspicuousness! Be not afraid, for it is our God's command that we lift it up. Make it possible for all the lovers of peace and godliness to behold it in its glory and attractive beauty and power, that they may assemble to it from the very ends of the earth and may enter into the joy and everlasting blessings of Jehovah's new world of righteousness.

38. How was the Sign of universal sovereignty raised, lifted up?

39. What did Christendom then make stand in the "holy place"?
40. This being seen now, what must be done?
41. What are we commanded to do?

RESOLUTION

AFTER delivering the foregoing as a speech to the Theocratic Assembly of Jehovah's witnesses Saturday, 7:30 p.m., November 22, 1947, in Philadelphia, Pa., the president of the Watch Tower Society, N. H. Knorr, presented the following resolution to his audience of 20,649:

[2] "WHEREAS the Holy Scriptures plainly teach and show that the 'seven times' of uninterrupted Gentile domination of the earth would end in the year 1914 and that at such expiration date the due time would have arrived for the Universal Sovereign, Jehovah God, to take his great power and reign as such, with Christ Jesus as his anointed King to represent him in the throne and to rule in the midst of the enemies in heaven and in earth (Rev. 11:15-18); and

[3] "WHEREAS the world events from and after 1914, beginning with the first World War, fulfill the prophecies concerning the end of this world and thereby disclose themselves as the visible sign of the establishment of Jehovah's kingdom by his Christ in that notable year (Matthew 24:3-15; Mark 13:3-14; Luke 21:7-26); and

[4] "WHEREAS the evidence continues to grow with the passing of time that Jehovah God has 'set his King upon his holy hill of Zion' and has thus set up his reigning Son as the royal Signal for the peoples of all nations, that they may assemble to the promised kingdom of God as mankind's only means for New World unity, prosperity, abolition of war, justice for all, abundance of food, perfect health and life (Isa. 11:10); and therefore the kings, rulers and judges of the earth have good and sufficient reason for fearing Jehovah and kissing or doing homage to His reigning King and yielding over to him their world power lest their continued resistance should result in their destruction (Ps. 2:6-12); but,

[5] "WHEREAS prior to the close of World War II the allied nations drew up the Charter of an international organization known as 'United Nations', and successor to the former League of Nations; and on October 24, 1945, which was 31 years after the end of the Gentile Times, this United Nations world-security organization came into existence by the sufficient number of ratifications and its Charter became thereby a part of the law of the nations of this world, and to date the United Nations organization has grown to include 57 member nations, with a population of 1,613,802,000 inhabitants, with hundreds of religions, and embracing 35,562,000 square miles of earth's surface; and the religious clergy of Christendom put their trust in this political organization for world stability and peace and hold church masses for it and keep on praying for Almighty God to bless it, and the pope believes there should be church participation in the deliberations of the United Nations by having a religious spokesman who would receive a sort of honorary non-voting membership in the U.N. to take part in debates of the General Assembly; and the chief executive of the United States, possessor of the first atomic bomb, declares the United Nations to be not a 'temporary expedient' but a 'permanent partnership'; and

[6] "WHEREAS this continued conduct of political, commercial and religious rulers is a defiant repudiation of Jehovah's universal sovereignty and an attempt to turn the peoples of the nations away from gathering around Jehovah's royal Signal to the peoples, Christ Jesus the King;

[7] "THEREFORE WE, Jehovah's witnesses assembled in the 'Song of Praise' convention at Philadelphia, Pa., U.S.A., this night of Saturday, November 22, 1947, do resolve and declare:

[8] "THAT we have gathered unitedly, regardless of race, nationality, language, color, or previous religious affiliation, to Jehovah's enthroned King of the new world, Christ Jesus, who now stands on Mount Zion as a Signal to the peoples;

[9] "THAT we repudiate the United Nations as 'mankind's only hope' and regard it as a manifestation of the foretold 'abomination of desolation' which Christendom has caused to stand in the 'holy place' as a man-made standard to substitute for Jehovah's exalted Signal (Matt. 24:15); and

[10] "THAT we will fearlessly and faithfully continue to lift up as the only hope Jehovah's royal 'Signal to the peoples' by singing its praises and by preaching, both publicly and from house to house, the rightful rule of His kingdom, thereby making it conspicuously known to all peoples of all nationalities that they too may gather to the great Signal and take their stand on the side of God's kingdom of enduring peace, endless happiness and everlasting life."

[11] The president's motion to have the above resolution adopted was seconded by Percy Chapman of the Society's Branch office in Canada, with the final result that the resolution was unanimously adopted by the assembled throng with tremendous enthusiasm.

1. When and to whom did the Society's president present the following Resolution?
2. What do the Scriptures show regarding A.D. 1914?
3. What visible sign do we have of the Kingdom that year?
4. Why do rulers and judges of the earth have good reason for fearing Jehovah and yielding up power to his King?
5 However, what course have the allied nations and the religious clergy taken and followed?
6. What does such conduct constitute in fact?
7, 8. What, therefore, did the Assembly of Jehovah's witnesses first of all resolve and declare?
9. What did they resolve concerning the United Nations?
10 What did they resolve concerning the Signal to the peoples?
11. What action was taken toward this resolution?

Ascribe unto Jehovah the glory due unto his name; worship Jehovah in holy array. Jehovah will give strength unto his people; Jehovah will bless his people with peace.—Psalm 29:2, 11, *A.S.V.*

"SONG OF PRAISE" ASSEMBLY AT PHILADELPHIA

THOUGH trailing it by more than three months, the "Song of Praise" Assembly of Jehovah's witnesses at Philadelphia, Pa., last November, was no after-climax to the Los Angeles assembly which we reported on in these columns two issues ago. The Philadelphia assembly was first announced in our May 15 issue as the Eastern Seaboard Convention; and, incidentally, it acted as a satisfactory counterbalance for all persons of good-will in the eastern half of the North American continent that were not privileged to enjoy the Los Angeles assembly to attend a convention of size during 1947. The three-day assembly at the "City of Brotherly Love" was outstanding on its own merit. It was a noteworthy event accentuating the first quarter of the new service year of 1947-1948, inasmuch as the service year starts with September 1. It was an excellent precursor of the series of district assemblies which are scheduled to be held throughout the earth in 1948, from March forward. Nothing of greater, nor even of equal, importance was taking place at the time at the United Nations General Assembly or elsewhere on earth, and our readers just have to review the program of events at the Philadelphia gathering of November 21-23, 1947, to appreciate this. It was no occasion for making a report on the recent past, but one for marking out the way for a momentous future.

The world need of housing, the United Nations, relief measures with food and clothing, financial support to men and women engaged in a most vital educational work, and the spreading of the message of good-will and good cheer more widely among distressed humanity, all this came in for due attention at Philadelphia. The official pronouncements made regarding these important matters, and the bold position taken with regard to them, were soul-stirring and were certain to be of profound effect in years to come.

At the sudden moving in of more than 20,000 visitors into the city to lodge there for the length of the Assembly it would seem as if the housing shortage would be made more acute in this metropolis of around two million inhabitants. But Philadelphia proved herself able to absorb all these ambassadors of good-will without discomfort or undue hardship, proving herself a good hostess. How was this done? In a unique way, which somewhat harks back to Bible times up till the first century of our common era.

Back there, the city of Jerusalem, of sacred history, played host to about 3,000,000 visitors at passover time in the spring of each year. We recall that before the last passover celebrated by Jesus of Nazareth with his disciples in Jerusalem he sent two of them into the city to procure a room inside her walls in which the thirteen of them might celebrate. At the same time Jesus and his disciples were being entertained in private homes in the city suburbs, within easy walking distance. (Mark 14:1-3, 12-17 and 11:12, 19) Such was the case at Philadelphia during the Assembly. Of all those attending, 15,677 had mailed in requests to the Convention Committee for rooms in private homes, whereas only 2,100 stayed at the city hotels. To arrange for these rooms in the private homes of citizens of good-will and of total strangers, 105 full-time Kingdom publishers ("pioneers") were called to work. These together with the members of Philadelphia's eight units of the greater Philadelphia company of Jehovah's witnesses and many others from near-by companies were sent out. From house to house they trudged, booking rooms and simultaneously announcing God's kingdom and leaving the printed message in the hands of as many as chose to accept it. After the more than 4,000 cancellations that householders made, there remained a net total of 18,240 accommodations booked in the homes.

This pre-convention activity was really started off by a gathering of about a thousand such workers at the Town Hall Friday night, September 26, to be addressed by the president of the Watch Tower Bible & Tract Society, Nathan H. Knorr. Hence the above accomplishment represented about two months of hard, persistent work by door-to-door workers; and some territories were covered as much as three times. Actually 50,400 hours were thus spent, running up an average of 5.4 hours daily for each worker, and there was a total of 125,650 booklets on the Kingdom message placed in the homes of the people, among which the booklet *Religion Reaps the Whirlwind* figured prominently. All this resulted in cultivating good-will toward Jehovah God and his kingdom among Philadelphians, and it made for the comfort and convenience of the conventioners during their stay in town. Even if unwittingly, the Philadelphians by their hospitality were making friends with the "mammon of unrighteousness", which was a good start in paving their way into everlasting habitations for themselves.—Luke 16:9.

At Philadelphia's great Convention Hall we found that here in our midst were missionaries and representatives from Panama, Trinidad, Cuba, Mexico, Finland, Scandinavia, Alaska, Guatemala and India. But present in spirit were also brethren from Bogotá (Colombia), Panama, São Paulo (Brazil), Bombay (India), Manila (P. I.), Sydney (Australia), St. John's (Newfoundland), Santiago de Chile, Lima (Peru), Port Limon (Costa Rica), the island of Malta, Mexico city, Honolulu, Berne (Switzerland), Vaernamo (Sweden), Alexandria (Egypt), Guatemala, London (England), Lagos (Nigeria), Accra (Gold Coast), Sydney (Nova Scotia), El Salvador, Sierra Leone (West Africa), Brussels (Belgium), six other provinces of Canada, and many states of the Union. This was evidenced by the 82 telegrams and special messages that were read and acknowledged from the rostrum.

Present in person at the Assembly were delegates from all states of the Union except Arizona, New Mexico, Oregon, Utah, Washington and Wyoming, to judge from the room requests that were received. In fact, only 1.7 percent of the total requests were from states west of the Mississippi river, whereas 59.8 percent of them were from states on the Atlantic seaboard. Canada had a gratifying representation with 10.4 percent of the requests. There was no arrangement for a trailer and tent encampment here at Philadelphia, and yet 7,945 of those asking for rooms came by private car, 1,864 cars being accounted for on the files. Also, 2,660 traveled by bus, 4,256 by train, and 85 by airplane, and 52 hitchhiked. The registration shows that the largest number of arrivals took place on Friday.

THE PROGRAM GETS UNDER WAY

On the opening day, Friday, November 21, all sessions were accommodated in the Convention Hall itself, with some overflow into the basement where the cafeteria tables were located and also the various departments for servicing the Assembly, such as territory, literature, sign-painting, etc. Thousands were present when L. E. Reusch, from the Society's headquarters at Brooklyn, New York, called the "assembly for field service" to order at 9:30 a.m. Besides a song to accompaniment of the Hall's great theatrical organ, and the day's Bible text and comment, there were two practical demonstrations on how the field publishers might approach the people in house-to-house work with the WATCH TOWER publications. These were given by C. E. Sillaway, also from Brooklyn headquarters. His first demonstration was on how to meet the rebuff, "Oh, I have my own church," and the second on "Oh, I'm a Catholic". These

demonstrations were very fitting, seeing that the publishers would be operating in the bishopric of the fat dean of the American Roman Catholic cardinals.

The Assembly program provided for just two mornings of field activity, this day and Saturday. In view of the many arrivals taking place both mornings, upward of 8,407 this day and 1,338 on Saturday, there was, notwithstanding, a good participation by the conventioners in the field privileges. During the three days of assembly there was a participation by 6,997 publishers, accounting for 16,310 hours in 276 territories, and 1,699 books and 3,180 booklets and 5,549 individual magazines placed, 13 magazine subscriptions taken, and 281 calls back on interested persons and 13 home Bible studies conducted. This included also the distribution of one million handbills advertising the public lecture of Sunday, November 23, by the president of the Society on the subject "Permanent Governor of All Nations". The same public event was also announced on the 7,500 placards, 5,000 paper signs, and 16,000 car-bumper signs that were brought into play, and also the mammoth banner-sign suspended over the façade of the Convention Hall. Taking a leading part in these ministerial activities out among the people were upward of 1,596 full-time pioneers, district servants and servants to the brethren, and other representatives of the Watch Tower Society.

Official opening of the Assembly came Friday afternoon, and for this the big auditorium was well filled with about 13,000. A well-trained orchestra of musicians, conducted by Karl Klein, supplied the accompaniment to the first fifteen minutes of Kingdom songs. The songs were called off by J. Fergusson, a Scotch graduate of the Watch Tower Bible School of Gilead, who was soon to leave these shores for missionary work in South Africa. At 2:15 p.m. came the address of welcome by the convention chairman, F. W. Franz, vice-president of the Watch Tower Society. This being designated "Song of Praise" Assembly, the theme of singing praise to God and his kingdom began especially now to be emphasized by the speaker. It was sustained as the dominant tone throughout the entire Assembly.

J. C. Booth, the servant of Kingdom Farms where the School of Gilead is located in upstate New York, followed the address of welcome and spoke on "Song to the King". He showed the modern-day fulfillment of Psalm 45, which was a prophetic song overflowing with praise to Jehovah's royal Monarch, Christ Jesus our Savior.

Quite appropriately T. J. Sullivan next came on to explain what the singers in the United States of America had done during the 1947 service year and what we planned and aimed at during 1948. Brother Sullivan, from the Society's headquarters, is an active district servant and member of the Society's board of directors, and he gave a good discussion of "Field Service for 1947 and 1948". He pointed to the evidence that God's favor was still with the publishers in America in that, during the crucial war years, the number of them had risen noticeably, because 10,000 more publishers were out monthly during 1947 than were out in 1941 when America was plunged into World War II. This compares well with like increase in other belligerent countries. In the United States there are 144 servants to the brethren each with a circuit under his care, a circuit embracing 20 or 21 companies or group-units of Jehovah's witnesses By semiannual visits to all such companies and units the servants to the brethren in 1947 served a combined total of 280,470, or 140,235 brethren each half year. They ministered not to just the regular company publishers but to the appointed servants in such companies and to pioneers, and traveled a total of over 1,200,000 miles to do so. During 1948, in addition to the semiannual assemblies in each circuit, there are to be six district assemblies in America. These ought to be 24 times as good as the circuit assemblies in the proportion that a district embraces 24 circuits and will have a representation from them all at each district assembly.

One special recommendation that Brother Sullivan made was that in 1948 each publisher sallying forth into the field with the Kingdom song should make an effort to take along with him an irregular, inactive or new publisher. That way we shall increase the song of praise and shall reach new peaks in the number of Kingdom singers. The need of each of us to sing the song of praise to God's name and Theocratic Government was forcefully discussed by the final speaker of the afternoon, L. A. Swingle. This veteran in God's service is a member of the Society's board of directors and serves at its American Branch in Brooklyn, N. Y. His speech, entitled "Confession by Song", urged us to use our tongues in such a way as to guarantee our salvation.

In the intermission that followed, the brethren, for the most part, took evening meal or refreshment in the Convention cafeteria or at the refreshment counters. The list given us of large food items shows that they were served with palatable nourishment in the way of groceries and vegetables, fruit, meats, bakery goods, dairy products, and light refreshments. The Lord God, the great Convention Organizer, spread a good, wholesome material table for his hungry conventioners. During the three days a total of 49,031 meals were served in the cafeteria, this cafeteria being staffed and serviced by brethren, fellow singers. At 6·45 p.m. the conventioners, now 16,000 in number, were in their seats for more of the grand spiritual repast that Jehovah God was here providing for all. A. H. Macmillan, a district servant, led off by making a comparison between the 475 present at an advertised public meeting years ago in Philadelphia and the many thousands of brethren now here on this occasion. After him, the audience enjoyed hearing from three missionaries on visit from the fields in Panama, all three of these girls being graduates of the Watch Tower Bible School of Gilead.

At 7 p.m. came a half-hour speech, delivered with much fervor, on the subject "Love for One's Neighbor". This was by H. H. Riemer, assistant treasurer and member of the Society's board of directors. Brother Riemer made a fine application of Jesus' parable of the "good Samaritan" to the bruised, wounded human race today. He exhorted Jehovah's witnesses to render neighborly help to them with the healing, reviving message of God's kingdom. Not less heartwarming and appealing to neighbor love was the next speech, by the Society's president, Brother Knorr, on a strikingly different theme, "Gaining Entrance into Permanent Dwellings." The conventioners were most grateful to get at last this thorough explanation of Jesus' parable of the "unjust steward", telling of how he used the unrighteous mammon of this world to gain a welcome into the dwellings of those to whom he did a good turn. Readers of *The Watchtower* will have the pleasure of hearing a convention echo through reading the speech in full in these columns next month.

Proceeding, without a break, from the parable, Brother Knorr went on to tell how Jehovah's witnesses are actually making friends of Jehovah God and Christ Jesus by their practical neighborliness to their needy brethren in European lands. During the months of August and September they surpassed the suggested goal of $100,000 by actually contributing to the food relief fund more than $310,000. Of this amount our Canadian brethren generously gave

more than $39,000. With this, more than a half million pounds of substantial foods were to be bought and shipped to various lands in Europe by the agency of the CARE organization. By December 1 all this was to be loaded aboard ship and on its way to the brethren. Already 500 packages had been delivered to Rumania; and 1,000 packages were to go to Austria, 1,000 to Hungary, 200 to Italy, 500 to Poland, 1,000 to English pioneers, besides a proportionate number of packages to pioneers in France, Belgium, Holland, Finland, Czechoslovakia and Greece, and 20,000 packages to Germany. Also the Lord God had opened up the way for bulk supplies of used clothing to be shipped to these needy brethren to help them further to endure the oncoming winter; and a letter had already been dispatched to all companies in the United States and Canada telling how the collecting of such clothing would be effected.

Our security, Brother Knorr reminded us, depends upon Jehovah God, and to His cause we best render our alms. The Watch Tower Society has been greatly comforted by our deeds of practical brotherly helps as afore-mentioned. After a brief financial report, Brother Knorr took the convention by surprise by announcing the 1948 *Yearbook of Jehovah's witnesses* and displaying a copy; 20,000 copies were on hand for the conventioners to avail themselves of at once. A supply on hand of the Society's 1948 calendar was also announced, its yeartext being "I will sing praises unto thee among the nations". (Ps. 57:9, *Am. Stan. Ver.*) Never before at a convention had such releases happened, but it was all so appropriate after what Brother Knorr had said. His final expression was that 'we know the New World is at hand with permanent dwellings for all of God's faithful'. That night the conventioners went to their temporary dwelling-places round about Philadelphia with a new perspective toward their present material riches and the wisest use of them. Their free-will money gifts dropped in the contribution boxes toward Convention expenses showed it.

SATURDAY, NOVEMBER 22,

at 8:30 a.m., the baptismal talk was delivered by J. R. Cooke, a Gilead graduate, who was due to fly to the Iberian peninsula in December for ministerial service in Portugal, Spain and France. There were 321 immersed in water. At 9:30 the morning's assembly for field service was conducted by H. W. Arnott, also a graduate of Gilead, who, together with Brother Fergusson, was assigned to foreign service in South Africa. Within a half-hour of this they had to leave the convention by car for New York, there to catch a "victory ship" scheduled to sail at 2 p.m. With strong applause the convention commissioned Brother Arnott to convey their love to the brethren in South Africa. A morning feature not programed was Brother Knorr's meeting at 10:30 o'clock for all pioneers and servants to the brethren that wanted to apply for admission into Gilead. Less than 100 felt qualified to fill out application blanks.

The afternoon's period for songs and experiences brought to the platform, among others, a representative from Finland, who had just recently arrived in America to attend Gilead, and also a representative from the island of Trinidad, off South America. At 2:15 p.m. a quartet of powerful speeches took up. The Society's secretary-treasurer, Grant Suiter, spoke on "Endurance to the End", and he used Jehovah's endurance of the wicked for yet a little season as an argument for our determining to endure likewise with Him until Jehovah destroys all the wicked at Armageddon. Toward the end Brother Suiter read from the minutes of the meeting of October 9 of the Society's board of directors, at which the officers of the Society were voted in. He read the last three paragraphs of a statement which was drawn up and approved by six of the seven directors expressing appreciation and approval of Brother Knorr's management of the corporate affairs of the Society, because his record showed "he is the man to be put back on the job". The conventioners were able to read this statement in full in the 1948 *Yearbook of Jehovah's witnesses,* pages 223, 224.

"Pioneering as a Life Career," by F. E. Skinner, was much appreciated by the convention. Brother Skinner had spent twenty years in pioneer service in India, whose depths of living conditions of the common people cannot be exceeded by any other country. Having completed his term of training at the School of Gilead and special field service in the Western States, this servant of the Watch Tower Branch office in Bombay was now due to leave America within a few days on his way back to India. The entire convention with loud applause expressed its desire for him to bear the Assembly's love along to all the brethren in India.

A representative from the Society's radio station, WBBR, on Staten Island, N. Y., followed, namely, M. A. Howlett. His talk on "Reporting the Matter" he pointed up with a number of incidents from recent history, showing both the opposition to and the good-will toward Jehovah's witnesses. But, whether through evil report or through good report among the common people, Jehovah's witnesses were determined to report at last to the Lord God, "I have done as thou hast commanded me." (Ezek. 9:11) Next and fourth to occupy the platform was another director of the Watch Tower Society, M. G. Henschel, to discourse on "Promoting the True Worship". As proof that Christ Jesus was now actively reigning amidst his enemies, Brother Henschel offered the fact that the King was using Jehovah's witnesses to push the advance of His pure, unadulterated worship to the ends of the earth. By boldly preaching God's Word they overcame the great obstacle posed by all the world propaganda now rampant.

This night the convention attendance counted up to 20,649. The North Museum building, adjoining the Convention Hall, had been engaged as an overflow hall, and it was thrown open for today's sessions. The 11,000 chairs rented for it were none too many. During the first quarter-hour period the conventioners were pleased to hear missionaries from Panama and Alaska, also a sister from the Branch in Finland and a brother from the Branch in Mexico, these last two being now in the country to prepare for entrance into the School of Gilead. M. H. Larson, servant of the Society's Branch at Brooklyn, publicly interviewed all four of these. It was very interesting to listen in. Quite nicely, next came along on the program the registrar of the School of Gilead, A. D. Schroeder, who is also one of the instructors there on several subjects. His half-hour talk on "Christian Tolerance" was very instructive. By illustrations, he showed how tolerance could be profitably exercised toward outsiders and toward brethren in our street work with magazines, and in the matter of food diets, and in conducting book studies in the homes of persons we have interested.

The closing hour and a half of the program was a time that made it a night which some said they will never forget. Brother Knorr occupied the rostrum to deliver his speech on "The Signal to the Peoples". The audience was deeply stirred with the content of it, which was indeed new and startling. When he led his audience to the point of announcing that Christ Jesus the installed King is Jehovah's "Signal" who stands upon the elevation of Mount Zion, the Kingdom, they broke out in delighted applause. Read the speech for yourself in this issue of *The Watchtower*. Having described the foretold "abomination of desolation" from a new angle of vision, Brother Knorr then proposed the Reso-

lution which is also published in this issue. Each of the three closing paragraphs setting forth the resolves of the Convention drew applause as he read them. When he had finished, Percy Chapman, the Canadian Branch servant, who was acting as the day's chairman, bolted to the microphone and seconded Brother Knorr's motion to adopt this Resolution. He could hardly be heard for the mighty applause that was rocking the Convention Hall. It was a foregone conclusion that this Resolution would pass; and when Brother Knorr put the question, a unanimous Aye! was shouted back from all present, following by further handclapping.

Meeting here in convention eight months before the American political conventions were due to meet in 1948 in this same Hall to nominate presidential candidates for America, Jehovah's witnesses openly went on record as declaring themselves unequivocally for God's uplifted Signal, Christ Jesus, let political conventions and all the rest of mankind worship and serve, if they will, the "abomination of desolation" in its latest manifestation, the United Nations organization. After a few extemporaneous remarks by Brother Knorr about singing the song in all nations in praise of Jehovah God and his Signal to the peoples, the convention joined in the song "Hail the Reigning King!" And how they did sing that song, with an enlightened understanding and appreciation and a wholehearted fervor as never before put in it by a convention! The same fervor and appreciation expressed themselves in the prayer of dismissal by Brother Schroeder. All felt the significance of the occasion.

OF INTEREST TO PUBLIC AND PIONEERS

Almost before we were aware, the third and final day of the Assembly, Sunday, November 23, was upon us. It was a full day at the Convention Hall, with a half hour of opening exercises and experiences beginning at 9:30 a.m., conducted by E. A. Dunlap, one of the instructors at the School of Gilead. At 10 a.m. Percy Chapman, from Toronto, Ontario, was introduced to give his speech "Singing Amid Tribulation". To back up his argument that we must sing amid tribulation, he narrated a number of experiences of Jehovah's servants in recent months in Quebec, that province of "burning hate for God and Christ and freedom". In the province there have been persistently at work 36 general pioneers and 79 special pioneers. Their singing amid tribulation has defeated the objectives of the persecution they must endure. Hence, whereas once in the city of Quebec there were just 3 witnesses of the Lord God, there are now 55, who meet in a Kingdom Hall. By not quitting under tribulation, the pioneers in just the two months last reported on have accomplished 9,261 back-calls upon interested persons in the province and have conducted 541 book studies in their homes. This has contributed its own share to the grand result for all provinces of Canada, namely, about 12,000 publishers out in the field monthly, singing the grand song.

A good follow-up talk, "Jehovah's Ministers of Good News," was now presented by the Society's legal counsel, H. C. Covington. It explained anew, as if before the bar in court, why our placing of literature on contributions is not selling, why we use books as printed sermons, why we are ordained although not graduated from religious seminaries, why children not yet come to their teens can be active ministers, and why we keep on in our work despite the persecution. It gave new emphasis to the fact that all of us consecrated to God through Christ are ordained ministers of the gospel. Brother Covington, who has appeared many times before the United States Supreme Court, likely did not realize during his speech that the very next day, Monday, November 24, that august body of justices would hand down a 5-to-4 decision denying to three of Jehovah's witnesses the ministerial status, together with the exemptions that this included. But now the morning sessions were concluded by the convention chairman, Brother Franz, who spoke on "Organized for Theocratic Song". This drew into sharp relief the fact that for us all to sing one and the same Kingdom song harmoniously and in unison among all nations Jehovah, the great Musical Director, through his Theocratic organization must provide us with a visible central governing body, like the "chief musician" mentioned in 53 of the Psalms. Jehovah God has manifestly done so.

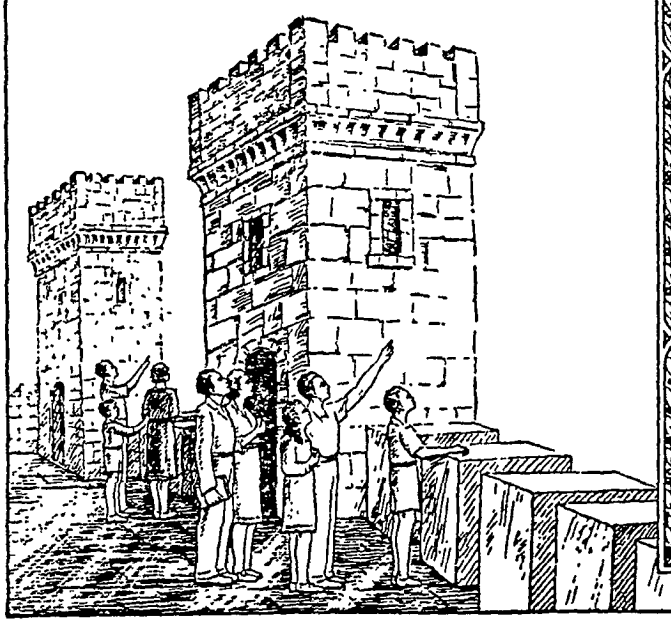
At 3 o'clock, notwithstanding the overcast skies, came the record attendance of the Assembly, that is, 28,000. Before this audience the speech "Permanent Governor of All Nations" had its third presentation by Brother Knorr; but this time he excelled his deliveries in London, England, and in Los Angeles, Calif. Again he warmed up his listening thousands to many applauses. Topping off his speech was his announcement of the Society's publishing of a new 32-page booklet containing his round-the-world-tour speech "The Joy of All the People", and that each one present was entitled to a free copy. In behalf of the great audience the chairman thanked him for both his speech and this gift copy of the newly released booklet.

In less than an hour after this the Assembly came to order again to sing songs of praise and then to hear the closing presentations of the three-day Assembly. They were glad to get the facts and figures that the Convention servant, J. O. Groh, presented in his half-hour report, and they joined with him in expressing appreciation to whom appreciation was due in connection with the Assembly. Then came the final feature, as Brother Knorr talked on the announced subject, "Why We Are So Different." Quietly delivered, it made a deep impression, and especially when at the end he got onto the subject of the pioneer work. In view of the general distress and hard economic times a way had to be prepared for the general pioneers to remain in this chief vocation and for increasing the number of such pioneers throughout all the earth. So, beginning with January 1, 1948, the Society would institute a new policy toward general pioneers, requiring of them a reduced number of hours in the field, namely, 120 hours on an average monthly, or 1,400 yearly. This would allow them to work part-time at secular occupations, seasonal or weekly, thereby to make some financial provision for their needs without burdening relatives, friends or companies. Many others, too, would now find it possible for them to enter the ranks and make pioneering their life's vocation.

These disclosures awakened round after round of applause. The hearts of many or of all general pioneers there were set singing with joy, and many were the eyes that were moist with tears of gratitude to the great Provider, Jehovah God. Shortly after 7 p.m. the final disclosure came, when Brother Knorr apprised the brethren of his then-arranged trip with his secretary, Milton Henschel, to Portugal, Spain, West Africa, and South Africa. They rejoiced so much that their brethren in those parts were now to enjoy the presence and ministration of the Society's president, and they voted, by way of handclapping, for him to extend their love to all the brethren encountered in the course of this trip. Finally, the Assembly joined in song No. 21, "Praise the Lord," closing with the words of exhortation, "The *signal* for all peoples raise, and fill the earth with joyful praise." Then Brother Knorr terminated the glorious program with prayer.

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"SONG OF PRAISE" TESTIMONY PERIOD

The 1948 Service Calendar designates February as "Song of Praise" Testimony Period. Psalm 18:49, upon which the designation rests, sets as the motif for this period the singing of praises to God's name among the nations. This we will do by intensifying our efforts in the second month of the 1948 *Watchtower* campaign for getting subscriptions for this magazine. All house-to-house workers will present the special offer of a year's subscription together with a premium of eight booklets published by the Watch Tower Society, all at the regular subscription rate of just $1.00, American money. The peak of the northern winter has never halted the forward push of these annual campaigns, and publishers of God's praises are determined it will not this year either. Come along with us, all you readers of *The Watchtower*. Your co-operation is appreciated, your service is valued, your joy will be enhanced by singing praises to the Most High. We are always ready to supply information and references for you to work with organized, trained campaigners. Take part and be able to hand in your report at the month's end on what you have accomplished in this "song of praise".

1948 MEMORIAL DATE

The date for celebrating the annual Memorial of Christ's death in which his faithful body members participate is Nisan 14, that is to say, the 14th day of the first Jewish lunar month, as instituted by Jehovah God. (Exodus 12:1-8) The Watch Tower Society calculates this according to the first new moon that falls nearest to the spring equinox, whether before it or after it. We do not follow strictly the fixed Jewish schedule of 7 intercalary months for every 19-year period. According to due reckoning, then, Nisan 14 begins at sundown of Thursday, March 25, 1948. All organized companies and groups of Jehovah's Christian witnesses throughout the earth should assemble that day after 6 p.m. Standard Time and observe the Memorial, providing the unleavened bread and red wine for any persons attending that profess to be of the remnant of the members of Christ's body.

"WATCHTOWER" STUDIES

Week of March 7: "Memorial of Founding the New World," ¶ 1-20 inclusive, *The Watchtower* February 1, 1948.

Week of March 14: "When and How to Celebrate Memorial," ¶ 1-23 inclusive, *The Watchtower* February 1, 1948.

DISTRICT ASSEMBLY IN ATLANTA

As announced at the Los Angeles assembly last August, the first of the 1948 district assemblies in America will be held in Atlanta, Georgia. The time of this 3-day assembly has been moved up to March 12-14. The contract for the use of the Municipal Auditorium, 30 Courtland Street, Atlanta, Georgia, has now been signed, making possible this definite announcement. Address necessary correspondence to Watchtower Convention Committee, 203 Spring Street N.W., Atlanta 3, Georgia. The president of the Society and other representatives are expected to serve on the program. All persons of good-will included within the boundaries of this district are cordially invited to attend.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIX FEBRUARY 1, 1948 No. 3

MEMORIAL OF FOUNDING THE NEW WORLD

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. 13: 8.

JEHOVAH God laid the foundation for a new world of enduring peace and righteousness nineteen centuries ago. Hence none of the political rulers and religious clergymen of Christendom today can possibly lay the foundations of a "better world of tomorrow", as they call it. The lives of the millions of persons that were slaughtered in the two world wars since A.D. 1914 provide no true foundation for a "new and finer world" of enduring peace. They cannot compare or compete with the "sure foundation" that Jehovah God laid almost two thousand years ago. That sure foundation was laid through the death of his Son, the Messiah.

[2] John, the son of the Jewish priest Zacharias, pointed to Jesus of Nazareth as the Messiah and spoke of him as "the Lamb of God, which taketh away the sin of the world". (John 1: 29) Hundreds of years before John, the prophet Isaiah had compared the coming Messiah to a lamb. His very likeness to a lamb signified that he would be slaughtered and put to death violently. Isaiah prophesied: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: . . . He was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because [like a lamb or sheep] he had done no violence, neither was any deceit in his mouth. . . . thou shalt make his soul an offering for sin." (Isa. 53: 7-10) Because the soul of this innocent one was poured out in death for the good of all mankind, the foundation of a righteous new world was laid in him.

[3] For such reason the Apocalypse, or Revelation, when foretelling the political arrangements of today for world domination, speaks of Messiah as "the Lamb slain from the foundation of the world". (Rev. 13: 8) Persons on earth who fail to worship him in this time of judgment upon the nations have nothing in the Bible to indicate that they will live clear through the "great tribulation" in which this world will end. Rather, their consignment to destruction is foretold. On the opposite side of the matter, those who do worship him as the slain Lamb of God whose death provided a sin-offering are the only ones entitled to any hope of surviving the great tribulation and of passing alive into the new world of righteousness.

[4] Before ever the Lamb, Jesus of Nazareth, was cruelly slain upon our earth Jehovah God the Great Shepherd foretold that he would have a company or body of faithful followers who would be conformed to his image. There is a small remnant of such faithful body-members on earth now. Hence the words of the apostle written at Ephesians 1: 3, 4 apply to this remnant of today, namely: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world [at Christ's death], that we should be holy and without blame before him in love." Moreover, today, and particularly from and after A.D. 1918 there is a multitude of persons who are sheeplike and who do good to that faithful remnant; and when the great tribulation is over, the Lamb of God in his Kingdom glory will say to this earthly class of sheep: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34) The Kingdom's blessings were prepared for them from the world's foundation because the Lamb of God died not only for "his body, which is the church", but also for all others of mankind that should believe on his sacrifice as a sin-offering and devote themselves to God through him. In harmony with this John wrote to the church which is the body of Christ: "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.

1. Why cannot men of today found a new world of lasting peace?
2, 3. To what was Messiah likened, and by whom? and why?
4. (a) When did God choose the church in Christ? (b) When were the Kingdom's blessings prepared for the "other sheep" of today?

THE SLAYING OF THE LAMB

5 The slaying of the Lamb was the time when the foundation of the righteous new world was laid. This was not just at the time that Jesus of Nazareth presented himself to John the Baptist, about October 1 of the year 29, and was baptized in water. True, his baptism was to symbolize his dying to himself as a man in order that he might thenceforth live to God in fulfillment of all the prophecies that were written beforehand. At that time was when there took place what the apostle Paul describes at Hebrews 10:4-7, saying: "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* [of bulls, goats and lambs], *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.*" From then on Jesus began to be baptized into death. But this baptizing into death was not finished at his water baptism in Jordan river, as is shown by his words to his disciples James and John just a few months before he was killed: "With the baptism that I am baptized withal shall ye be baptized." (Mark 10:39) A little earlier that same year he said to all his disciples: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." (Luke 12:50) This baptism into death was not all accomplished, and hence his being slain as a Lamb was not all completed, until he was brought to the slaughterers at Calvary and died on the torture stake Friday, April 3, of the year 33.

6 At that time, then, the foundation of the new world of God's promise was laid. Therefore Christ Jesus can be spoken of as "the Lamb slain from the foundation of the world". He had to die in order that all those gaining life in the new world might receive cleansing from sin in his blood and be forgiven their transgressions against God. However, Jesus must be a *living* foundation for the everlasting new world. For this reason Almighty God resurrected him from the dead to immortal life in heaven. He thus became a "living stone", and, as such, he could ascend up to heaven into the presence of God his Father and could be laid as the "sure foundation" of the heavenly organization called "Zion". In order for the church to be-built upon him, it is the privilege of the members of his body to come to him: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (1 Pet. 2:4-6) Peter wrote thus to the church, built on Christ Jesus the sure foundation.

7 But to the Jewish rulers and elders in the courtroom Peter said a short time after the resurrection and ascension of Jesus Christ: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:8-12) True to Bible prophecy, the religious rulers and political elders of Christendom today follow the course of those Jews. They set at nought the true foundation of God's new world and lay a blood-stained, man-made foundation for their own "new and better world of tomorrow".

8 By God's providence, the One rightly spoken of as the "Lamb slain from the foundation of the world" was slain in the flesh on the very same day that the Israelites slew their passover lamb and ate it together with unleavened bread A.D. 33. The "Lamb of God" had to die that same day of the passover sacrifice in order that he might act the part of the true passover Lamb whose blood has value enough to cancel the sin of all those of mankind who believe and accept him as their sin-offering. After the Jewish passover the feast of unleavened bread followed for a week, or seven days, from the fifteenth day to the twenty-first day of their first month. In view of the foregoing facts the apostle Paul wrote: "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) The very fact that Paul would call him "Christ our passover" required that Christ Jesus should be sacrificed on the identical day upon which the Jews slew and ate their passover lamb, namely, the fourteenth day of Nisan. By God's arrangement Nisan was the first month of their year. It is important to understand and recognize that fact in order to know each year the proper time to celebrate the memorial of the founding of the new world of righteousness by the death of the Lamb of God.

9 The first passover was held by the Israelites under Moses down in the land of Egypt in the sixteenth century before our common era. The firstborn offspring of all mankind and of beasts in Egypt were about to be killed by Jehovah's angel of death so as to break Pharaoh's proud resistance to Jehovah's demand that the Israelites be let go free out of Egypt. In order to have their own firstborn children

5 When was Jesus the Lamb slain from the world's foundation?
6, 7. Why must he be a *living* foundation, and for whom?
8. On what day was he slain as a Lamb, and why on that day?
9. Where was the first passover victim slain, and when?

and domestic animals passed over and spared and in order to prove their worthiness to be freed from Egypt by obedience to Jehovah God, the Israelites were commanded to sacrifice and eat the passover victim on the fourteenth day of the month Abib or Nisan. We read: "And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household: . . . and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even [*marginal reading:* between the two evenings]. And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it."—Ex. 12:1-8, *Am. Stan. Ver.*

"BETWEEN THE TWO EVENINGS"

[10] In the Hebrew language in which Jehovah's command was given through Moses the expression translated *at even* literally means *between the two evenings.* This has occasioned a controversy as to just when the passover lamb was killed. Also, when did Christ Jesus celebrate his last passover supper with his twelve disciples, immediately after which he introduced a new memorial pertaining to a new world ruled by God's kingdom? There are scholars that argue that the two evenings between which the passover lamb must be slain extended from twelve o'clock noon to 6 p.m. or sundown, so that midway between these two evenings would be at 3 p.m. They also point impressively to Jesus' death at that hour of the afternoon. The Jewish day of 24 hours begins at sundown. (Lev. 23:32) So their argument leads to the conclusion that the passover victim was slain at mid-afternoon of Nisan 14, before sundown, and was eaten the night of Nisan 15. They cite Numbers 33:2, 3 to their support. The noted French rabbi Solomon Isaaki, popularly known as "Rashi", of the eleventh century, declared in his commentary on Exodus 12:6: "It appears to me that the phrase *between the two evenings* denotes the hours between the evening of the day and the evening of the night. The evening of the day is from the beginning of the seventh hour [or, immediately after noontide], when the evening shadows begin to lengthen, while the evening of the night is at the beginning of the night." David Kimchi's *Lexicon* explains that "there are two evenings, for from the time that the sun begins to decline [after twelve noon] is one evening, and the other evening is after the sun has gone down, and it is the space between which is meant by *between the two evenings.*" That is the traditional Jewish view.

[11] However, there are other scholars of prominence who take the expression differently, among them being the celebrated Spanish rabbi, Aben-Ezra (1092-1167), called by the Jews *the Sage, the Great.* Among his noted works is his *Commentary on the Pentateuch;* and says he: "Behold we have two evenings, the first is when the sun sets, and that is at the time when it disappears beneath the horizon; while the second is at the time when the light disappears which is reflected in the clouds, and there is between them an interval of about one hour and twenty minutes." (*Commentary,* on Exodus 12:6) This Aben-Ezra, not to mention the Samaritans and the anti-Talmud Karaites, is followed in this view by such scholars as Michaelis, Rosenmueller, Gesenius, Maurer, Kalisch, Knobel, Keil, and most commentators of the nineteenth century. All of these take *between the two evenings* to denote the space of time between the setting of the sun and the moment when the stars become visible, or when darkness sets in, which would be between six and seven p.m.*

[12] This would mean that, originally in Egypt, the Israelites killed the passover *between the two evenings* by killing the victim after sundown and before nightfall on Nisan 14. They at once prepared it

* The Jewish historian Josephus, in *Antiquities of the Jews,* Book 2, chapters 14 and 15, says: "But when the fourteenth day was come, and all were ready to depart, they offered sacrifice, and purified their houses with the blood; using bunches of hyssop for that purpose: and when they had supped, they burnt the remainder of the flesh as just ready to depart. Whence it is, that we do still offer this sacrifice in like manner, and call this festival Pasch; which signifies the feast of the Passover; because on that day God passed us over, and sent the plague upon the Egyptians. For the destruction of the first-born came upon the Egyptians that night; so that many of the Egyptians who lived near the king's palace, persuaded Pharaoh to let the Hebrews go. . . . They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month."

In Book 8, chapter 10, Josephus says: "The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread. . . . But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honour God, from whom they obtain this plentiful provision, in the first place they offer the first fruits of their barley."

In *Wars of the Jews,* Book 5, chapter 3, Josephus says: "And on the feast of unleavened bread, which was now come; it being the fourteenth day of the month Xanthicus, or Nisan, when it is believed the Jews were first freed from the Egyptians."

Here Josephus appears to say that the Israelites both sacrificed and ate their passover and were passed over in the one day of Nisan 14. Regarding Nisan 15 see *The Watchtower,* March 1, 1946, page 72, ¶ 14-17.

10. What is the traditional view of *between the two evenings?*

11, 12 When would the other view show the lamb was first slain?

and ate it that same night before midnight.—Num. 28:16.

13 *The Watchtower* began publication in the nineteenth century, and from the beginning it has stuck to this latter understanding of the matter. For example, in its "Question Column" of its issue of February, 1886, it said: "It was on the afternoon of the fourteenth of Nisan (corresponding this year to Monday afternoon, April 19th) that Jesus died. According to the law the Passover lamb must be killed on the fourteenth of Nisan, . . . When the Lord and the apostles celebrated the Passover Supper for the last time together, they partook of it early on the fourteenth—'the same night in which he was betrayed.' After the typical supper the Remembrancer, or Lord's supper, was instituted, and then they went out—to Gethsemane, to Caiaphas, to Herod and Pilate, and to Calvary; where Jesus was crucified on the afternoon of the same day, and buried the same afternoon, because the great [seven-day] Feast of Passover began the day following, commencing at 6 p.m. of the same day in which Jesus died. (John 19:32, 33) It was not the [seven-day] Passover Feast then, but the supper, that Jesus observed, and after which he instituted as instead of it a memorial of his death in the bread and wine."—Paragraphs 4-6.

14 Under "Anniversary of our Lord's Death" in the *Watchtower* issue of March, 1889, we read: "The Hebrews reckoned their day differently from what we do. With them it *began* at sunset or at 6 o'clock P.M. Thus it was that our Lord and the apostles could eat the Last Supper probably about 8 o'clock, then go to the Garden of Gethsemane, to Pilate and Herod and be crucified the *same day* in the afternoon. Probably it was in view of the fact that both the symbolic supper in commemoration of our Lord's death, and the death itself, might be upon one and the same day, that the Hebrews had the custom mentioned, of reckoning the 24-hour day as beginning with the night."—Paragraph 4.

INTRODUCING THE REMEMBRANCER

15 Readers, bear in mind, during all this discussion, that what we are trying to establish for the benefit of our new ones is the proper time for celebrating what Paul calls "the Lord's supper". (1 Cor. 11:20) That it was no ordinary meal with leavened bread, nor any feast prepared by a friendly entertainer, that Jesus and his twelve disciples ate, is clear from the records of Matthew, Mark and Luke. No leavened bread could be eaten with the passover supper on Nisan 14. Hence, together with the seven-day feast of unleavened bread that began next day after passover supper, there were eight days of unleavened bread in succession, all together. (Lev. 23:5, 6) At Mark 14:12-14 we read: "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? . . . The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?" (Also Matthew 26:17, 18; Luke 22:7-11) Seated with his disciples in the upper room in Jerusalem the night of Nisan 14, A.D. 33, Jesus said to them: "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God."—Luke 22:15, 16, *Am. Stan. Ver.*

16 Jesus thus definitely identified the meal as the memorial of that first passover of the Israelites in Egypt. Jesus' words thus bar out the argument of some that Jesus celebrated the passover a day in advance of the legal date. In that case Jesus or one of his disciples would have had to go to the temple in Jerusalem to kill the passover lamb in the presence of the priests and then have a priest dash its blood at the base of the altar and offer up its fat upon the altar. The Jewish priests had definite rules regarding the sacrifice of the passover. So we may not imagine that the temple priests would have carried out the essential acts of sprinkling the lamb's blood and burning its fat together with incense that same evening on any other day than the legal one.* It is evident, then, that Jesus celebrated the paschal supper legally, on the anniversary date of its first observance down in Egypt under Moses.

17 According to the apostle John, it was at this passover supper that Jesus washed his disciples' feet for an example of humility and of loving service to them. John reports: "Now Jesus knowing *before the feast of the passover,* that his hour was come, that he should depart out of this world to the Father, having loved those his own who were in the world, he loved them to the end. And *as supper was preparing,* the enemy having already put into the heart of Judas Iscariot, son of Simon, that he should betray him." (John 13:1, 2, *The Emphatic Diaglott*) Thus Jesus prepared himself to wash his disciples' feet while the passover was preparing, or, "during supper," as the *American Standard Version* translated the expression. So, John's expression "before the feast of the passover" does not mean that this took place at a meal on the day before the passover day, on Nisan 13, as some argue. It does mean that immediately before the passover meal began Jesus

13, 14. Which view has *The Watchtower* applied to the Memorial?
15, 16. (a) How do we know it was no ordinary meal Jesus ate with his disciples? (b) Why was it not a passover held a day ahead?

* See page 501 of the *Lexicon* by the Hebrew scholar J. H. Otho, in which he quotes Maimonides. Published in Basle, Switzerland, in 1675.

17. Why does not John 13:1, 2 show it was a meal before passover?

knew that the hour of his own personal sacrifice as the "Lamb of God" was at hand. This was why he seized the final opportunity to wash his disciples' feet and give them some instruction on humility. So this was Thursday night, April 2, A.D. 33, according to our calendar, but Nisan 14 according to the Jewish lunar calendar. It was passover night. Because three writers, Matthew, Mark and Luke, had already written in detail about Jesus' last passover and his introducing of the new memorial, John omits ordinary details about the passover and the memorial and gives us other details not set forth by the other three writers.

[18] While they were eating the lamb, Jesus pointed out who would be his betrayer, by dipping a sop into the sauce of bitter herbs and handing it to Judas Iscariot. "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor." (John 13:27-29) Not that Jesus and his disciples needed anything further for the feast then in progress, but that the feast of unleavened bread that was to follow for the next seven days required something, and hence the disciples thought Judas was sent out to buy something for that feast which was celebrated beginning Nisan 15.

[19] It was only down in Egypt itself, fifteen centuries before this, that the Israelites were forbidden to leave their houses before morning because Jehovah's destroying angel was abroad in the land. Hence Jesus was not breaking the law, not even one jot or tittle of it, when he sent Judas out into the night, nor even when he and his eleven faithful disciples went out some time later. (Ex. 12:22) Mark the fact, therefore, that Judas was not present when Jesus set up a memorial of a new thing on passover night.* "He then having received the sop went immediately out: and it was night." (John 13:30) This fixes it that Memorial is something to be celebrated only at night, after sundown and before midnight, and not in the morning or any other hour of the daylight.

[20] That the remembrancer of Christ's death was set up right after the disciples had finished partaking of the passover lamb and had thus fulfilled the law of Moses by which they were bound, the several accounts show. Mark reports: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives." (Mark 14:22-26) The kingdom of God, which Jesus here mentioned as in the future, is the kingdom of the new world of righteousness, in which Christ Jesus expected to be together with his faithful disciples, there to drink the cup, not of death under reproach, but of joy in glory. Consequently, the Memorial bore some relationship to the kingdom of God by Christ Jesus, and this adds proof that it is a memorial of the founding of the new world in which that glorious kingdom will hold absolute control for the blessing of all obedient humankind.

18 Why does not John 13:29 show it was in advance of passover?
19. What here shows the time of day for Memorial to be held?

* That Judas departed before Jesus instituted the memorial was suggested already in the *Watchtower* issue of September 15, 1914, which, under the subheading "The Crisis in Judas' Life", said the following: "Apparently it was but a short time after this that Judas withdrew, the record being that 'Satan entered into him.' . . . It is entirely probable, therefore, that Judas was not present when Jesus, a little later, instituted the Memorial Supper which Christians now celebrate."

20. What shows Memorial was set up after passover and that it memorialized the founding of the new world?

WHEN AND HOW TO CELEBRATE MEMORIAL

WITHOUT exception men agree that the bread that Jesus used at the Memorial was unleavened bread, as God's law forbade the use of any other at passover time and during the seven days of feasting that followed. (Ex. 13:3-7) This sets the example for us likewise to use bread not lightened by yeast in celebrating the memorial that Jesus introduced. However, notably since the launching of the so-called "Prohibition Movement" about the middle of the last century, beginning in the state of Maine, where the first state-wide prohibition law was enacted in 1846, many professed Christians have argued that Jesus used unfermented grape juice as the second emblem that appears in the Memorial celebration, and not real alcoholic wine. So, not to offend their consciences, they insist that grape juice be provided at the celebration; and many religious sects that stand pledged to the prohibition movement provide only unfermented grape juice at their communion gatherings. All along, *The Watchtower* has maintained that the "fruit of the vine" which Jesus passed around to his disciples was the fermented product of the vine, or true wine. For the

1. What kind of bread and drink did Jesus use at Memorial?

benefit of our readers we repeat in the footnote below* what was published in the issue of March, 1889, of this magazine.

[2] The Prohibition Movement against the manufacture, sale and use of alcoholic drinks has been made a political issue. Knowing that it does not draw its origin or support from the sacred Bible or from the examples of Jesus and his apostles,† we do not go along with the different religious sects in advocating the use of unfermented grape juice as an emblem at the Memorial supper. A Christian should educate his conscience according to God's Word respecting this matter. He should not let his conscience object to taking a sip of real wine provided at the memorial supper in imitation of the apostles. If a Christian, for personal reasons, wants to abstain totally from wine and other alcoholic drinks at other times and occasions, that is his privilege; and his other Christian brethren should be tolerant with him and he with them. But the standards of the religious Prohibition movement have no right or authority to regulate the manner of celebrating the memorial of Christ's death. The apostle Paul's statement at Romans 14:21 has no reference to what is drunk at the Memorial. Certainly, Jesus did not (for the sake of not stumbling, offending or weakening his footstep followers) refuse to drink pure wine at the passover meal or to offer it to his disciples as a Memorial emblem. We shall not be doing wrong against God if we take Christ Jesus as our example in this.

DOING IT IN REMEMBRANCE

[3] Jesus knew that, at his death as the Lamb of God, the Jewish passover supper followed by its seven-day feast of unleavened bread would become out of date or obsolete. It could no longer serve as a "shadow of good things to come", because the good thing, the better sacrifice, Christ Jesus, had in reality come and had died as a foundation for the new world of righteousness. To longer celebrate the passover would be to attach more value to the shadow than to the reality, the substantial thing. It would show a lack of faith in the coming of Jesus Christ as the Lamb of God, that takes away the sin of the world. Hence persons that continue to celebrate the passover as of old are the ones that reject Jesus of Nazareth as the "better sacrifice", "our passover." (Col. 2:16, 17; Heb. 10:1; 9:23) To provide something in place of the annual passover supper, something that would turn their faith and remembrance in the right direction, Jesus instituted the new memorial. He instructed his followers to observe it regularly at the due time. The apostle Paul first calls our attention to Jesus' instructions to do this, writing the following, at 1 Corinthians 11:23-26:

[4] "I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."—*Am. Stan. Ver.*

[5] The letter containing these words the apostle Paul wrote to the Corinthians about the year 55 (A.D.), or several years before he was put in prison at Rome. His faithful companion Luke wrote his gospel account about A.D. 60, while Paul was in prison at Rome. Luke followed the Memorial account as given by Paul and says concerning Jesus on that passover night of A.D. 33: "And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you."—Luke 22:19, 20, *Am. Stan. Ver.*

[6] Since Jesus did not in so many words name the date or time, the question rightly comes up, Just when and how often should his disciples, the members of his body, the church, do this obediently in remembrance of him? Just when and how often to do it should be perfectly plain from the gospel accounts. But after the great falling away from the pure, true faith took place, just as the apostle Paul foretold at 2 Thessalonians 2:3-7, differences of opinion entered as to the celebration and its meaning, and when, how often and in what manner to celebrate. Consequently, today we find some religious organizations claiming to celebrate the Lord's supper daily, some several times a day, as in the Roman Catholic sacrifice of the mass, others weekly on Sundays, still others

* "The wine used by our Lord, to represent his shed blood, we have no doubt was made (as 'orthodox' Hebrews still make their Passover wine) without any yeast or leaven being added to the grape juice to *hasten* fermentation. But nevertheless it was fermented wine; the elements of fermentation inhering in the grape juice, led by slower process to fermentation and clarification, and thus it became 'wine'. . . . it is clear to us, that the wine used by our Lord at the Supper, was pure wine (but not simple grape juice, which would not keep without fermentation from fall to spring) and of the same sort mentioned elsewhere in Scripture, an excess of which would make drunk (Eph. 5:18; John 2:10; Luke 5:39), . . . not claiming that our Lord and the apostles used raisin juice or grape juice, but the real wine, . . . "—*The Watchtower*, of March, 1889, under "Anniversary of Our Lord's Death", paragraphs 17, 18.

† See the booklet *Prohibition—League of Nations, Born of God or the Devil, Which?—The Bible Proof*, which was published by the Watch Tower Bible & Tract Society in 1930.

2. Why not object to drinking real wine at Memorial?
3, 4. Why no longer celebrate the passover? but why the Memorial?
5. Whose account did Luke follow, and to show what?
6. What confusion exists concerning Memorial, and why?

every quarter of the year on Sunday, some in the morning and others in the afternoon. Not all can be right. The Bible indicates all are wrong.

[7] Jesus instituted the new memorial at a definite time, namely, on the night of Nisan 14. This was the anniversary of the passover night of the Israelites in Egypt. That typical passover was celebrated just once a year on this date, regardless of the day of the week upon which the date fell. Jesus is the antitypical passover Lamb, and he instituted the new memorial in remembrance of himself. The type and the antitype should agree. The shadow and the substance should harmonize. Accordingly Jesus died and shed his blood upon the fourteenth day of Nisan after he had started a memorial in remembrance of himself. It Scripturally follows, then, that we should keep the memorial of Christ's death on the night of Nisan 14, or just once a year on this anniversary date, regardless of the day of the week upon which the date falls. Paul's statement concerning the Memorial cup, "This do, as often as ye drink it, in remembrance of me," cannot Scripturally be explained to mean frequently or oftentimes during the year or several times a day. Paul knew the second coming of Christ Jesus would be a long way off, and hence that the disciples, although celebrating the Memorial just once each year, would do it often because of the many years before the Lord comes.

[8] Hence Paul said: "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." The like thing might have been said to the Israelites regarding the yearly passover celebration, namely: 'As often as you eat the passover lamb with bitter herbs and unleavened bread you do proclaim the lamb's death in Egypt until the coming of the great antitypical Passover, the Lamb of God.' At Hebrews 9:25, 26 and 10:11 the apostle writes respecting Jesus' one sacrifice: "Nor yet that he should offer himself OFTEN, as the high priest entereth into the holy place year by year with blood not his own; else must he OFTEN have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." "And every priest indeed standeth day by day ministering and offering OFTENTIMES the same sacrifices, the which can never take away sins." (*Am. Stan. Ver.*) The Jewish high priest entered just once a year into the most holy of the temple to offer the sin-atoning blood on the annual atonement day. And yet the apostle calls it *often*. Why? Because of the number of years over which the high priest did this just once each year on the day of atonement. Likewise when true Christians celebrate the Memorial just once a year on Nisan 14, it becomes an "often" matter due to the number of years it is celebrated until Christ's coming.

7. When and how often should we celebrate Memorial, and why?
8. How is the Memorial an *often* celebration?

DETERMINING THE TIME

[9] So, then, according to the Scriptures the Memorial is to be celebrated on the night of Nisan 14, the date commemorating Jesus' instituting of the Memorial. How shall we, nineteen centuries since then, determine the date nowadays? As long as Jerusalem of apostolic times stood, the matter might have been regulated by the time at which the Jewish authorities decreed the celebration of their passover supper. But since the destruction of that ancient Jerusalem and its temple A.D. 70, and since the forcible discontinuance of the Jewish festivals there, the matter became one to be determined largely by astronomy. Remember, too, that we followers of the Lamb of God are bound to keep, not the traditions of the Jewish elders in this matter, but Jehovah's instructions in his inspired Word, the Bible. Jehovah decreed that the month Abib (or Nisan, as it was later called) should be the opening month of the year and that on its fourteenth day, after sundown, the passover victim should be slain and eaten. The month Abib or Nisan was and is a lunar month. Since the temple at Jerusalem is no more, the agricultural celebration of the firstfruits of the barley harvest on Nisan 16 is no longer kept there. It is not required to be kept any longer, because Christ Jesus has become the "firstfruits of them that slept", on Nisan 16, or Sunday morning, April 5, A.D. 33. (1 Cor. 15:20) Hence the determining of when to begin the month Nisan does not depend on the ripeness of the barley harvest in Palestine. It can annually be determined by the spring equinox and the moon.

[10] The spring equinox, when nighttime equals daytime, usually falls about March 21 of our calendar. It marks the time when the sun enters the zodiacal sign of Aries, or the Ram,* the first of the twelve signs of the zodiac. The month Nisan may begin before or after the spring equinox. Whether it does or not depends upon the moon. The period of time from one new moon to another is less than thirty days, namely, 29 days, 12 hours, 44 minutes and 2.8 seconds. Hence twelve such lunations would not equal our sun-time year of 365¼ days, but would be about 11 days short. Therefore in three solar years' time the Jewish lunar schedule would be about 33 days ahead or short of solar time. Hence to slow up their calendar and harmonize it with our solar calendar, Jews added a thirteenth month known as Ve-Adar

* The equinox is fixed on March 21, although the sun enters the sign of Aries generally on March 20, and sometimes even on March 19.—*The Encyclopædia Britannica*, Volume 4, page 571, of 1942 edition.

9. Why not date Memorial by rabbi traditions or barley harvest?
10. How are years of lunar months harmonized with solar years?

about every third year. In every cycle of nineteen years they had seven such lunar years of thirteen months. The years of thirteen months in such a 19-year cycle were the 3d, 6th, 8th, 11th, 14th, 17th, and 19th.*

THEOCRATIC METHOD

[11] The method of calculating Nisan 14 of each year for the Memorial celebration by Jehovah's witnesses, the method we follow now, was simply stated in the *Watchtower* issue of March 15, 1907, page 87, under the heading "The Date of the Memorial Supper". It states: "As we all know, the Jews used the moon more than we do in the reckoning of their time. Each new moon represented the beginning of a new month. The new moon which came closest to the spring equinox was reckoned the beginning of the ecclesiastical year, and beginning the fifteenth day of that month the [seven-day] feast of Passover lasting a week was celebrated." In that year of 1907 the new moon nearest the spring equinox came ahead of it. How do we know? Because the passover date, which comes on the 14th day of that moon or month, fell only 7 or 8 days after the spring equinox, or on March 28. As the *Watchtower* article said: "The date of this celebration this year of [1907] will fall on March 28 after 6 p.m., because at that hour begins the fourteenth day of the month Nisan, according to the Jewish reckoning."

[12] Another case of where the new moon began before the spring equinox was in the year 33 (A.D.). Since Jesus was killed Friday afternoon, April 3, he celebrated the Memorial supper Thursday night, April 2. Hence the new moon that year began before the spring equinox; it began on Thursday, March 20. Thus is demonstrated that the Scriptural method was to reckon the passover night counting from the new moon *nearest* to the spring equinox, and not always from the first new moon beginning after the spring equinox. (See footnote.*)

[13] Since Jesus instituted the Memorial supper on the night of the passover supper, or the night of Nisan 14, then by ascertaining when Nisan 14 falls this year of 1948 we learn the night when the memorial of Christ's death must be celebrated Theocratically.

[14] We must be guided by Jerusalem time. The new moon nearest to the 1948 spring equinox occurs Wednesday, March 10, at about 11:40 p.m. This moon would not be visible in the southwest heavens until about 30 hours later,† or not before 5:40 a.m. of March 12. It would therefore not become visible to the inhabitants of Jerusalem before the early hours of March 12. Hence it would be proper to begin the first day of the month Nisan the following night, March 12. Since Nisan 1 begins the night of March 12, then Nisan 14 would begin the night of Thursday, March 25, 1948. The moon becomes full that same day of March 25 at 5:34:52 a.m., or about 5:35 a.m., at Jerusalem. Accordingly, March 25, Thursday, after 6 p.m. or sundown, will be the proper time for the members of the "body of Christ" to observe the Memorial as Jesus commanded them to do on Nisan 14 more than nineteen hundred years ago. From this our readers will see we do not observe the 19-year cycle of the Jews, which cycle was adopted by the Jews several centuries after Christ for calculating the date of their months and holidays. Followers of Christ are not under the Mosaic law covenant,

* Writes Mark P. Lindo, the Dutch prose-writer of English-Jewish descent, of the last century: "The Jewish year is luni-solar, for although the months are lunar, our calculations being founded on the lunar cycle, every 19th year we come to the same date in the solar year. The [19-year] cycle contains 235 lunations, which we divide into twelve years of 12 months, and seven (termed Embolismic) of 13 months. The celebrated mathematician Meton of Athens, who flourished B.C. 432,... made the same division of time, but by making every third year embolismic, the 18th and 19th were both of 13 months; by our arrangement the solar and lunar years are better equalized.... The embolismic year is formed by the introduction of an intercalary month, immediately after Adar, which is called Ve-adar, or Second Adar.... The reason of the introduction at that period is that the Passover may be kept in its proper season, which is the full moon of the vernal equinox, or after the sun has entered Aries; it is indifferent at what period of it the full moon happens, but it must be kept while the sun is in that sign. That a time was fixed for its observance is shown in Numbers 9:2, 'Let the children of Israel also keep the Passover at its appointed season.'... In the embolismic years [namely, the 3d, 6th, 8th, 11th, 14th, 17th, and 19th of the 19-year cycle], Adar has 30 [days], and the intercalary month Ve-adar 29."

See *The Watch Tower* of February 1, 1908, under the heading "The Passover in the First Month", pages 35, 36.

As at the end of 19 years the moon returns to have her changes on the same days of the solar year and of the month on which they happened 19 years before, it follows that by the use of a cycle consisting of 19 numbers, the various changes of the moon for every year may be found out without using astronomical tables.

See "Date of Paschal Full Moon", showing the "Golden Number," in any comprehensive almanac, such as *The World Almanac and book of facts,* published in New York.

11, 12. How do we calculate Scripturally when Nisan 14 falls?

* Smith's *Dictionary of the Bible,* Volume 3 (edition of 1863), under the heading "Year", says on page 1804: "It is certain that the [Jewish] months were lunar, each commencing with a new moon.... According to the observations of modern travellers, barley is ripe, in the warmest parts of Palestine, in the first days of April. The barley-harvest therefore begins about half a month or less after the vernal equinox. Each year, if solar, would thus begin at about that equinox, when the earliest ears of barley must be ripe. As, however, the [Jewish] months were lunar, the commencement of the year must have been fixed by a new moon near this point of time. The new moon must have been that which fell about or next after the equinox, not more than a few days before, on account of the offering of the first-fruits."

It is also likely that the ancient Israelites determined their new year's day in the spring by the risings and settings of the sun and other stars which were known to mark the right time of the solar year.

† Says Jas. Hastings' *Dictionary of the Bible* (1898), Volume 1, page 411: "It is possible, by adding so many hours (not less than about 30) for the crescent [moon] to become visible, and by taking the first sunset after that, to know when each month ought to have begun."

13, 14. How do we calculate Nisan 14 for this year of 1948?

because that ancient covenant with the Jews was nailed to the tree on which Jesus died. It was thus taken away. So, we are not bound by the regulations of the rabbis who now assume to "sit in Moses' seat" and who make allowances for their sabbath and other days in their calculations. We endeavor to follow as closely as possible the way indicated in the Bible, and for this reason our dates for holding the Memorial do not regularly fall upon the rabbinical dates for the Jewish passover nowadays.

MEANING OF EMBLEMS

[15] In harmony with the announcement made in this issue of *The Watchtower,* let the anointed remnant of Christ's body-members meet together at an hour convenient for each company of them sometime after 6 p.m., local standard time. After a suitable song and prayer, followed by a discussion of the Memorial in the light of the "present truth", let a prayer be pronounced by one of the consecrated upon the bread and wine together, and then the members of the remnant be served with the emblems, namely, unleavened bread and red wine. As they partake of these emblems together, they should bear in mind the apostle's words: "As ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." (1 Cor. 11:26, *Am. Stan. Ver.*) Since both the bread and wine denote the one and the same thing, namely, Christ's death, the two emblems are properly served together and partaken of together, without a formal prayer in between.

[16] While partaking of the emblems the partakers should bear in mind the apostle's explanation of their meaning, as stated by him, at 1 Corinthians 10:16, 17: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread." (*Am. Stan. Ver.*) That is to say, the loaf of unleavened bread symbolizes the "body of Christ", of which Jesus is the Head. By partaking of the Memorial loaf we show our oneness with him and our participation with him in his afflictions and reproaches. On the day of Pentecost those who are members of the body under Christ Jesus were pictured by two loaves of wheat bread which the high priest offered at the temple, two loaves being used to show that the church would be made up of two general classes, namely, Jews and Gentiles. But at Memorial the one loaf pictures the unity of all body-members with one another and with their Head Christ Jesus.—Lev. 23:15-21; Acts 2:1.

[17] The red wine symbolizes blood poured out, namely, death. It here represents Christ's death, by which he proved his integrity and faithfulness to God and by which also he at the same time paid the ransom sacrifice. By drinking the Memorial wine the remnant proclaim that they are baptized into Christ's death and that they bear about in their fleshly bodies the dying of Christ, and that they are thus having a common participation in his death for the vindication of Jehovah's name. (Rom. 6:3, 4; Mark 10:38, 39; 2 Cor. 4:10; Phil. 3:10) It does not mean that they have a part in the sin-offering or share in providing the ransom sacrifice. Jesus Christ only is the ransom sacrifice; he only can provide and has provided the sin-offering. But the communion in the reproaches, afflictions and death of Christ is something that has been given by Jehovah God through Christ Jesus to the 144,000 members of his body as an exclusive privilege. To them the promise is: "If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him," that is, reign in his heavenly kingdom.—2 Tim. 2:11, 12.

[18] For this reason the consecrated persons of good-will, the Lord's "other sheep", who are cordially invited to be present at the Memorial supper should not and do not partake of the emblems. They respect the occasion and respect what it means by attending the celebration and observing what the anointed remnant do in obedience to the instructions of their Head. But they discern that they are not themselves anointed members of the body of Christ and are not baptized into his death nor called and destined to rule with him in his heavenly kingdom. They are seeking for everlasting life in human perfection on earth under that heavenly kingdom. For them to partake of the emblems would picture something that is not true with respect to themselves. Hence they do not partake.

[19] In view of this, the Memorial supper will one day cease to be kept upon this earth. That will be when the remnant of Christ's body, who bear about in themselves the dying of the Lord Jesus, will have proved their faithfulness to death, thereby finishing their earthly course. Hence the Memorial will not be celebrated during Christ's millennial reign after this remnant has been joined with him in the kingdom above. The Memorial is observed till his coming, to show forth the one thing, "his death," in which it is given to his anointed body-members to share as a gracious privilege from God. We repeat once again: "As often as ye eat this bread and drink this cup, ye do shew the Lord's death TILL HE COME." (1 Cor. 11:26) This coming refers not to his coming into the Kingdom A.D. 1914, nor to his coming to the spiritual temple of God in 1918 for judgment work. It refers to his coming to the completion of his church-

15. When, how and to whom should the emblems be served?
16. What does one's partaking of the Memorial loaf show?
17. What does one's partaking of the Memorial wine show?
18. Why do not the consecrated persons of good-will partake also?
19. Why will Memorial cease some day to be kept on earth?

bride in the heavenly kingdom, the full consummation of the marriage of the Lamb of God and his spiritual bride, the church.

[20] We note that the typical passover sacrifice of the Israelites came to an end and stopped being observed by the true Israel of God after Jesus Christ came and finished his human sacrifice, A.D. 33. In parallel fashion, the memorial observance of Christ's death finds its end after he comes and finishes up his death as carried out in his faithful anointed body-members. Till he comes in this sense, the remnant of his body-members will continue to take the emblematic bread and wine to proclaim Christ's death, and they will continue to show this forth also in their daily course of action until their earthly life is done.

[21] The redeemed ones of humankind will not celebrate the Lord's supper on earth during the thousand-year reign of Christ with his "bride". The earthly dead who will hear his voice as King and who will come forth from the graves to opportunities for eternal life on earth will not celebrate Nisan 14 each year by partaking of memorial bread and wine. Not even the resurrected faithful ones of ancient times, from Abel to John the Baptist as mentioned with honor in Hebrews, chapter eleven, will thus memorialize Christ's death each year. No one of all these will be dying Christ's death, but will be living under Christ's kingdom in hopes of gaining eternal life in perfect flesh upon this earth. The consecrated persons of good-will today, the Lord's "other sheep", many of whom will pass through the world-destruction at Armageddon without dying, are part of that redeemed humankind that will prove worthy of justification to life eternal on earth through Christ's sacrifice. Hence redeemed mankind's abstaining from eating and drinking the memorial of Christ's death begins in actuality with the "great multitude" of persons of good-will of today, the "other sheep" whom the Good Shepherd is now gathering into a united company with his remnant.

[22] Nothing is plainer than that the observance of the memorial of Christ's death is not laid upon the earthly ones of redeemed humanity as part of the requirements for their gaining eternal life under Jehovah's kingdom by Christ Jesus. Nevertheless, the devoted persons of good-will now count it a privilege, as long as the remnant obediently continue to observe the Memorial, to recognize the occasion. They will turn out and meet with them on this blessed occasion and will be hearers and spectators of all that is said and done at the celebration. They thereby strengthen and comfort the remnant and show they are backing up the remnant in God's service, in which service the remnant are still taking the lead under Christ Jesus.

[23] Realizing that the world nears its final end and that therefore the Memorial celebration will not be very often any more, let us all appreciate our privilege of taking due recognition of this blessed occasion this year of 1948 and what years yet remain. Bear in mind, as we stand at the portals of the incoming new world of righteousness, that this is a memorial of the founding of that glorious new world.

20. How much longer will the remnant continue to partake of it?
21. With whom does mankind's abstaining from partaking of the Memorial begin, and why?
22. How do the present "other sheep" recognize the occasion?
23. How shall we all show appreciation of our privilege, and why?

DIVINE PROHIBITION OF DEMONISM

MEN, if they were righteous by descent from Adam in his perfection, would not need the law of God in writing, because they would do righteousness, which is in harmony with God. "The law is not made for a righteous man, but for the lawless and disobedient." (1 Tim. 1:9) The Israelites were descended from the sinner Adam, but Jehovah God selected them as his typical people because they were the natural offspring of his friend Abraham. He led them out of the land of Egypt fifteen centuries before Christ. They were, of course, imperfect, and therefore needed a law to guide them and keep them in the right way by defining it to them. Hence God gave them his law, prescribing what is right and prohibiting what is wrong. His law, given through the prophet Moses, was for one special purpose, as shown by the apostle's statement: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith," and not by the works of such law.—Gal. 3:24.

From the time that God made the promise that he would send Christ Jesus the Messiah until that one's actual coming was a long period of time. The Israelites were given the law of God to keep them in righteous paths and shield and protect them from Devil religion until the coming of Christ Jesus. One of the specific things that Jehovah God commanded them was that they were not to indulge in demon worship. That part of His law at Leviticus 17:7 said: "They shall no longer offer their sacrifices to the satyrs to whom they have deserted. This shall be a standing rule for them, generation after generation." (*Moffatt*) Satyrs symbolized the demons.

The offer of sacrifices to demons was an act punishable with death among Jehovah's chosen nation. His law specifically said: "Never go to a medium or a wizard, never defile yourselves by consulting them: I am the Eternal your God." "Also, any person who consults a medium or a wizard, deserting me for them, I will set my face against that person and outlaw him from his kinsfolk. Any man or woman who is a medium or a wizard must be put to death, stoned to death: their blood shall be on their own heads."—Leviticus 19:31 and 20:6, 27, *Moffatt*.

The practice of any sort of witchcraft or spiritism and the observing of times, such as Hallowe'en, Friday 13, April

Fools' Day, etc., constitute an abomination in the sight of the Lord God, because all such things relate to the demons, rebels against Him. Just before bringing the Israelites across the Jordan river into the Promised Land Jehovah God said to them by Moses: "When you reach the country which the Eternal your God assigns you, you must never learn to follow the abominable practices of the natives. There must be none among you who burns his son or his daughter alive, or who practices divination or soothsaying, no augur, no sorcerer, no one who weaves spells, no medium or magician, no necromancer. Anyone given to these practices is abominable to the Eternal; indeed, it is on account of such practices that the Eternal dispossesses these nations before you."—Deut. 18: 9-12, *Moffatt*.

A.D. 29, when Jesus of Nazareth was anointed with the spirit of God and began to carry out his commission on earth of proclaiming the truth about God's kingdom, then the demons, led by the chief one, Satan the Devil, began actively to interfere with Jesus' work and to oppose him. First the Devil sought to induce Jesus to violate his sacred covenant with Jehovah God, to trap Jesus into bringing about his own destruction. In that the Devil failed.—Matt. 4: 1-10.

The other demons, under Satan their Prince, were working with him. In the Bible such demons are also designated as "evil spirits" or "wicked spirits". When Jesus was on earth the demons had seized the mind of many a person and controlled that person, and it is just so today. Early in the time of the activities of Jesus while he was in the flesh preaching the Kingdom gospel, the demons began to show themselves in opposition to him. Once Jesus was in the synagogue at Capernaum, there teaching the truth to the Israelites, and his teaching was a great astonishment to the people. "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him." (Mark 1: 23-26) It was one of the wicked spirits, one of those Nephilim from the days of Noah, that thus exhibited his power of making that poor man cry out.

There are times when many of the demons, acting together, seize control of a human creature and use that creature to do and perform unusual things. Mark's account tells of a poor man dwelling in the burial tombs, who exhibited unusual and marvelous power. When he was bound with fetters and chains, those chains were at once broken. The power required to break those chains was beyond the power of any ordinary man. It was the demons who seized control of that unfortunate man and put forth the power to break the fetters and chains, thus making it appear that the man himself could do it. The demons knew that Jesus was the Son of God and also that God's judgment is written against them and that it declares their eventual destruction. When the spokeman of those demons that had seized control of this poor man saw Jesus, then the following occurred:

"When he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For [Jesus] said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea."—Mark 5: 1-13.

RELIGIOUS LEADERS UNDER DEMON INFLUENCE

Demons work in various ways to control humans. They seize the mind of men and use men to perform strange acts, and cause such deluded ones to believe they hear the voices of their friends who are dead. One instance of such is that of the witch of Endor after the desperate King Saul of Israel visited her secretly, to ask her to call up Samuel from the dead. (1 Sam. 28: 11-19) To gain control of the higher-ups among the people the Devil and his horde of demons employ very subtle ways. Fear of men leads into the trap of Satan the Devil, "the prince of the demons." Before the above Saul became prominent, the Israelites feared that they would not stand as high among the heathen nations round about unless they had a visible human king. At their request God permitted them to have Saul for their first human king. Saul, in fear of men, fell thereby under the complete influence and control of the demons. (1 Sam. 13: 11-14; 15: 24) In course of time, the leaders of the Israelites, in fear that they would be ridiculed by reason of not having some formalism aside from the worship at Jehovah's temple at Jerusalem, adopted and practiced the religious form of worshiping idols and images.—1 Ki. 11: 4-8.

When Jesus came to the Israelites he found the leaders teaching and practicing "the Jews' religion", or "Judaism", showing they had fallen under the influence of the demons. These leaders, including the Pharisees, feared they would not be able to hold control over the Jews and have the people honor them or speak of them as "rabbi" and hail them in public places unless they had some kind of formalism to practice and thereby induce the people to believe such leaders were above ordinary men and were clothed with special power and authority from Almighty God. They did not follow Proverbs 29: 25, which says: "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe." (*Am. Stan. Ver.*) They failed to trust Jehovah God and obey the covenant that he had made with the Israelites, although Jehovah God had frequently warned them by his prophets. For personal gain both of money and of approval of men those religious leaders were willing to use the temple of Jerusalem as a place to sell various kinds of merchandise. Thus they made the temple of God a "den of thieves". This was nothing but the result of the machinations of Satan and his associate demons. —Matt. 21: 13.

Jesus, observing that the Israelite leaders had fallen under the influence of the demons and had adopted teachings contrary to God's Word and were teaching such, denounced those leaders in unparalleled but justified lan-

guage. Concerning their senseless formalism in their meticulous religious practices Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:23, 24, 33) Were those religious leaders in favor and support of the kingdom of heaven? Listen to Jesus' words of answer: "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.

Here is how they shut up the kingdom of heaven against men: They failed to teach God's pure Word and substituted the traditions of highly-esteemed religious men, and this under no other influence and power than that of the demons. This accounts for the following occurrence: "Then Pharisees and scribes from Jerusalem came to Jesus, saying. 'Why do your disciples transgress the tradition of the elders? They do not wash their hands when they take their food.' He replied, 'And why do you transgress the command of God with your traditions? God enjoined, *Honour your father and mother,* and, *He who curses his father or mother is to suffer death.* But you say, whoever tells his father or mother, "This money might have been at your service but it is dedicated to God," need not honour his father or mother. So you have repealed the law of God to suit your own tradition. Yes, you hypocrites, it was indeed of you that Isaiah prophesied when he said, *This people honours me with their lips, but their heart is far away from me: vain is their worship of me, for the doctrines they teach are but human precepts.'* " (Matt. 15:1-9, *Moffatt*) How the demons had deceived those religious leaders!

Those Pharisees and scribes were blind to the truth of God's Word because they had yielded to the Devil and had adopted his religion. Jesus rightly said to them that they were blind. (Matt. 23:19, 24) They were not willing to accept the truth as brought to them by the Son of God, and were trying to prevent the people from seeing and understanding the truth. Only under one influence did they thus do, that of the demons. Being blinded by the Devil and his demon hordes, they turned away from God the Creator to creatures. It was the truth which Jesus spoke to them that stung those religious leaders and cut them to the quick. Their only answer in defense was to attempt violence against Jesus, and that violence, too, was prompted by the demons. The proof of this is clear.

Mark, now, that part of the sacred record that proves conclusively that those prototypes of modern clergymen were under the influence, power and control of the Devil and for that reason they tried to destroy the Lord Jesus Christ. Jesus fearlessly said to them: "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 they said to Jesus: "We be not born of fornication; we have one Father, even God." Jesus replied: "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."—John 8:40-44.

After the killing of Jesus his apostles continued to proclaim the gospel of the kingdom of God. Bitterly the demons actively opposed them in their work. By the power which the Lord conferred upon them, the apostles healed the afflicted, but for their good work the Jewish religionists condemned them. (Acts 5:16-18; 8:5-7) They even tried religious counterfeits. Some of the commercial Jews, seeing the apostle Paul exercising power over the demons, tried to do likewise and to steal the show, just as today the religious clergymen pretend to represent the Lord. Of one such attempt it is recorded: "Some strolling Jewish exorcists also undertook to pronounce the name of the Lord Jesus over those who had evil spirits, saying, 'I adjure you by the Jesus whom Paul preaches!' The seven sons of Sceva, a Jewish high priest, used to do this. But the evil spirit retorted, 'Jesus I know and Paul I know, but you—who are you?' And the man in whom the evil spirit resided leapt at them, overpowered them all, and belaboured them, till they rushed out of the house stripped and wounded." (Acts 19:13-16, *Moffatt*) Those seven frauds were themselves under demon influence and did not have the Lord's power over or protection from the demons; hence their fraud was exposed.

In the days of the twelve apostles those wicked demons tried to deceive and in this present century they do deceive many who claim to be servants of God. Those same demons are still alive and active to repeat their tricks of deceiving many who make great claims of serving God. Writing authoritatively the apostles testified that in the end of the world, where we now are, clergymen claiming to be God's servants would fall under the influence of the demons. At 1 Timothy 4:1, 2 it is written: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." To this day it is true of the nations which practice demonism as described above, that "the things which the Gentiles [the nations] sacrifice, they sacrifice to devils, and not to God", and, says the apostle to the Christians: "I would not that ye should have fellowship with devils."—1 Cor. 10:20.

The proof is conclusive that the Devil uses his various brands of religion and religious ceremonies as a means of deceiving the people and turning them away from Jehovah God and his Christ. The Devil used religion from the days of Nimrod, first king of Babylon, to the days of Jesus' apostles, and he is craftily using it in this day. All who would keep safe from his death-dealing devices follow the right course in taking heed to the divine prohibition against demonism in all its manifestations.

The name of Jehovah is a strong tower; the righteous runneth into it, and is safe.—Proverbs 18:10, *A.S.V.*

JEHOAHAZ, POSSESSED BY A FOREIGNER

WHEN Jehoahaz succeeded his father Jehu on the throne of Israel and began his seventeen-year reign, more than half of his realm was possessed by the foreign king Hazael of Damascus. Hazael had taken all the territory of Israel east of the Jordan river from king Jehu. (2 Kings 10:35; 13:1; 8:7, 13; 10:32, 33) To the south of Israel, good king Joash was reigning in Judah and restoring the true worship of Jehovah under the direction of the aged priest Jehoiada. In the first year of Jehoahaz' reign the temple at Jerusalem began to be repaired. Here was an excellent opportunity for Jehoahaz to prove true to the meaning of his name, "possessed of Jehovah," by yielding himself to Jehovah's possession and co-operating with Joash in the establishment of true worship among the Israelites.—2 Ki. 11:17, 18; 2 Chron. 24:15; 2 Ki. 12:6-12.

But, instead of that, he showed the same lack of faith in Jehovah's promise that his early predecessor Jeroboam had shown. Jehovah had promised Jeroboam to give him the kingdom of Israel and He had promised Jehu, Jehoahaz' father, that his descendants would sit on the throne to the fourth generation. (1 Ki. 11:31, 37, 38; 2 Ki. 10:30) But Jehoahaz, as Jeroboam before him had done, turned his back on Jehovah's word and feared that if the people went up to Jerusalem to worship at Jehovah's duly appointed temple in conjunction with the priesthood Jehovah had organized, they would turn over the kingdom of Israel to the Davidic king of Judah reigning at Jerusalem; so he pushed the worship of the golden calves at Dan in the north of his kingdom and at Bethel hard on the Judean border to the south. (1 Ki. 12:25-33; 2 Ki. 13:2) True, a prophet of Jehovah had prophesied that a Davidic king named Josiah would burn on the altar at Bethel the bones of the priests who offered incense thereon. (1 Ki. 13:1, 2) But that prophecy had been made over a hundred years before Jehoahaz' time and there was no Josiah in sight yet; so again Jehoahaz showed his lack of faith in Jehovah's word and went on appointing priests from non-priestly tribes to carry on false worship at the shrines in the cities throughout the kingdom of Israel, just as Jeroboam had done. He followed that wicked king's example in making metal idols to be ministered to by the priests of his own creation and to be worshiped by his deluded subjects.—1 Ki. 14:9.

In addition, Jehoahaz let remain in Samaria Baal's female companion, Asherah, whose representation, a wooden pole or mast, could be seen at the shrines. The poor deceived people believed that, by having the good-will of the demon (to them goddess) represented thereby, the products of their flocks and bodies would prosper. Jehoahaz fostered such superstitions, though he had a constant reminder of the offensiveness of false worship right in the very city of Samaria, the ruins of the temple of Baal from which emanated foul odors. (2 Ki. 10:27) If that were not reminder enough, there was Elisha, a prophet of Jehovah who, in obedience to Jehovah's command, had his father Jehu anointed to be king of Israel; which prophet was always firm for true worship. (2 Ki. 9:1-9) The faithless king turned his back on Jehovah, his word and his organization for worship and, instead, pushed false worship. —2 Ki. 13:6, *Am. Stan. Ver.*

As a result of Jehoahaz' turning himself and his kingdom to false worship, Jehovah's anger blazed against Israel. God delivered Israel into the power of king Hazael of Syria. As Hazael continually encroached more and more on Israel, burning all the fortresses, all who could fled before him, leaving their homes rather than being captured and slain after seeing their little children dashed to pieces and their pregnant women disemboweled. But finally all Israel was in Hazael's power and suffered his cruel oppression. He left Jehoahaz only a token force of fifty cavalry, ten chariots and ten thousand infantry. But what was that compared with the thousands of chariots Israel had had during Ahab's reign some fifty years before? Israel's army now was weak as dust, wholly at the mercy of merciless Hazael. The whole land of Israel, from king to pauper, groaned under the constant Syrian oppression. How the people longed to return to their homes and be free! But Jehoahaz continued in his evil course.—2 Ki. 8:12; 13:3, 4, 7, 22.

Throughout his reign Jehoahaz relied on false gods (really demons) and was defeated on every hand. Because he gave himself over to be possessed by gods foreign to Jehovah instead of yielding himself to be possessed and upheld by Jehovah, he was harassed and possessed by a foreign king. Then, finally, he begged Jehovah's favor, and Jehovah listened to him, not for the sake of the faithless king, but because He is a God of mercy; He saw the king of Syria oppressed Israel all during the reign of Jehoahaz, and he had compassion on them.

Likewise today those who, as Jehoahaz did, refuse to yield themselves to Jehovah's possession and prefer to give themselves over to a worship foreign to Him cannot and will not be prospered by the Lord.

JEHOAHAZ OF JUDAH

There were two kings of Judah called "Jehoahaz"; the first one, a son of Jehoram, was usually called Ahaziah. Jehoahaz (in Hebrew, *Yeho'ahaz* [without the vowel points, yhw'Kz]) is the same as Ahaziah (Hebrew, *'Ahazyahu* ['Kzyhw]) because both contain the word *ahaz,* meaning "holds, possesses, or upholds", and either the prefix *Jeho-* (yhw) or the suffix *-iah* (yhw) which stands for *Jehovah* (Yhwh). In the Bible he is twice called "Jehoahaz" (2 Chron. 21:17; 25:23) and once "Azariah" at 2 Chronicles 22:6, though 15 Hebrew manuscripts here have "Ahaziah". This king has already been discussed in *The Watchtower* (July 15, 1947).

The other king of Judah called "Jehoahaz" was the son of good king Josiah and was also called Shallum. (1 Chron. 3:15; Jer. 22:11) This Jehoahaz, who lived two hundred years later than Jehoahaz of Israel, reigned over Judah for only three months.—2 Ki. 23:30, 31; 2 Chron. 36:2.

The Judean Jehoahaz did not wish to be possessed by Jehovah but chose to give himself over to false worship. For such wickedness Jehovah did not uphold him but let him be possessed by a foreigner, Necho pharaoh of Egypt, who deposed him and first took him north to the city of Riblah and there put him in prison. Then from Riblah Necho took him in chains south to Egypt. There Jehoahaz was possessed by a foreigner to the day of his death. (2 Ki. 23:32, 33; Ezek. 19:4; 2 Ki. 23:34; 2 Chron. 36:4) A contem-

porary of Jehoahaz, the prophet Jeremiah, under inspiration uttered Jehovah's sentence on Jehoahaz Shallum: "Weep ye not for the dead [Josiah], neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country. For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of his place, He shall not return thither any more: but he shall die in the place whither they have led him captive. and shall see this land no more."—Jer. 22: 10-12.

SHOWING FORTH JEHOVAH'S PRAISES PUBLICLY

THROUGHOUT the earth Jehovah's witnesses teach publicly, making use of every opportunity and place for public proclamation of Jehovah's praises. In mile-high Quetta (now in Pakistan) one of Jehovah's witnesses was invited to speak in a church building. He says:

"I called on the local Methodist preacher's house on my rounds. Hearing that I am a convert from the Sikh religion, during the course of conversation he requested me to come and address his congregation in his church. For the first time in my life I went to church, taking another publisher along. The preacher kept his word and, after their usual ritual, he introduced me to speak. After briefly telling them of my conversion through reading the Watchtower publications, I switched on to the more important talk, 'New Heavens and a New Earth,' giving it extemporaneously in a condensed form. I gave due emphasis to the name of our God, JEHOVAH, and what it stands for. The pastor even interpreted my talk in Urdu as I gave it in English, I not being able as yet to speak Urdu fluently. After the talk we gave away 50 booklets free to the congregation, with many of whom we intend to start Bible studies. Who knows there might not be any sheep bleating for truth in this church? Who knows the pastor may not be one of them? He admits many errors have crept into the church organizations. He is going to subscribe for *The Watchtower* and *Awake!* and is taking the books *'The Truth Shall Make You Free'*, *'The Kingdom Is at Hand'*, the Watchtower Bible, *The Emphatic Diaglott*, and some Watchtower booklets, as well as the book *'Equipped for Every Good Work'*. He has come twice to a book study which I conduct close by and has asked: 'When are you coming to preach in my church again?' "

In the state of Connecticut, U.S.A., Jehovah's witnesses taught publicly in a park:

"Recently we obtained a permit from the city to hold a public meeting in one of our larger parks. Only a few days before the meeting one publisher noted that a band concert was being advertised for the same time, place and location. We were surprised, to say the least. After contacting many of the city fathers who did a good game of buck-passing, we ended up in the mayor's office. Without hesitation he gave his blessing to the band concert, which left us holding about 4,000 leaflets. He suggested, however, that we could give the public talk right after the concert, which would be two hours later than our scheduled time.

"We took this rather than postpone the public meeting, but obtained a concession from him. Just a minute before the concert started, when that expectant hush fell over the crowd, our chairman approached the microphone and announced that the public meeting would be held directly after the concert and he invited everyone present to stay. He also did this at the halfway mark and at the end. Result: Ordinarily we would have had an audience of about 400. On this Sunday our audience numbered upward of 1,000 The Lord gives his blessing in many ways."

Even restaurants are not passed up as places for public teaching. In the province of Quebec, Canada, some truth-hungry ones were fed with spiritual food in a restaurant. One of Jehovah's witnesses there reports:

"I recently organized a meeting to be held in a restaurant. The owner of the restaurant gave us permission to play several Bible recordings in French on his large electric phonograph. Many persons heard this lecture, at least 50, and we were even able to present an impromptu discourse on the Bible that lasted until 10 p.m.

"After we came home, to our surprise, a carload of six men drove into our yard. These men had heard the meeting in the restaurant and wanted more information about God's kingdom. When they left, about 1 a.m., they took with them booklets, a Bible, and one of them subscribed for *The Watchtower*. They told us there were many French people similarly interested in the Bible, and one man offered the use of his own car for transporting interested ones to our study on Sunday.

"It is truly marvelous to see all these 'sheep' coming into the fold."

That those of good-will toward God recognize his truth when they see it and wish to be fed at his table is shown by the following excerpts from a letter written by a truth-hungry person in the Canadian province of Quebec.

"I have just finished reading *'The Kingdom Is at Hand'* and *Government and Peace*. Both books have more than interested me, and I would like to be better acquainted with the Bible and Jehovah's witnesses.

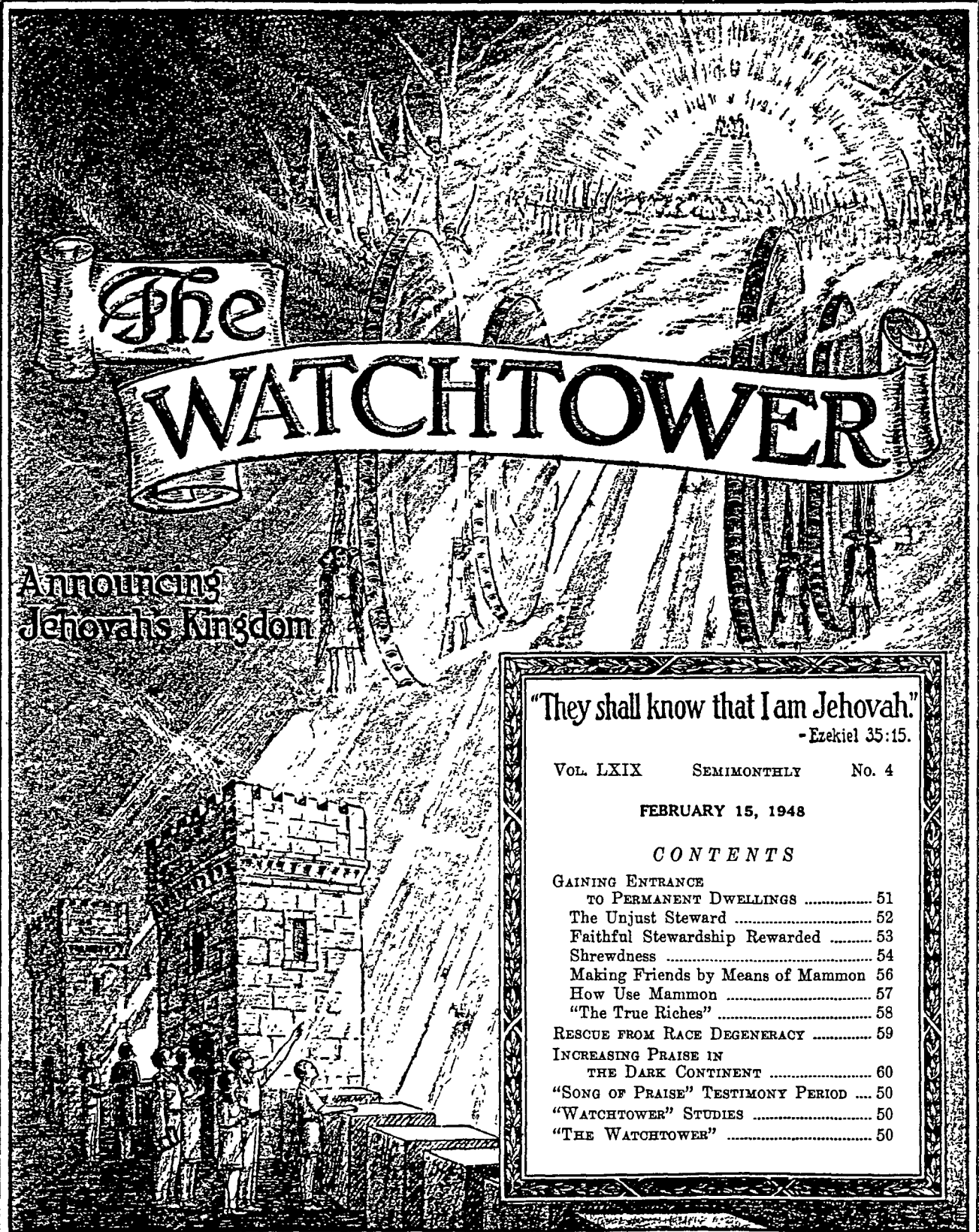
"I am a fervent Roman Catholic, but my mind is open to a wide and impartial study of the Bible.

"Is one who wishes to follow Jehovah's witnesses in their doings and beliefs obliged to give up his religion? If so, what practice is he to follow in the way of bettering himself in actions, faith and the knowledge of God? As you know, it is a very serious act to abandon your religion, especially the Roman Catholic, and you are not ignorant of the serious troubles it may and will entail in so many religious events in a lifelong period, and I would like to be posted by one of your well-informed witnesses on all these matters.

"You may rest assured that I would not have written this letter had I not been serious in this matter and willing to gain knowledge of the Bible and the right interpretation. I pray Almighty God to help me make the right decision, and ask also your kind help."

The Almighty God is using his witnesses today to carry his nourishing truths to just such truth-hungry persons.

As faithful footstep followers of Jesus Christ Jehovah's witnesses follow his example of teaching the people publicly as well as from house to house.



The WATCHTOWER

Announcing Jehovah's Kingdom

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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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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"SONG OF PRAISE" TESTIMONY PERIOD

The 1948 Service Calendar designates February as "Song of Praise" Testimony Period. Psalm 18:49, upon which the designation rests, sets as the motif for this period the singing of praises to God's name among the nations. This we will do by intensifying our efforts in the second month of the 1948 *Watchtower* campaign for getting subscriptions for this magazine. All house-to-house workers will present the special offer of a year's subscription together with a premium of eight booklets published by the Watch Tower Society, all at the regular subscription rate of just $1.00, American money. The peak of the northern winter has never halted the forward push of these annual campaigns, and publishers of God's praises are determined it will not this year either. Come along with us, all you readers of *The Watchtower*. Your co-operation is appreciated, your service is valued, your joy will be enhanced by singing praises to the Most High. We are always ready to supply information and references for you to work with organized, trained campaigners. Take part and be able to hand in your report at the month's end on what you have accomplished in this "song of praise".

"WATCHTOWER" STUDIES

Week of March 21: "Gaining Entrance to Permanent Dwellings," ¶ 1-22 inclusive, *The Watchtower* February 15, 1948.

Week of March 28: "Gaining Entrance to Permanent Dwellings," ¶ 23-43 inclusive, *The Watchtower* February 15, 1948.

"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 required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. Subscription rates are shown above.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX FEBRUARY 15, 1948 No. 4

GAINING ENTRANCE TO PERMANENT DWELLINGS

"So I tell you, make friends for yourselves with your ill-gotten wealth, so that when it fails, they may take you into the eternal dwellings."—Luke 16:9, An American Translation.

JEHOVAH God made living creatures and made a place for them to live in and enjoy life. He knew each intelligent creature would want a suitable place that he might call home and where he might feel at home. With man and woman in view he created the garden of Eden and put them in it, offering them the opportunity to make it their eternal dwelling-place. In fact, with mankind in view, Jehovah God created our earthly globe, because it was his purpose to have it peopled with lovely, perfect men and women who should occupy the whole of it forever as their permanent home. (Isa. 45:12, 18) Agreeable to such purpose, he will never destroy mankind's natural dwelling-place, this material earth. The present generations of mankind average far less than a hundred years in duration; and contrasting this with the duration of man's dwelling-place, God's Word says: "One generation goes, and another comes, while the earth endures forever." (Eccl. 1:4, *An Amer. Trans.*) The rest of God's written Word does not contradict that scientific truth. It declares that the day comes when the righteous men and women will live forever in peace and happiness; and hence the earth was made to abide for all time as their natural place of abode.

[2] The coming of the Messiah in the person of Jesus Christ did not alter that divine purpose. It only worked in with that purpose and made it more sure of coming true. By Jesus' death and resurrection man's habitation was not changed from earth to heaven, requiring a great moving-day for mankind at the time of the resurrection of the dead. It was simply to the little group of his faithful footstep followers that Jesus Christ said before his death and resurrection: "In my Father's house are many dwellings; but if not, I would have told you; because I am going to prepare a place for you. And if I go and prepare a place for you, I am coming again, and will receive you to myself, so that where I am you also may be." (John 14:2, 3, *The Emphatic Diaglott*) Jesus, after his resurrection from the dead, went to heaven, and his promise of a heavenly dwelling-place belongs, not to mankind in general, but strictly to the "little flock" of his genuine, faithful followers. They were the ones to whom he said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.

[3] To gain entrance into the abode of the heavenly kingdom, Jesus' faithful disciples must undergo a change at the time of their resurrection out of death, a change from human personality to spiritual personality, such as Jesus underwent at the moment of his resurrection. (1 Pet. 3:18, *Douay Version*) Their being clothed upon then with incorruption and immortality makes it sure that these victorious Christians will be able to occupy their new home in heaven for all time without change.—1 Cor. 15:47-53; 2 Pet. 1:11.

[4] Men and women of good-will in general have a different permanent dwelling-place to which to look forward, namely, a paradise home on earth perfected under God's kingdom. That will be in the new world of righteousness, which Jehovah God has promised to bring in by means of the kingdom of his Son Jesus Christ. At present, however, in this old world of unrighteousness, living on earth is quite miserable for hundreds of millions of its inhabitants. In this third year of the postwar period there is a greater housing shortage than ever, untold numbers of human habitations having been wiped out or made uninhabitable by atomic bombs, V-rockets, and blockbuster bombs dropped upon them, as well as by earthquakes, floods, hurricanes and fires. Millions of displaced persons are living in internment camps, former concentration camps, labor camps, or other crowded, unsatisfactory dwellings, and all property rights are becoming more uncertain and insecure. Large blocks of houses are now owned by religious systems, Catholic and Protestant, which take advantage of the scarcity of homes and increase the rents and exploit the poor rather than relieve them, and political governments must step into the situation to restrain greedy property owners.

[5] The effect of the world-wide condition is to worry

1. Why will the earth abide forever?
2, 3. Who from among men will gain heavenly abodes, and how?
4. How has the matter of living abodes become prominent recently?
5. What place did Jesus give anxiety over housing, and how so?

ordinary human creatures. It makes them anxiously seek for comfortable dwelling-places in this present wicked world as a need for future happiness. Very few of them feel inclined to give any thought at all to insuring for themselves eternal dwelling-places in the new world of righteousness. How to gain the latter we are told by Jesus Christ. He put our present housing anxieties in a secondary place when he said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20) He was seeking a permanent abiding-place elsewhere in God's realm, and he recommended to all those who want to follow him not to mind so much about their present living quarters. Let them make sure for themselves eternal abodes in the future when the present things fail. He put his recommendation in these words: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." (Luke 16:9) Just exactly what did he mean?

THE UNJUST STEWARD

6 Jesus uttered those words as the main point of instruction in an illustration he had just given, known as the parable of the unjust steward. Hence to help us understand his words of instruction we must examine the parable. Jesus had just related the parable of the prodigal son, in the hearing of the Jewish Pharisees and scribes, and while they were still listening he added this new parable from which they as well as his disciples might benefit.

7 We read: "And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods." (Luke 16:1) This was a steward of an oriental kind. In his privileges, powers and authority in the house of this certain rich man he was doubtless like the steward of Abraham, "the friend of God." "And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" This statement implies that if Abraham died childless, then steward Eliezer the Syrian would become heir to all Abraham had. (Gen. 15:2) It appears this steward was over all Abraham owned, and he is the one meant when Abraham sent to Mesopotamia to pick a wife for his son Isaac. We read: "And Abraham said unto his eldest servant of his house, that ruled over all that he had, ... thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." (Gen. 24:2-4) The steward acted as go-between for the parents of the prospective bridegroom and bride. He thus was a friend of the bridegroom Isaac. No doubt during the time that Isaac was under age he was subject to this steward in Abraham's absence. As it is written by the apostle: "Now I say, for as long a time as the heir is a child, he differs in nothing from a slave, lord of all though he be; but is under guardians and stewards, till that period predetermined of the father. Thus we also, when we were children, were enslaved under the rudiments of the world. Now you brethren, like Isaac, are children of a promise."—Gal. 4:1-3, 28. *Diaglott.*

8 Abraham's great-grandson Joseph, as prime minister of Egypt, had a steward to take care of domestic matters. The Hebrew Bible speaks of him literally as "the man that was over Joseph's house"; and Joseph's ten brethren in distress made their explanations of matters to this steward instead of to Joseph. (Gen. 43:19-24; 44:4) It was he that handled Joseph's money, putting quantities of it into the sacks of Joseph's brethren before they left Egypt. (Gen. 42:25) He saw to their entertainment at Joseph's house. The steward was therefore a house manager. This is the literal meaning of what he is called in the Greek Scriptures (*oikonómos*), and his stewardship was that of house management (or *oikonomía*). In a parable concerning the end of this world arrangement at his second coming, Jesus spoke of a steward over his lord's household, saying: "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Of a truth I say unto you, that he will make him ruler over all that he hath." (Luke 12:42, 44) Jesus' parable also of the unjust steward shows that a steward had free and wide control over his master's properties and monies. Evidently, though, he got no salary for his services, so that, if he was turned out of his stewardship of the house, he was thrown out upon his own resources.

9 Who it was that accused this steward, whether it was other servants in the house who were jealous of him or servants who were just faithful to their master's interests, Jesus does not tell us. It is not of importance here. The result was the same, namely, that the steward was summoned before his master to answer to the charge of squandering that which was not his own, the property of his master. We read: "And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward." (Luke 16:2) The master was firm and decided; the steward could act as house manager no more, unless he could disprove the charge. He must be able to prove faithfulness to his master's interests, to retain his stewardship.

6-8 (a) What parable did he tell, and what powers did the servant have? (b) What, then, in effect, was this servant?

9, 10 The steward's being called to account proves what rule?

[10] This agrees with the rule stated by the apostle Paul. All those claiming to be Christians must bear this rule in mind and follow it in order not to lose their relationship with God and his Christ. Paul himself was accused, but falsely. He was charged with mismanagement of his position, with conducting his Christian ministry to enrich himself and to satisfy a lust for power over fellow Christians. Whatever the charges, the apostle knew that he must answer, not to his accusers, but to his Master, the Lord God. He knew what was the proper rule for stewards, and so he himself quoted it before his accusers and said: "This is how you are to look upon us, as servants of Christ and stewards of God's secret truths. Now in this matter of stewards your first requirement is that they must be trustworthy. It matters very little to me that you or any human court should cross-question me on this point. I do not even cross-question myself; for, although I am not conscious of having anything against me, that does not clear me. It is the Lord who cross-questions me on the matter. So do not criticize at all; the hour of reckoning has still to come, when the Lord will come to bring dark secrets to the light and to reveal life's inner aims and motives."—1 Cor. 4:1-5, *Moffatt.*

[11] The apostle belonged to the "household of faith". Thus he was in Jehovah's Theocratic organization. But as one of the twelve apostles he had a special responsibility as a shepherd among God's flock of "sheep", and he was a steward in a special sense with many duties of importance. As steward he was responsible to distribute the mysteries or sacred secret truths of God to his "household of faith" and to all those seeking to become members of it. The fourteen epistles or letters that Paul wrote, which are now contained in the Bible, contain many of these sacred secrets which are mysteries to the world. But he distributed these mysteries to us, not only by letter, but also by preaching with his mouth, testifying, as he tells us, both "publicly" and "from house to house". As a steward dispensing the sacred secrets of God and acting as the servant of Christ Jesus the Head of the "household of faith", the apostle Paul had to be a preacher, and he confessed that he had to be faithful and trustworthy in acting as such.

[12] For Paul to peddle out these divine mysteries in such a way as to gain personal material and social benefit to himself rather than to benefit his heavenly Master's interests would be unfaithfulness. It would be squandering the gift bestowed upon him by Jehovah God, because it would bring reproach upon God's name. For the work of distributing the fragrant, life-giving knowledge of these sacred secrets Paul claimed to be qualified, but he disclaimed any commercial benefit or financial profits from his work. Insisting upon the non-commercial nature of his ministry, he said: "Who is qualified for this task? I am! For I am no peddler of God's message, like most men, but like a man of sincerity, commissioned by God and in his presence, in union with Christ I utter his message." (2 Cor. 2:17, *An Amer. Trans.; Diaglott*) Here Paul was not recommending himself; his works and their fruitage did that for him. But he was showing himself prepared to stand before God and answer to any false accusations against him. No one could rightly accuse him of being an unjust, dishonest, unfaithful steward, disloyal to his trust. For this reason Paul could say to his readers: "Become imitators of me, . . . even as I also am of Christ."—1 Cor. 4:16; 11:1, *Diaglott.*

[13] The command to conduct ourselves as stewards toward God and his people is directed to all Christians, whether apostles or not. Our last opportunity to lovingly act as such is here, especially since the final end of this wicked world-organization is upon us. Therefore Peter's words to this effect strike *us* with particular force: "Now the end of all is near. Steady then, keep cool and pray! Above all, be keen to love one another, for love hides a host of sins. Be hospitable to each other, and never grudge it. You must serve one another, each with the talent he has received, as efficient stewards of God's varied grace; if anyone preaches, he must preach as one who utters the words of God; if anyone renders some service, it must be as one who is supplied by God with power—so that in everything God may be glorified through Jesus Christ."—1 Pet. 4:7-11, *Moffatt.*

[14] A person that has the oversight in a company of members of the "household of faith" should take pains to be an example in these respects, remembering he is caring not for his own things, but for God's. Knowing he must at the last render an account to God his Master, he should do all his acts and deeds as to God, because he loves God and lovingly cares for what belongs to God. Before he is put into such a responsible place, he should have a record that recommends him. "For," the organization instructions tell us, at Titus 1:7-9, "it is necessary that the overseer be irreproachable, as God's steward; not self-indulgent, not passionate, not a wine-drinker, not a striker, not eager for base gain; but hospitable, a friend to goodness, prudent, just, holy, self-governed; maintaining the true Word in his teaching, so that he may be able both to exhort by the sound instruction, and to confute the opposers."—*Diaglott.*

FAITHFUL STEWARDSHIP REWARDED

[15] Jesus spoke of how God deals with those who are stewards for him, and Jesus' illustrations are

11. How must and did Paul carry out his work as steward?
12. Why could no one accuse him as a steward who squandered?
13, 14. How should all, company servants and others, act?
15. Whom did Jesus foretell as steward at his second coming?

not incorrect or overdrawn. The reward of the just, prudent and faithful steward stands in direct oppositeness to that of the unjust, dishonest and untrustworthy steward, according to Jesus' illustration of what was scheduled to take place at this time of his second coming; and which has taken place. Warning that his coming in the spirit would be sudden and at an hour unknown by us before his arrival, he said: "Who then is the faithful, the wise steward, whom the Lord will appoint over his domestics, to dispense the proper allowance of food in its season? Happy that servant, whom his master, at his arrival, shall find thus employed! I tell you truly, That he will appoint him over all his property." (Luke 12:42-44, *Diaglott*) No individual man now on earth was here foretold, but the entire organized company of God's consecrated people who are dedicated to his service and who work in unity as one man throughout the earth. As God long ago said to this company of devoted ones: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; . . . the people which I formed for myself, that they might set forth my praise."—Isa. 43:10, 21, *Am. Stan. Ver.*

[16] Jehovah's witnesses of today must therefore serve Him unitedly, as a steward over what he has entrusted to them through our Savior Jesus Christ. They must be faithful to God and be wise with heavenly wisdom in doing so. They must serve one another with the spiritual food that God has provided through his Theocratic organization. They must also serve it out to his "other sheep" who are at present strayed and lost from the paths of truth and righteousness and whom the Good Shepherd must yet find and gather to his Theocratic fold. Jehovah's witnesses have a world-wide assignment, to preach the Kingdom gospel in all nations. Jehovah God, through their Head and Master Jesus Christ, has put them in charge of all. They are necessarily different from the religionists of Christendom, because they have something committed to them that her religious systems do not have. Her religionists falsely accuse Jehovah's witnesses as being false prophets and not true to their name, but because of such religious accusations Jehovah God has not cast them out of his service, nor withheld from them his Bible truths, nor held back his blessing from their witness work, nor yielded them up to their enemies to be utterly suppressed and destroyed. The apostle Paul went right ahead under accusations. We can do the same, letting our activities and works in obedience to God testify to our faithful stewardship and explode all false enemy charges.

[17] Note, however, what Jesus said would happen in our day to the company proving itself to be an unwise, disloyal steward. It agrees with what Jesus described in the parable of the unjust steward. After telling the reward bestowed upon the faithful and wise steward, the Lord Jesus added: "But if that servant should say in his heart, 'My master delays to come'; and shall begin to beat the servants and the maidens, and to eat and drink and be drunk; the master of that servant will come in a day when he does not expect him, and at an hour of which he is not aware, and will cut him off, and will appoint his portion with the unbelievers. And that servant, who knew the will of his master, and was not prepared, nor did according to his will, he shall be beaten with many stripes; but he who knew not, and did things worthy of stripes, shall be beaten with few. And from any one to whom much is given much will be required; and from him with whom much has been deposited, they will exact the more."—Luke 12:45-48, *Diaglott.*

[18] For one thing, this prophetic description shows the power and authority that the steward of the house had over his fellow servants and over his master's property. It shows how the steward could misuse his privileges and authority before being suddenly called to account by his master. Christendom claims to be the steward of God's interests in the earth and to be in charge of his people and of all his earthly property. So let her look into this mirror of God's Word; and if it reflects her image as illuminated by the pages of history over sixteen centuries, and particularly since A.D. 1914, then let her know from Jesus' words what is to be her certain fate from the hand of the Master she professes to serve.

SHREWDNESS

[19] The unjust steward of the parable lowered what was due to his master from those in debt to him. While the parable was not told particularly to illustrate the Jewish scribes and Pharisees and the religious clergy of Christendom, yet the facts show that all these classes relaxed and weakened and reduced the requirements of God respecting sinners indebted to him. They did this in a compromising way with this world in order that they might gain favor and advantage with the people that want to remain a part of this world and to continue walking in its ways. Notice how Jesus illustrates this in the parable as he goes on to say: "And the steward said within himself, 'What shall I do? For my master takes the stewardship away from me; I have not strength to dig: and I am ashamed to beg. I know what I will do, that when I am deprived of the stewardship, they may receive me into their own houses.' And calling each one of his master's debtors, he said to the first, 'How much dost thou owe my master?' And he said,

16. How must Jehovah's witnesses now serve, despite accusations?
17, 18. What does Jesus' parable of the unfaithful servant show?
19. How did the unjust steward deal with his master's debtors?

'A hundred baths of oil [estimated as being more than 800 gallons of oil].' And he said to him, 'Take back thy account, and sit down quickly, and write one for fifty.' Then he said to another, 'And how much dost thou owe?' And he said, 'A hundred cors of wheat [estimated at not quite 1,200 bushels of wheat].' He says to him, 'Take back thy account, and write one for eighty [around 900 bushels].' —Luke 16:3-7, *Diaglott*.

[20] Certain he was to be cast out to shift for himself, the steward tried, before making his final account to his master, to make friends among his master's debtors in order to "feather his own nest for the future". He was looking forward to a soft place for him to land. He now showed a form of mercy to his lord's debtors. As one in charge of his master's financial affairs he acted inside his duties in altering and reducing the bills owing from his master's debtors. These, instead of paying in money or cash, paid in kind, that is, in valuable, salable substances such as olive oil, butter, or wheat. If the steward had been an unjust house manager, he likely charged his master's debtors at exorbitant prices for the sake of taking in some personal graft. By now reducing the charges to what would be normal or proper, it would not really be to his master's loss, but would bring in the proper returns.

[21] However be the case, the master let the final changed accounts stand, recognizing this as the steward's responsibility, to collect on the debts as the steward arranged with the debtors. Otherwise, by changing the debts back to the first-entered amounts, the master would have spoiled the selfish advantage the steward had gained by reducing the debts. But now, the debts being settled at the reduced amounts, the steward who thus befriended the debtors would be a welcome man in their homes; he would not have to earn a living in the hard way by digging or in a humiliating way by begging. He had a good eye to the future; and he used the mammon or wealth, riches, material goods, in order to gain this advantage. A shrewd man he was!

[22] The parable goes on to say: "And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." (Luke 16:8) Some readers have taken the words here, "the lord," to mean the Lord Jesus, as if he were commending or praising the dishonest steward. But this could not be the case, for Christ Jesus could not commend the dishonesty and injustice of the steward. The words "the lord" refer to the steward's lord or master. What the steward had done with the accounts in order to gain entertainment for himself in the homes of those whom he befriended came to light in the investigation, and his lord could not help but admire the shrewdness with which his unfaithful steward had acted in his difficulty. He had acted according to the wisdom of Proverbs 18:16, which says: "A man's gift maketh room for him, and bringeth him before great men." Also the proverb: "Many will intreat the favour of the prince: and every man is a friend to him that giveth gifts. He that getteth wisdom loveth his own soul."—Prov. 19:6, 8.

[23] It was this shrewdness, this ability to act in a practical way with benefit to oneself, that the steward's master praised. It was this wise, self-benefiting action that Christ Jesus emphasized as the principal point at which he was driving in his parable. Therefore Jesus added the comment: "For the children of this world are in their generation wiser than the children of light." Or, more understandably translated today: "For the sons of this age are more prudent as to that generation which is their own, than the sons of light." (*Diaglott*) "For the children of this world look further ahead, in dealing with their own generation, than the children of light."—*Moffatt*.

[24] Persons of this world act shrewdly or with selfish foresight toward other worldly persons in this present-day generation. They take a long-range view of matters and seek to provide some future advantage or benefit to themselves, especially by making many friends by acts of friendliness. Who can deny that the United States is trying to act shrewdly, with enlightened selfishness, in its dealing with European nations in distress by means of the so-called "Marshall plan"? The economic chaos and depression, followed by unfavorable political upsets which this country fears will take place in Europe unless the "plan" is put to work, spurs the United States to extend this help to the needy nations. It does so to win political friends thereby and also to avoid the depression and political troubles that a European collapse might cause in this land. Thus it has its own future interests in view, and this affects and directs the course that it takes now. This course is not necessarily dishonest and unjust toward others, although it results in the most benefits of a selfish kind in the end.

[25] That is sound wisdom from a worldly viewpoint, and self-interest dictates it. Should the "children of light" be less wise regarding the things with which they have to do, and especially in view of the knowledge they have of what the future holds? Either they believe in this knowledge of theirs or they do not. The faithful followers of Jesus Christ are the "children of light", for good reasons. Their heavenly Father is Jehovah God, concerning whom it is written: "God is light, and in him is no darkness at all."

20, 21. How was the steward thus acting shrewdly?
22. Who commended him, and according to what proverbs?
23. What did Jesus emphasize about him, and with what comment?
24. How do worldly persons deal shrewdly with their generation?
25. How are we children of light, and how should we be wise?

He is "the Father of lights". (1 John 1:5; Jas. 1:17) Also Jesus Christ, whom they follow, is "the light of the world", and he has caused the light from God the Father to shine upon them, thus bringing them forth as bearers of this heavenly light. His apostle says to them: "For ye were once darkness, but are now light in the Lord: walk as children of light." They must produce the works of light, bringing forth the fruitage of God's light. "For the fruit of the light is in all goodness and righteousness and truth." (Eph. 5:8, 9, *Am. Stan. Ver.*) The children of this world deal with their own worldly generation. On the other hand, the children of light have to deal with the organization of light and must render account to the great Source of light and its channel, namely, Jehovah God and Christ Jesus. Hence they should act wisely toward God and Christ. God and Christ are pleased to have them do so. That is why Jesus recited this parable of the steward. They should not show less wisdom than the children of this world do in their own way to their own generation. Children of light should be "wise as serpents", but not harmful as these are. For using wisdom according to the light they have God will bless them through Jesus Christ.

MAKING FRIENDS BY MEANS OF MAMMON

[26] How, now, can a person that follows the light of God's Word make a practical application of the special point of instruction in the parable of the steward? Jesus himself tells in his very next words: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." (Luke 16:9) Here modern translation, with its better grasp of the common (*koiné*) Greek in which the Scriptures were written, makes Jesus' words more correctly understood: "And I tell you, use mammon, dishonest as it is, to make friends for yourselves, so that when you die they may welcome you to the eternal abodes." (*Moffatt*) The translator here uses the phrase "when you die" instead of "when ye fail". This would show we must take into consideration with whom we have to deal after our life in the present evil world is done. The majority of the translators prefer the text to refer to the failing of mammon or riches, and so translate Jesus' words in this way: "And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." (*Am. Stan. Ver.*) "Make friends for yourselves with your ill-gotten wealth, so that when it fails, they may take you into the eternal dwellings."—*An Amer. Trans.; Diaglott.*

[27] From this we see that the friendships worth making are not with the unrighteous, dishonest, or ill-gotten mammon or wealth. We cannot serve God and mammon, said Jesus a few verses later (Luke 16:13). The love of mammon or money is a root of all evil. (1 Tim. 6:10) We cannot, therefore, be seeking the friendship of the wealthy ones of this world, the big landlords and the real estate concerns. We must be seeking the friendship of those who can give us more than material possessions, namely, eternal dwellings, permanent homes. Those able to provide us with such things are Jehovah God the great Builder of all things and Jesus Christ his Son, who said to his disciples: "I go to prepare a place for you." If we desire to live in happiness for all eternity, these are the ones with whom to make friends; and to do so we should use what mammon or worldly wealth we have in this life.

[28] The money-loving Pharisees heard Jesus tell his parable. They did not decide to follow his advice to make friends of the owners of everlasting dwellings by means of their ill-gotten mammon or wealth. They ridiculed him then, and later caused his death on the tree, showing themselves very unfriendly to him and to God his Father. (Luke 16:14) The rich young ruler, who claimed to be an honest man, saying he kept God's commandments from his youth up, was not wise and foresighted enough to follow Jesus' advice. He was unwilling to use his mammon or wealth to make friends with Jesus and Jehovah God by using it in the way that Jesus advised so as to have "treasure in heaven". Hence, "he went away sorrowful: for he had great possessions." This proved Jesus' saying, "That a rich man shall hardly enter into the kingdom of heaven." (Matt. 19:16-24) The young man's mammon or wealth became specially unrighteous to him, because he made it his god, and was unwilling to drop his love of it that he might love God with everything that he had.

[29] Just before telling about the unjust steward Jesus told the parable of the prodigal son; and this son likewise showed no wisdom or forethought in using his mammon which consisted of his part of his father's estate. This prodigal pictured those who today are becoming the Lord's "other sheep". He spent his money in loose, extravagant living, making friends indeed, but friends that forsook him when his money failed or ran out. He finally found out he had to repent of his past unwise course and make a friend of his compassionate father in order to find a real home. (Luke 15:11-32) The father's compassion went out to the repentant prodigal. This, and not any mammon, was what provided for the prodigal son a dwelling with a real friend that would never forsake him.

[30] The repentant tax-gatherer Zacchaeus, who entertained Jesus in his home, showed proper pru-

26. What practical application did Jesus tell us to make of this?
27. With whom specifically should we, wisely, make friends?
28, 29 How did the rich young ruler and the prodigal not show wisdom?
30. How did Zacchaeus and Pentecostal converts make friends?

dence, foresight and wisdom by following Jesus' instruction. "And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation [ill-gotten mammon], I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham." (Luke 19:1-10) This proves that Zacchaeus was making the right friends by the course he determined to follow with his mammon. Likewise the early disciples from and after the day of Pentecost used their means in making eternal friendships according to Jesus' advice. We read: "The same day there were added unto them about three thousand souls. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." One specially named as doing this was Barnabas. —Acts 2:41, 44, 45; 4:34-37.

HOW USE MAMMON

[31] Does making friends of God and Christ Jesus with mammon mean they can be bought or bribed for favors? Are the Roman Catholic priests and other religious clergymen right in showing such partiality toward the rich of this world? Not at all! Simon the sorcerer of Samaria thought he could buy the favors of God by the outright gift or commercial exchange of money. He lusted for power to exercise over others that he might exploit them and exalt himself. When he saw the apostles John and Peter imparting the gift of the holy spirit to the baptized believers by laying their hands upon such, Simon, so the account says, "offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy [spirit]. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts 8:9-20) Ananias and his wife, Sapphira, who jointly acted out a lie with their sale of property and money contribution, were like Simon in thinking they could buy God's favor to the extent of having a big reputation in the church as full contributors. (Acts 5:1-10) They failed in their scheme.

[32] Neither Simon nor Ananias and Sapphira were wise enough to see that handing over money to buy something for a selfish purpose could not be acceptable to God or be an act of friendship. Using money without a loving service of God along with it could never buy God as Friend so that God would give special powers and position in this life. Peter's treatment of the offers of Ananias and Sapphira and of Simon shows we cannot buy an influential place, power and miraculous gifts in God's organization by means of a direct trade with money. Were that not so, then the poor people would be put at a disadvantage and the rich would be able to buy up all powers and special privileges and future hopes and reservations. God would be mercenary. But he is not so, and it would be ridiculous to think of him as such. In connection with his temple or house of worship he says: "The silver is mine, and the gold is mine, saith the LORD of hosts." (Hag. 2:8) "The world is mine, and the fulness thereof." (Ps. 50:10-12) And King David prayed to Him: "All that is in the heaven and in the earth is thine; . . . all things come of thee, and of thine own have we given thee."—1 Chron. 29:11, 14.

[33] We cannot enrich God by giving him what is already his own. What he wants is our love and devotion. By applying our money in his service in the way that he prescribes we show our love for him and hence such use of money is different from the above use. Not by showing selfishness in trying to get something from him for ourselves by money; but by showing loving appreciation and devotion to God in the employment of our material wealth, even be it by a widow's mite, in this unselfish way do we show ourselves friendly to Jehovah God and Christ Jesus and thus make friends with them.

[34] This way was the way that Jesus told the rich young ruler he could make friends of the owners of eternal habitations. He said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:21) To the Pharisees Jesus said: "But rather give alms of such things as ye have; and, behold, all things [both the inside and the outside] are clean unto you." (Luke 11:39-41) Not that they should make outright money-gifts to the poor, but that they should use the money principally in spreading the gospel of salvation to the poor people of the world that these might thereby gain enduring riches. Such a course will be rewarded with everlasting abodes with heavenly Friends. Jesus indicated so in his reply to Peter who said at the time: "Here we have left all we had and followed you. What are we to have?" Jesus said to his apostles: "In the new world, I tell you, when the Son of Man takes his seat on his glorious throne, you who have followed me will also sit upon twelve thrones, and judge the twelve tribes of Israel! And anyone who has given up houses or brothers or sisters or father or mother or children or land for my sake will receive many times as much, and share eternal

31. What two cases cited show God cannot be bought with mammon?
32. What did Peter's treatment of their offers show as to God?
33. How, then, with mammon can we make friends with God?
34. How should we give alms to the poor? with what reward ahead?

life."—Matt. 19:27-29, *An Amer. Trans.;* Luke 18:28-30.

35 This same course of disposing of one's present riches or mammon for lasting returns in the new world the apostle tells Timothy to recommend to the rich Christians. He says: "Charge those rich in the present age not to be high-minded, nor to confide in wealth so uncertain, but in that God who imparts to us all things richly for enjoyment; to do good, to be rich in good works, to be liberal, willing to bestow; treasuring up for themselves a good foundation for the future, that they may lay hold of that which is really life." (1 Tim. 6:17-19, *Diaglott*) Our wisdom lies, therefore, in treating mammon or riches, not as our master whom we slavishly serve, but as our servant useful in God's work, just as the God-fearing centurion Cornelius did.—Acts 10:1-4; Luke 7:3-5.

36 Looking at the matter wisely from the viewpoint of "children of light", we see this: We do not need to go into real estate deals now in order to provide houses and lands for the use of ourselves and of others in the new world that lies beyond the battle of Armageddon. Even with that battle coming along fast, there is now no need to provide such places as "refuge farms" for any Christians to withdraw to in order to escape the trouble engulfing the world. The prophet Jeremiah was in prison right in the city of Jerusalem when it was under siege by the Babylonians; yet Jehovah preserved him when the city fell, and saved him from its destruction. (Jer. 39:11-18) Jeremiah had the Lord's protection although in the very midst of danger, and thus he was really safe, contrary to all outward appearances. Hence "refuge farms" or suchlike places of retreat are not necessary as long as we keep faithful in God's service, for "Jehovah preserveth the faithful". —Ps. 31:23, *Am. Stan. Ver.*

37 Seeing that Jehovah God and Christ Jesus are the Ones providing "eternal abodes", there is no need to build houses now, and tie up money in them, just to prepare places for the lodging of the faithful dead whose return we expect by resurrection. If we faithfully apply our time, strength, and material riches to doing the things God now commands to be done for the getting of the Kingdom message to the poor of this world, then the Lord will take care of those whom he promises to bring back from the dead. Our being at the entry into the new world of righteousness reminds us of the time that Israel crossed the Jordan river into the Promised Land. There the Lord God provided them the dwelling-places, even the homes that enemies were obliged to vacate. Moses foretold this by saying shortly before they crossed Jordan: "It shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the LORD." (Deut. 6:10-12) Years later, Joshua testified that the Lord had given them such things.—Josh. 24:13.

38 Regarding the battle of Armageddon and its effect upon those who accumulate houses and lands but do not trust in God and in his Messiah, the prophet Isaiah says: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the LORD of hosts, Of a truth, many houses shall be desolate, even great and fair, without inhabitant." (Isa. 5:8, 9, 25) If necessary, the Lord God could have the survivors of Armageddon and the faithful ancients whom he raises from the dead occupy such vacated houses and factories of which he dispossesses the wicked users at the battle of Armageddon. The thing now to do is for Jehovah's witnesses to use up what they have in his service as gospel-preachers and let him take care of providing for the future.

"THE TRUE RICHES"

39 Remembering that the silver and the gold are Jehovah's and we cannot enrich him by financial or material contributions, we can appreciate that to devote our money to His service is relatively the least thing we can do. Jesus indicated so when he added these words after his parable of the steward: "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?* And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:10-12) Note that comparison which Jesus makes between the unrighteous mammon and the true riches. True riches are not the material things of this world. They are the enduring riches, namely, the Kingdom truth and the privilege of serving as a proclaimer and distributor of such truth that brings salvation to all receiving and living up to it. God's service with these "true riches" is higher than that of using whatever material wealth we have. Of course, we must be faithful in using such earthly riches in God's service, because, otherwise, he will not commit to us the superior riches of the truth and its continued service. God treats us in harmony with the rule that, if we are not faithful in what is of less

35. In dealing with riches, where does wisdom lie?
36. Why not provide houses and farms to live through Armageddon?
37, 38. Why not build now for housing resurrected faithful ones?
39. Relatively, why is contributing money the least we can do?

or of least importance, we will not display ourselves reliable in what is of much value and importance.

[40] Giving ourselves to Him in service as a publisher of his kingdom is more valuable and more mighty in results than any mere money gift to him. Our possessing of his holy spirit or active force inside us is more important and powerful than possessing great mammonistic wealth. The possessing of the Kingdom truth from his Word, and the possessing of privileges of preaching which our having that truth offers to us, is more precious and puts greater responsibilities upon us than our possessing delusive riches. God prizes as of greater preciousness and worth our loving devotion to him.

[41] Bear in mind this fact shown in the question put to Christian stewards: "What hast thou that thou didst not receive?" (1 Cor. 4:1, 2, 7) What we have belongs in reality to another, to the great Giver, Jehovah God. If we selfishly abuse or misuse what he entrusts through Christ Jesus to us as stewards now; that is, if we are untrustworthy and unfaithful in that which is another's, how or why should he commit to us that which would be forever our own as his children in the new world of righteousness? Whom will God clothe upon with immortality in the resurrection, thus giving them life within themselves? Certainly not any members of his church if they have not proved trustworthy on earth in that which is God's now, especially by right of purchasing us by the ransom sacrifice of his Son. Neither will he grant everlasting life in the new world to his "other sheep" of today if they do not prove faithful in the use of what he commits to them at this end of the world.

[42] The kingdom of God by Christ Jesus has now been set up in the heavens, to oust and dispossess this wicked, selfish old world that worships mammon as god. The anointed remnant want to live and reign with Christ in that kingdom. Their earthly companions, the "other sheep", want to enjoy an everlasting abode on a perfect earth beneath that heavenly kingdom. Christ Jesus the King tells us whom he will permit to dwell with him there in that new world. He was foreshadowed by King David, and through the prophetic words of King David we learn who will gain a dwelling with Christ as King in the new world, namely: "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall minister unto me. He that worketh deceit shall not dwell within my house: he that speaketh falsehood shall not be established before mine eyes. Morning by morning will I destroy all the wicked of the land; to cut off all the workers of iniquity from the city of Jehovah." (Ps. 101:6-8, *Am. Stan. Ver.*) Christ Jesus the King will not want any self-righteous money-lovers around him in his domain, for he abominates them and will never take them into his everlasting habitations. —Luke 16:15.

[43] Now that the Kingdom is at hand, is it not high time to think of making and keeping the best kind of friends, using all that we have at our disposal to that end? Is it not time to use wisdom and foresight, now that the old world is failing with all its transitory things and a new world without end is at the door? The King Christ Jesus, and the heavenly Father Jehovah God, who gave him the Kingdom, are possessors of eternal abodes. Be wise. Do not serve mammon, but serve *them*. They will not be unjust to forget your loving service. (Heb. 6:10) Make them your everlasting Friends, and live forever in the homes they will open to you with a loving welcome.

40. What is superior to having money or contributing it?
41. In what case will God not commit to us what is our own?
42. Whom will the King let dwell with him in the new world?
43. What is it now high time to think of and to do?

RESCUE FROM RACE DEGENERACY

JEHOVAH GOD has for thousands of years been working out his purpose to rescue humankind from race degeneracy. Such a rescue was not needed in the beginning of man's existence. God created the first man perfect, and gave him a woman as helpmeet. Both Adam and Eve were perfect in body, without pain and sorrow; and were the most beautiful creatures in Eden. They enjoyed the right to life in a perfect home filled with beautiful animals and birds, all subject to man's dominion. Upon one expressed condition God gave these blessings to man for him to enjoy eternally; that condition was obedience to God's law. Penalty of violation was loss of life and the right to it. The first pair of human creatures on earth did disobey, and they did lose their lives and their rights thereto.

Because humankind's first parents possessed no right to life, every child born into the world from then until now has been born imperfect, unrighteous, a sinner, disapproved in God's sight, under condemnation, and therefore with no right to life. The life any have lived has been merely by divine permission; and all who have died have died justly, for nothing but a perfect creature is entitled to life. Under inspiration the apostle Paul sums up the matter of inherited condemnation: "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.

All the human race, then, from Adam till now, having been born degenerate or imperfect, it follows that if any ever get full life and the right to life they must get it through the loving Life-giver, Jehovah God. Unless God had made some provision for the redemption of man from death and the lifting up of him again to the condition of perfect life, the time would come when there would be none

of the present human race upon earth. We remember that Adam lived 930 years; and now man does not average half a century old. The race has been degenerating for centuries, growing weaker and weaker, and ultimately all would come to that condition in which they would be unable to transmit even the spark of life, and the earth would be depopulated of degenerate creatures. Hence we see our utter dependence upon God; and God has graciously made provision for the rescue of obedient men and women and children.

At the time of Adam and Eve's first disobedience and sentencing, the invisible troublemaker behind the earthly scenes was given a death sentence, namely, Satan's head was to be bruised unto death by the promised Seed, Christ Jesus. (Gen. 3:15) God's righteous judgment against Adam and Eve must stand, but he could be consistent with justice and show his love by providing a redeemer for the offspring of the first human pair. That he has done. (Rom. 5:15, 18) Those persons seeking rescue from race degeneracy must learn of and meet the conditions of the ransom through Christ Jesus.

INCREASING PRAISE IN THE DARK CONTINENT

WEST Africa and South Africa were the objectives of the flight arranged for Brother N. H. Knorr, the Society's president, and Brother M. G. Henschel, his secretary. The date set for departure on Pan American Airways was December 10, and in view of the fact that the route of flight is through Lisbon, Portugal, it was found possible to plan for brief visits to Portugal and Spain. Gilead graduate John Cooke was booked for the flight to Lisbon as a companion of Brothers Knorr and Henschel.

Weather still stands as a big obstacle for commercial aviation. December in New York can bring sudden changes in weather, and so it was that late in the afternoon of the 10th the flight was postponed until 4 a.m. the next day. But at 2 a.m. a 'phone call brought the information that departure had been delayed until 6 p.m. Finally, a little later on, the time was set for take-off at 12:30 a.m. on Friday, December 12.

Others in New York had been checking on the flight departure time too and much to our surprise and delight brethren from various units in New York and members of the Bethel family came to LaGuardia Field to wish us bon voyage. It was not until 1:05 a.m. that these brethren were sure the travelers would go, for at that time the big DC-4, a veteran of many flights, took off over New York city, banked to the north and then headed east for Santa Maria, in the Azores. It was a cold night and only after an hour of flying did the plane become sufficiently warm to permit the passengers to remove their overcoats and feel comfortable.

For Brother Cooke the experience was something unusual, as he was not a veteran flier like the other two travelers. There was a little dozing after refreshments had been served, but the darkness passed away quickly and soon it was dawn. About 1:10 p.m. Eastern Standard (New York) Time, our plane came down through thick clouds that were hugging close to the Azores and we made a good landing at Santa Maria Airport. It was a treeless countryside we viewed about us and there was little to see except green hills and clouds that were getting darker and blacker by the minute. The ominous-looking sky apparently meant nothing to the captain, for in about an hour we were back aboard the plane and speeding down the long runway in take-off operations. Once we were up in the air we saw nothing through the windows except the wings of the plane until our watches showed 7 o'clock New York time; midnight in Lisbon. In the distance we saw the flicker of lights along the shores of Portugal. It seemed that we circled over Lisbon and surrounding villages for twenty minutes before the pilot finally effected a landing at Portela, one of the busiest airfields in Europe. It had taken us 18½ hours to make the trip.

PORTUGAL

A number of the brethren of the Lisbon company of Jehovah's witnesses were at the airport to greet us. After going through entry formalities we were at liberty to talk to our brethren through Brother Cooke's interpreting. We explained how our departure from New York had been delayed so long that we had little time to visit the Lisbon brethren as originally planned. Our plane from Lisbon to Madrid was scheduled to leave at 8:15 a.m., only a few hours away. The brethren wanted to take us to a hotel to get some rest for the few intervening hours, but that seemed useless. By the time we would travel into the city and arrange for a hotel room it would be almost time to return to the airport, so it was suggested that we go to the home of the assistant company servant and talk for a while if that should be their desire; otherwise we would remain at the airport. They wanted a meeting, so about 1:30 we got two taxis and went to a near-by suburb of Lisbon, where we spent the remainder of the night talking about the problems of forwarding the witness work in Catholic Portugal and answering many questions that were on the minds of the brethren. At 6:30 a.m. our discussions came to a close and it was now time to return to the airport. Even the children stayed awake most of the night. Once in a while they showed signs of drowsiness, but coffee served to keep everyone going. It was a happy occasion for everyone.

We walked through the dark city just before dawn and it was interesting to see the early risers hustling about doing their early morning chores. As we stepped along briskly in the cold morning breeze toward the near-by square we saw the little shops begin to open. Soon we located a taxi and headed toward the airport to check in with the Iberian Airways for the trip to Madrid. There was time for breakfast, including hot tea, which pleased Brother Cooke's English taste very much.

SPAIN

For the three travelers it was difficult to stay awake when once we got in the Spanish plane, but we did see the broad expanse of the Tagus river as we took flight in a big circle and headed toward Spain. It was not long until we had crossed the border of Portugal, and then to the north of us we saw the snowcapped mountains as we neared Madrid. We observed the country or terrain to be much in likeness to the central part of Mexico. It was noon when we arrived in Madrid's aerodrome. After considerable formalities we were permitted to board a bus and make the trip to the city. It was an interesting sight we saw. Here was the reason why people in the Latin-American countries live as they do . . . everything was what we would call "Mexican", but probably we should say it was "Spanish" because Spain came first.

At the Iberian Airways office in Madrid we were met by some of the brethren and were escorted by them to a big hotel in the heart of Madrid. Madrid proper is a clean, well-planned city. It has beautiful boulevards and pretty parks. There are the subways too. People crowd the streets. The shops are full of goods, but the prices are very high. It is a fast-moving city. Many different uniforms are seen about the city. Some of them are army and navy dress, but we were informed that the majority are to identify the various kinds of police now kept busy maintaining obedience to the Spanish government. At 5 p.m. Saturday we visited some of our friends who had come from the south of Madrid, as well as those who were living in Madrid. It was a very informal occasion, of course, on account of conditions prevailing in Spain. We were busy until after midnight Saturday and by that time we travelers were really ready to sleep. We had done but little of this since Thursday.

On Sunday we had the opportunity of seeing 27 different persons and talking to them about the Bible and what a grand privilege it is for Christians to minister to the needs of the people of all nations.

The three travelers had planned to go on to Barcelona on Monday, but on account of a shortage of equipment the Iberian Airways had changed their schedules and it would have been impossible for Brothers Knorr and Henschel to get back to Lisbon to make connections for South Africa. It was therefore necessary to have Brother Cooke travel alone to Barcelona, from which point he will visit other persons in Spain, and then he expects to go to France.

There was little more Brothers Knorr and Henschel could accomplish in Madrid; so they arranged to return to Lisbon as soon as possible. Monday afternoon all arrangements were made for flight to Lisbon, but a stubborn flight agent at the airport declared the passports not properly visaed and forced a delay of one day. On Tuesday things were better and we made the trip to Lisbon by Portuguese Air Transport. Our brethren in Lisbon did not expect us back until a later time, so no one was on hand at the airport when we entered Portugal. The airlines bus carried us into Lisbon, where we were able to arrange for hotel accommodations. Then we hired a taxi and started out to find some of the brethren. The company servant, whose address we had, was not at home. We had no other address. What would we do? We tried to remember the name of the street where the assistant company servant lived, but only after consulting a map of Lisbon did we succeed in locating the suburb where we had been a few days before. We finally found the brethren and arranged for meetings for Wednesday and Thursday.

There had been some petty differences among the brethren, as well as misunderstandings. It was advisable to make personal calls on certain ones in order to help them solve their problems. Good results were obtained. In the evening a meeting was held at the home of the assistant company servant. Thirteen were present. There the company organization was discussed and information was given to the brethren concerning the arrangement of the servants and study groups as completed during the day. Problems pertaining to the advancing of the Kingdom interests in Portugal were handled.

Many of the brethren in the company could not attend the meeting in the city because they lived across the river in villages such as Cacilhas and Almada. The only way to see them was to arrange for a meeting on Thursday afternoon. At 3 o'clock a group of 21 assembled in a small upper room along with five of us that came over from Lisbon to Almada. They were very happy that we had come to see them, for it is difficult for the sisters to travel to Lisbon at night to attend the meetings. The misunderstandings among the brethren were small and quickly melted away. We got down to considering organization instructions and the Lord's Word, which gives us advice as to what we should be doing today. The prospects for expansion in these suburbs of Lisbon are good, for the brethren are interested in the doing of the Lord's will.

The small ferry transported us back to Lisbon at dusk. At the hotel room some points were discussed with the company servant and then we all traveled to the meeting place. That night 11 attended, some of which were different from those that had been there the night before. It was indeed a privilege to meet with these brethren and to give them the love and greetings of their fellow workers from all parts of the world as we had done in Madrid. How they appreciated the assurance that the Society is keenly interested in them and the work of preaching the good news and wanted to render them every possible assistance!

Although Portugal is dominated by the Roman Catholic Hierarchy there are some so-called Protestant churches functioning and there is a Bible Society too. During our stay in Lisbon a prominent attorney was interviewed to see what could be done to have some of the graduates from Gilead enter Portugal and to establish the right of the Watch Tower Bible & Tract Society to operate in the land. Certainly the presence of trained brethren will solve many of the problems confronting the local company and will make it possible to expand the witness work to other cities in Portugal, where there is now evidence of interest on the part of some subscribers.

Our reservations with Pan American Airways required our getting up at 5 a.m. on the 19th so that we could be at the airport in sufficient time to check through immigration, customs, etc. In our taxi we sped through the busy, dark streets of Lisbon and past the centuries-old famous buildings of the city, and soon were out in the rural area near the airport. We had told our Lisbon brethren good-bye the night before, but while we waited for our 8:30 departure time one of the brethren came up and informed us that he had come to see us go. After we had boarded the giant Constellation aircraft we noticed that another brother had joined him. We appreciated their interest very much.

GOLD COAST

High above a sea of billowy white clouds we traveled south in a very modern, comfortable high-speed transport. We were moving at a ground speed of 315 miles per hour. When the clouds began to disperse we could view the barren cliffs of the African coast to the east, and before long we landed at Dakar's airfield. Surrounding the airport we could see little but bush country, except for a hill toward the sea at the summit of which what appeared to be a white chapel was located. Up to this point a topcoat had come in handy, but in Senegal we certainly did not need one. At 3 p.m. it was humid and hot, and the fewer motions one made, the better he felt. After about an hour at Dakar the plane took off and headed toward Accra, the principal city of the Gold Coast, a British colony in West Africa.

It was almost midnight when we received a hearty welcome from the brethren and Gilead graduates who had been assigned to the territory. Students that had been sent to Freetown, Sierra Leone, had been asked to come to the convention in Accra; and they were on hand. The brethren stationed at Monrovia had been asked to come too, but due to difficulties in air travel they were unable to get to the convention. It was hoped they would arrive sometime later, so that the president of the Society could talk to them about their problems in Liberia. With the brethren who were on hand at the airport we traveled along the black, paved roads into Accra. At that late hour everything was quiet; only a few folks were still up and around the streets. Some people of good-will had opened their home for us and we were made very comfortable. All of the brethren accompanied us to the home, and because there was so much to talk about we didn't retire immediately. Some of the graduates went straight to the convention cafeteria when they had finished talking with us; breakfast had to be prepared.

There was much to be done in Accra. Besides the convention considerable attention must be given problems confronting the work in the Colony. The Colonial government has not seen fit to allow all of the Society's Bible-study books to enter the country without censorship, and they have ruled that the latest books, such as *"The Truth Shall Make You Free"*, *"Let God Be True"* and *"The Kingdom Is at Hand"*, are not suitable publications for the people in the Gold Coast to read. We called on the acting comptroller of customs to discuss the matter, but he stated that he received his orders from higher up. He advised us to see the Colonial secretary, but in view of the fact that our time of stay in the Gold Coast was so limited it was impossible to make an appointment. Instead we saw one of the assistant secretaries, who pointed out that the government had a right to do as it saw fit; there was no question of freedom, but rather the government was carrying out the provisions of the Customs ordinance. Later we saw a member of the Legislative Council, who is also the Society's lawyer, and finally we called upon the director of education, who is chairman of the committee that reviewed the books prior to prohibition. The government officials were asked many questions and became embarrassed because all of the British Commonwealth of Nations advocates for freedom of speech and expression and the Gold Coast colony takes an opposite position.

A petition had recently been filed with the government requesting permission for the importing of all the Society's publications, and the petition had been signed by upward of ten thousand prominent educated persons throughout the colony. This petition was treated lightly by the government and they still held to their old position. No one would point out specifically what was in our publications that was objectionable. We must assume, therefore, that there is someone in the government with religious prejudice who has sufficient power to determine what the people of the Gold Coast shall read and study. If this is true, then religion is running the state as far as the control of imports is concerned. It is known that the retiring governor has the reputation of being a staunch Roman Catholic and that the missionaries in the Gold

Coast have exercised much influence with the officials; so the conclusion must be reached that there is a conspiracy to prevent the people from thoroughly understanding the Bible and getting out of control of the religious organizations.

Despite the harsh treatment by censorship and the withholding of textbooks pertaining to the Bible, the work of Jehovah's witnesses moves ahead splendidly in the Gold Coast. The convention was well organized by the brethren and the two graduates of Gilead now stationed at Accra managed it exceptionally well. A theater called the Palladium was obtained for the holding of the assembly. The brethren decorated the platform very colorfully and appropriately. The name was "Praise-giving Nations Assembly" and this was reproduced in large block letters placed in front of a rainbow background right in front of the stage. Details like this made us appreciate the great effort put forth by the brethren in Accra to copy the organizational methods of conventions in other parts of the world. They had arranged for a cafeteria. Territory cards were used for the first time in the Gold Coast. In fact, all the departments were there. It took much patience on the part of the brethren to introduce and manage these new things for the African brethren. All that was done was greatly appreciated by the assembly.

The convention opened Saturday morning with field service. At 2 p.m. the Branch servant from Lagos, Brother W. R. Brown, gave the address of welcome. This was followed by the relating of very interesting experiences in the petition work by Brothers Baker and Wilkinson, Gilead graduates of the eighth class. Following them the graduates stationed at Freetown, Sierra Leone, Brothers Richardson, Fitzpatrick and Gresham, told of their experiences and problems in Freetown. In spite of some hardships these brethren are putting forth a wonderful effort to reach the people with the message of the Kingdom.

These experiences were followed by a discourse by Brother Henschel and another by Brother Knorr, which brought the convention to a close for the day at 6:30 in the evening. This was necessary because the theater was to be used that night for showing motion pictures.

On Sunday morning an immersion was held. Brother Henschel delivered the discourse and then 171 who recently consecrated themselves to God's service were taken by hired bus service to the beautiful beach about two miles from the theater. Many small palm trees grow near the shore, and among these the brethren changed clothes before being baptized in the rough sea, the Atlantic breakers.

There were 950 brethren in attendance at the assembly and well over 800 of them engaged in the field service, advertising the public meeting and also going from house to house with the book *Children*, which is admitted into the Gold Coast. Information walkers were well organized and handbill distribution continued right up to the time of the public meeting. The throngs of people that daily traverse the streets of Accra knew that "Permanent Governor of All Nations" was the title of the public talk to be delivered by Brother Knorr through two interpreters.

All of the talks had to be spoken through persons well versed in Ga and Twi, the native languages of the brethren attending the convention. That consumed much time, and so the public meeting ran well over an hour To the delight of all present the hall was packed out; hundreds were standing outside too. The count showed that 1,353 attended the public meeting.

Evening sessions brought the convention to a close, Brother Knorr giving the brethren good counsel on how to carry on the work in the Gold Coast despite censorship on publications. It was also announced that a Branch office would be established in Accra with Brother Baker as Branch servant, assisted by Brother Wilkinson. This was the best news the brethren had heard for a long time and it was received with great acclaim and much rejoicing. Undoubtedly the work will continue to progress. Our African brethren have received real satisfaction in having learned the truth and they are really anxious to tell others in this territory the good news of the Kingdom. They have their problems in reaching the thousands of small villages. They must go against teachings of fetish practitioners, missionaries and Mohammedans. The kings and chiefs of tribes can cause great difficulties to those in a tribe taking up the truth, if they are disposed to do so. But these things will not stop Jehovah's witnesses, because they will seek first the Kingdom and, by the Lord's grace, will preach it to all that have an ear to hear. They look to Jehovah to give them the needed wisdom and strength.

The city of Accra is by no means what we could call a modern city when compared with Britain or America, but in Africa it is quite good. It is composed of many small buildings, the majority of them being constructed of mud or bricks and with steel roofs. Others are made with roofs of woven palm branches. The people dress very colorfully, having particular preference for red and yellow. Apparently the more the colors clash, the better they like it. The cloth worn on the head is usually of a color distinctly different from that of the robe they tie about their body. There are no buttons, zippers or hooks on their garments; they just wind a long piece of cloth about them and drape it on the body in such a way that it stays. It is not uncommon to see someone stand up in a meeting and adjust his clothing, nor to have a mother swing her child from its position on her back to her lap and at the same time never take the eyes off the speaker. Others, of course, prefer the European type of clothing, but they are in the minority. During a convention session many will stand up and stretch. This we are told is due to the fact that the individual may have had a tropical fever or has it at the moment. It does not disturb the speaker, for he soon gets accustomed to having plenty of moving about in the audience.

NIGERIA

The British Overseas Airways Corporation representatives in Accra told us that we must be at the airport at 5:30 a.m. on the 22nd in order to travel to Lagos, Nigera. This meant that it would be necessary to rise at 4 o'clock. Brother Brown was to travel with us to Lagos. One of the servants in the Accra company very kindly motored us to the airport in the dark hours of the morning, only to hear with us that the plane we would take would not leave until 8:30. Our only choice was to remain at the airport. It seemed a long time until we took off in a converted British bomber that carried eleven passengers. En route we caught sight of some of the beaches and swampy land of the French Dahomey, but in less than an hour and a half we had landed at the Lagos Airport.

Here we received a real reception. The brethren were out in force carrying a large banner welcoming Brothers Knorr and Henschel to Lagos. Along with brethren from the office and local publishers there were three graduates of Gilead, Brothers Attwood, Moreton and Masinick, all of whom were looking well and were a joyful sight to us. Entry formalities were quickly disposed of and we were able to get away by car to Lagos. Lagos and environs have much larger population than Accra, but the people appeared to have similar customs and living conditions were about on a par. Some of the buildings are a little more substantial-looking, but still they are thoroughly African. In the center of Lagos on one of the busiest streets the Branch office (now far too small to accommodate the extensive work) is located, and there we were able to meet more members of the Branch family. We were glad to get right into checking matters and dealing with Branch problems. It was the first time a president of the Society had visited the Branch; so there was much to be done.

A public meeting had been arranged for at 6 p.m. in Lagos at the Glover Memorial Hall, a cinema. A small platform was erected at one end of this open air lot. Sound equipment was installed, but when 6 p.m. came there were some electrical connections on the public-address system that were not right. A good crowd was on hand, and by five minutes past 6 some of them began to call "Time! Time!" which meant they were ready to hear the speech. The speaker could have begun, but it would have been impossible for him to make himself heard, because of the noise in the street and the other sounds of the city. Many people were still coming in when at ten minutes past 6 the difficulty was found and it was possible to explain to the audience the reason for the delay. Brother Brown had to hold a connection together with his hands during the entire public lecture because equipment was defective. When the speech began all the seats in the outdoor hall were filled and hundreds of people were standing. Brother Knorr gave the lecture without an interpreter because the people of Lagos generally know English. The audience gave close attention, and as it became dark the only light in the place was that provided

for the platform. It was difficult for the speaker to see the audience. Near by was a large steamship that sent out a lot of soot and smoke through the funnels, which soot blew over to the hall and settled down on the audience and in the throat of the speaker; but with the exception of a few breaks in electrical contact during the talk (which were repaired immediately) the lecture went off well. The final count turned in by the ushers showed that 4,640 attended. Good advertising had been done by the 170 publishers in Lagos and good notice was also put in the local newspapers. About everyone in the city knew about the meeting and those in attendance showed good interest in the work that Jehovah's witnesses are doing. This was the only meeting arranged for in Lagos, because of the lack of time and, further, two large conventions were planned at Ibadan and Enugu.

All day Tuesday and Wednesday morning were spent in the office. Reports there showed remarkable progress was being made in Nigeria. This justified the decision to purchase a press as soon as possible and then print *The Watchtower* in Yoruba and in Ibo, the principal languages used by the brethren who do not know English. A mimeograph machine was purchased so that the *Informant* could be gotten out in these languages immediately. It was decided that the Branch office was too small and it should be changed to a better location; so as soon as a suitable place can be found a change will be made. A new peak in number of publishers was reached in Nigeria during the month of November, when there were 5,304 in the field and the company publishers averaged 25 hours for the month. The peak in 1947 (ending August 31) was 4,068. Brother Brown, who has been looking after the Society's interests in West Africa for the past 25 years, has done a wonderful work among the African people. His wife has assisted him in this. He is getting along in years now, nigh unto 70, and the many spells of fever have taken their toll. It was decided that the burden of the work should fall on younger shoulders. Brother Brown has been looking forward to this change for a number of years. Brother Attwood was appointed as Branch servant, and Brother Brown will always be a member of the Bethel family, taking care of the duties assigned to him and giving good advice and counsel to this graduate of Gilead who has had much experience in field organization in Britain.

YORUBALAND

Wednesday morning, December 24, the Bethel family had started on the move. Most of them were traveling by train to Ibadan, which train was destined to break down several times en route and to arrive late. The rest of the family left by car around noon. The trip into the interior by auto was very beautiful. We passed through the jungles and villages on a winding, but paved, highway. Gas rationing is in effect in Nigeria, and so at various points along the way the Nigerian police stop traffic to check on their permits to travel. We, of course, had no difficulty.

A fine rest house had recently been erected at Ibadan by the Nigerian government to provide special accommodations for government officials. Non-Africans who are not employed by the government may also secure accommodations, and so we were able to stay there during the entire Ibadan convention. The quarters were very comfortable, and after we had completed the arrangements at the rest house we proceeded to the convention location in the city.

For more than a week prior to the convention the brethren in Ibadan had been extremely busy. A school and adjoining football field had been obtained for use of the convention, but it was necessary to construct a large booth 100 feet wide and 175 feet long in which to hold the meetings. The Ibadan brethren had to go into the jungles and cut out long bamboo poles, as well as gather palm branches. The bamboo poles were stuck into the ground on the field at a distance of about ten feet apart. The tops were all notched and then a roof was constructed by crossing bamboo strips at the tops of the poles and covering them with straw mats and palm branches. No walls were constructed. That allowed for the breeze to come through but protected the audience from the hot sun. It was coming into the harmattan season, when the wind blows down from the north; so the African brethren thought the weather cool, but the travelers did not. As long as the breeze blew it was quite comfortable. Approximately four thousand persons could be gathered in the booth. At one end of the booth a platform was erected and nicely decorated. Sound equipment was installed and lights were strung throughout the booth. By using the playing field next to the large school the brethren could move the benches from the school out to the booth. The holiday season was also a good thing, for the brethren were able to gather benches and chairs from all the other schools in Ibadan and had a seating accommodation for 3,500 people. One of the large schoolrooms was turned into a cafeteria eating place. An open-air kitchen was set up and covered over with a shelter similar to the booth but smaller. It was easy to see that the brethren in Nigeria were trying to conduct this assembly in a manner similar to other assemblies held throughout the world by Jehovah's witnesses.

The arrival of the travelers from America and the Gilead graduates at the convention grounds brought many greetings of *kabo!* (welcome, Yoruba) from the African brethren. The address of welcome by the Branch servant, Brother Brown, started at 6:30 on the 24th. This was followed by discourses by Brothers Henschel and Knorr.

Thursday was devoted to field service, service meetings and Theocratic ministry course during the first part of the day. Brothers Attwood and Brown made a call on the king of Ibadan, giving him a special invitation to come to the public meeting at 5 o'clock in the afternoon. They were well received, but due to his great age it was impossible for the king to attend. He sent his servants to notify the chiefs in the city to attend and to inform their people.

Of course, Jehovah's witnesses gave wide publicity to the public meeting and every one in Ibadan knew of the assembly. News travels fast in Africa through the grapevine arrangement all their own. Ibadan itself is the largest of native cities in the continent of Africa and it is the fourth-largest city of any kind. It was really interesting to see the people coming from all directions and all parts of the city and quickly fill up all the seats under the booth. Then they took positions on the shady side of the booth, and finally crowded in around the speaker's platform, until 6,000 persons were in attendance while the lecture "Permanent Governor of All Nations" was being delivered in English and interpreted in Yoruba.

The costumes of the people were very colorful, especially those of the chiefs who were present. Right in the front row to the left of the speaker were five chiefs of the Yorubas. It was not uncommon to see some of the tribesmen who had come to the meeting prostrate themselves on the ground in obeisance to their rulers. During the discourse a large group of gaily dressed Africans and a witch doctor paraded down the street beating on their drums and dancing. That caused a little disturbance to some in the meeting. The public lecture was greatly appreciated and it was evident that many of the people of good-will remained for the evening meetings as well as came back for the final sessions of the convention on Friday.

Immersion was held out in the country, in a pond where the brethren had cleared away some of the lilies and vegetation. That started the day. There was field service in the morning and the final sessions were attended by 3,593. The greater portion of these were Jehovah's witnesses that came great distances from all parts of Yorubaland to attend the assembly. The African brethren greatly appreciated the opportunity of meeting representatives of the Society from America and to hear the many good things that were spoken from the platform, among which were announcements that shortly, it is hoped, printing of *The Watchtower* in Yoruba and in Ibo will be possible. Announcement of the change of Branch servant was made and the president of the Society explained that this change was not made because of any failings or lack of co-operation on the part of Brother Brown but due mainly to his age and inability to take care of the numerous details in the Branch office. Brother Brown is greatly loved by the African brethren and they are glad that the labor of operating the Branch office falls on younger shoulders. The work has been growing very rapidly in Nigeria and much of it is the result of the tireless traveling and lecturing by Brother Brown, who is well known throughout West Africa. The convention voted to send love to the other brethren along the way.

Soon we would leave Ibadan, that large overgrown native village. The mud huts with galvanized iron roofs are built closely

together. There are no straight streets and it seems as if on the main streets every hut were a shop. The city is crowded with people. There are no sidewalks; so everyone has to keep alert dodging passing cars and lorries. We were later to see some smaller native villages much more primitive.

OFF FOR IBOLAND

Our next stop was to be Enugu, in the heart of Iboland. The convention had been scheduled for December 27 to the 29th inclusive, and it was believed that the trip of 400 miles from Ibadan could be made by car. It was hoped that the 2 p.m. ferry of Saturday, the 27th, could be gotten at the Niger river. So five of us rose at 3:30 a.m. on the 27th in order to make the trip through the jungles of Nigeria in time to be at the river to meet the ferry. Getting off to a good start, we traveled by moonlight over a paved road for about 70 miles. Then the fuel line started to give trouble. Some air was blown through in an effort to keep the line open and we went a bit farther on the red-dirt roads. Finally, after considerable coughing, the car refused to run at all. Three hours were spent in trying to get the car repaired, and during this time it was decided that Brother Moreton, who was chairman of the Enugu convention, should take a native lorry and travel on toward the river and Enugu. About an hour after he left we finally got the car started again, and when we drove into the next village, Owo, we found Brother Moreton still waiting for the next lorry that would go as far as the Niger. So we took on our fifth passenger again and traveled at as high a speed as the roads would allow, until we got to the Niger. It was 8 p.m. and we were told the last ferry had left at 5. Two of the party, Brothers Knorr and Henschel, had to be back in Lagos sometime Monday in order to get the plane for Accra and make connections for South Africa. The only thing to do was to send Brothers Attwood and Moreton across the two-mile-wide river in a canoe so that they could reach Enugu and give the talks they had heard Brothers Knorr and Henschel deliver in Ibadan. A copy of the manuscript for the public lecture was given to Brother Attwood so that he could deliver it. A native hired out his canoe, and the two brethren soon disappeared in the moonlight on the Niger.

Brother Brown and the two of us checked over the car and managed to get more petrol. It was decided to travel homeward toward Lagos until we could find a suitable location to stay overnight. Had we waited until morning to cross the river on the next ferry we should never have had time to get to the convention and return. We regretted this very much, but we had done the best we could under the circumstances.

So we pushed the car until we got it started, and began driving through the jungle night toward Benin city. Driving at night in the jungles is quite difficult. The roads are narrow. The lights of the car cast many queer shadows on the road. In addition to that, we had a full moon above, which added to the shadows and made driving extremely hazardous. Slowly we made our way along, and at a few minutes before midnight we reached Benin. We tried to get accommodations at the Government rest house, but nothing was available. The assistant district officer would have accommodated us at his home, but it happened that there was a party going on there that would run until after three o'clock; so we thought it better to drive on all night if we could obtain the necessary petrol. A lunch was served to us by the very hospitable Englishman and then we started on our way. We wakened some natives who had petrol for sale, and got the tanks filled. We determined to proceed until we reached Lagos, taking turns with the driving. At about 2:30 a.m. on a very narrow road which turned into a narrow bridge our car got slightly off the dirt of the road and onto the wet green grass and skidded right off the road. The driver brought it to a stop before it reached the bridge. This left the three of us miles from nowhere with the car off the road on a grassy incline. We tried to push the car back onto the road, but the more we pushed, the more it slid down the grassy bank. We unloaded all of the luggage, petrol, oil, and food we didn't have time to eat, and tried again, without success. So we had to wait on the road, sitting on our suitcases in the moonlight out there in the middle of the jungle. At about 3:30 we heard the rumble of a lorry, and soon saw its headlights shining through the night. We waved the driver to a halt and explained what had happened. He called his passengers out of the lorry and about 20 of us picked the car up and carried it back onto the road. It seemed to be without anything particularly wrong. We tried it out and then packed our luggage back. We expressed appreciation to the Africans who were so kind as to help us, and then we started on our way to Ilesha. By 4:30 in the morning the fog and mist became so thick in the jungle that we could not see the road ahead. The only thing to do was to pull off to the side of the road for an hour or so and wait for the dawn.

After dawn fair progress was made. The muffler had blown out on the way to the Niger, so that had to be wired to the frame. The box in which the battery is seated loosened at one side and tipped the battery to one side, spilling the acid and water on the road. More wire was required to temporarily fix that. We got petrol at Ilesha and then proceeded to Ibadan. On the way the brakes began to give trouble, but by driving slowly and carefully it was possible to carry on.

Ibadan climaxed the car's troubles. Suddenly the engine stopped dead, and although we pushed the car back and forth for about fifteen minutes trying to get it to start it would not run. A mechanic had to be called, and he put a new part in the distributor. Then the engine ran fine, but the clutch gave out. After three hours at Ibadan the mechanic announced that the car would get to Lagos all right, but it would go only in forward speeds. If we wanted to back up at any time we would have to push it; which we did.

We arrived back in Lagos at 10 o'clock Sunday night. We had covered over a thousand miles since we left Lagos, and nine hundred of that was in the 42 hours we had been continuously on the jungle roads. After that we were glad to have some hot soup and prepare to go to bed. But most pleasant of all was the bath we were able to take. Our clothes and our bodies were covered with red dust, grease and sweat. White shirts were pink and only a good dry-cleaning would fix the suits.

BACK TO ACCRA

The next morning BOAC told us we could leave for Accra on the 1:15 plane; so we packed our clothes and got ready. Just before we left the Branch the following telegram was received from Brother Attwood, from Enugu:

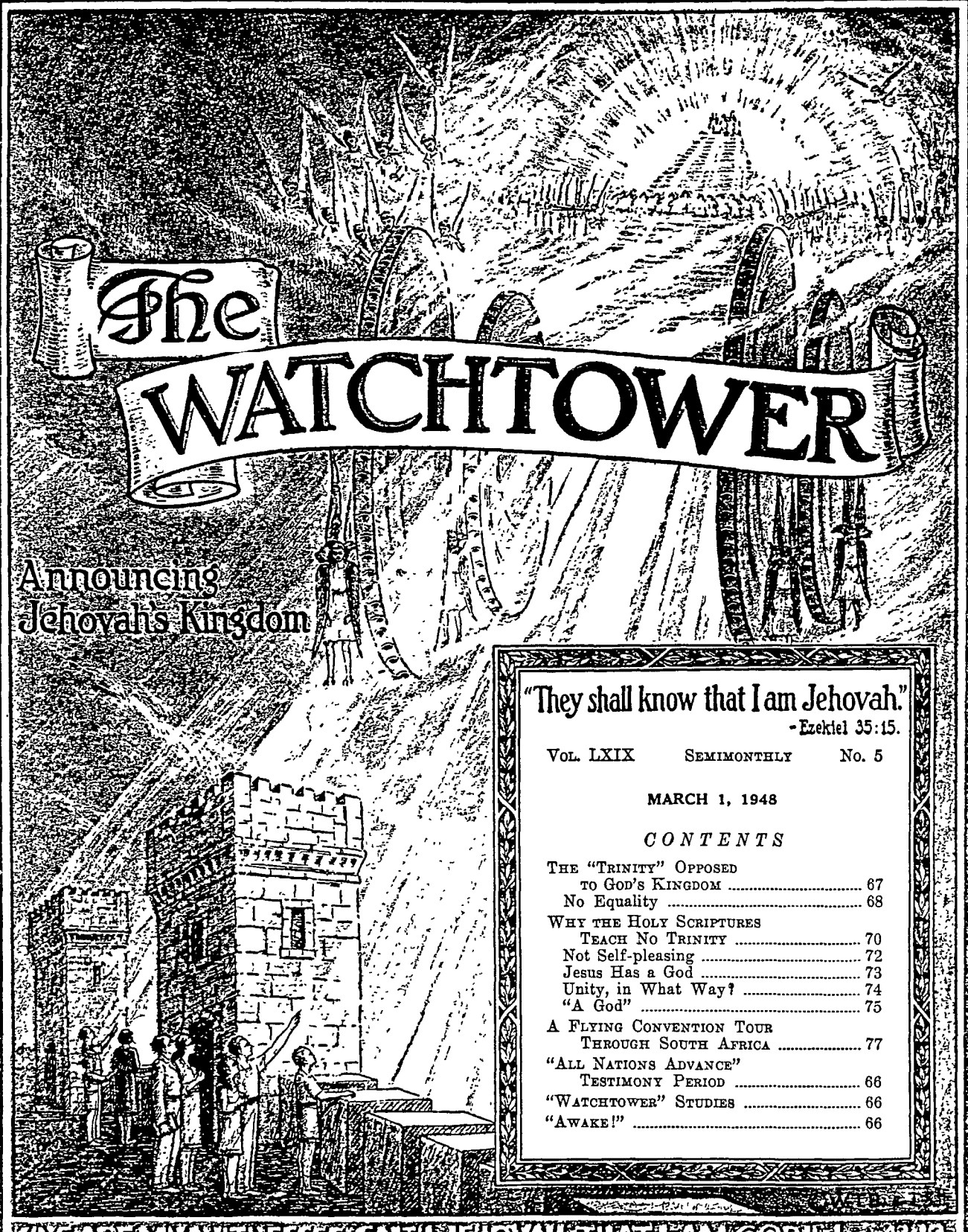
"Successful 3½ miles canoe crossing. Lorry chartered. Arrived Enugu 2 a.m. Convention in full swing; 1600 brethren, 3400 public lecture; 67 immersed. Convention sends love and greetings. all good wishes. SOUTH AFRICAN TRIP."

This brought great joy to our hearts, for it was a relief to know that the two brethren had arrived safely at Enugu and to learn that they had such a fine assembly in Iboland.

We wished it would have been possible to stay in Nigeria longer; but conventions were arranged for in other parts of Africa which, by the Lord's grace, we hoped to attend. So on we proceeded to Accra, where Brothers Baker and Watkins, Gilead graduates, met us. Brother and Sister Watkins were not able to get to the convention at Accra, but they finally did get to Accra from Monrovia to see us and we were able to talk to them about the problems in Liberia. We were glad that they were happy in their assigned territory and that many people of good-will are listening to the Kingdom message there.

The days spent in Accra before leaving for points south were devoted to going over the matters pertaining to the newly established Branch office for the Gold Coast and taking care of details pertaining to the work in Sierra Leone and the problems of the three graduates now stationed at Freetown. Visits were made to some prominent men who are interested in our cause of freedom of speech and worship.

The visit to West Africa brought clearly to mind the many problems that the brethren must face in order to preach the gospel, and we cannot help but admire the zeal and devotion of these faithful servants of the Lord. Jehovah's spirit is very manifest among the West African brethren, and they show the same zeal and love for Jehovah God and his kingdom as do all other publishers throughout the world. Theocratic expansion is a reality in West Africa and Jehovah's blessing is with his witnesses in the African nations and tribes.



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

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MARCH 1, 1948

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

Please address the Watch Tower Society in every case.

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

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"ALL NATIONS ADVANCE" TESTIMONY PERIOD

April is the last of the four-month *Watchtower* subscription campaign and it has been named "All Nations Advance" Testimony Period. This name agrees with the international effort that this campaign has been witnessing to secure at least 300,000 new subscriptions for *The Watchtower* in the sixteen languages in which it appears. The special campaign offer, of a year's subscription together with a premium of eight vital booklets issued by the Watch Tower Society, at the regular subscription rate of $1 (American money), expires at the close of April. All *Watchtower* readers who want its contents to get to other hundreds of thousands should take advantage of this attractive inducement to subscribe by taking part in the campaign during the remaining time. Help make it an "all nations" participation by seeing that you are with us in the field presenting this offer in your respective nation. We have references and instructions for anyone writing in for them. Let us serve you. To know the scope of the "all nations" effort we ask each campaigner to turn in his report at the glorious end, April 30.

"WATCHTOWER" STUDIES

Week of April 4: "The 'Trinity' Opposed to God's Kingdom," ¶ 1-18 inclusive, *The Watchtower* March 1, 1948.

Week of April 11: "Why the Holy Scriptures Teach No Trinity," ¶ 1-15 inclusive, *The Watchtower* March 1, 1948.

Week of April 18: "Why the Holy Scriptures Teach No Trinity," ¶ 16-29 inclusive, *The Watchtower* March 1, 1948.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is $1, American money; individual copy, 5c; mailed anywhere.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIX MARCH 1, 1948 No. 5

THE "TRINITY" OPPOSED TO GOD'S KINGDOM

"The Lord our God is one Lord."—Deut. 6:4, Rom. Cath. Douay Version.

"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." (Deut. 6:4, 5, *Am. Stan. Ver.*) For the reason which Moses here gave, neither he nor the faithful prophets that followed him, down to Malachi, taught a "trinity" or believed in any such thing. The heathen nations of their times did teach various ideas of a trinity, such as the Babylonian, the Assyrian, the Grecian, the Chinese, the Hindu, etc., but not Jehovah's chosen nation. All his holy prophets warned his chosen people against adopting or compromising with any of the religious teachings of such heathen nations. The reason why was that such teachings, including a so-called "trinity", were false. They were "doctrines of devils", inspired by wicked demons opposed to the one living and true God. For this reason the apostles of Jesus Christ followed in the steps of the faithful prophets before them in likewise not teaching any such thing as a "trinity", but to the very contrary.

[2] The Greek word *triás* came into use before Christ, in the writings of the pagan philosopher of Athens, Greece, named Plato, belonging to the fifth and fourth centuries B.C. This word, meaning *the number three* or *triad,* occurs in Plato's work entitled *Phaedo,* this being a dialogue on the idea of the immortality of the human soul. The word *triás,* or *trinity,* does not occur in the sacred Greek Scriptures written by the apostles and disciples of Jesus Christ, from the gospel account by Matthew to the Revelation by John. The book of Acts of the Apostles was written about 61 (A.D.), about 28 years after Jesus Christ, and yet it nowhere gives any account of his apostles' meeting together and framing a creed in which they state a belief in one God in three persons, all three persons being one and the same God, of the same identical substance, all three being equal in existence, power and glory. John was the last of the apostles to survive. He wrote his three epistles and his gospel account and the Revelation in the last decade of the first century A.D., or more than 60 years after Jesus Christ. Yet, neither does this late writer teach or betray any belief in a triad of three co-equal, consubstantial, equipotential persons, all three distinct from one another and yet all three blended together in one God.

[3] Platonic-minded Theophilus of the second century, who was a bishop of Antioch, Syria, introduced the word *triás* into his religious writings about A.D. 180. Toward the end of the same century the Latin writer, Tertullian, translated *triás* into Latin by the word *trinitas,* meaning *trinity,* and thus the term was introduced into the religious writings of Christendom. This Tertullian was also the first to use the Latin term *persona,* or *person,* to mean a single individual with peculiar qualities of his own; and he speaks of the Father and the Son and the holy spirit as being *tres personae,* or three intelligent persons. At the same time Tertullian insisted they had a unity of substance (*unitas substantiae*) because they all three had no beginning but existed from the eternal past. We can thus see that the doctrine that Jehovah God and Christ Jesus and the holy spirit are three persons in one God, or a three-in-one God, does not date from apostolic times or the first century. It dates from almost a century later, which was late enough for the *apostasía,* or the falling away from the true faith which Paul said was already working in his day, to get far off from the truth and into the cunning teachings of paganism.—2 Thess. 2:3-12.

[4] In the fourth century, in the year 325, came the religious council of Nice because of the heated debate over that trinity teaching. At this council, not the bishop of Rome, but the unbaptized Emperor Constantine presided as the pontiff or pontifex maximus. By decree of Pontifex Maximus Constantine a ban was laid upon Arius, who had opposed the trinitarian doctrine, and the emperor gave his support to the statement of belief which was drawn up by the trinitarians under Athanasius and which has been called the *Nicene* creed. By the sword of the emperor this creed was enforced as the rule of belief for the Roman empire. The Nicene creed was written, not in

1. Why did God's prophets and people not believe in a trinity?
2. 3. How, when, by whom, was a triad of three persons introduced?
4. How was the Nicene creed drawn up on the trinity?

Latin, but in Greek, and it declared: "We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God begotten of the Father, Only begotten, that is of the substance of the Father; God of God; Light of Light; very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made, both things in heaven and things in earth.... And in the Holy Ghost." The creed ends up with cursing or anathematizing those who do not accept it. We dare to challenge that anathema.

5 As in its issue of Sunday, October 10, 1943, the Catholic newspaper *The Register* in its local edition of Denver, Colorado, might choose to publish that our stand "is actually reviving Arianism!" But we are not going back to the teachings of Arius. We are going farther back, to the teaching of the apostles, and therefore we shall appeal to the Holy Scriptures themselves, three centuries earlier than Arius. Then by examining what Jesus said and did and what his apostles and disciples said and did we shall determine firsthand whether *they* taught any such confused, unreasonable and inexplainable thing as a trinity. Let no one sidetrack us from this search by saying that the trinity is a mystery that we are not supposed to explain or understand. Let us prayerfully do as the Christians of Berea did respecting the teachings of the apostle Paul, namely, "They received the [apostolic] word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11) Thereby we shall arrive at what God's Word says on the subject, and not follow traditions of the religious elders, which traditions Jesus Christ condemned.—Matt. 15:1-9.

6 Discussion of whether there is a trinity might seem like going back to something away out of date, belonging to the time when musty old theology held the floor in Christendom. But that is not so. Nothing else could be of more timeliness now, when the nations of the earth are in turmoil and the visible part of the world is being divided into a western bloc of nations and an eastern bloc, the eastern bloc being led by those who deny the existence of Jehovah God, and the western bloc claiming to believe in a trinity and thus thinking they have the support of a divine trinity on their side. In the midst of this selfish struggle for the domination of this world the time has come for the living and true God, Jehovah, to vindicate himself as to who he is and what is his true and rightful position and his power and authority in the universe. We are at the time when the prophecy is undergoing fulfillment: "And there were loud voices in heaven saying, 'The kingdom of this world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.... We give thee thanks, O Lord God almighty, who art, and who wast, because thou hast taken thy great power and hast begun thy reign. And the nations were angered, but thy wrath came and the time for the dead to be judged.'"—Apocalypse 11:15-18, Catholic Confraternity New Testament.

7 The question of world domination having now been pushed to the fore as at no time in the past, there was never a world situation before that made it more fitting that the truth of Psalm 83 should be proved to everybody, namely: "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: ... let them be put to shame, and perish: that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." (Ps. 83:1, 2, 17, 18) The question of supremacy is here involved and must be openly settled, because Moses said there is only one Jehovah, not three Jehovahs. Hence, Is Jehovah supreme as the Most High God?

8 Whereas the Communist-led eastern bloc deny Jehovah's existence, the western bloc of nations solemnly declare that Jehovah is not alone in his supremacy. They declare he shares it with two more persons whom they designate as the Son Jesus Christ and the Holy Ghost. The so-called "Athanasian creed", which has been adopted by the Greek, Roman and Protestant religious organizations, makes this strong statement: "And in this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are coeternal together, and coequal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must thus think of the Trinity." Let the religionists so state, but the belief in a "trinity" will not save the western nations at the battle of Armageddon toward which both the western and eastern blocs are marching in combined opposition to God's kingdom. And neither will their trinitarian belief save the religious systems of Christendom from a whore's fiery end at the hands of disgusted world rulers, as described at Revelation (or Apocalypse), chapter 17, verses 12-18. There will be no three-in-one god to come to the rescue of organized religion with her Athanasian creed, because no such god exists.

NO EQUALITY

9 In establishing the kingdom of God it is Jehovah God that puts his Son Jesus Christ upon the throne to reign and thereby blesses him. This is pictured at Revelation 12:5 as the catching up of the newborn man-child "up unto God, and to his throne", where he must rule all nations, the eastern and western

5. How will we disprove the false charge of "Arianism"?
6, 7. Why is it now most timely to discuss the "trinity"?
8. Why will belief in the Athanasian creed not save the nations?
9, 10. How does the Kingdom's establishment disprove equality?

blocs thereof, with a "rod of iron", to dash them all to pieces at the final war of Armageddon. His being enthroned by Jehovah God both argues and demands that Christ Jesus be subordinate and not equal to Jehovah. Why so? and let us have Scripture proof for it. Such proof follows.

[10] At Psalm 21:1-6 David prophetically referred to Christ Jesus and his being raised from the dead and being enthroned as King and says: "The king shall joy in thy strength, O Jehovah; . . . For thou makest him most blessed for ever." (*Am. Stan. Ver.*) Also Psalm 45:6, 7 refers to the enthronement of Christ as King in the heavens, and the apostle Paul quotes those verses and says, at Hebrews 1:8, 9: "But of the Son he saith, Thy throne is God for ever and ever; and the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (*Am. Stan. Ver.*, margin) Now fix your attention upon the fact that Jehovah God is the One that confers these royal blessings upon Christ Jesus in the heavens; which fact explodes the trinitarian creed that "none is greater or less than another". Since Christ Jesus is thus blessed by Jehovah God his God, then Jehovah God the Blesser must be greater and higher than the Blessed One, for the apostle Paul states the rule: "And without all contradiction, that which is less, is blessed by the better." —Heb. 7:7, *Douay Version.*

[11] The subordinate place of Christ Jesus in the kingdom of God is shown in that it is at the right hand of Jehovah God that he sits, and not in the central position; as it is written, at Psalm 110:1: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (*Am. Stan. Ver.*) This scripture the apostle Peter applies to the resurrected Christ Jesus.

[12] Unlike Satan the Devil, the enthroned Jesus Christ does not use his Kingdom power to try to make himself equal with God or "like the Most High". Before he became a man, he did not try to usurp Jehovah God's power and place, for we read: "Let this disposition be in you, which was also in Christ Jesus, who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men." (Phil. 2:5-7, *The Emphatic-Diaglott*) Neither will he attempt a usurpation now that he has ascended up to the heavens to God's right hand. This is proved by what is foretold to take place at the close of his reign after he destroys all of the foes of Jehovah God and of man. After describing Christ's resurrection and then his second coming to reign in the Kingdom, the apostle Paul says: "Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue. For he must reign, *until he hath put all his enemies under his feet.* And the enemy death shall be destroyed last: *For he hath put all things under his feet.* And whereas he saith, *All things are put under him;* undoubtedly, he is excepted, who put all things under him. And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:24-28, *Douay*) Thus, to the contrary of trying to put Jehovah God under his feet and usurp his power, Christ Jesus excepts or makes an exception of Jehovah God, and at the end of his reign he himself subjects himself to Jehovah God, and shows that the trinitarian co-equality is a religious falsehood.

[13] It is useless for trinitarians to argue that Christ Jesus in the kingdom of God in heaven subjects himself only as far as his human nature, his flesh and blood, is concerned, because up there in heaven in the kingdom of God the glorified Christ Jesus has no human nature. *We* do not say so, but the apostle Paul says so, saying: "Now this I say, brethren, that flesh and blood cannot possess the kingdom of God." —1 Cor. 15:50, *Douay.*

[14] In this connection one noteworthy Scriptural fact further exposes the religious idea that the Father and the Son and the "holy ghost" are three intelligent persons, and all of them co-equal, co-powerful and co-eternal together. It is this: In all the visions given us in the Apocalypse or Revelation Jehovah God is pictured as sitting upon the throne, and Jesus Christ the Lamb of God is pictured as standing in the midst of the throne, but a "holy ghost" is nowhere envisioned as sitting in or upon the throne at God's left hand. Look up in Revelation every reference to the heavenly throne, and you will find no mention of any "holy ghost" therein. Why such an insulting omission if there is a trinity of co-equal divine persons, indivisible and inseparable? Also, the great multitude that is seen "standing before the throne, and in the sight of the Lamb", cry out: "Salvation to our God, who sitteth upon the throne, and to the Lamb." Why do they make no mention of a "holy ghost", if such ghost is an intelligent person in a trinitarian Godhead? If this "great multitude" believed or believes in the Athanasian creed of three co-equal persons, why ignore the so-called "third person", this "holy ghost"?—Apoc. 7:9, 10, *Douay.*

[15] Let trinitarians also explain why it is that Revelation 5:6, when describing the Lamb of God stand-

11, 12. How does Jesus show subordination in the Kingdom?

13. Why is Jesus not subject only as to his human nature?

14, 15 How do visions of the throne disprove the trinity?

ing in the center before God's throne before he goes to it and takes the sealed book out of God's right hand, says: "A Lamb standing as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth into all the earth"? (*Douay*) Are there seven "holy ghosts", instead of one, thus enlarging the trinity to a "nine in one Godhead"? (Rev. 4:5) At the time that faithful Stephen was being stoned to death, the account at Acts 7:55, 56 tells us, "he, being full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, 'Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.'" (*Cath. Confrat.*) But faithful Stephen does not tell us of seeing any "holy ghost" standing or sitting at the left hand of Jehovah God to form an indissoluble "trinity". And in the vision of Daniel concerning Christ's enthronement at the end of the political powers of this world, note that the prophet Daniel reveals no "holy ghost" as being seen anywhere around, when he says: "I beheld till thrones were placed, and the Ancient of days sat: . . . I beheld therefore in the vision of the night, and lo, one like the son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away."—Dan. 7:9-14, *Douay*.

[16] However, such reception of power in heaven and in earth does not make this "Son of man", namely, Christ Jesus, all-powerful and almighty. After his resurrection from the dead Jesus Christ declared that his Father and God gave him all the necessary power in heaven and in earth for his future work. (Matt. 28:18) However, that this did not make him all-powerful or almighty the apostle John shows. He describes the end of this world and says: "There were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever. . . . We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned." (Apoc. 11:15-17, *Douay*) Do not fail to note the omission of all mention of a "holy ghost" with the Lord God Almighty and his Christ. Note also that neither here nor anywhere else in the Apocalypse or Revelation is Jesus Christ called the *Pantokrátor* or Almighty One; and neither is the "holy ghost".

[17] Jehovah God the Father is alone the *Pantokrátor* or Almighty One. He bestows upon his Son Jesus Christ all the power or authority that he needs in heaven and earth to carry out his royal office. Along with this power or authority Jehovah God Almighty gives to Jesus Christ the holy spirit, which is not a "third person" at all, but is the impersonal, invisible active force which emanates or proceeds forth from Jehovah God. The apostle Peter so stated on the day of Pentecost, at which time he said: "This Jesus God has raised up, and we are all witnesses of it. Therefore, exalted by the right hand of God, and receiving from the Father the promise of the Holy Spirit, he has poured forth this Spirit which you see and hear." (Acts 2:32, 33, *Cath. Confrat.*) The listening multitude did not see the holy spirit itself. They saw just its manifestation upon Peter and his fellow disciples by their speaking with tongues after flames of fire had hovered above their heads, accompanied by a rushing sound as of a violent wind. —Acts 2:1-4.

[18] Since Jesus Christ has come into the Kingdom, in 1914, he has poured out afresh of this spirit or active force upon the faithful remnant of his followers in the earth, in a final fulfillment of Joel 2:28, 29. By the illuminating power of this holy spirit from God through his Christ, this remnant now see Jehovah God and Jesus Christ and the holy spirit in the right relationship and that they do not compose any triune God or trinity. Thus, viewed from the standpoint of the kingdom of God, the so-called "trinity" is seen to be a blasphemous false doctrine. The very intrinsic idea of it is opposed to God's kingdom by Christ Jesus.

16 How do Daniel and Revelation show Jesus is not co-powerful?

17. What is the holy spirit shown to be in actuality?

18. What do the remnant now see as to Father, Son and spirit?

WHY THE HOLY SCRIPTURES TEACH NO TRINITY

JESUS Christ always confessed and showed himself inferior to Jehovah God. All the Holy Scriptures bear witness to his subordinate place toward Jehovah the Most High God. Jesus always spoke of himself as the one that God his Father had *sent*. In his last prayer in company with his faithful apostles he said to his heavenly Father: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3) The apostle John heard that prayer and tells us: "For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand [not meaning that the Father retained nothing for his own self]." (John 3:34, 35)

1 How was Jesus the Apostle of Jehovah God?

Jesus also told the murder-minded Pharisees: "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." Jesus Christ was God's Sent One or Apostle, and in this capacity he was "the Apostle and High Priest of our profession". —John 8:13, 39-42; Heb. 3:1.

[2] Jesus Christ did not in any shame hide the fact that he is the one *sent* and thus is inferior to God his Father who sent him. When he washed his disciples' feet, he commented: "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." (John 13:16) "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." (Luke 22:27) Being sent of God, Jesus was not greater than his Father the Sender, neither was he as great. John the Baptist publicly announced himself as sent to baptize, and therefore he served as a servant inferior to God. John accordingly baptized the Son of God in the Jordan river. (John 1:32-34) Just as Jehovah God with superiority over his Son Jesus Christ sent him to this earth, likewise Jesus Christ as Head and Master over his apostles and disciples sent them forth to preach the kingdom of God. He said in prayer to God his Father: "As thou hast sent me into the world, even so have I also sent them into the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me."—John 17:18, 25.

[3] Incidentally, in like manner the so-called "holy ghost" or holy spirit is proved to be inferior both to Jehovah God and to Christ Jesus. Why? Because Jesus told his disciples that the heavenly Father would send the holy spirit as a comforter in Jesus' name, and Jesus added that he, in turn, would send this spirit comforter from the Father to his faithful disciples. And at Pentecost Peter declared that Jesus had shed this spirit comforter upon them. (John 14:26; 15:26; Acts 2:33) There is or has been no human nature about this "holy ghost" or holy spirit; and its being *sent* from God and through Christ proves it is subject to both God and Christ. It cannot be said that the holy spirit is subject only as to its human nature, because it never had any human flesh and blood. That fact alone is sufficient to wreck the whole idea of the "trinity" as to the co-equality of a "holy ghost" person.

[4] Let no one raise his eyebrows in amazement at our speaking of Jehovah God as superior to his Son Jesus Christ. Just read 1 Corinthians 11:3, where the apostle writes: "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." To correspond with the fact that God is his Superior and Head, Jesus declared he came, not to do his own will, but that of his Father, and not to speak his own words or doctrines, but those of his Father.

[5] In harmony with the prophecies of old Jesus declared himself to be a servant to God, and not a person co-equal with God. Some prophetic utterances of Jehovah God respecting Jesus Christ as his servant are: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. . . . the isles shall wait for his law." "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." "Behold, my servant shall deal prudently." (Isa. 42:1-4; 52:13; 53:11) These prophecies the disciples applied to Jesus, as anyone can prove by referring to Matthew 12:17-21 and Acts 8:27-37. Doing no dishonor to Jesus Christ by calling him a servant, the disciples in united prayer at Jerusalem said to the Lord God: "The kings of the earth stood up, and the rulers assembled together against the Lord and against his Christ. For of a truth there assembled together in this city against thy holy servant Jesus, whom thou hast anointed, Herod and Pontius Pilate with the Gentiles and the peoples of Israel, to do what thy hand and thy counsel decreed to be done."—Acts 4:26-28, *Cath. Confrat.*

[6] Shortly before the above prayer Peter said to the Jews regarding the resurrected, glorified Jesus Christ: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; . . . Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities." (Acts 3:13, 26, *Am. Stan. Ver.*) That this servanthood of Jesus toward God means his lower station and subordination to Jehovah God is made certain by Jesus' own announced rule: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." But this is not saying that for the servant to be like his lord he becomes one person with him, and is at the same time his own lord and his own servant. (Matt. 10:24, 25) Toward the close of his earthly life Jesus stressed a servant's inferiority to his lord or master by saying to his disciples: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." (John

2. How does Jesus' being sent disprove trinitarian equality?
3. How is the holy spirit likewise proved not co-equal?
4, 5. How do headship and servitude disprove the trinity?
6. What did Jesus show servanthood meant?

15:20, 21) It is because of the servant's inferiority to his lord that he must suffer with his lord.

NOT SELF-PLEASING

7 As a servant, an apostle and a disciple of Jehovah God the great Teacher, Jesus Christ tried to please his heavenly Father, his Life-giver. By this course he denied equality with his Father. It was in order to please his Father with perfect obedience to the death that Jesus submitted to being lifted upon a torture stake by his enemies. "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." (John 8:28, 29) Now, suppose that Jesus were the "second person" of a religious trinity, co-equal with his partners. In that case he would be inferior to nothing, and would be free to please himself. But such was not the case, for Jesus had someone greater than himself to please, namely, his heavenly Father. To this effect the apostle writes: "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." The One whose reproaches he bore as a servant was separate and distinct from Jesus, just as our Christian neighbors whom we are exhorted to please are individuals different from ourselves. Hence the apostle uses Christ's course of not pleasing himself as a reason for saying to us: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification."—Rom. 15:1-3.

8 Clearly enough for all but trinitarians to see, Jesus came out definitely with the announcement that the Father had superiority over the Son. In the parable in which he likens his followers to sheep Jesus said: "My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand." (John 10:29, *Am. Stan. Ver.*) The Father's superior greatness over all others included being greater than his Son, and Jesus said so in these unmistakable words to his disciples: "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." (John 14:28) True, Jesus was yet in the flesh when he said those words; but he had been begotten of God's spirit after his baptism in the Jordan, and it is begging the question to say that the Father was greater than Jesus only as to Jesus' flesh or human nature. If, by the personal pronoun *I*, Jesus here meant his flesh, then, by the same reasoning, when Jesus said to the Jews, "Before Abraham was, *I* am," he meant that, before Abraham was, Jesus' flesh or human nature was. That would mean that before coming to earth Jesus had flesh as a man in heaven. But, of course, such was not the case.—John 8:58.

9 By taking on human nature and becoming a man, the Scriptures tell us, "we see Jesus, who was made a little lower than the angels for the suffering of death." (Heb. 2:9) The trinitarians claim that, at his return to heaven, Jesus took his flesh and bones and blood with him. Then they must also agree that forever Jesus Christ is not only lesser than his heavenly Father but also a little lower than the angels. To the direct opposite of such a thought Paul, in the first chapter of Hebrews, argues to the effect that Jesus Christ "sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Heb. 1:3, 4) Agreeing that Jesus was exalted to become better than angels, Peter says: "By the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." That certainly does not mean making Jesus' flesh in which he hung on the tree to be higher than the angels, for such a thought is unscriptural, according to Psalm 8:4-8 and Hebrews 2:9. Hence the Scriptures teach that Jesus did not and could not take his flesh with him to heaven to make himself always less than angels. He went to heaven as a glorious spirit. Peter positively says so: "Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit."—1 Pet. 3:18, *Douay;* 3:21, 22.

10 The Scripture evidence is all against the trinitarians, for when Jesus said his Father was greater than the Son, he was not referring to his flesh. He was referring to himself as an individual, even before he came to this earth and was made man. Did not Jesus repeatedly say that God the Father sent him and that the Sender is greater than he that is sent? Yes; and when God sent the Son, the Son was still in heaven and not yet a man of flesh and blood. God sent him, not from Bethlehem or from Nazareth as a man, but down from heaven as his Son. In thus sending Jesus from heaven, Jehovah God showed he is greater than the Son whom he sent down.

11 Because the Father was greater than the Son, Jesus could tell his disciples to rejoice. Why? Because greater results would follow if he went to his Father in their behalf. Jesus had done many wonderful works by virtue of the power of God's spirit upon him. But now by his going to the Father, the Greater One, the results would be greater with

7. As to pleasing another, how did Jesus show inferiority?
8. How did Jesus state the Father's superiority over him?
9. How was he once lower than angels, but why not for always?
10, 11 What proves God greater more than as to Jesus' flesh?

his disciples. Hence he said in this talk with his disciples: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12) Yes, greater works shall he do because I go unto my Father, who is greater than I am, is what Jesus here meant.

JESUS HAS A GOD

[12] Because Jehovah alone is the Supreme One and is the Almighty One, he is a God to his Son Jesus Christ. The Son therefore worships and adores and serves Jehovah God. In the forty days of temptation in the wilderness Satan the Devil came to Jesus and promised him all the kingdoms of this world and their glory if he would worship Satan. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus there quoted the scripture written at Deuteronomy 6:13: "Thou shalt fear Jehovah thy God; and him shalt thou serve." (*Am. Stan. Ver.*) Jesus thus made it crystal-clear to Satan the Devil that He was determined to keep on worshiping Jehovah as His God. (Matt. 4:8-10) Later on he told the Samaritan woman at the well that he worshiped Jehovah. He showed her the difference between himself and her people, the Samaritans, by saying: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." (John 4:22) What Jesus worships is, not himself, but God.

[13] While yet in heavenly glory, that is, before becoming a man, the Son worshiped the Almighty and Supreme One, Jehovah, as his personal God. Before any other things were created in all the universe the Son worshiped the Father as his God. Psalm 22:1, 18 foretold that some day the Son on earth would say: "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? They part my garments among them, and cast lots upon my vesture." When the Son Jesus Christ was hanging upon the torture stake this prophecy went into fulfillment: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (Matt. 27:46) Jesus, whom the scribes and Pharisees called a blasphemer against God, there acknowledged his Father Jehovah as "my God". Furthermore, the third day afterward, when he was resurrected, Jesus once again acknowledged Jehovah the Father as his personal God. He said to Mary Magdalene: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." This shows that Jesus was not Jehovah God, nor a "second person" in a "triune God". A week later he materialized in flesh and revealed himself to Thomas, and this doubter now exclaimed in astonishment: "My Lord and my God." By this exclamation Thomas was not saying Jesus was Jehovah God. Why not? Because Jesus had just said that Jehovah was *his* God and the God of Thomas, and the apostle John, who records Thomas' exclamation, says right afterward: "But these [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31.

[14] Because Jehovah is his God, Jesus Christ the Son could minister to Him as his high priest. A high priest worships the God to whom he offers sacrifices, just as Aaron the high priest of Israel did. A high priest is certainly not as great as the God whom he worships and to whom he ministers and offers sacrifice. The Son did not assume to be an equal of the Father by taking the office of high priest to himself, but he waited for his Father to swear him into the office. As it is written: "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. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec." (Heb. 5:4-6) Since it is forever that he is High Priest after Melchizedek's order, Christ Jesus in heavenly glory worships Jehovah God as his personal God forever.

[15] In witness that the Father Jehovah is God Almighty to Jesus the Son, the apostle Peter writes: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3, *Douay*) And Paul writes: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places, in Christ: that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation, in the knowledge of him." (Eph. 1:3, 17, *Douay*) In the original Greek text, 2 Corinthians 1:3 reads exactly like Ephesians 1:3 above, and hence the *Douay Version* and *American Standard Version* read: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort." Further proving the fact that Jehovah the Father is the God whom the Son Jesus Christ worships as his Superior, the apostle John writes regarding Jesus: "He made us to be a kingdom, to be priests unto his God and Father."—Rev. 1:6, *Am. Stan. Ver.;* also Rev. 3:12.

12. How did Jesus' words show he worships Jehovah?
13. How did Jesus' words show he has a God?
14. On this point, what does Jesus' being high priest show?
15. How do the words of the apostles show Jesus has a God?

UNITY, IN WHAT WAY?

[16] Trinitarians are swift to rush to John 10:30 for support, for there Jesus the Good Shepherd states: "I and the Father are one." (*Douay; Am. Stan. Ver.*) But where is there mention here of any "holy ghost"? Not once in all of Jesus' parable of the Good Shepherd and his sheep does he even mention the holy spirit; and it takes three persons to make a trinity. At most, then, Jesus' words here could only speak for a duality. But notice that Jesus did not say he and his Father are one God, so as to make one God in two persons. In all the parable Jesus was not arguing in support of such a thing. He was rather illustrating that his heavenly Father and he have a likeness of occupation, they have common interests and concerns, and they have one purpose, Jesus' purpose being blended in with that of his Father. Jesus informs us that the Father gave him the sheep and hence Jehovah is the great Shepherd. Jesus was "the Lamb of God, which taketh away the sin of the world", as John the Baptist called him. Jehovah was therefore a Shepherd even to Jesus, and a shepherd is greater than his sheep. Jehovah permitted Jesus to be "brought as a lamb to the slaughter", where he was dumb without complaint, just like a "sheep before her shearers". (John 1:29, 36; Isa. 53:7) So, at Psalm 23:1, the shepherd-psalmist David was in reality speaking prophetically for Jesus Christ, when he said: "Jehovah is my shepherd; I shall not want."—*Am. Stan. Ver.*

[17] In the parable Jesus also said: "I am the good shepherd." By this he showed oneness with his Father, because he was engaged in a common work with his Father and toward a common end, the eternal salvation of the sheep. In accord with this common purpose Jesus said: "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, 14, 28-30) At this the listening Jews jumped to a wrong conclusion and prepared to stone him because, as they said to him, "thou, being a man, makest thyself God." But even then, Jesus did not argue and maintain he was Jehovah God. He argued that he was simply the "Son of God", whom God had sanctified and sent into the world. Jesus quoted from Psalm 82:6 to prove he was not blaspheming in saying so. He showed that others also were addressed as "gods".

[18] Jesus did the works of his Father. He did them in his Father's name as being his Father's visible representative; and this was what made him and his Father one. (John 10:25, 37, 38) Being consubstantial or being one and the same substance was not necessary to this unity. How two separate and distinct individuals, by colaboring together and having a common interest and one aim, become one, the apostle Paul illustrates when saying: "Now he that planteth and he that watereth are one." One in substance? one in person? one in co-equality? By no means; but just one in God's work. This becomes plain from the entire argument of Paul, to this effect: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered: but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one."—1 Cor. 3:5-8.

[19] Paul's planting and Apollos' watering and God's giving the increase did not make them a trinity or "three in one" God. Paul was an apostle of Christ before ever Apollos became a Christian and he had greater responsibility and a more important position in God's organization than Apollos did; yet they two were one because of peacefully colaboring together in God's organization and service. Because God was the real One that was accomplishing the results through them, therefore Paul spoke of the Corinthian church which he founded as being, nonetheless, *God's* husbandry, *God's* building: "For we are God's helpers, you are God's tillage, God's building." —1 Cor. 3:9, *Cath. Confrat.*

[20] That this was the style of unity that existed between the Son and his Father Jesus explained in his last prayer with his faithful apostles. He said: "And not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them; that they may be one, as we also are one: I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me." (John 17:20-23, *Douay*) In this prayer for oneness Jesus does not mention once any "holy ghost". No one will reasonably argue from Jesus' prayer here that he was praying Jehovah God the Father that some "trinity" might be enlarged in order that these disciples might be made part of the 'several in one' God and that, in place of being a triune affair, it might become a multiple unity of many persons in one, and yet all one God and all equal in power and glory. Ridiculous! you say. And yet belief in a "trinity" or "triune God" reduces itself to this absurdity, in view of Jesus' prayer above.

16, 17. What did he mean by saying "I and the Father are one"?
18, 19. How did Paul illustrate such oneness, at 1 Corinthians 3:5-9?
20. How did Jesus' prayer show the kind of oneness meant?

"A GOD"

[21] Informed Catholic theologians know better today than to rely on 1 John 5:7, 8 for support. In their *Douay Version* those verses read: "And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood: and these three are one." They know that the words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth" do not appear in the oldest Greek manuscripts available, namely, the Vatican MS. No. 1209 and the Sinaitic MS., both of the fourth century, and the Alexandrine MS. of the fifth century. They know such words appear in no Greek MS. earlier than the fifteenth century.* Most plainly they are a forgery and an uninspired interpolation.

[22] In a footnote on 1 John 5:7 in the 1931 Westminster Version of the New Testament, Volume IV, the Jesuit editors explain why they left the words in their translation, saying that according to the opinion of "nearly all critics and of most Catholic writers of the present day" those trinitarian words were not found in the original text written by the apostle John, but that until further action is taken by the pope at the Vatican it is not allowed to Roman Catholic editors to cut out the disputed words from any translation that they make for the use of Roman Catholics. The 1943 translation made by the episcopal committee of the "Confraternity of Christian Doctrine" makes a like comment in a footnote on 1 John 5:7.

[23] Here is the place to say that the words in question do not appear even in Jerome's Latin Vulgate translation made in the fourth and fifth centuries, as is shown by Wordsworth and White's edition of 1911 of the "Latin New Testament according to the edition of St. Jerome". The words appear in no Latin MS. earlier than the ninth century. A Latin writer of no outstanding importance, one Vigilius of Thapsus, North Africa, is the first to cite the text toward the end of the fifth century, long after Jerome. The modern non-Catholic translations are honest enough to omit the words outright.

[24] All trinitarians, however, make a strong appeal to John 1:1, to uphold their idea that the Father and the Son as well as the "holy ghost" are one God, one in substance and co-eternal. They try to explain away the fact that in this verse the apostle John himself makes a distinction between "God" and "the Word", namely, by speaking of God with the definite article (*ho* in the Greek), but omitting such definite article when referring to the Word as "God". Trinitarians pass over the fact that here only God and the Word are mentioned, but there is no mention of the "holy ghost", the "third person" of their trinity, in John 1:1. In fact, no mention of the holy spirit is made by John until later, 31 verses later, at John 1:32, 33, where he describes Jesus' being baptized with the holy spirit, which spirit was visibly represented, not as a person, but as a bird, a dove. Will trinitarians argue that the holy spirit is subject to God only as to the bird flesh?

[25] John well knew that Jehovah God and his Son the Word were separate individuals. He intelligently omitted the definite article (*ho*) with reference to the Son in order to show the difference. Hence the verses John 1:1, 2 are properly translated: "The Word was in the beginning, and the Word was with God, and the Word was a god. This Word was in the beginning with God." Such translation is not ours. It is that of "The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation", said William Newcome having been archbishop of Armagh and primate of all Ireland till his death in 1800.* The grammatical correctness of the above translation can be checked by any possessor of *The Emphatic Diaglott,* by referring to its Greek text and to the word-for-word English translation underneath such Greek text.

[26] The apostle John knew that the Word, who became Jesus Christ, was a creation of Jehovah God, the first creation. How so? Because John wrote his gospel account, including John 1:1, 2, about A.D. 98, and hence *after* the Apocalypse or Revelation which Jesus Christ gave to John about A.D. 96. And in this Revelation Jesus Christ said to John: "Thus says the Amen, the faithful and true witness, who is the beginning of the creation of God." (Apoc. 3:14, *Cath. Confrat.*) Here the expression "the beginning" does not mean the author, but means the first one of God's

* John Wesley (1703-1791), the founder of Methodism, once preached a sermon on the "trinity" and in support of it. In this particular sermon he quoted the words of Michael Servetus, namely: "I scruple using the words *Trinity* and *Persons* because I do not find those terms in the Bible." Wesley's belief in the doctrine of the "trinity" was based upon the text 1 John 5:7. Wesley said: "I would insist only on the direct words, unexplained as they lie in the text." He used the King James translation, which contains the text. Evidently he did not know that the Alexandrine MS. of the fifth century, which was then in possession of the king of England, did not contain the text. He did not know of the Vatican No. 1209 MS., which was published in the century following Wesley, nor know of the Sinaitic MS. which Count Tischendorf discovered in 1859. Since Wesley would not use the words *trinity* and *persons* for not being found in the Bible, what would he have taught had he known that all three of these most ancient Greek MSS. did not contain those trinitarian words in 1 John 5:7?

* Newcome's work was entitled "An Attempt towards Revising our English Translation of the Greek Scriptures" (Dublin, 1796, in two volumes, of royal 8vo, size).

21, 22. Can theologians rely on 1 John 5:7? and why?
23. What Latin support is there for 1 John 5:7?
24, 25. Why does not John 1:1, 2 really support the "trinity"?
26. How did John know The Word, Christ Jesus, was created?

creation, the creation with which Jehovah God began. Hence John began his gospel account by writing: "In the beginning was the Word, and the Word was with God [*ho theós*], and the Word was God [just *theós*]. The same was in the beginning with God [*ho theós*]."—John 1:1, 2, *Douay Version.**

[27] The Word, or Jesus Christ, was God's first creation. Hence when the next verse says, "All things were made by him; and without him was not any thing made that was made" (John 1:3), it means all OTHER things were made by him as God's Agent or Servant. That the word *other* is to be understood here is according to the same Scripture practice followed at John 12:44, where some distinguishing words are due to be understood. John 12:44 reads: "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me." He did not mean that a person who believes on Jesus does not believe on him but believes only on God that sent Jesus as his servant. Hence, although the English translation does not exactly say it, Jesus meant that such person believed NOT ONLY on Jesus BUT ALSO on the One sending Jesus. We have to understand those words *only* and *also* in order to get the right sense out of Jesus' words. The same is true where Jesus also said: "Whosoever shall receive me, receiveth not me, but him that sent me." (Mark 9:37) He meant that such person received not Jesus *alone,* but *also* God who sent Jesus, as is proved at Matthew 10:40, Luke 9:48, John 13:20. Likewise, since the Word was with God "in the beginning", then it must have been after that beginning, or afterward, that the Word began making things, namely, all *other* things, *after* creations.

[28] John survived the apostle Paul by about 35 years. He was well acquainted with Paul's writings which were then circulating, particularly Paul's letter to the Christians at Colosse, about a hundred miles from Ephesus where John is understood to have died. John knew that in Paul's letter to the Colossians he spoke of the Son of God as a creature of God and an image of God, and not as Jehovah God the Creator. Paul wrote of the Son: "Who is the image of the invisible God, the firstborn of every creature: for by him were all things [that is, all *other* things besides himself the firstborn] created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all [other] things were created by him, and for him: and he is before all things [not before his own heavenly Father, however], and by him all [other] things consist." (Col. 1:15-17) Because Almighty God created his Son the Word first, without the colaboring of any other person, Jesus Christ is spoken of as "his only begotten Son". (John 3:16, 18; 1:14, 18) No other creature enjoyed the distinction of being created directly by Jehovah God alone, for after creating his only begotten Son the Word, then he used this Son as colaborer in making all other creations.

[29] Many other Biblical facts are to be found to show why the Holy Scriptures do not teach any such thing as a "trinity". But space does not allow for us to summon those other facts from the Bible. Yet sufficient evidence has been mustered in the foregoing paragraphs to show that the "trinity" is an unscriptural pagan doctrine invented by the demons who bring reproach upon God's name and most high position. For discussion of further evidence we shall wait upon further issues of *The Watchtower.*

* One Roman Catholic publication, attacking Jehovah's witnesses and their presentation of these facts, tried to deny the non-trinitarian translation by saying: "The article was omitted in the expression, 'The Word was God,' merely in accordance with the general rule of Greek grammar that in the simple sentence the subject takes the article, whilst the predicate omits it!"

By emphasizing such a "general" rule do those Catholic clergy attempt to explain away the omission of the definite article before the second *theós* in John 1:1. But their "general rule" does not hold good in numerous examples in the Christian Greek Scriptures. It does not hold good at their favorite text, Matthew 16:16 and 22:32, 26:63; John 1:49; 6:29; 11:27; 20:31; and many other scripture texts with predicate phrases, which any student can check with his copy of a Greek text, for example, *The Emphatic Diaglott* with its Greek text and the sublinear translation. According to their "general rule" why do not translators put "the" before "Spirit" at John 4:24?

At John 10:33, the Jews said to Jesus, "Thou, being a man, makest thyself God," omitting the definite article *ho* before "God". However, as the *Diaglott* sublinear reading shows, the Jews said in fact to him, not that he made himself "The God" or Jehovah, but, that, "Thou, being a man, makest thyself *a* god." In answer Jesus quoted Psalm 82:6, "I said, Ye are gods," omitting the article before "gods". And then to show a distinction between those "gods" and Jehovah God, Jesus said that 'the word of THE God came unto them', and then added, 'I am a Son of THE God.' It is plain that Jesus (or his recorder John) omitted the definite article to show that those addressed as "gods" were different from the God Jehovah. Otherwise stated, the omission of the definite article *ho* is made at John 10:34, 35 in order to show a distinction between the personalities involved. Why, then, should not this also be true of John 1:1 with its omission of the definite article? It is true, because there *two* individuals are involved, The God and The Word. John writes of the Word as being *a god,* or a mighty one, just as properly as the apostle Paul writes of Satan the Devil as being a god, or "the god of this world", at 2 Corinthians 4:4.

We remind our critics of what J. H. Moulton's *Prolegomena* says, on page 83, top, namely: "For exegesis, there are few of the finer points of Greek which need more constant attention than this omission of the article when the writer would lay stress on the quality or character of the object."—Third edition reprint of 1930.

Space does not permit here of our taking up a consideration of each of the cases in John's writings where the definite article is omitted before "God" (*theós*), including John 1:6, 12, 13, 18. However, a consideration of them all only confirms us in our understanding thereof as given in paragraphs 25, 26 above.

27 How do we know Jesus was a creator of all *other* things?

28 How is Christ Jesus the "only begotten" Son?

29 What do all the foregoing paragraphs show as to a "trinity"?

A FLYING CONVENTION TOUR THROUGH SOUTH AFRICA

DELAYED because of the big New York snowstorm was the Pan American Constellation plane that the Society's president, N. H. Knorr, and his traveling companion, M. G. Henschel, planned to take south from Accra to Leopoldville, Belgian Congo. On January 1 the travelers had time to attend the service meeting at Accra, where 60 were present, a growing company. Then they traveled to the airport. The Gold Coast brethren said a final good-bye at 12:15 early Friday morning.

High above the clouds we flew through the night toward Belgian Congo. It had been hoped that we could stop in Leopoldville for a few days to meet with some of the interested people there, but the fact that the planes were flying behind schedule made it advisable for Brother Knorr to go right on to Johannesburg, South Africa, where a convention was to begin on Saturday, and Brother Henschel could stay at Leopoldville to look after the interested persons. Our arrival at Leopoldville was early in the morning of January 2. While Brother Henschel was checked through the customs control, Brother Knorr had breakfast with the other passengers and then boarded the plane for Johannesburg.

Brother Henschel was taken into the city in the airways car and located at a hotel. Then he started out in search for some people of good-will. He found a Greek man who had some of the literature and who was interested in the work. It was possible to explain to him further the purposes of the Society in preaching the gospel in all the world for a witness. Through this man of good-will several other interested persons were reached. Before it was time for him to leave these persons, Brother Henschel had arranged for them to receive and distribute the Society's publications among the French-speaking population of Leopoldville. There are brethren in other parts of the Congo, but none was able to make the long trip to Leopoldville. Most of them live in the eastern part of the country, in Elisabethville and vicinity. But it was good that Brother Henschel was able to stop for a day and get acquainted with someone in Leopoldville and to observe the conditions in the city. Leopoldville is a clean, well-planned city with beautiful tree-lined streets and boulevards. It is built up on the south bank of the mighty Congo river, many miles from the Atlantic. The climate is hot and damp, typically tropical. Many new homes and office buildings are being constructed in this city of great prosperity. It was the most modern city visited on the west coast of Africa. It is hoped that some day soon a good witness will be given in the Congo by some of the graduates of Gilead.

JOHANNESBURG, TRANSVAAL

Brother Knorr was flying southeastward for Johannesburg. The weather was good and the land below could be easily seen. Over the steaming green jungles and mountains of Belgian Congo and across a corner of Angola the huge plane flew. It was headed toward Livingstone, in Northern Rhodesia. Northern Rhodesia is a very flat country in the western part, and the Zambezi river drains much of the swampy territory there. In the course of this winding river its waters rush over the famous Victoria falls. The captain of the ship was kind enough to go a little out of his way and fly over the falls to show them to the passengers. He dropped the plane from 17,000 feet above sea level to about a thousand feet above the falls and so gave the passengers a good look at the marvelous cascade and the deep canyons which the mighty waters had formed in a zigzag course for a number of miles. For several miles before reaching the falls we could see the mist that rises like a cloud into the air, and there is no disappointment when the falls can actually be seen. Even from such a height the wonderful beauty of God's creation can be appreciated. After going back and forth across the falls three times the plane headed toward Johannesburg.

Brother Knorr was a day early in arriving in Johannesburg, because he was expected at 6 o'clock in the evening of January 3 and he arrived at 4:30 p.m. on the 2nd. It was not until the next morning, however, that he was able to locate some of the brethren. Having walked the streets through the main part of the city and having found none of the brethren advertising the public lecture, because they were in assembly in the City Hall, he walked down to the railway station and there located some of the brethren who acted as guides to incoming conventioners. He was directed to the convention hall. Great was the surprise of the brethren, for they had heard that the visitors from America would not arrive until that evening and now one of them was in their midst, creating a buzz of conversation. It was a joy for the president to meet with the brethren and to talk to a number of the graduates from Gilead who were now in South Africa and to hear their problems in the work they were accomplishing. Brother Milton Bartlett, an American graduate, was serving as district servant in the Union. Already the South African brethren had made him one of their own.

A very interesting program had been arranged for the day in both English and Afrikaans. The Branch servant, Brother G. R. Phillips, gave his address of welcome in both of these languages and the audience was indeed pleased that he addressed them in their native tongue. Other Gilead graduates also participated in the program.

At 6:30 in the evening the brethren that had planned to meet the travelers at the airport in Palmeitfontein went forward with their large banner and gave Brother Henschel the reception that they had planned for Brothers Knorr and Henschel. Only this time Brother Knorr was on the other side of the fence with the South African brethren welcoming Brother Henschel. Brother Henschel was hurried away from the airport directly to the convention of native brethren assembled at Communal Hall, Orlando, while Brother Knorr went on to Johannesburg to address the Europeans. There were 2,500 Zulu-speaking brethren assembled that evening and 1,100 Europeans.

Throughout the days before the convention much advertising was done in connection with the public lecture that was to be given Sunday. The lecture to the natives had been arranged at the Communal Hall for 3:30 in the afternoon; but the Hall was much too small to accommodate the crowd anticipated, so the front steps were used as the platform and the audience assembled on the large lawns to the front and sides of the building. The lecture delivered was "Permanent Governor of All Nations". When the count was taken it was found there were 7,276 African natives that had filled the yard and overflowed onto the street and into the fields beyond. All heard very well through the public-address system that was installed. The lecture was interpreted in Zulu. All rejoiced at this splendid attendance, which showed the keen interest on the part of the natives in the message of God's Word.

That morning 378 natives had been baptized.

The public meeting for the Europeans was arranged for at the 20th Century Theatre in Johannesburg, a very modern, new movie house. By 8 o'clock two thousand persons had filled the theater almost to capacity. Many were the expressions on the part of the public to the brethren attending the public meeting that they had never heard anything so plainly stated; they were interested in getting more information by having someone of Jehovah's witnesses call at their homes.

Johannesburg is a large, thriving industrial center in the Union of South Africa. Its population is constantly growing. The principal industry in the area is the mining of gold, but despite the people's being interested in commercialism some are showing interest in the truth. There is a big field here on the Reef where many thousands of Europeans live and work. The Africans are not allowed to take up living quarters within the principal cities themselves, and compounds or large locations are set aside where only the natives can live in cottages constructed by the municipalities. Natives are allowed in the cities during the day and up until 9 o'clock at night, but after that all natives are to be in their own quarters unless they have a special pass permitting them to be on the streets.

Monday, January 5, brought the convention to a successful close. The hall at Johannesburg was not available for use that day, so the assembly moved out to the Town Hall in Germiston. Germiston is about twenty miles from Orlando; so it was a busy day for the speakers, because they had to journey from one place to the other. They were shuttled back and forth in order to do their talking to the two assemblies.

Both of the conventions had been well organized. There were cafeterias, bookrooms, etc., at the African and the European halls. The brethren in South Africa know how to organize their work. The announcement of the new pioneer requirements was greatly appreciated and all the pioneer application blanks that the Euro-

pean assembly had on hand went quickly; 40 had signed up for pioneer work. Those who were already in the pioneer work were interviewed and given information about Gilead School. There are many in South Africa who want to attend Gilead and join in the world-wide missionary work.

CAPE TOWN, CAPITAL OF THE UNION

South Africa is the only country where a Branch is established that does not have its own Bethel home where the family can live together as a family; so time was spent during the next few days in both Johannesburg and Cape Town looking over properties that might be suitable for use as a Bethel home. After seeing what was available at Johannesburg and vicinity, Brothers Phillips, Knorr and Henschel flew to Cape Town and there checked into the Branch office, handling problems that affect all of South Africa. The flight down the middle of the Union was quite interesting. The first part was over the flat plateau area of the Orange Free State. It appeared to be a dry, dusty part of the country. An hour before getting to the south coast the flight is over very jagged mountains, with deep valleys that are green and well cultivated. Cape Town itself is an outstanding sight, with its beautiful backdrop, Table Mountain. Table Mountain comes right up out of the sea, so it appears, to a height of 3,000 feet. It is very flat on top and doesn't go to a peak. To the north and south of the mountain are two peaks of about the same height as Table Mountain, adding considerably to its beauty. The city is built between the foot of the mountain group and the calm expanse of Table Bay. It is very easy to see why the early settlers chose this spot for their home. The Cape Town brethren gave the travelers a splendid welcome and it was a pleasure to meet the members of the Branch family who were in the group.

Approximately 200 brethren assembled in the evenings of the 7th and 8th at the Woodstock Town Hall. During the day the majority of these were busy advertising the public meeting to be held in Cape Town City Hall on Friday evening, the 9th. The two evening meetings were devoted to giving instruction on field service and bringing to the brethren spiritual food. Many had not been able to travel the great distance to the Johannesburg assembly and they especially enjoyed themselves.

Each morning at 7:45 all those working at the Cape Town office assembled for morning worship; 18 brethren considered the morning text, had their discussion, and closed with prayer. They went to work at 8. For the visitors the days were spent looking over properties and locations that might be suitable for a Bethel home where all could live together, as well as going into matters in the office. Time flew by quickly; there was more to be done than could possibly be accomplished.

On Friday evening at the City Hall there were 950 present, including Europeans, Indians and Cape Coloured. African natives were not permitted in the hall by the management. It was a good audience, considering the fact that it was the summer season and most people spend their summer evenings enjoying the outdoors.

SOUTHERN RHODESIA

Saturday afternoon we left for Johannesburg again with the Branch servant. This was the start of a tour of the Rhodesias and Nyasaland. Sunday morning we flew from Johannesburg to Bulawayo, Southern Rhodesia, in a 22-passenger-capacity Viking aircraft. For several hours we flew over the wilds of Bechuanaland and Southern Rhodesia. Upon arriving at Bulawayo we got a real surprise. Here in the heart of Central Africa is a very beautifully laid-out city, with broad streets and many modern stores and buildings. There are about 12,000 Europeans living in the city, with many coming in daily from Britain, besides many natives in the compound at the edge of the city. It was a revelation to find such an up-to-date, clean city filled with attractive homes of bungalow style. We traveled by car from the airport to our hotel.

That afternoon the African brethren had assembled at Mzilikazi Village, in an open space, to hear discussions by various company servants. They were present in the number of 1,200 strong. It was interesting to note that to the right of the speaker all of the sisters sat together and in front of the speaker and to his left sat the men. It is an African custom not to mix the sexes in meetings. Most of the brethren had collected red bricks and they used one or two bricks as seats; the others sat upon the ground. Brother Knorr addressed the assembly through two interpreters, who spoke Cinyanja and Chishona. In the course of the meeting he brought great rejoicing to the brethren by announcing the release of the first issue of *The Watchtower* in Cinyanja. The ban against the Watchtower publications had recently been lifted and now things were going forward. The brethren will benefit greatly by the study of *The Watchtower,* for therein they get valuable instruction they have never had before to equip them to be more able ministers to instruct others.

While this meeting was going on, Brother Henschel talked to some thirty Europeans who make up the small company at Bulawayo.

Later in the evening Brother Henschel spoke to the African brethren in the village while Brother Knorr addressed the public meeting held in the City Hall, where 115 Europeans were in attendance.

In Bulawayo the Society maintains a depot for supplies. It comes under the direction of the South African Branch. Here some literature is stored and the correspondence with the various companies and servants to the brethren is handled in the native languages or in English, as required. Several native brethren work there translating literature into Chishona and Cinyanja, and they are now producing *The Watchtower* in Cinyanja by use of a mimeograph machine. It was good to be associated with the brethren, particularly with Eric Cooke, a recent graduate of Gilead who is now assigned to Southern Rhodesia to assist in the depot and to be district servant. Plans were laid for establishing a new Branch office in this country beginning with the end of the service year, and it seems very necessary to send more Europeans into this territory to properly care for the work that must be done, along the lines of organization among the Europeans and Africans.

After this very brief stay in Bulawayo the party of four—Brothers Phillips, Knorr, Henschel, and Fergusson, a Gilead graduate—and the Southern Rhodesia brethren, R. McLuckie and Cooke, traveled by air to Salisbury, the capital of Southern Rhodesia, on the 12th. On arrival Brother Knorr spoke to 135 native brethren that were assembled in a small hall in the native location, while Brother Henschel spoke to a small group of European brethren. The stop was just over night, as at Bulawayo, and connections were made to take another plane to Blantyre, Nyasaland.

NYASALAND

The party of four were safely aboard a small plane that had a full load of eight passengers when they waved good-bye to the group of brethren at the airport. After a short spurt down the runway the little plane soared into the air and headed off to the east. The flight took us over Mozambique, where, it is reported, many companies of brethren have recently sprung up. We crossed the Zambezi river, as well as many mountains and native villages, and in a few hours landed at the airport in Chileka, about 12 miles from Blantyre. While coming in for the landing we looked for signs of a city but saw none. There were a few grass-covered huts visible in the distance. The depot servant and another brother were there at the airport to meet us. The question asked us was whether we had any Watch Tower literature in our possession, for the publications are under ban in Nyasaland. Having none, we were permitted to go to Blantyre in a car with the brethren. Along the sides of the winding dirt road we often saw small scantily clad native children standing beside small piles of yellow and green mangoes. They had gone into the woods where the mango trees are numerous and gathered fruit to sell to passers-by. Twenty-four luscious-looking mangoes could be had for only two cents American money or one penny British money. On we traveled into the heart of Blantyre, which we found to be a very small community with houses widely scattered over rolling hills. A few roads were paved, but the majority were not. Natives were repairing the roads by throwing several red bricks into depressions and then squatting down beside them and smashing them with small hammers. The grass was high along the roadsides; everything was green.

As soon as we got settled in our hotel we were informed that we should prepare to depart for the capital, Zomba, which is about forty miles away. An appointment had previously been arranged for by the depot servant with the chief secretary to

the governor of Nyasaland. The purpose of the visit was to discuss restrictions still imposed against the Society's Bible-study books since the middle of the war and to try to arrange for the bans to be rescinded. En route to Zomba we enjoyed the delightful mountainous plantation-country scenery and the rich green color of the very prolific foliage. The roads were unpaved and often quite narrow. We had a blowout of one tire, but fortunately it was between rains. Shortly after we were on the road again the heavens opened up and poured down water in great quantities. It did not take long until the road was covered with about two inches of water. We came to a little dip in the road and our native driver hesitated before attempting to ford the temporary river flowing across the road. He decided it would be safe to proceed; so into the flood we plunged, wondering all the time whether the roadbed had been washed out. But the water was never more than eight inches deep, and we made it. The territory around Zomba is famous for its heavy rains. One day last year 28 inches fell in one day, nearly ruining the city so proudly perched on high ground at the foot of a high mountain. We were glad the rains were comparatively light this day.

The interview with the chief secretary and the police commissioner consumed about an hour's time. We felt that it was very profitable, for many misunderstandings were cleared away and it was made clear why our publications should be freely circulated in the country for the education of the people along Bible lines. The officials seemed afraid that the natives would gain too much knowledge and the result would be dissatisfaction with the strict rule of the government. But it was pointed out that knowledge of the Bible truths and adherence thereto would make the natives a better people who would obey the laws. Before we left them the government representatives agreed to review the entire matter again and said a report will be made later as to whether they see fit to lift the ban. By the time the interview had finished the rains had ceased, and our journey back to Bulawayo was made without mishap or undue concern.

That night a meeting was held at the Blantyre Town Hall. The hall is used as a bioscope (we would call it a moving picture theater), and seats about 200 people. Only the Europeans and Indians were permitted to attend. Considering the fact that there are only about 250 Europeans in the community it was thought the attendance of 40 to hear "Permanent Governor of All Nations" delivered by Brother Knorr was quite good.

While we were in Nyasaland the mornings were always clear and warm and the native brethren always rose early. In fact, their program called for getting up at 5 o'clock. The native brethren had assembled at a point about five miles outside of Blantyre, not far from Limbe, the tobacco center, at a very lovely spot. They had erected the usual native huts with thatched roofs. Additionally, many lean-tos or temporary shelters were built in a grove of trees. In the center of this setting was the arena for the assembly of the brethren. A small platform was arranged for, about a foot and a half from the ground, and at 8 o'clock in the morning out in the open 3,000 of the Lord's servants, all native Africans, gathered together to hear from the speakers. They sat on logs and branches of trees, for the ground was wet from the rains of the previous day. Many had climbed up into the mango trees and taken seats on the limbs. The speakers stood in the center of a complete circle of interested faces. The depot servant, Brother W. McLuckie, interpreted in Cinyanja, and did remarkably well.

The program ran from 8 in the morning until noon. Brothers Phillips, Henschel, Fergusson and Knorr spoke, in that order. It was a real treat to the African brethren to have the Society's president in their midst. When noon came they did not like to see the meeting come to an end, but they had the prospect of hearing from Brother Knorr later. It was announced that all of the afternoon sessions would be held at the location of the public meeting, between Blantyre and Limbe, also in an open lot, it being provided by a man of good-will. Now it was time for lunch of mealie meal, which is a paste made from maize. It was cooked in big drums, and the African brethren enjoyed eating it with their hands.

At 2 o'clock the trek was on. These thousands of brethren were moving down the roadside, a number carrying some of their possessions. Many had bundles on their heads. The women carried their children on their backs. Some had cycles. All were headed for the public meeting site. Brother Henschel was scheduled to speak before the public meeting. As the time drew near the skies darkened and the afternoon rains began to sprinkle lightly. When the question was put to the brethren they all expressed themselves in favor of putting up with the rains and hearing from the speaker rather than taking shelter. They gathered in the open garden area near the garage owned by the man of good-will who provided the land on which to hold the meeting. There was a lean-to beside the garage and in that shelter Brother Henschel and Brother McLuckie stood to speak to the brethren. After about forty minutes the rains increased in volume to the point where the brethren thought they should seek shelter, so the meeting was interrupted. But there was little shelter to be found.

The rain abated somewhat after a few minutes, so Brother Knorr asked Brother Fergusson, temporarily assigned to work in Nysaland, to speak to the brethren. He had been going only a few minutes when torrential rains descended. They beat on the corrugated iron roof of the lean-to so hard that no one was able to hear the speaker. Meetings were adjourned until the time of the public lecture.

A few found shelter, but the majority could find none. So they stood in the rain and sang songs. The singing of the brethren in Nyasaland surpassed anything the travelers had heard anywhere in the world for congregational singing. They used their own melodies.

At about 4:10 the rains let up and the public began to assemble from the near-by compounds. By 4:30 there was no rain falling, so Brother Knorr and interpreter McLuckie went out into the middle of the open field where the people had been gathered. Some large tree trunks were in the field and each speaker stood on one. There were six thousand people standing out in the muddy assembly place to hear "Permanent Governor of All Nations". There was no loud-speaker equipment, hence both speakers had to speak with strong voices so that all could hear. The audience was very quiet and it could easily be seen from the attention paid that all heard clearly. They were listening to every word, especially the Cinyanja, which they understood best. At about 5 o'clock the overcast skies began to darken and soon a fine drizzle descended. But this did not disturb the audience. However, when the clouds really opened up a few minutes later the drenching downpour came and the public began to scatter to shelter of the trees and small houses near by; but the brethren remained and Brother Knorr brought his talk to a close while holding an umbrella over his head. Then Brother Knorr assured the brethren that he would take their love and greetings with him as he met the other congregations throughout Africa and back in America. The storm broke up the meeting, but not without the message of the Kingdom being proclaimed clearly to the public. Brother McLuckie, who has been serving in Nyasaland for the past 14 years, said that the very fact that the president of the Society, a European, stood out in the rain and continued to talk to the people and the brethren in such weather showed to the natives that the people associated with the Society are truly interested in the welfare of the natives, for this is something that the local Europeans would never have done.

After the meeting a visit was made to the residence of the provincial commissioner to further discuss the matters relative to importation of literature. A fine interview was had with him and he is definitely in favor of helping the Society.

NORTHERN RHODESIA

The next day we (Phillips, Knorr and Henschel) had to travel on to Lusaka; and this was accomplished in a 5-seater biplane of the Central African Airways. We landed at Zomba and Lilongwe in Nyasaland. The first passenger to disembark was a puppy that had a little boy waiting to see him at Zomba. The mail sacks under our feet were disposed of at Lilongwe. Then over to Fort Jameson we flew, where we took on two additional passengers. A new pilot came aboard, too. On to Lusaka through the rain we flew; the mountains and rivers visible to us provided interesting looking and made the long journey seem much shorter than it actually was. The small plane held up well after traveling through heavy rains and rough winds.

We arrived at Lusaka, the new capital of Northern Rhodesia, late in the afternoon. Brother L. Phillips, the depot servant, and

Brother H. Arnott, a Gilead graduate assigned to work the European population, were at the airport to meet us. With them we traveled by taxi to the Society's depot. A very fine building it was. The records were checked over and then late that evening the president interviewed the African servants to the brethren.

The convention at Lusaka was a four-day affair, but the visiting brethren could spend only a few hours on the 16th with these Northern Rhodesia publishers. At 8 a.m. the district servant, Brother Kabungo, brought the meeting to order and introduced Brother G. Phillips, the South African Branch servant. He in turn called upon Brother Knorr to speak to the brethren.

For a number of weeks it seemed practically impossible to arrange for the assembly of the native brethren in or near Lusaka, but finally a very kind European woman offered part of her land on which the natives could assemble. As soon as the local officials learned that the brethren had found a place to hold the convention a commissioner of the government called on this kind widow and said, 'Do you know that *Jehovah's witnesses* are going to assemble on your property?' And she said she did. He tried to tell her some derogatory things about the brethren and the work, but she answered that she was a free thinker and the brethren are Christian people. 'This is my property; if I want them on this property it is my business. Why don't you mind your business and I'll mind mine?' She did not go back on her agreement; and after 8 o'clock, when Brother Knorr started speaking, it was good to see that she had driven from her farm to the meeting place, and she sat on the platform and listened to all the lectures from 8 until noon. The speaking was done through interpreters in Cinyanja, Sikololo and Chiwemba.

A few minutes after 9 the meeting was turned over to Brother Henschel, while Brother Knorr and three other brethren went into the city to see government officials about the ban on some of the literature that the Society wanted to ship to Northern Rhodesia. They saw the head of native affairs, as well as the attorney general, and were informed that within thirty to sixty days the officials felt sure the ban would be lifted and that no further restrictions would be put on the Society's work.

Upon Brother Knorr's return to the convention at 11:15 Brother Henschel relinquished the platform to him and Brother Knorr again addressed the 3,103 in attendance and released a new booklet in Sikololo, *"The Kingdom of God Is Nigh"*, which the government had approved for circulation in the country.

The setting of the convention was a picture. The brethren had arranged a fine platform of their own. They gathered clay and built up an earthen platform. Poles were implanted in the dirt and a shelter or roof of grass was made to cover the platform. The audience was arranged in a semicircle in front of the platform. This time the sisters were to the left of the speaker and the brothers to the right. A mixed chorus of very good singers was organized and they sat at the front of the platform, a little to the right. Most of the sisters were wearing knitted tams. They were very colorful headgear and the women sat so close together that that part of the audience looked like a bed of beautiful flowers. It was a grand audience to talk to, for their attention was undivided. They were happy to get the good news we brought.

SALISBURY, CAPITAL OF S. R.

Shortly past noon of Friday we had to hurry away from this pleasant convention, for we were scheduled to be in Salisbury, Southern Rhodesia, that evening. So on to the airport we went. Into the Viking plane we proceeded and by 4 p.m. we were in Salisbury. At 5:30 Brother Knorr was standing on the steps of the Recreation Hall of the native compound in Salisbury addressing 4,000 natives who had assembled in public meeting. That same evening he addressed the European public meeting, where 82 were present. While Brother Knorr was speaking to one group Brother Henschel was speaking to the others. The newspaper of Salisbury gave a very fine report next morning on the public meetings.

On Saturday at 8:15 a.m. the African brethren had been gathered together at their convention grounds under the trees. There were 2,045 present. Brother Knorr spoke to them for a while. At 9 he turned the meeting over to Brother Henschel. He then went on to the European assembly and addressed them. Then he visited the government officials concerning certain import restrictions on our literature; the difficulties were overcome.

By noon we were on our way to the airport, there to take a plane for Johannesburg. There was a delay at the airport; but many of the brethren had come to the airport to spend a few last minutes with us, so we had a fine time waiting. The skies were stormy and we had rough weather all the way. A stop at Bulawayo delayed us further, so we were an hour late arriving in Johannesburg. It was necessary for us to go through customs in order to enter the country, and it so happened that two large air transports had landed just ahead of us and there were 80 passengers to be taken care of by customs and immigration before we were entered. Here we lost two hours. Brother Knorr was scheduled to speak at 7:30 to the Johannesburg company, but he could not get there before 8:30. Knowing this he asked Brother Bartlett to go to the Hall and talk to the congregation. His Gilead training came in handy. He had only 30 minutes to get an hour's program all lined up and keep things going until Brother Knorr arrived. There were 450 in attendance. They enjoyed hearing a report of the trip through Portugal, Spain and all of Africa.

FLIGHT HOMEWARD TO A HAPPY LANDING

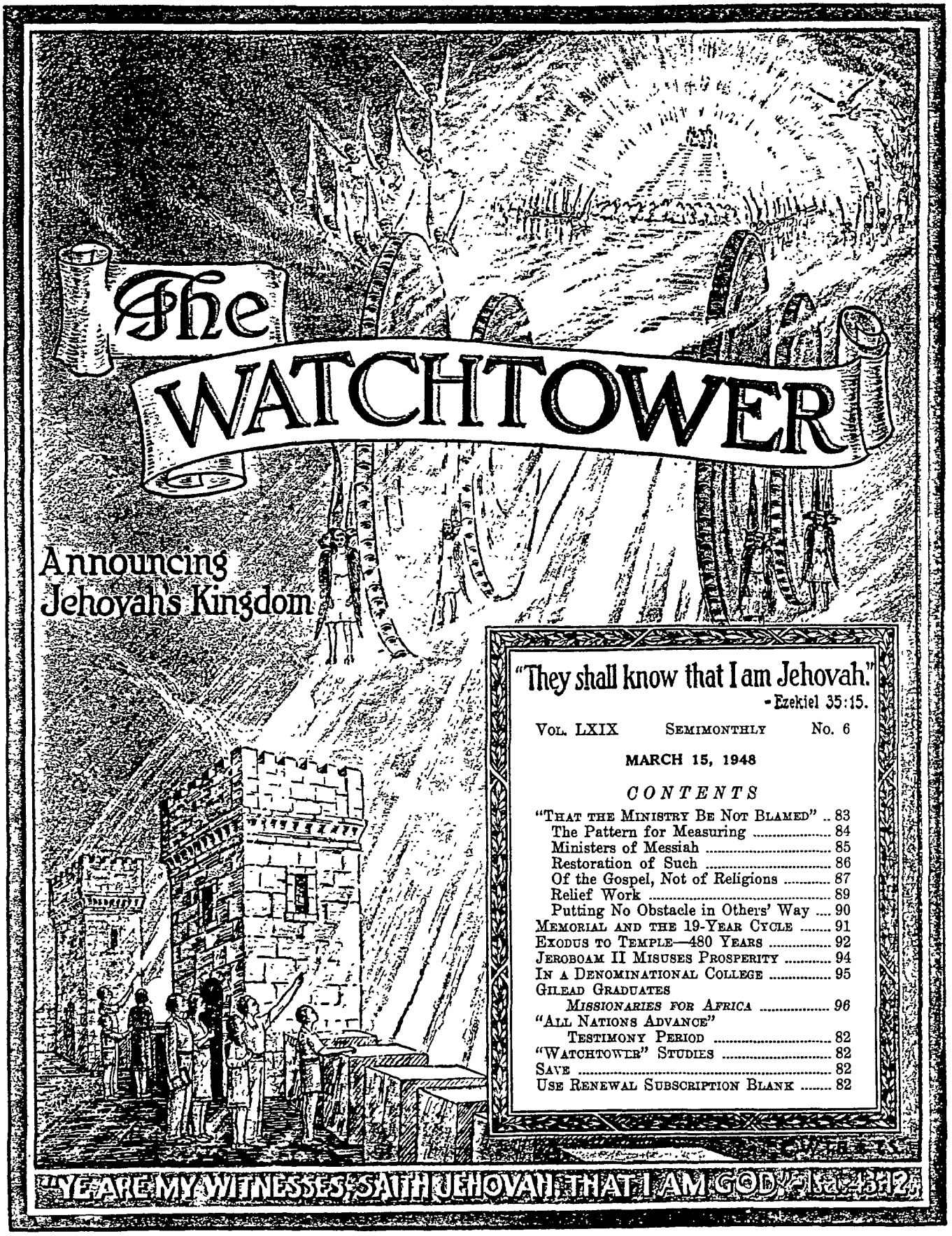
Our schedule called for returning to the United States beginning Sunday morning, the 18th. We had to get up at 3 o'clock in order to be at the airport by 4:30. More than 40 of our brethren from Johannesburg and near-by companies assembled at the airport in this early hour to wish us *bon voyage*. It was a joy to talk to them and be with them for a while. The weather was cool.

Promptly at 6 a.m. our plane started away for its 50½-hour trip back to New York. On leaving Johannesburg we went through some rough weather A stop was made at Leopoldville, which by contrast was very warm. Then on to Accra, Gold Coast, where Brothers Baker, Wilkinson, Brown and Amegatcher met us at the airport. We had an hour to discuss some of the details of the work that had been accomplished since leaving here. Then off again, this time to Dakar and Lisbon. Again in Lisbon we had a pleasant visit with Brother Garrido during the two-hour stopover. Then to Santa Maria, Azores. Because of strong winds from the west we flew on to cold Gander, Newfoundland, and then down to New York. We arrived at 1:30 a.m. Tuesday, the 20th. It was good to meet members of the Bethel family and then get home after spending two days in the air.

REVIEWING THE WORK

in South Africa and Central Africa reveals that a great expansion is being accomplished by the brethren in this territory. There is certainly room for much more of it. There are thousands upon thousands of people of good-will. With European brethren serving in this area better organization can be accomplished and more respect will be paid to the work by the officials because of seeing Europeans taking more active charge of the preaching of the gospel. The officials seem to be fearful that the African will gain too much power and influence in the community. It is true that the native Africans need education, and this was one of the things that got stress. They should all learn to read their own language and thus be better equipped to preach the good news. They have the zeal and determination to press on, and this they will do regardless of whether they can read or not; but it was pointed out to all of these native brethren that it was the keen desire of all to live forever and that some day they would certainly want to read the Lord's Word and there was no better time than now to learn to read. It was not necessary to put it off until the new world was brought in, but they should start now. They appreciated this admonition, and every effort will be made by the servants to the brethren and the company servants and publishers in the villages who can read to carry on the great educational work and promote the true worship of Jehovah. Being able to read and write all will be better qualified to fulfil their mission.

All of the European brethren in convention assembled and the native brethren too requested the president of the Society to convey their love and greetings to their fellow workers throughout all the world, especially to the Bethel family in Brooklyn, New York, who are anxious and willing to provide them with the literature they so much need in these dark countries. With the bans removed, a great work will be accomplished, by the Lord's grace. Africa is a big field; more workers are needed. And they are coming by the thousands.



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

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MARCH 15, 1948

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The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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Please address the Watch Tower Society in every case.

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"ALL NATIONS ADVANCE" TESTIMONY PERIOD

April is the last of the four-month *Watchtower* subscription campaign and it has been named "All Nations Advance" Testimony Period. This name agrees with the international effort that this campaign has been witnessing to secure at least 300,000 new subscriptions for *The Watchtower* in the sixteen languages in which it appears. The special campaign offer, of a year's subscription together with a premium of eight vital booklets issued by the Watch Tower Society, at the regular subscription rate of $1 (American money), expires at the close of April. All *Watchtower* readers who want its contents to get to other hundreds of thousands should take advantage of this attractive inducement to subscribe by taking part in the campaign during the remaining time. Help make it an "all nations" participation by seeing that you are with us in the field presenting this offer in your respective nation. We have references and instructions for anyone writing in for them. Let us serve you. To know the scope of the "all nations" effort we ask each campaigner to turn in his report at the glorious end, April 30.

"WATCHTOWER" STUDIES

Week of April 25: "That the Ministry Be Not Blamed," ¶ 1-20 inclusive, *The Watchtower* March 15, 1948.

Week of May 2: "That the Ministry Be Not Blamed," ¶ 21-40 inclusive, *The Watchtower* March 15, 1948.

SAVE

your personal or home copy of each issue of *The Watchtower*. Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

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The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIX MARCH 15, 1948 No. 6

"THAT THE MINISTRY BE NOT BLAMED"

"Giving no offence in any thing, that the ministry be not blamed."—2 Cor. 6:3.

JEHOVAH is not to be blamed for that class of men and women who are popularly known as "ministers of God" but who do not live up to the name, bringing disgrace upon it. When hundreds of thousands of men and women claiming as their title "minister of God" or "minister of the gospel" act contrary to what it means and requires, there should be no surprise that atheism and materialistic Godlessness are increasing throughout the lands of Christendom.

[2] Many people, not familiar with the Holy Bible, judge God to be what his so-called "ministers" represent him to be in their speech, teachings and course of life. The religious ministers should not condemn the people for their materialism and Godlessness and lay the blame upon the people's lack of faith and devotion to righteousness. The religious ministers of Christendom should look at themselves and examine themselves to see if they are not themselves responsible because of what they teach or fail to teach and because of the kind of action they take in times of war and in times of peace. They should investigate themselves to see what share of the responsibility they bear for the spread of Godless Communism. How much did the course of action of the Greek Orthodox clergy contribute to the desire for communism and the growth of communism in Russia, the great stronghold of that ideology today? As for the teachings and peacetime and wartime operations of the Roman Catholic clergy, how far has the practical effect of such been to disgust men and women into Godless Communism in Italy, in France, in Austria, and in Poland, all of which countries were Roman Catholic bastions for many centuries?

[3] Of course, chiefly responsible for atheistic Communism is God's great adversary, Satan the Devil. But if Christendom's ministers of religion have followed a course of action that has resulted in multitudes' preferring anti-God Communism, then it is useless for religious clergymen to create a great hue and cry about Communism and to carry on a "holy crusade" against it. By keeping on in their same way of teaching and acting the religious clergy simply counteract their strenuous crusade efforts. They will never succeed, but the great menace to their religious institutions and to their profession as priests and clergymen will grow and at last overwhelm them. The prophecy of the Holy Scriptures forecast exactly that result, saying: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: . . . ever learning, and never able to come to the knowledge of the truth. . . . evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3:1, 2, 4, 5, 7, 13) The religious clergy of all Christendom, having a love of pleasures and having an outward form of Godliness but a course of life denying the power of Godliness, will never be able to prevent the outworking of prophecy. They will have to eat the bitter fruit of their hypocritical doings.

[4] The matter of "minister of God" is therefore very important in these perilous times. The question is, What kind of "ministers" should the people have or look for? They should remember that the Devil has his, and his kind fool the people. Take note in the Bible that these servants of Satan the Devil take to themselves holy names, such as "apostles" and "Christ"; as the Bible says: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. 11:13-15) Lovers of truth and righteousness do not want such ministers, despite their outward "form of godliness". The true and living God has his true ministers, and these are the ones that all those who seek God and his way to eternal life want to have. It is very important that the honest-hearted know the Scriptural marks of these true and faithful ministers of God. Otherwise, they will not be helped into the way of eternal life in the righteous new world. Otherwise, too, after having their eyes opened to the

1, 2. Faced with growing Godlessness, who should be investigated?
3. How do religious clergy counteract crusades on Godlessness?
4. What kind of ministers should the people have, and why?

fraud and hypocrisy of religious clergymen, they will not know where to go and will fall victim to Godless Communism or some other "ism" and false ideology of these hysterical times.

THE PATTERN FOR MEASURING

5 The Holy Scriptures of the Bible give us descriptions and examples of *bona fide* ministers of the living and true God, to show us what ministers of Jehovah God should be. No one, therefore, can expect to get the correct facts upon this important class and thus be able to safeguard himself against fraud and misguidance unless he goes direct to God's inspired written Word, the Holy Bible. There is where we now turn for the information that is to follow.

6 The Pattern against which all others claiming to be God's ministers are to be measured is, in all points, Jesus Christ, for he was and is God's Chief Servant and, when on earth, he called upon men to follow him. He is God's High Priest, not by being born into the family of Aaron the Levite and thus inheriting priesthood from Aaron the brother of Moses. No; but by God's oath he was made High Priest resembling the ancient priest-king named Melchizedek, who reigned and performed his priestly office in the old city of Salem. As the apostle Paul says of Jesus Christ: "But this with an oath by him that said unto him, The Lord [Jehovah] sware and will not repent, Thou art a priest for ever after the order of Melchisedec: by so much was Jesus made a surety of a better testament. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7: 21, 22, 26) Jesus was therefore a better high priest of God than Aaron was.

7 Aaron was just the high priest of good for the nation of Israel and ministered before Jehovah God in a sacred tabernacle made by human hands of fellow Israelites. He was just a mortal priest, because of being a sinner under the condemnation of death. He could not continue in office forever, but must die, and he had to be succeeded in the priesthood by his offspring after him. He offered upon the altar animals whose blood could not really take away human sins. Hence the priesthood of Aaron at the sacred tabernacle could only picture and foreshadow a greater priest to come, with a better sacrifice that would have actual power to cleanse away human sin. The apostle Paul helps us to this conclusion, for, after showing how the ancient king-priest Melchizedek foreshadowed the true High Priest of God, Christ Jesus, he adds:

8 "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 [*leitourgós*] 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: . . . now hath he obtained a more excellent ministry [*leitourgía*], by how much also he is the mediator of a better covenant, which was established upon better promises. . . . Christ, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this [material] 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."—Heb. 8: 1, 2, 3, 6; 9: 11, 12.

9 In speaking about Christ Jesus as having a more excellent ministry toward God than High Priest Aaron had, the apostle uses a particular word respecting Jesus. Our English word *liturgy* comes from it, and it means to perform public duties toward God, to serve the people, to work and exert oneself for the sake of the public good. Christ Jesus rendered such a public service in the interest of the public or people by presenting his perfect human nature as a sacrifice to Jehovah God. By such a sacrifice for humankind in general Christ Jesus was indeed a public minister or public servant, not in being a politician or a statesman of this world, but by being Jehovah's High Priest to offer the only acceptable sacrifice to Him that serves as an offset to human sins. By faith in his sacrifice anyone of the public who hears the good news and accepts him as God's appointed High Priest for sins can have approach to God and be relieved of the condemnation due to sin and be brought into the relationship of son of God. Amid this sinful world and its temptations and its opposition to righteousness Jesus deported himself in such a way that his ministry could not be blamed or be found fault with in the very slightest. We admit he died on a tree as a criminal exposed to public shame and reproach; but this was at the hands of his enemies. Also, his unresistingly submitting to death at their violent hands only worked in with God's purpose that he die as an innocent man and thus offer up a perfect sacrifice to Jehovah God. Even his public enemies could benefit by his sacrifice if they repented and confessed and believed in him.

10 He laid down his life three and a half years after his baptism in the river Jordan, but during those years he was acting as a public servant or minister according to God's will. How? By acting as a teacher of all the people, by preaching the gospel of God's kingdom to the circumcised Jews and the Samaritans. He was in the fullest sense God's servant for the people, because he did not go in for politics or commerce or the so-called "Jews' religion". He dedi-

5, 6. Where, and what facts do we get on the pattern for ministers?
7, 8. Why was High Priest Aaron only typical? and typical of whom?
9 How was he a public servant with a blameless ministry?
10. How was he God's public servant of the circumcision?

cated himself completely to proclaiming the written Word of God, from the prophet Moses to Malachi, and explaining to the circumcised Jews the things concerning God's kingdom in the light of those sacred Scriptures. For proclaiming the Kingdom message almost exclusively to such circumcised nation he could be called a "minister [or, public servant] of the circumcision for the truth of God". (Rom. 15:8) However, before ascending from our earth and returning to heaven from which he had come, Christ Jesus, now resurrected from the dead, gave instructions for his apostles and disciples to extend the Kingdom message out beyond the nation of circumcised Jews and to proclaim the gospel to all the uncircumcised heathen nations, to make disciples also from them. He gave these instructions for a world-wide expansion of the gospel because it was in harmony with the Bible prophecies that he preached. And as a public servant or minister he preached not only in public places, in the temple, in synagogues, in the out-of-doors under God's blue sky, but also in the private homes of the people. He went from house to house to reach the people and preach to them intimately.

MINISTERS OF MESSIAH

[11] While Jesus the Messiah thus served in a public way dealing exclusively with God's Word, he had others who ministered to him in various ways in order that his ministry might not be disturbed or lessened. Not to be left unmentioned are the several women, who went along with him and his apostles on some of their travels and rendered various services that female hands could offer. Of these it is recorded: "And certain women, which had been healed of evil spirits and infirmities, . . . and many others, which ministered unto him of their substance." (Luke 8:2, 3) The apostles, too, at times went out and did the shopping to provide things for the meals, or to arrange for meetings. For example, when Jesus was preaching to the Samaritan woman at the well near Sychar, we read: "His disciples were gone away unto the city to buy meat." (John 4:8) On his way up to Jerusalem, he once "sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him". (Luke 9:52) And just before celebrating his last passover supper with his apostles and setting up the Memorial of his own death, "he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they went, and found as he had said unto them: and they made ready the passover."—Luke 22:8, 13.

[12] However, they also ministered to Christ Jesus by joining in with him in preaching the glad tidings of God's kingdom, in some cases breaking the ground for his coming later to top off a local witness to the Kingdom. To this effect we read: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, . . . After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, . . . into whatsoever house ye enter, first say, Peace be to this house." (Luke 9:1, 2; 10:1-5) He thus trained them to serve God in a public way, for the public benefit.

[13] In thus co-operating with Christ Jesus these disciples, women and men alike, were ministers of Christ. But through him they were at the same time ministers to God, because Christ Jesus was God's anointed Representative. The prophet Moses, who foreshadowed Christ Jesus as Jehovah's great Prophet, had his servant, namely, Joshua, respecting whom it is written: "And Moses rose up, and his minister Joshua: and Moses went up into the mount of God." (Ex. 24:13) "Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua, the son of Nun, Moses' minister." (Josh. 1:1) Elsewhere Joshua is called Moses' servant, because *servant* means the same as *minister*. (Ex. 33:11; Num. 11:28) Likewise the prophet Elijah, who foreshadowed Christ Jesus at his second coming, had his servant, namely, Elisha, regarding whom we read: "Then he arose, and went after Elijah, and ministered unto him." (1 Ki. 19:19-21) And to show us one of the ways in which Elisha did minister to Elijah, we read: "One of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah [to wash his hands]." (2 Ki. 3:11) We also read of how the male members of the tribe of Levi were presented to High Priest Aaron, "that they may minister unto him." (Num. 3:6; 18:1, 2) However, while Joshua, Elisha and the Levites are spoken of as being ministers to these several men, they rendered their service as to Jehovah God and they were primarily God's ministers and serving according to his appointment.

[14] In like manner those who joined with Christ Jesus in his work were spoken of as his ministers. The privilege of being such Paul the apostle greatly appreciated. Therefore in presenting the proof of his ministry he said: "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? . . . I am more." (2 Cor. 11:22, 23) He gave to his fellow workers and helpers the same honorable designation. To the church at Colosse he spoke of how they had learned the gospel from Epaphras, and

11, 12. How did various ones minister to Jesus for his work's sake?

13. What illustrations show to whom they ministered primarily?
14. How are we today ministers of God as well as of Christ?

said: "Ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ." (Col. 1:7) Paul also instructed the young man Timothy how to serve faithfully in the church, saying: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." (1 Tim. 4:6) At the same time Paul calls Timothy a "minister of God, and our fellowlabourer in the gospel of Christ". (1 Thess. 3:2) Thus at the same time we today can be God's ministers and Christ's, not that God and Christ are two co-equal persons in a trinity or three-in-one God, but that Christ Jesus is God's Chief Official. So we can serve God through Christ, who makes our works acceptable to God. We serve God by working under Christ Jesus, whom God has appointed as Head over all His servants. In fact, no creature on earth can render acceptable service to God except through Christ our Leader.

RESTORATION OF SUCH

15 During the fourth century the doctrine of the "trinity" was forced upon Christendom by the decree of the Roman emperor. Religious people of the empire were obliged to believe it, under threat of the police power and sword of the political state. As a consequence, the living and true God Jehovah was forced into the background and more prominence was given to his Son Jesus Christ. Religious leaders ignored Jehovah as if he were to be associated with mainly the despised Jews, and they made loud claims of being the ministers of Christ as the "second person" in a triune God. In violation of Jesus' command, that "all men should honour the Son, even as they honour the Father", the religious leaders of Christendom gave more honor to the Son than to the Father. (John 5:23) Great disrespect was shown to the rightful place and power and authority of the Father, Jehovah God, and men did not understand or seriously consider that they must be first of all servants of Jehovah, just as his Son Jesus Christ is a servant of Jehovah after whom we must pattern. The result was that the name of Jehovah suffered an eclipse. There were many pretending to be "apostles of Christ" and "ministers of Christ", but practically none confessing to being ministers of Jehovah God, really making him known, appreciated and loved by the people.

16 The prophecies of the Bible foretold that such a falling away from the true, complete faith and from the loving service of God through Christ Jesus would take place among men claiming to be Christians. But Jehovah God did not propose to let himself be always pushed into a corner. The prophecies of his written Word foretold the time coming when his ministers would be restored upon the earth and would serve him in all parts of the globe. In this restoration the spirit of the Lord God would perform its part, for the prophecy of restoration follows the well-known prophecy quoted by Jesus from Isaiah 61:1, 2, namely: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God." (*Am. Stan. Ver.*) Jesus applied this prophecy to himself after he had been anointed with Jehovah's holy spirit at the Jordan river, where he was baptized. He was Jehovah's Chief Minister. He restored Jehovah God to his true and rightful place in the hearts and lives of his consecrated people. His followers, anointed with the same spirit from the day of Pentecost forward, became ministers of Jehovah because they became ministers of Christ Jesus and imitated him.

17 During the centuries following the death of Christ's apostles and their personal fellow servants the ministry to Jehovah God was ignored by those who proclaimed themselves Christ's followers. After those many centuries it is nothing else than a final and complete fulfillment of the prophecy that God's holy spirit has been poured out in these last days for the restoration of the ministry to Jehovah God. Speaking of a restoration of His organization of His people in a Theocratic way and also of the rebuilding and expansion of his worship, the prophecy says to these restored anointed ones of our day: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vine-dressers. But ye shall be named the priests of Jehovah; men shall call you the *ministers of our God.*"

18 That prophecy, of Isaiah 61:4-6 (*Am. Stan. Ver.*), has not failed in our day. We have those "ministers of our God", who are rendering priestly service to him. No, they are not the religious Hierarchy of the Vatican, nor the clergy of Christendom's other religious organizations. They are the small remnant who particularly since World War I ended, in 1918, have been making strenuous efforts to revive the knowledge of Jehovah and to make known his fame among the nations. Because of their persistent efforts and their faithfulness to his name and universal sovereignty, they have undergone great persecution from the religionists of Christendom. Who are they? Jehovah's remnant of anointed witnesses. And

15. How was more prominence given to the ministry to Christ?
16. Hence what restoration was promised, and by what force?
17, 18. How has Isaiah 61:4-6 been fulfilled in our day?

who are those "strangers" and "foreigners" who join in feeding the flocks and in productive work of plowing the fields and dressing the vines? They are the "great multitude" of consecrated persons of good-will who have made common cause with the anointed remnant. Because of the large part that these have with the remnant in converting the desolation or broken-down state of Jehovah's worship in the earth into a blossoming garden in all lands, this great multitude of good-will are also called "Jehovah's witnesses". —Rev. 7:9-15.

OF THE GOSPEL, NOT OF RELIGIONS

[19] The religious clergy of Christendom's hundreds of denominations disclaim Jehovah's witnesses and loudly proclaim that these were not ordained by them and have no recognized standing with them. That is good! That is Scriptural; for the genuine ministers are not made by men or religious clergy, but are made by Jehovah God through Christ Jesus. That was what the apostle Paul claimed as true in regard to himself. Theological training at the feet of Rabbi Gamaliel did not induct Paul into the Christian ministry. (Gal. 1:11-17) The gospel of which Paul was a minister was not according to man, and he did not get it of man, but was taught it by the revelation of Jesus Christ. The apostle says: "The gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. . . . to preach unto the Gentiles the unsearchable riches of Christ."—Eph. 3:6-8, *Am. Stan. Ver.;* also Col. 1:23.

[20] Paul ministered this pure gospel of salvation. By doing so he served as Christ's instrument in the work of reconciling other persons to Jehovah God. Hence he says: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." (2 Cor. 5:18) All this service aided the believers into membership in the church which is Christ's body; so that the apostle spoke of himself as a servant of the church, saying: "The church, whereof I am made a minister."—Col. 1:24, 25.

[21] We can thus clearly see that the apostle Paul was not a servant of the Jewish organization that rejected Jesus Christ. He was not a minister of Judaism or "Jews' religion" with its traditions of the religious fathers. (Gal. 1:13, 14) The thing with which he carried on his public work was the gospel as founded on God's written Word and as preached by Jesus Christ. Today, like Paul, Jehovah's witnesses act separate from all the religious organizations of Jewry and Christendom. They are not ministers of the hundreds of confusing religions of Christendom. They are in the same classification as Paul, Timothy, Epaphras, and other early disciples, namely, "ministers of the gospel." It is with the gospel exclusively that they work. It is this gospel, and not the wisdom and religious ideas of men, that they teach privately and preach publicly. It is with this gospel that they are trained. They are instructed and built up in Christian faith with it. Acquaintance with this true gospel, then a dedication of themselves to make it known to others, is what makes them gospel ministers. They reject the religious traditions of Christendom as "old wives' fables" and as profane.

[22] Hence we strive to conform ourselves closely to Paul's words to Timothy: "Be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now: but refuse profane and old wives' fables. And exercise thyself unto godliness." (1 Tim. 4:6, 7, *Am. Stan. Ver.*) We recognize all too well that to be perfect or mature servants of God and of his gospel in Christ we must hold to the inspired writings of the Bible. We must study these in order to become wise to salvation and must preach them to others. That is what the apostle told Timothy, saying: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." —2 Tim. 3:15-17.

[23] If we specialize upon this, how can we at all dabble in the politics of this world, or try to dictate what the movie industry shall produce or the cinemas show on the screen, or act as referees in capital-labor disputes? We simply cannot. Those things of this world are not our concern. We cannot line up with the governor of Minnesota who, last November, at a Reformation Day celebration, said publicly: "We are personally responsible for the political conduct of our democracy. If Christians in the United States do not reverse their indifference to government, the time may quickly come when a decision will be forced upon them as a result of our apathy. . . . they must come forward to accept the obligation of leadership and service in political and civil life as never before in the history of our nation."—New York *Times,* November 3, 1947.

[24] Would Christ Jesus, would the apostle Paul, heed that urgent warning or invitation to entangle themselves with the political affairs of this country, if they were personally present here now? Not if they stuck to the line of action that they followed

19. As shown in Paul's case, by whom are these made ministers?
20. How was Paul a minister of the church?
21. Of what are we ministers? and with what do we work?
22. To be mature servants, we reject what and hold to what?
23, 24. (a) With what can we not dabble? (b) Despite being urged, why may we not mess ourselves up with political affairs?

when on earth nineteen centuries ago. Christ Jesus owned up to no responsibility for the political conduct of any nation, but quietly said to politician Pilate: "My realm does not belong to this world." (John 18:36, *Moffatt*) And Paul wrote to Timothy: "Endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Tim. 2:3, 4) Both Jesus and Paul his faithful imitator kept hands off this world's running of its affairs and stuck to the ministry of the gospel. We do not imitate Christ Jesus, but follow the pope of Vatican City, if we mess ourselves up with the politics of the various states of this world. Only this past October 30 an Associated Press dispatch said that Pope Pius XII "denied that church and state could be entirely separate", but that the pope said that "church and state go back to the same font, God, and that both have charge of the same man, of the same natural and supernatural personal dignity". (New York *Times*, October 31, 1947) Talking that way, the pope overlooks that when Jesus Christ was offered the charge of all the political states of this world it was not Jehovah God, but it was Satan the Devil, "the god of this world," that made the offer to Christ Jesus on the terms that Jesus fall down and worship the Devil.

[25] Because Jesus Christ was a minister of God and devoted to the ministry of the gospel, he refused to enter politics in league with Satan the Devil. For holding to this neutral course he was foully put to death by a political conspiracy. But no blame can be cast upon Jesus' ministry, as being fradulent. If the pope, who claims to be Christ's vicar, had instructed the Roman Catholic clergy to follow Jesus' example and stick to the gospel, Monsignor Josef Tiso would not have entered the political office of president of Slovakia as a protectorate under Adolf Hitler and taken part in the slaughter of thousands of helpless Slovakian Jews, and all this time being on good terms with the Vatican, and finally appealing to Hitler for military aid when the allies were closing in upon the Nazi forces. Condemned after trial in court, Tiso was hanged as a criminal and Nazi collaborator April 18, 1947. Just his being a Roman Catholic priest did not earn for him a pardon or excuse him of his crimes. Tiso's ministry was to be blamed according to his known actions, and it only betrayed the Nazi-Fascist sympathies of the Vatican for its newspaper, *Osservatore Romano*, to say: "The circumstances finally that a priestly character—which is always sacred even in someone who may be guilty—was held in no consideration cannot but cause deep pain to all the faithful."—New York *Times*, of April 20, 1947.

[26] Let *Osservatore Romano* remember that God did not consider the law-breaking, fornicating, thieving Hophni and Phinehas to be sacred despite their guilt. Even if they were priests and sons of High Priest Eli, God decreed their death and promptly let them be slain by the Philistines while acting as chaplains in battle. (1 Sam. 2:34; 4:4-11) Their ministry, while measurably not as bad as Tiso's, could nevertheless be blamed, because it brought great reproach upon the name of Jehovah God and perverted his service.

[27] By no means can God's true ministers of his gospel undertake to act as the custodians of the morals of the state or of the public community that upholds such a political state, and try to put Jehovah God in the state. We cannot by making laws give people an injection of righteousness and morality. Not even the law of Moses could legislate righteousness into God's chosen people of Israel. That Theocratic law could only condemn them as natural-born sinners in Jehovah's sight and needing redemption, redemption through no political legislation, but through Jesus' blood. The Roman Catholic priests that try to influence legislation to inject their Roman Catholic righteousness into the people merely serve to legislate themselves into power for controlling the community, Catholic, Protestant and Jewish. The apostle Paul knew better than to try to act as custodian of the morals of the people of Rome and other lands that he visited. He said to the church at Corinth which had a disgusting case of fornication on its hands: "What have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."—1 Cor. 5:12, 13.

[28] The apostle foretold that at the end of this world, where we are now, the nations would have dropped to their lowest ebb, creating most perilous times, and that there would never be any improvement. (2 Tim. 3:1-13) The failure of Christendom's clergy to improve the morality of the people of the various political states proves that theirs is a losing fight, because it is no business of a true minister of God. Why, the true ministers of His Word cannot even force the gospel of salvation upon anyone; and it is only through that gospel that any person attains to real righteousness and morality in God's sight. How, then, can Christendom's ministers of religion hope to regulate the morality of the political state and to legislate uprightness into the people that do not accept and obey the gospel of God in Christ Jesus? They can not. Jehovah's witnesses are well instructed in that gospel. They do not let themselves be fooled

25, 26. (a) In that regard, how was Jesus' ministry blameless? (b) Why are criminals not to be spared as sacred for being priests?

27, 28 (a) Why cannot true ministers act as custodians of the public morals? (b) Why is it a losing fight to try to do so?

into joining the religious clergy in that futile effort which does not have God's approval or backing. Only His kingdom established in the hands of Christ Jesus will bring in a world completely moral and upright, a new world and not this old world made over.

RELIEF WORK

[29] What if the Roman Catholic religious system during the sixteen centuries of its existence since the days of Emperor Constantine had tried to popularize the Holy Scriptures, which, Paul says, are "able to make thee wise unto salvation"? What if the ministers of Roman Catholicism, especially since the invention of printing from movable type, in the fifteenth century, had tried to spread copies of the Bible among the people? What if they had tried to explain those sacred Scriptures to the people, instead of feeding them upon pagan philosophies and religious traditions of uninspired men? Then their ministry would have been relieved of great blame for today's state of affairs in Christendom and its nations. Just consider what Jehovah's witnesses, with their small numbers, have done in this regard only since 1919, putting out more than half a billion books and booklets on the Holy Scriptures, besides hundreds of millions of copies of this magazine, free tracts, and other invitations to Bible study! All this despite intense and violent opposition of Roman Catholic religionists and other religious elements in Christendom. Whose ministry is to be blamed, theirs or ours?

[30] Today the food situation all over the world is bad, exciting grave fears in religious and political as well as commercial circles believing in free enterprise. It is dinned into our ears that Godless Communism thrives upon famine, disorder and human misery. For this reason Americans are urged from all sides to send food to Western Europe to save it from the advancing juggernaut of Communism, and the religious clergy take great pride in having a leading part in the collecting of such food to be shipped, not for purely humanitarian purposes, but largely for political purposes to prop up weak political governments. But let such religionists understand plainly now, if they did not understand it before, that not mere shortages in *material* food, not mere famines for bread, are something for atheistic Communism to thrive upon, but that the dreaded Communism thrives more so upon the dearth of getting the pure, spiritual food from God's written Word. Owing to the unfaithfulness of Christendom's clergy as the ministers of Christ, which they claim to be, there exists throughout the world just such a famine for hearing the word of Jehovah God. The clergy responsible for this should not consider themselves free from blame for the thriving of Communism and its growing menace to the world. Because they turn down God's Word and fight His witnesses that spread his Word, Amos 8:11 predicted: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."—*Am. Stan. Ver.*

[31] Hence the vision from the Lord has vanished from the clergy, and Jehovah's witnesses are the only ones that are bringing real relief to the peoples of all nations. Those who hear Jehovah's Word which his witnesses minister receive the only effective bulwark against the advance of any Godless "ism" into their lives. This flatly denies the charge of the Roman Catholic Hierarchy that the practical effect of Jehovah's witnesses' ministry, despite all their professions, is to promote Communism. That baseless accusation has an undeniable relationship with the charges of the Nazis in Hitler Germany against Jehovah's witnesses. According to a wireless from Berlin, June 29, 1933, Herman Goering, Nazi premier of Prussia, suppressed Jehovah's witnesses (or *Bibelforscher*) as being a "subversive organization", saying that "under the guise of scientific and Biblical research this international organization has carried on incendiary propaganda against the Christian church and the state, and in dangerous degree has been promoting the Bolshevist disintegration of civilization", and that this danger has recently become greater, because the German Branch of the Watch Tower Society had come to act as a masked refuge for outlawed "communist and Marxist elements". That was 21 days before the concordat was signed between Hitler and Pius XI, Franz von Papen signing for Germany and Cardinal Pacelli, now Pius XII, signing for the Vatican.

[32] The charge has not yet been raised by the Roman Catholic Hierarchy of America that the organization of Jehovah's witnesses is a "masked refuge" in which the outlawed "Communist and Marxist elements" are hiding themselves. Only time will tell whether the American Hierarchy will stoop to that. If they do, then the open and above-board, public activities of Jehovah's witnesses down to the time of raising such a charge will brand it a lie. The ministry of Jehovah's witnesses can in no wise be blamed for Communism's growth in the Vatican's own backyard, its native land of Italy.

[33] The relief from spiritual famine that Jehovah's witnesses are pushing in all nations by spreading the life-saving knowledge of Jehovah God and the kingdom of his Christ is of far more importance and

29. For not spreading the Bible, whose ministry must be blamed?
30. Due to what does spiritual famine exist and Communism thrive?
31, 32. (a) Against what do we erect an effective bulwark? (b) What brands the charge that we promote and harbor Communism a lie?
33. Besides spiritual, what other relief have we recently given?

value than the material relief being carried on by the political, social, commercial and religious agencies. Surely life eternal in the perfect new world is of more enduring importance and worth than life and temporary comforts in this wicked world. However, Jehovah's witnesses have followed the example of their Christian brethren of the first century and have generously given material things to feed, clothe and house their needy brethren in Europe and the Orient. They have shipped tons upon tons of clothing and food to the faithful ministers of God in various European lands, the Philippine Islands and Japan. During the months of August and September of 1947 alone the witnesses in America contributed $104,000 for the sending of food packages to their fellow ministers in Germany and Austria through the Co-operative for American Remittances to Europe (CARE). This relief work is part of their ministry, for the Scriptures classify it as such.

[34] Read, at Acts 11:27-30, where the world-wide dearth was predicted which came to pass in the days of Claudius Caesar. The disciples in Syria started a relief campaign and sent it to their Christian brethren in Judea, including Jerusalem, by the hands of Paul and Barnabas. Acts 12:25 reports: "Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry." Note that this relief work was called a "ministry". The apostle Paul speaks thus of such relief when reporting his part in a relief campaign about twelve years later (or about 56 A.D.). Acting as supervisor of the relief funds from Europe, he writes: "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia [Greece] to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister [*leitourgein*] unto them in carnal things." —Rom. 15:25-27.

[35] Jehovah's witnesses have shown the same loving interest in the material needs of their brethren during the present postwar emergency, entreating the Watch Tower Bible & Tract Society as an agency that they might do something in this regard. As Paul says: "Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. For as touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, ... For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God." (2 Cor. 8:4; 9:1, 2, 12, 13) Paul calls this relief work a public service (*liturgy*), even though it is not extended to the general public of Christendom but is confined to Jehovah's servants in Christ. So, in this respect the ministry of Jehovah's witnesses is not to be blamed. They may feel sure that this loving sharing of things with their fellow servants in need is one of the acts that Jehovah God will not forget, because they have done this for his name's sake, "in that ye have ministered to the saints, and do minister." The apostle exhorts us to keep it up to the end. —Heb. 6:10, 11.

34. Where do the Scriptures call this relief work a ministry?
35. What kind of service is this, and why are we not blamable?

PUTTING NO OBSTACLE IN OTHERS' WAY

[36] Before not very long this special time of such privileged service in God's sight will be over, once the final war of Armageddon is past. Appreciating the matter in this day of salvation, we are determined to do as the apostle Paul said, namely, "finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24) Judas fell from the apostolic service, and Paul, when called to it by God's mercy through Christ, took it up and held it fast as a priceless treasure of service. Said he: "Therefore seeing we have this ministry, as we have received mercy, we faint not." (Acts 1:17, 25; 2 Cor. 4:1) Paul stood right up to it to the last. He did not look upon any big trialsome experience as being the final test of his integrity after which he could take it easy and stop ministering. No; but when in prison at Rome for the second time, while it seemed that he had finished his course, yet he called for Timothy to bring him "the books, but especially the parchments". He wanted to do more work while in prison until the end came in God's time for him. They could hold him bound in prison, but could not stop him from preaching even there. In his case it was true, "the word of God is not bound." (2 Tim. 4:13; 2:9) From such a faithful example as Paul we can take seriously and without faultfinding his own words to Archippus: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." And to Timothy: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—Col. 4:17; 2 Tim. 4:5.

[37] How could we expect the apostle to exhort otherwise, when he said concerning his own part in the Lord's work: "I glorify my ministry?" He did so by giving to it the chief importance in his life and faithfully working at it. (Rom. 11:13, *Am. Stan. Ver.*) Since he conscientiously copied Jesus Christ in his service to Jehovah God, we can take an example from Paul as a true apostle rather than from religious clergymen of Christendom in their present compromising entanglement with this world. His

36. According to Paul's example, what are we determined to do?
37. Why is Paul's ministry exemplary and without blame?

record shows he put no stumblingblock in anyone's way. So his ministry cannot be blamed or found fault with. But that of Christendom's clergy, when compared with the Scriptures, can be found fault with. It has put obstacles in the way of many, not merely Communists but also others, and it has brought immeasurable reproach upon the holy name of Jehovah God.

38 We, too, should be just as jealous as Paul and the other apostles and their fellow workers were for the good name of the ministry that God has entrusted to us through Christ, to preach "this gospel of the kingdom". We shall try to so conduct ourselves in connection with it that we may put no obstacles in the way of others' accepting that gospel of salvation. True, millions of people have taken offense over our flag-saluting stand and because of our neutrality toward wars between nations of Satan's world, but, in these cases, one's taking offense is not justified. Why not? Because they are offended at our faithfulness to God's Word and commands and to Christ's example. Let it be so in all other cases of offense, that the offended ones can find no fault with us except it be in regard to our loyalty to the law of our God.

39 In other respects, though, let us cause people no reasons for stumbling, because of any selfish conduct, looseness in living up to our calling, or getting afraid of the foe, or tired and then quitting, thus affording men a real cause to blame and find fault with our ministry. But, since we are near the final end of this special "day of salvation", Armageddon being so close, let us seek to avoid giving offense. Why not make the gospel of salvation committed to us as commendable to others as possible by our unselfish, faithful and devoted course? That way we do not waste God's grace that has been bestowed upon us. As the apostle says: "Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the holy [spirit], by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known."—2 Cor. 6:1-9.

40 We cannot show proof of our appointment to this gospel work by displaying religious titles and gawdy, pretentious robes and collars received from the Hierarchy and Christendom's theological seminaries. But, like Paul, we can show proof of our Christian ministry by our consecration to God and by the works of publishing the gospel and aiding others to God's way of salvation by Christ. Not the flattering titles from men count. The results count. By these we commend ourselves to the consciences of men in the sight of God. Rejoicing at the results that God has accomplished through us thus far, we join with his servant in saying: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." —1 Tim. 1:12.

38. What taking of offense toward our course is unjustified? and why?
39. To prevent blame upon our ministry, what shall we do?
40. How do we prove our ministry? and what do we express for it?

MEMORIAL AND THE 19-YEAR CYCLE

EVERY 19 years the Memorial, Nisan 14, falls on about the same day of the same month of the modern (Gregorian) calendar. This is because Jehovah has so ordered the movements of the earth and moon that Nisan 1, or the new moon nearest the spring equinox, falls on practically the same day of the solar year every 19 years. A lunar month like Nisan averages a bit more than 29½ days and the modern calendar month averages a little less than 30½ days. Hence there are more lunar months than calendar months in a 19-year period. In a 19-year cycle between Memorials there are 228 calendar months but 235 lunar months, or 12 years of 12 lunar months each and 7 years of 13 lunar months each. For example, the Memorial in 1925 was celebrated on April 8, and 19 years later (in 1944) the Memorial was celebrated on April 8. Between these two dates there were 6,940 days, which equal 235 lunar months, or 12 years of 12 lunar months each and 7 years of 13 lunar months each. Because of the slightly varying length of lunar months, a lunar year of 12 lunar months may have 353 days or 354 days or 355 days. A lunar year of 13 months may have 383 days or 384 days or 385 days. In spite of such variation, in a 19-year period the total number of days is approximately 6,940. The following table gives the details for the 19-year period between the Memorials of 1925 and 1944.

Dates of the Memorials		Number of days between Memorials	Number of lunar months between Memorials
From	To		
April 8, 1925	March 27, 1926	353	12
March 27, 1926	April 15, 1927	384	13
April 15, 1927	April 4, 1928*	355	12
April 4, 1928*	March 24, 1929	354	12
March 24, 1929	April 12, 1930	384	13
April 12, 1930	April 1, 1931	354	12
April 1, 1931	March 20, 1932*	354	12
March 20, 1932*	April 9, 1933	385	13
April 9, 1933	March 28, 1934	353	12
March 28, 1934	April 17, 1935	385	13

* In this 19-year period there are five leap years: 1928, 1932, 1936, 1940, and 1944.

Dates of the Memorials From	To	Number of days between Memorials	Number of lunar months between Memorials
April 17, 1935	April 6, 1936*	355	12
April 6, 1936*	March 26, 1937	354	12
March 26, 1937	April 15, 1938	385	13
April 15, 1938	April 4, 1939	354	12
April 4, 1939	March 23, 1940*	354	12
March 23, 1940*	April 11, 1941	384	13
April 11, 1941	March 31, 1942	354	12
March 31, 1942	April 19, 1943	384	13
April 19, 1943	April 8, 1944*	355	12

Total years 19; days 6,940; lunar months 235.

In the above table it will be seen that the seven (7) embolismic years, or years with a 13th lunar month inserted, were the 2d, 5th, 8th, 10th, 13th, 16th, and 18th, which, manifestly, does not follow the Jewish arrangement of fixed embolismic years, namely, the 3d, 6th, 8th, 11th, 14th, 17th, and 19th, of the 19-year cycle. In ascertaining the Memorial dates, no effort was made to follow the Jewish arrangement. (See *The Watchtower* of February 1, 1948, page 42, ¶10, footnote.)

However, these 19-year cycles show the accuracy with which the Creator has timed the movements of the earth and moon, which he made and placed in the heavens, movements by whose observation his faithful servants on earth can ascertain the proper date for the celebration of the memorial of the death of Christ.

EXODUS TO TEMPLE—480 YEARS

THE extant Hebrew manuscripts of the book of First Kings state that in the four hundred and eightieth year after the exodus of the Israelites from Egypt King Solomon began the building of the temple of Jehovah. (1 Ki. 6:1, 37) The claim has been made by those who dispute the figure 480 that in copying this portion of the Bible (1 Ki. 6:1) a scribe mistook the Hebrew character *he* ה (*5*) for *daleth* ד (*4*), which in the modern Hebrew alphabet are very similar in form. (See *The Emphatic Diaglott* and its footnote on Acts 13:20.) If that be true, then the period from the exodus to the laying of the temple foundation was 580 years instead of 480 years long. Do the facts support such claim?

The extant Hebrew manuscripts of the Bible do not use numerical signs in the text, but spell out all numbers.[1] Even the Nash papyrus from the second century before Christ spells out the numbers, "third," "fourth," "seventh," "six," and "one".[2] Moreover, in the Hebrew Siloam inscription, cut just inside the southern entrance of the tunnel or conduit which Hezekiah (in the eighth century before Christ) caused to be dug from the Gihon spring to the Siloam pool, appear two numbers, *three,* and *twelve hundred;* and both are spelled out.[3] (2 Chron. 32:2-4; 2 Ki. 20:20) Furthermore, the Moabite stone, written in a dialect differing little from Biblical Hebrew and erected by Mesha, king of Moab (2 Ki. 1:1; 3:5), after the death of Ahab, king of Israel (919 B.C.), contains seven numbers (*thirty, forty, seven thousand, two hundred, fifty, one hundred,* and *ten*), and all of them are spelled out.[4] In these inscriptions no numerical signs are used.[1] Thus confusion is avoided. For this reason the spelled-out numbers cannot be confused at 1 Kings 6:1, because four (ארבע, *'arba'*) and five (חמש, *hamesh*) are not at all similar in Hebrew.

It might be argued that some scribes might have used ciphers for numbers in copying Biblical manuscripts and that all such copies are now lost.[5] But even if it be granted for the sake of argument that some scribes did use ciphers in the text of the Hebrew Scriptures, the fact still remains that the ciphers for 400 and for 500 could not be sufficiently similar in form to be confused.

It is now known that the ancient Israelites were acquainted with numerical ciphers, even before Jeremiah wrote First Kings early in the sixth century before Christ. Before our present twentieth century no Hebrew inscription containing numerical symbols had been found.[1] Now several such are known. At Samaria, during the 1908-11 and the 1931-35 excavations, were found dozens of potsherds or ostraca (pieces of broken clay pots) on which had been written in Hebrew (from 844 to 836 B.C.) brief notes or accounts of oil and wine received from the ninth to the seventeenth year of the reign of Jeroboam II. Some of the numbers on these ostraca are spelled out (*ninth, tenth*) and some are written in ciphers (*1, 2, 15, 17*).[2] At the city of Lachish 21 inscribed ostraca were found (18 in 1935 and 3 in 1938), which were letters sent to Joash, a Judean officer stationed at Lachish, by a subordinate at a military outpost. All but one or two of these letters were written early in 608 B.C. Ostracon 21 (and perhaps 19) was written before the reign of Zedekiah.[3] Hence all 21 were written in Jeremiah's time.

Two of these letters contain ciphers, ostracon 9 and ostracon 19. Ostracon 9 (found in 1935) acknowledges receipt of 115 things or people that were sent by someone. The letter says: "May Jehovah cause my lord to hear tidings of peace! . . . hath sent 115 . . . Return word to thy servant by the hand of Shelemiah (telling us) what we shall do tomorrow."[4] Ostracon 19 (found in 1938) contains a list of names and numerals (*10, 11, 50, 15*).[5] These numerals are all written in ciphers. Therefore, up to now, Hebrew ciphers have been found (though not in any formal literary composition) for the following numerals: *1, 2, 10, 11, 15, 17, 50, 115.*

[1] *The Jewish Encyclopedia,* Vol. IX (1905), p. 348.

[2] Stanley A. Cook, "A Pre-Massoretic Biblical Papyrus," in the *Proceedings of the Society of Biblical Archaeology* (Jan., 1903).

[3] *Encyclopedia Americana* (1942), Vol. 25, p. 10; *The Westminster Dictionary of the Bible* (1944), pp. 564, 565.

[4] *The Westminster Dictionary of the Bible,* pp. 403, 404; *Enc. Am.* (1942), Vol. 19, p. 277.

[5] *The Jewish Enc.,* Vol. IX, p. 348.

[1] Mark Lidzbarski, *Handbuch der Nordsemitischen Epigraphik* [*Handbook of the North-Semitic Inscriptions*] (1898), p. 198.

[2] G. A. Reisner, *Harvard Excavations at Samaria* (1924), Vol. I.

[3] *Bulletin of the American Schools of Oriental Research,* No. 80 (Dec., 1940); J. Finegan, *Light from the Ancient Past* (1946), pp. 161, 162.

[4] W. F. Albright, "The Lachish Letters After Five Years," in the *Bull. of the Am. Sch. of Or. Res.,* No. 82 (April, 1941).

[5] H. Torczyner, *The Lachish Ostraca* (1940), pp. 199, 200.

For 1 and 2 the same form of ciphers (simple strokes, |, ||, or /, //) appear in cuneiform,[1] in Phoenician, in Egyptian, in ancient Greek, in Aramean, and in Roman writing. The *10* (𐤉, 𐡉, 𐡉) is made the same in Phoenician (𐤉), and, with slight variation, in cuneiform, Aramaic, Egyptian, ancient Greek, and Latin.[2] The symbol for *5* (ו, t) is the same in a Phoenician inscription of the third or second century before Christ and, with a slight variation, in the ancient Greek (Γ). The *11* is a combination of the sign for *10* and the sign for *1;* the sign for *17* is a combination of the signs for *10, 5,* and *2;* the sign for *50* is a composite one made up of the signs for *5* and *10.*

The sign for *100* is a symbol resembling the ancient form of the letter *mem.* The source of this symbol is not clear, but it is interesting to note that in Accadian the sign for *100* (*mētu, meatu*), which was taken over from the Sumerian, was afterwards used as the general symbol for the syllable *me.* That made it appear that the symbol for the syllable *me* served as the abbreviation for the word *hundred.* Therefore the Jews used the letter *mem* as the cipher for *meah* (hundred). In some Aramaic inscriptions at Elephantine, Egypt, written by Jews after the Babylonian captivity, a negligently written *mem* is sometimes used as the symbol for *100.* In cuneiform and in Aramaic inscriptions in Egypt, to express *400* the symbol for *4* (𒐖 and 𐡎 |||| respectively) was used together with the symbol for *100,* that is, *4* × *100.* If the same principle was followed in Hebrew (and we have proof that it was followed for expressing *50*), then there could not possibly be any mistaking *400* for *500,* because the symbol for *4* (|||) could not be confused with the symbol for *5* (ו).[3] No other system of ciphers is found in Hebrew before Christ.

NUMERATION ON COINS

The first time that a different system of numerical ciphers is found is on coins of the great Jewish rebellion of A.D. 66-70. These coins were formerly believed to be Maccabean, but more of such coins found in Palestine from and after 1935 indicate that they were coined during the great Jewish rebellion.[4] In the truly Maccabean coins with Hebrew inscriptions the numbers are spelled out.[5] But in this different system the numbers are indicated by means of the letters according to their order in the alphabet. The first letter of the alphabet, *aleph,* is used for *1,* the second letter, *beth,* is used for *2,* the third letter, *gimel,* is used for *3,* the fourth letter, *daleth* (ד), is used for *4,* the fifth letter, *he,* (ה), is used for *5,* etc. This system is still used in Hebrew.

The first nine letters of the alphabet are used for the numbers from *1* to *9,* the tenth letter is used for *10;* the eleventh, *kaph* (כ), for *20;* the twelfth, *lamed,* for *30;* the thirteenth, *mem,* for *40,* etc. The nineteenth letter, *qoph* (ק), is used for *100,* the twentieth for *200,* the twenty-first for *300,* and the twenty-second, *tau* (ת), for *400.* That exhausted the letters in the Hebrew alphabet, but five of the Hebrew letters had a different form when they were used at the end of a word, and at first these were used for the hundreds above *400;* for example, final *kaph* (ך) represented *500.* But the preferred use has been to indicate *500* by a combination of *tau* and *qoph* (*i. e.,* 400+100).[1] In this system *400* would be one letter (ת), whereas *500* would be two letters (תק). No chance for confusion there. Even when the final kaph (ך) was used alone for 500, it would be hard to confuse 400 (ת) with 500 (ך) in the forms in which they appeared between A.D. 66 and the date of the oldest extant Hebrew manuscript of 1 Kings 6:1.[2]

ORIGIN OF ALPHABETICAL SYSTEM

Where did this alphabetical system of ciphers originate? Among the Greeks of Ionia in Asia Minor. Before that all the Greeks, including the Ionians of Asia Minor, used the ancient Greek system (called Herodian, after the grammarian Herodianos).[3] Even after the Ionians of Asia Minor started to use the alphabetic system of numerical notation, the Greeks in Greece continued to use the Herodian numbers. The successors of Alexander the Great made the alphabetic system of numerical notation official, and, as a result, the alphabetic system began to be prevalent about 300 B.C., and the use of the Herodian ciphers ceased about 150 B.C., except in Greece proper, especially in Athens, where it lingered even into the first century.[4] This refers only to Greek. There is no evidence that this system was adapted to the Hebrew alphabet till the first century of our common era.[5]

Now, as for the claim of many persons that the fourth letter of the Hebrew alphabet, *daleth* (ד), was used for *400,* and the fifth letter, *he* (ה), was used for *500:* There is no record of such use before Abraham Aben-Ezra, who was born about A.D. 1092 and died in 1167. He did use such a scheme in his mathematical writings.[6] But there are extant manuscripts of the entire Hebrew Scriptures which were written before Aben-Ezra was born. For that reason Aben-Ezra's scheme could not have affected the transmission of the Hebrew Bible text.

Therefore, whether the scribes who copied 1 Kings 6:1 always spelled out the words for *four hundred* or used the numerical signs then current, at no time between Jeremiah's writing it and our earliest extant Hebrew manuscript of it could the appearance of 500 and 400 have been so similar as to be confused.

The WATCH TOWER publication entitled *"The Truth Shall Make You Free"*, page 150, says with regard to 1 Kings 6:1, 2 and 11:42 the following: "In the original Hebrew text of these verses the numbers of years are written spelled out in full. It was first hundreds of years

[1] Wedge-shaped characters used in writing Accadian in Babylonia, Assyria, etc.

[2] *Lachish Ostraca,* pp. 176, 199, 202-204, 207, 208, 211, 212.

[3] Lidzbarski, *Altsemitische Texte* (1907), p. 36; *Lachish Ostraca,* pp. 203, 204.

[4] Millar Burrows, "Significant Recent Finds of Coins in Palestine," in *The Biblical Archaeologist,* Vol. VI, No. 2 (May, 1943).

[5] Narkiss, *Coins of Palestine* (1936).

[1] *The Universal Jewish Encyclopedia,* Vol. 1 (1939), under "Alphabet", subhead "V. The Letters as Numerals", p. 204.

[2] *The Universal Jewish Encyclopedia,* Vol. 1 (1939), under "Alphabet", p. 203; *Encyclopœdia Judaica* (1928), Vol. 2, under "Alphabet".

[3] David Diringer, *L'Alfabeto Nella Storia Della Civiltà* (1937), p. 721.

[4] Friedrich Lübker, *Reallexikon des Klassischen Altertums [Encyclopedia of Classic Antiquity]* (1914), under "Zahlen", p. 1131.

[5] *Lachish Ostraca,* pp. 207, 201.

[6] *Ibid.,* p. 210.

after Christ that alphabetic letters began to be used as symbols of numbers, and then these were used merely to number the chapters and verses, but NOT to change the original Hebrew text."

One point that strongly argues in support of this statement, namely, that originally the numbers in the Hebrew Bible text were spelled out or written out in full, is this, that the apostles of Jesus Christ, who were Hebrews, and their fellow disciples, wrote the Christian Scriptures from Matthew's Gospel account to Revelation in the Greek language, and in these Christian Greek Scriptures they wrote all the numbers spelled out in full, including the number at Acts 13:19, 20, which reads: "And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about *four hundred* and *fifty* years: and after these things he gave them judges until Samuel the prophet." (*American Standard Version*) They did this spelling out of numbers in spite of the worldly Greek system of numbering with alphabetic letters. The only exception to this is at Revelation 13:18, which gives the "number of the beast" as χξς', or 666, which is a symbolical number. Let us remember that the Bible is just one Book from Genesis to Revelation, and hence it is reasonable and consistent that the style of spelling out numbers in the Greek portion of the Bible would be the same as that in the Hebrew portion. We therefore accept the number 480 as the number of years from the exodus from Egypt to the start of building of Solomon's temple.—1 Ki. 6:1.

JEROBOAM II MISUSES PROSPERITY

ON A chilly day in 852 B.C. King Jeroboam of Israel and his courtiers buried his dead father, King Joash. (2 Ki. 13:13; 14:16) The dampness of the rainy season made the wind feel cold. Even the wailing of the professional mourners seemed to intensify the cold. As Jeroboam trudged along with the funeral procession he noticed that the once proud palace of his royal predecessors Omri and Ahab was in great need of repair. His whole capital, Samaria, was run-down. But, he thought, at that it is better than the tumble-down huts of David. (Amos 9:11, *Moffatt*) He remembered the damage his father had inflicted on the royal city of Judah to the south. (2 Ki. 14:13) But of all the booty his father had taken, all that remained was those miserable hostages. (2 Ki. 14:14) The gusts of cold, damp wind made him realize that he was not well clothed. As he looked at the rest of the procession he saw that even the vestments of the priests of the high places showed much wear. The poverty of his tiny kingdom annoyed him; Israel was stripped of everything, of necessities as well as luxuries; indeed, the Israelites in the part of Israel freed by his father were faring no better than those in the part not yet liberated; the affliction was very bitter. (2 Ki. 14:26) The plagues Israel was suffering were like those of Egypt.—Amos 4:10.

Jeroboam did not continue poverty-stricken. In accordance with Jehovah God's word transmitted through the prophet Jonah, the Most High, by means of Jeroboam, helped and delivered Israel, restoring its territory from the entering of Hamath on the north to the Dead sea on the south. (2 Ki. 14:25-28) Jeroboam, rather than recognize that Jehovah had restored this dominion because it was not His purpose to blot out the name of Israel from under heaven, preferred to boast that it was his own power that had done it: "You are so proud of Lo-Debar [in Gilead], you think you captured Karnaim [in Bashan] by your own strength." (Amos 6:13, *Moffatt*) The great herds and flocks of sheep, asses, cattle and camels of the two and a half transjordanic tribes grazed from Aroer on the Arnon river on the south to the northern extremity of Anti-Lebanon on the north, thus reaching to the southern limit of Hamath. Eastward, toward the Euphrates river, they grazed to the desert and into it when the spring rains provided pasture in it. "The sons of Reuben, . . . whose settlements at Aroer reached the length of Nebo and Baal-meon, and stretched eastward as far as the opening of the desert ending at the river Euphrates—so numerous were their cattle in Gilead. Opposite them lived the sons of Gad, occupying the land of Bashan. . . . They lived in Gilead, in Bashan, in the townships, and in all the pasture lands of [Sharon] to their fullest extent. The members of the half-clan of Manasseh who lived in the country swarmed from Bashan to Baal-hermon and Senir." All these were "enrolled in the genealogical registers during the reign of . . . Jeroboam king of Israel."—1 Chron. 5:21, 3, 8, 9, 11, 16, 23, 17, *Moffatt*.

The booty of his conquests, the yearly tribute, and the resulting traffic, caused wealth to pour into Samaria. This wealth Jeroboam did not use to honor and glorify Jehovah, but to advance false worship (golden calves and images of other demon gods, such as the star-god Chiun), lavish building and sensuous pampering of himself and friends to the oppression of the poor.—Amos 3:9, 10; 5:26; 2 Ki. 14:24.

In Samaria Jeroboam admires his rebuilt capital and often boasts of its beauty. He and his nobles have rebuilt the city on its oval-shaped hill. Its many cisterns filled with sparkling water keep the city well supplied with water. (1 Ki. 22:38) His unscrupulous and prosperous friends have built sumptuous mansions in Samaria and other cities, and outside of them; on the hills and in the valleys they have built beautiful summer homes surrounded by cooling trees and pleasing gardens.

Jeroboam has enlarged his palace to the west, extended its outer court and placed a strong rectangular tower on the south for its protection. As he walks in the new slab-paved court and looks westward between the columns of its fringing colonnade, he sees the waters of the Mediterranean sea. Turning south he sees the storehouse which he knows contains the notes or accounts of oil and wine he receives as royal revenue. Ah, that pure clarified wine that he and his friends so much enjoy and that fine oil that feels so good on the body! (Amos 6:6, *Am. Stan. Ver.*) His eyes run over the many little ivory plaques inlaid on his furniture and palace walls, plaques depicting lotus, lilies, papyrus, palmettes, lions, bulls, deer, winged figures, figures in human form, sphinxes and figures of the demon-gods of Egypt. He proudly thinks, No palace in Egypt has more artistically adorned ivory panels.—Amos 3:15.

Later in the day the king receives word from Amaziah, his chief priest at the royal sanctuary at Bethel: "Amos is conspiring against you in the very midst of Israel, and the country cannot bear what he is saying. This is what he says, that Jeroboam is to die by the sword, and Israel to go into exile, far from his own country." Jeroboam looks at the massive double walls surrounding Samaria's flat summit, then looks at the strong walls on the middle terraces of Samaria's hill and, farther, others on the lower slopes, and, beyond, the fertile green valley all around the hill. He bursts out in a derisive laughter and says: 'How ridiculous to think that I and Israel shall fall!' Then he commands sharply: 'Have Amaziah tell that dreamer to run back home to Judah and earn his living there by playing the prophet; and never again to come to Bethel to prophesy, since there is the royal shrine, the national temple.' (Amos 7:10-13, *Moffatt*) Jeroboam thought to himself, How I loathe and hate that Amos. I abhor him. (Amos 5:10) Then he muttered: 'As thy god, O Bethel, liveth, I will not have that Judean Amos besmirch the national religion!' (Amos 8:14, *Am. Stan. Ver.*) Then he comforted himself saying aloud: "Trouble will never touch us, never catch us."—Amos 9:10, *Moffatt.*

At a banquet in the royal palace later in the day the royal family and the invited wealthy nobles and their families sprawl on luxurious ivory-inlaid divans, lolling on cushions covered with silk damask. (Amos 3:12; 6:4, *Moffatt* and *Rotherham*) The bejeweled ladies say to their sleek husbands: "Let us have wine to drink!" (Amos 4:1, *Moffatt*) As the king chats with his guests and compliments the shrewdness of their oppressive shady business deals (Amos 3:10; 8:4-6) they beam all over and, with ostentatious self-righteousness, emphasize the free-will gifts which they have given. The king pleases them with a promise to have public announcement made of their generous offerings. (Amos 4:5) Among the most prosperous of his guests are the priests and bribe-taking judges he has appointed. (Amos 5:12, *Moffatt*) Next, the royal servants bring in "fresh lamb and fatted veal". (Amos 6:4, *Moffatt*) How Jeroboam enjoys it, from the first appetizing whiff to the last golden-brown morsel! Jeroboam and his guests lap wine by the bowlful as they croon to the accompaniment of lutes and lyres and other musical instruments they themselves have invented. Some of them even compose songs for themselves, and others dance to the music.—Amos 6:5, 6, *Moffatt, An Amer. Trans., Am. Stan. Ver.*

Because, though Jehovah greatly favored Israel in Jeroboam's time and provided much material prosperity, Jeroboam and his associates did not use it to the honor and praise of God and in harmony with his will, but squandered it on demon-worship and oppression of the righteous and needy, Jehovah's judgment of Jeroboam after his 41-year rule is: "He did that which was evil in the sight of Jehovah."—2 Ki. 14:23, 24, *Am. Stan. Ver.*

IN A DENOMINATIONAL COLLEGE

THE following letter speaks for itself, and well gives an insight into the conditions obtaining doubtless generally in religious theological seminaries:

"At the age of fourteen I made what I felt to be a consecration to do God's will, that is, to become a Methodist minister. I started with zeal, believing God's Word to be true, and basing my faith upon it. However, my faith was soon dampened by the multitude of sects and churches all teaching many doctrines. I was bewildered at the lack of zeal of 'Christians' and the lack of purpose and integrity among those professing Christianity. Because of this situation, I was dismayed. It soon led to an individualistic attitude and a narrow life.

"Immediately upon finishing high school I went to my home-town university, Ohio Northern. This is a Methodist school. I went there as a preministerial student, taking a liberal arts course. Among the requirements was a year of Bible.

"The professor in Bible, a Methodist preacher, made this query before the class the very first day: 'Is there anything in the Bible too sacred to be investigated in the light of science?' He proceeded to show that there was not. Upon that basis then the Bible was taught the whole year, going through the Hebrew and Greek Scriptures. The second day the professor showed how evolution was a more logical conclusion than that man was made perfect and fell as a result of Adam's sin. Thus the story of creation was put in a class alongside of myth and superstition. All the Hebrew Scriptures were taught from a moral and social angle. According to this belief the prophets had no particular vision and were merely social reformers. The prophecies referring to Jesus really did not refer to Him. The Greek Scriptures were taught from the same standpoint. The stories concerning Jesus' birth and miracles were myth and superstition. There was no personal Devil and hence those who had devils cast from them were merely 'mentally sick'. Many other God-dishonoring teachings were taught, but time would not permit to tell all of them. At the meetings of our University ministerial association we used to laugh and tear the Bible apart. One would say, 'I don't believe in angels. What don't you believe about the Bible?' There was plenty of religion on the campus but no Christianity.

"To get away from this distressing situation, I applied for a student pastorate, knowing by doing this I would be able to drop school for about six months. Also I could confine my studies to the Bible and could preach what I wanted to. After six months of preaching, however, I was forced back into school by the authority of the church and the ministerial board. I was still *studying* to be a Methodist preacher, they said. This only brought the whole matter to a head, and three months after going back to school I told the district superintendent of the church that I was quitting my student charge and school to go down to a more fundamental school in Wilmore, Kentucky, Asbury. This was after I had already informed him I was going to quit the Methodist church and join the Christian and Missionary Alliance church. He told me I was a victim of a closed mind and gave me three modern books on the Bible to read, placing me on a kind of probation for two or three weeks. It finally ended that I quit my position as student pastor and went to Asbury College. Even there I found a love for worldly wisdom and for rank more than

for the pure Word of God. There it was that I came to the conclusion that a worldly education was false and misleading as far as ever knowing the truth was concerned, and only a strict Bible education would now suffice. This was in the spring of the year 1946. Now I was certain I would never go back to any college, only to a Bible school.

"But while all this was going on in Kentucky, up home in Ohio Jehovah's faithful servants were working my home town, and about the third time around, in a public meeting campaign, *'The Kingdom Is at Hand'* book was finally placed in my home. When I came home from college, that was one of the first books I picked up in the house. On first scanning it, I marked what I thought was false and what I thought was true, but finally came to the conclusion that the whole thing might be true, especially when I read in the concluding chapters about Christ having come in 1914 and that He was now ruling in the midst of His enemies, gathering His sheep into His fold.

"Then it was I remembered having met a Kingdom publisher in Lima, Ohio, on a street corner a year ago and also a young man from whom I obtained a *Watchtower*. I had merely thrown *The Watchtower* away at that time. The number of the block where the Kingdom Hall in Lima was located came to my mind, as the young woman had told me at the time to come to a meeting sometime.

"The following Sunday I took a bus from Ada to Lima, a distance of 20 miles, to have a talk with someone who knew something about this work. It so happened that Sunday evening that I opened the door of the Kingdom Hall, Lima, Ohio, and went upstairs. When I finally did open the door and climb the stairs, whom did I meet but the same man I had taken a *Watchtower* from a year ago on the street. For some strange reason he seemed overjoyed, and I did too. He bade me sit down and tell him what was on my mind. I began unveiling to him the above experiences I have just told, and he laughed out loud, but pardoned himself because, said he, he had heard that more people were in a condition just like me, one of confusion. By this time I was really curious and he began to tell me how there were three great corrupt systems controlling the earth, corrupt politics, corrupt religion, and corrupt commerce, and how religious leaders were working with politicians for control. I told him that wasn't anything I didn't already know by firsthand experience.

"Then he exploded the 'hell fire' theory by quoting Revelation 20:13. That was a knock-out blow.

"After he explained many different things to me, I asked him in my distress what I was to do, because I knew opposition to this at home and college would be more than I could take at the time. He replied that there was an extra bed in the hall and that in this work I would have many fathers and mothers.

"The next day after having gone home, I came back and took advantage of that offer and lived up above the Kingdom Hall in Lima. In October of 1946 I started pioneering, and am continuing by Jehovah's grace, having been immersed at the Cleveland Convention, in 1946.

"In looking back over this experience three things stand out vividly which I haven't mentioned yet. I will always remember the power of Jehovah's spirit, or active force, the power of God's Word to turn back the lies of Satan, and the very evident enmity between Satan and God's organization. These three things still burn in my memory and urge me on to greater service."

GILEAD GRADUATES MISSIONARIES FOR AFRICA

AS PART of the graduation week-end events thirty-two of the tenth class of the Watchtower Bible School of Gilead were thrilled to receive foreign missionary assignments for Africa. In spite of zero wintry weather, on February 8 there were 99 Canadian and American students graduated, 90 of whom received diplomas of merit.

The graduation exercises were held on Sunday morning at nine o'clock, before 647 assembled friends, relatives and guests of the class. Addresses were given by the servant in charge of the large farm on whose acres the school and campus are located, by the members of the faculty, by the president's secretary, and by J. Steelman, a graduate of the first Gilead class and since active for several years in the Caribbean area. He counseled from experience on how to be a successful missionary in a foreign assignment. These preliminary discourses led up to the key address by the school's president, N. H. Knorr.

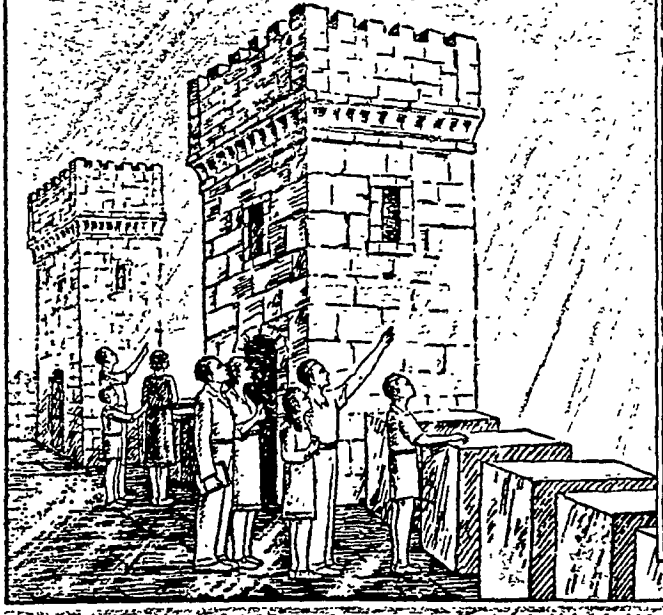
"Are You Saved?" was the searching title of his discourse. It was clearly developed that settlement of the question is a vital and personal one for each individual. Salvation is open to all meek ones of all nations, but to gain it certain steps are necessary. It stems from Jehovah God through Christ Jesus alone. Active, public confession and preaching are necessary for the Christian to hold fast to salvation. There can be no turning back; to do so means loss of the benefits formerly gained. Development of this argument led into scoring the "universal salvation" doctrine of some religionists. The wicked are not saved, and those once saved can lose their blessed status if they become unfaithful. Eternal salvation is conditional upon day-to-day obedience. Hence, guarantee your salvation by enduring daily in Kingdom service. For the faithful the answer to the question "Are You Saved?" is Yes, thus far. May it always be Yes for all those of the graduating class, President Knorr concluded.

The diplomas and other gifts of the Society to the graduating students were passed out, accompanied by much applause from the assembled on-lookers. Specially enthusiastic hand-clapping greeted those graduates that Brother Knorr indicated were assigned to various parts of Africa. While only 32 had received definite foreign assignments to the "dark continent", it was indicated that many more would be required to meet the needs of the rapidly expanding African field. Interest in this area for missionary activity had been whetted ten days prior to graduation, when Brother Knorr gave two travelogue lectures on his recent service tour in that continent. At that time he asked for volunteers willing to go to Africa to serve, and 90 percent responded.

At the conclusion of the graduation exercises one of the students rose, and on behalf of the entire class read a resolution endorsed by the graduates. It voiced firm resolve to hold aloft the gospel torch and sing praises unto Jehovah God among the nations.—Psalm 57:9.

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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APRIL 1, 1948

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"ALL NATIONS ADVANCE" TESTIMONY PERIOD

April is the last of the four-month *Watchtower* subscription campaign and it has been named "All Nations Advance" Testimony Period. This name agrees with the international effort that this campaign has been witnessing to secure at least 300,000 new subscriptions for *The Watchtower* in the sixteen languages in which it appears. The special campaign offer, of a year's subscription together with a premium of eight vital booklets issued by the Watch Tower Society, at the regular subscription rate of $1 (American money), expires at the close of April. All *Watchtower* readers who want its contents to get to other hundreds of thousands should take advantage of this attractive inducement to subscribe by taking part in the campaign during the remaining time. Help make it an "all nations" participation by seeing that you are with us in the field presenting this offer in your respective nation. We have references and instructions for anyone writing in for them. Let us serve you. To know the scope of the "all nations" effort we ask each campaigner to turn in his report at the glorious end, April 30.

"WATCHTOWER" STUDIES

Week of May 9: "Are You Saved?"
¶ 1-21 inclusive, *The Watchtower* April 1, 1948.
Week of May 16: "Making Your Salvation Sure,"
¶ 1-22 inclusive, *The Watchtower* April 1, 1948.

"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 required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. Subscription rates are shown above.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIX APRIL 1, 1948 No. 7

ARE YOU SAVED?

"What must I do to be saved?"—Acts 16:30.

JEHOVAH has the answer to man's question, "What must I do to be saved?" He has the answer more than in just having the true and reliable information upon the question. He has the answer because he is the only One that can supply the means to solve the six-thousand-year-old problem of rescuing mankind from all the things that afflict us.

[2] The aims and efforts of righteously minded men and women show they desire to be saved to eternal life on earth under a new system of things where they will be free from sickness, pain, insecurity, accidents, death, warfare, shortages of life's necessities, false religions, selfish political governments of imperfect men, and devilish domination by mighty invisible demons. Otherwise said, they desire to be saved to a righteous new world, where they will enjoy being children of God the Creator, knowing him and understanding his laws and purposes, and loving and serving him under his Theocratic Government and living in peaceful relationship with man and beast. Jehovah God foreknew the desire of honest men and women for such salvation; and he determined upon it before ever a child was born to mankind's first parents, Adam and Eve.

[3] Jehovah God purposed this salvation for humankind not only to display his love and mercy but also to show that his purposes can never be defeated but that he holds the right to sovereignty over all the universe, including our earth, and that he has the full power to exercise his universal rulership. Hence, immediately after Adam and Eve took the wrong step by disobeying him and by going after God's adversary, Jehovah God said to the adversary: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) That declaration of Jehovah's purpose was good news; it was gospel. It pointed forward to final vindication of his universal rulership and also to the complete salvation of all obedient men and women from the death-dealing effects of Adam and Eve's sin against their Maker. The sin of these two was not so insignificant as it seemed. It fastened upon all mankind the wicked, debasing rule of the great Serpent, Satan the Devil, and of all the mighty angels whose fall he caused. The sin also led to the condemnation to death of all their offspring that were yet to be born, and it was the tiny seed from which all the growth of sorrows and evils and wickednesses has sprung up and increased.

[4] Now, by all the signs predicted in God's Word and by world events that fulfill those predictions, the time has at last come for God to vindicate his sovereignty by fighting the universal war of Armageddon against the Devil's long-entrenched power and thus ridding our earth and all the universe of that wicked one's mighty organization. Therefore a glorious salvation awaits all those who now seek the Almighty God's mercy and favor. No vacuum will be left by destroying the Devil's organization that has wrought such wickedness throughout the universe and that has misruled and degraded humankind. God has purposed a perfect government, a kingdom of blessing, to supplant the Devil's misgovernment. The Seed of his "woman" who bruises the head of the great Serpent and who destroys all the wicked seed of the Serpent will rule as Jehovah's King in that superhuman government. He will vindicate Jehovah's universal rulership and will bring the salvation so sorely needed by all men of good-will.

THE BIG PERSONAL QUESTION

[5] In view of God's gospel purpose and in the face of the Armageddon of world-wide destruction just ahead, the big question that confronts each of us is, Am I saved? That is a question of most personal interest, although the thing of greatest importance is the vindication of Jehovah's universal rulership, because his rulership is the thing of importance to all the universe, of far vaster consequence than mere man on this pin-point globe of earth.

[6] If asked the question, "Are you saved?" what would you reply? There are hundreds of millions throughout Christendom whom her hundreds of religious systems have left in practical ignorance of

1. Who has the answer to "What must I do to be saved"?
2. From what and to what do right-minded men want to be saved?
3. Why did God purpose mankind's salvation, and how?
4. For what act has the time now come, and by what means?
5, 6. What is a big personal question? How would many pagans answer?

Jehovah the God of creation. Outside of Christendom there are yet more hundreds of millions of so-called "pagans" in "heathen" lands. If they were asked, "Are you saved?" and if they sincerely wanted real, effective salvation, they would doubtless ask the very question that a Greek pagan of nineteen centuries ago put to two messengers of salvation: "What must I do to be saved?" (Acts 16:30) This inquirer knew he must do something to be saved. He had just come alive through an earthquake that had unfastened all the prison doors and the bonds of all the prisoners under his supervision. Furthermore, if the prisoners had escaped under the circumstances he would have been held responsible for it by the authorities of the Roman Empire and he would have been punished with death. He felt life not worth living anymore because possibly his prisoners had escaped. He was about to commit suicide with his own sword, when the apostle Paul cried to him from the inner dungeon not to hurt himself, for the reason that all the prisoners were still there inside prison walls despite the effects of the earthquake.

[7] Paul and his companion, Silas, had been put in prison under his care because they had expelled a demon from a slavegirl that kept following them and shouting to the people: "These men are the servants of the most high God, which shew unto us the way of salvation." Her owners had Paul and Silas put in prison for freeing the girl of demon obsession. Just before the earthquake jarred the prison Paul and Silas at midnight "sang praises unto God: and the prisoners heard them". Likely the prison-keeper heard these songs of Jehovah God's praises also. (Acts 16:16-30) This all brought to his attention the matter of salvation by the Most High God, and his escape from earthquake and from self-inflicted death now made him feel keenly the need of salvation. The men who had been imprisoned for preaching salvation and who had sung the songs of salvation and who had warned him in time not to harm himself out of fear were interested in his salvation. He had evidently been spared for salvation, and consistently he hurried to the inner dungeon. On bended knees he asked these unjustly imprisoned ministers of the gospel, "What must I do to be saved?" What, now, did they tell this pagan Greek prison-keeper of Philippi to do for his own salvation? By finding out we can get some information on what we must each do to get into a saved condition.

[8] The account further tells us: "And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16:31-34, *Am. Stan. Ver.*) Just why did they tell him to believe on Jesus, whom they called *Lord* or *Master?* They did so because this Jesus their Lord and Master was the Seed of the "woman" whom God had foretold away back there in the garden of Eden, who would be bruised in the heel but would recover therefrom and bruise the wicked Serpent's head. Consequently this Seed of God's "woman" was Jehovah's means or agent for bringing to mankind salvation from the Serpent and all his wickedness. Belief in the Seed of God's "woman" was therefore necessary, for God will not save those who do not believe on the Seed, but will destroy all the Serpent's unbelieving, opposing seed or offspring.

[9] The pagan Greek prison-keeper knew nothing of this, but was in all likelihood a believer in Plato's theory of the immortality of the human soul, and possibly a believer in the teachings of Pythagoras about the transmigration of immortal human souls from one body to another at death. Such pagan teachings of Plato and Pythagoras agreed with the religious teaching by the Serpent, Satan the Devil, when he said to Eve in Eden: "Ye shall not surely die: for God doth know that in the day ye eat thereof [of the forbidden fruit tree], then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:4,5) Such teachings on immortality were as untrue as Satan the Devil himself, and such teachings of pagan philosophers were mere unproved imaginations that really offered no hope or means of salvation. How, then, did the pagan prison-keeper learn what to do in order to be saved through the Seed of God's "woman"? The written account says that Paul and Silas told the prison-keeper and his household the Word of the Lord God Jehovah. They had to tell him what the written Word of Jehovah God said, for it was the only book that foretold God's Seed by His "woman"; it identified that Seed and foretold also what he would do. Hence the pagan prison-keeper and his household not only took up the belief in the Lord Jesus as the Seed of the "woman", but also believed in Jehovah God the Father of the Seed and the great Purposer of salvation through that Seed. Hence the account tells us that the prison-keeper and his household rejoiced greatly due to "having believed in God". Belief in the Lord Jesus does not cut out belief in Jehovah God, but is inseparably connected with it. Why, the very name "Jesus" means "salvation of Jehovah".

[10] Their believing in God and in the Lord Jesus did not mean merely entertaining some ideas about God

7. Why did the prison-keeper seek Paul and Silas with his inquiry?
8. Why did they tell him to believe on the Lord Jesus?
9. Whose word was he told, and in whom did he and his believe?
10. What did believing mean, and how did they symbolize it?

and Jesus in their minds, as right ideas. Believing meant committing themselves or giving themselves over in full dedication to God through Jesus Christ. So, now, to symbolize or testify openly to this dedication or consecration of themselves to God through his Seed the Lord Jesus, the pagan convert and his household were baptized in water. Either the apostle Paul or Silas did the baptizing. (1 Cor. 1:13-17) Their immersion under water symbolized their death to themselves and to the pagan gods that they had worshiped before. Their being raised up out of the water to a new course of life pictured their being alive henceforth to the true and living God who had forgiven them their sins through the Seed of his "woman". In all this we see the steps that we who seek salvation today must take; namely, listening to the Word of Jehovah God, thereby learning about him and his Seed of salvation; then exercising faith or belief in God and in his provision of salvation through the Seed; and then symbolizing this faith or consecration to God by being baptized in water.

CALLING UPON THE DIVINE NAME

[11] The missionaries that Christendom sends to so-called "pagan" lands tell their converts to believe in the Lord Jesus and be saved. But in their teaching about Jesus they leave out the most important information, namely, that about Jehovah God and the vindication of his universal sovereignty by His Seed. To show that belief in Jehovah God is of foremost importance and is inseparable from the gospel, we refer to what another apostle said in answer to inquiries about salvation. This time the inquirers were not pagans, but Jews of that same first century of our common era. The day of inquiry was the day of the Jewish feast of weeks, the day of Pentecost, in Jerusalem. On that day the apostle Peter was the spokesman who is specially reported on in the Bible, and he said to the crowd of Jews and proselytes before him: "Save yourselves from this crooked generation." (Acts 2:40, *Am. Stan. Ver.*) What information had Peter and his fellow apostles preached to the crowd in order to obey that urgent appeal to save themselves? Did they preach only "Jesus, and him crucified"? Did they ignore Jehovah God? For the answer we go to Acts, chapter 2.

[12] What Peter and his fellow speakers said that day was under the power and guidance of Jehovah's spirit, because that spirit or active force from him had just been poured out upon them. That spirit did not come from Jesus; it came through Jesus, but came from Jehovah, and the apostles told their audience so. Under the energizing power of Jehovah's spirit or active force the apostles were speaking His message in languages all the foreigners in the audience could understand. To explain this miracle Peter told them it was the fulfillment of prophecy. Whose prophecy? Why, Jehovah's prophecy through his mouthpiece Joel. Joel's name means "Jehovah is God"; and the prophecy that Peter quoted, at Acts 2:16-21, is located at Joel, chapter 2, verses 28-32, where Joel says: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; . . . before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered." (Joel 2:28-32, *Am. Stan. Ver.*) Following his quotation of this prophecy, Peter went on to say: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up."—Acts 2:22-24, *Am. Stan. Ver.*

[13] Thus Peter called notice first and mainly to Jehovah God and declared the Word of the Lord God Jehovah to them. After that he preached to them about Jesus the Nazarene, whom their rulers had killed fifty-two days previous. No; Peter and his fellow apostles did not ignore Jehovah. They could not, because, as Peter told them, it was Jehovah God that raised Jesus the Seed with the bruised heel out of death and exalted him to heaven to His right hand. There Jehovah God committed to Jesus this holy spirit or active force, and now on this day of Pentecost Jesus Christ had begun to pour this spiritual force out upon his faithful followers upon earth, thus baptizing them with this spirit. Peter said: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The LORD [Jehovah] said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."—Acts 2:25-36, *Am. Stan. Ver.*

[14] Many of these Jews realized they had been tricked by the wily Serpent into acting as his wicked seed when they consented to the demand of their rulers that Jesus be killed, thereby brusing the heel of the Seed of God's "woman". If they continued consenting hardheartedly to the wicked killing of Jehovah's Seed of salvation it would simply fix God's wrath upon them and bring great punishment, destruction. Of all persons, they needed salvation.

11, 12. (a) Whom do Christendom's missionaries ignore in teaching converts? (b) How did Peter exalt him at Pentecost?

13. Why did Peter there not ignore Jehovah God?
14. How did Peter answer the question, "What shall we do?"

So we read: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" What, now, did Peter say was the way to be saved? "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the holy spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation."—Acts 2:37-40, *Am. Stan. Ver.*

[15] See for yourselves that there was here no excluding of Jehovah God from the way of salvation. What was needed was more than baptism only in the name of Jesus Christ. Peter showed that the power of this way of salvation through Jesus Christ would not be possible at all without Jehovah God. Accordingly he pointed out how Jehovah had been the One to resurrect Jesus from death and to exalt him to His right hand in heaven to be our Lord and Christ. Properly Peter quoted Joel's prophecy: "Whosoever shall call on the name of Jehovah shall be delivered."—Acts 2:21; Joel 2:32, *Am. Stan. Ver.*

[16] From Peter's inspired utterance we get a broader description of the way of salvation. We, no less than those Jews who backed up the cruel murder of Jesus Christ, are sinners against God. Hence Peter's calling to "repent" applies to us all. In repentance from our past course of conduct we must now turn to Jesus Christ, who has been preached to us by means of God's written Word. We cannot approach God except through Jesus Christ his Seed or Son, because this Son was bruised in the heel and died to vindicate God's universal sovereignty and to provide cleansing from our sins. So, we must be baptized "in the name of Jesus Christ". That means, with faith and reliance upon him as God's Seed for our deliverance. By faith in him whose heel was bruised we obtain from God the remission or forgiveness of sins. The baptism in water of about 3,000 souls that Pentecostal day did not itself procure forgiveness for them, but was a token of such forgiveness. The water baptism was in reality an open confession of their turning from enmity to God and his Seed and their dedicating or consecrating themselves to him through the Seed, whom they now named or confessed Jesus to be. Through him they called upon the name of Jehovah that they might be saved. This calling upon the name of Jehovah meant not merely crying out to Jehovah for help and rescue, but also publicly confessing him to others, preaching his gospel of salvation through Jesus, and so making others acquainted with Jehovah God.

15, 16. Why repent, be baptized and call upon God's name?

[17] Since the death of Jacob, the founder of their nation through his twelve sons, Jehovah had been exclusively the God of the nation of Israel. But from now on the calling upon Him for salvation through his Seed was not to be limited to the natural members of the nation of Israel. Jehovah's own prophecy through Joel had said: "WHOSOEVER shall call on the name of Jehovah shall be delivered." The broad expression "whosoever" opened the calling up to anyone of our race, Gentile as well as natural Jew; but now the calling by them all must be done through his Seed, Jesus the Nazarene, whom God exalted from death to his own right hand and made to be Lord and Christ. Neither the Jews nor the Gentiles could find acceptance with God, which means salvation, unless they recognized his Seed, Jesus Christ, whom he has appointed King of the new world.

FAITH IN THE SEED

[18] Faith in Jehovah's Seed, namely, Jesus Christ, is necessary to salvation. Peter stated this fact still more strongly later on to the Jews, and hence also to all of us. Some days later at the temple in Jerusalem Peter healed a beggar lame from his mother's womb, saying: "In the name of Jesus Christ of Nazareth rise up and walk." To the crowd that gathered because of the miracle Peter said: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers [that is, Jehovah], hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But 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. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Then Peter told them to repent and be converted that their sins might be blotted out. Also he declared Jesus Christ to be the promised Prophet who would be like Moses and also to be the Seed of Abraham, in whom all the families of the earth should be blessed.—Acts, chapter 3; Deut. 18:15-18; Gen. 22:18.

[19] Arrested for preaching such things in the temple, Peter and his fellow apostle John were haled before the Jewish Supreme Court at Jerusalem. The court asked them the question, "By what power, or by what name, have ye done this?" Peter replied under the power of God's spirit. He said: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole [or, is saved]; be

17. To whom now was the privilege of calling opened up? By whom?
18. How did Peter later show faith in Jesus' name is necessary?
19. What did Peter tell the Jewish Sanhedrin about salvation?

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. . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:7-12) It was Jehovah God that made the name of Jesus Christ important, possessed of power for salvation. Jehovah did not link the name of any other creature with the name of his Seed, neither the name of Mary nor that of Mohammed. Peter said that under heaven there was no other name given by which to be saved; and it is contrary to Peter's words of inspiration to add other names as necessary to salvation. All those seeking eternal salvation must, therefore, call upon Jehovah and must do so through and in the name of his Seed, Jesus Christ.

[20] There is power of salvation in Jesus' name. In proof, the man whom Peter cured was *made whole* through faith in his name. Jesus' name could effect not only a physical cure of one's body but, better still, one's eternal salvation. The expression Peter used, *made whole,* referring to the physical cure, is the same word in the original text of the Bible as he used when he said, "we must be saved." This is also true with respect to Jesus' cures. As to healing the woman that touched him to be relieved of her bloody flux of twelve years' lasting, we read: "Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole [or, hath saved thee]. And the woman was made whole [or, saved] from that hour."—Matt. 9:21, 22, *Am. Stan. Ver.;* also Mark 5:34; Luke 8:48; 18:42.

[21] When Jesus went to raise Jairus' daughter who had just been pronounced dead, he said to Jairus: "Fear not: only believe, and she shall be made whole [or, saved]." (Luke 8:50, *Am. Stan. Ver.*) When he healed the ten lepers and the one that was a Samaritan returned to thank him, Jesus said: "Arise, and go thy way: thy faith hath made thee whole [or, hath saved thee]." (Luke 17:19, *Am. Stan. Ver.*) Through faith in Jesus as Jehovah's promised Seed these were relieved or saved from their affliction, from bloody flux, death, leprosy, and blindness. This performing of bodily cures through faith in Jesus illustrated how you may be saved to an eternal salvation through faith in the name of Jesus Christ as the name of Jehovah's Seed or Son.

20, 21. (a) How were those cured through Jesus spoken of? (b) Hence what do those bodily cures through his name illustrate?

MAKING YOUR SALVATION SURE

THERE are many religionists of Christendom that profess to believe in Jesus, but they have little regard for Jehovah God, who raised Jesus Christ from the dead and exalted him to heaven. If someone else should ask them, "Are you saved?" they would reply emphatically, "Yes!" and they would have the asker to understand that they are certain of heaven. Some religionists rely upon the saying, "Once saved, always saved." But is this what Jesus himself taught and what he taught through his apostles? No, indeed!

[2] From the foregoing article we have seen that to get into the way of salvation we must repent of our past sinful course, we must convert or turn from this worldly course, and we must do so because we have heard God's Word and because we believe his Word concerning the way of salvation through Jesus Christ. Then we dedicate or consecrate ourselves to him through Jesus Christ because of our believing thus, and we get baptized in water in order to confess openly our belief and consecration to Jehovah God.

[3] Up to this point we have met Jehovah's requirements, but are we now completely saved beyond all possibility of losing out and being destroyed? No; no more than the people whom Jesus and his disciples cured or *saved* from their sickness and disease or even death were saved to an eternal salvation. Those who have taken the afore-mentioned steps are, of course, in a saved condition, but their salvation is not complete. They must remain in that saved state until the final test in order to make their saved condition eternal. They must make their eternal salvation sure by continuing to meet God's requirements. If not, they will fall from their saved state in His favor and will be found fit only for destruction.

[4] Let us hear Jesus' words about who is saved. A rich young ruler asked him what he must do to be saved, saying: "Master, what shall I do to inherit eternal life?" The young man confessed to having kept the Ten Commandments from his youth up. Thereupon our Lord said: "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." The young man's refusal to do so brought forth Jesus' remark: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Those listening now asked: "Who then can be saved?" Jesus answered: "The things which are impossible with men are possible with God." What the rich young ruler had refused to do Peter now confessed to doing, saying: "Lo, we have left all, and followed thee." Jesus replied: "Verily I say unto you, There is no man that

1. Who say, "Once saved, always saved"? and is it true?
2. To get into the way of salvation what must we do?
3. Why are we not yet saved beyond possible future failure?

4. By whom is salvation possible, and despite forsaking what?

hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

5 That meant not merely salvation to life in the new world, but salvation to a throne in the heavenly kingdom with Jesus Christ, which is something higher than eternal life on our earth in its future perfection under God's kingdom. Jesus' words here proved that merely getting into the saved condition now by taking the preliminary steps is not sufficient. Besides that, we must follow him, that is, keep following him, and by doing so we must demonstrate that we have indeed left all, even close dear relatives, houses, lands, and other earthly riches and possessions, to keep on following him till the "world to come" is reached.—Luke 18:18-30.

6 There must be no turning back. Peter ignorantly tried to get Jesus to turn back from the course which led to his death on a torture stake outside of Jerusalem. But Jesus refused to turn back. It would have been turning back to destruction. So he said to Peter: "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men." Then he showed the rule of action he was following when he said to his disciples: "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life [or, soul] shall lose it: and whosoever shall lose his life [or, soul] for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life [or, soul]? or what shall a man give in exchange for his life [or, soul]?"—Matt. 16:21-26, *Am. Stan. Ver.*

7 Doubtless thinking that Jesus' kingdom would be a visible earthly government, Peter tried to persuade Jesus to save his present earthly life. But Jesus knew Jehovah's course as marked out for him in the prophecies would lead to his death in full proof of his unbreakable devotion to God. He must be bruised in the heel as the Seed of God's "woman". Jesus knew that to try to save his human life which he came to lay down in death it would mean for him to lose his eternal future life. Shortly afterward, he hung upon the torture stake on Calvary, and the seed of the Serpent tried by ridicule to induce Jesus to save his earthly life or soul. Certain revilers said: "Save thyself. If thou be the Son of God, come down from the cross." The chief priests and religious rulers said: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." (Matt. 27:39-42) The soldiers on duty there said: "If thou be the king of the Jews, save thyself." And one of the malefactors impaled alongside him reviled him, saying: "If thou be Christ, save thyself and us." (Luke 23:35-39) Despite these stinging taunts Jesus refused to come down from the torture stake. He had already declared his mission in coming to earth, saying: "The Son of man came not to be ministered unto, but to minister, and to give his life [or, soul] a ransom for many." (Matt. 20:28) He held true to that mission, and poured out his soul to the bitter death.—Isa. 53:12.

8 By doing so, Jesus saved his life, or soul, by proving worthy of Jehovah's reward for faithfulness. He refused to save himself, preferring to let God save him for his unbroken integrity to Him. Jehovah the Almighty God did save Jesus on the third day, by raising him up out of death to immortal spiritual life in the highest heavens. (Heb. 5:7) In this, therefore, Jesus was an example to his followers. Having taken all the preliminary steps of repentance, conversion, consecration, and baptism, thereby denying ourselves, we must take up our stake of suffering reproach and pain for righteousness' sake and must follow him. That is, we must keep on following him to the finish, enduring as he did and not seeking to save our lives, or present earthly souls. If we try to save our lives, we are not denying ourselves, and we shall lose our future lives, or souls, in the new world governed by God's kingdom.

9 Giving further warning that a consecrated person might turn from the way of salvation, Jesus said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62) In proof that a believer who has been saved from his former condemned course of life in the world is not completely saved but may look back and give up before the test is all over, Jesus said: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10:22) We must endure to the end of our earthly course in the way of salvation before we become finally saved, in the judgment of God. It is Satan the Deceiver that misleads Christians to think that once they have believed on the Lord Jesus and have been baptized and have stepped upon the pathway to life they are saved for all time without any possibility of losing eternal life by unfaithfulness.

10 Our need of steadfastness and endurance as we walk the path of salvation through this world becomes more pronounced at this end of the world. According to all three gospel accounts of Jesus' prophecy on the end of this world, he predicted the world-wide persecutions of his true followers at the hands of nations and peoples. In spite of all this, we must make our eternal salvation sure. To encourage

5. What did Jesus show is needed besides preliminary steps?
6. What did Jesus say to Peter's effort to persuade him to turn back?
7. How did Jesus under taunts refuse to save his life? Why?
8. In not saving his life how was Jesus our example?
9. The need to not look back but endure to the end shows what?
10. What are our souls that we need to possess? and how do so?

us to do this he said: "Ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls." (Luke 21:17-19) The term "souls" here refers to the future life in the new world of God's righteousness. We must yet acquire this future life, or soul, and the way to gain possession of it is to prove worthy of it by our patient endurance in God's service regardless of the hatred and persecution by all men and nations.

11 The Christian's possessing his soul by patiently enduring for the sake of God's kingdom by Christ is what Jesus meant in the prophecy on the end of the world when he said: "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." (Mark 13:13; Matt. 24:13) We must maintain our faith to the end of our trial in this world; we must hold on to our faithfulness to God to the finish of our testing, if we would make sure of our salvation: "receiving the end of your faith, even the salvation of your souls." (1 Pet. 1:9) Certainly if we now hope to see the final end of this corrupt world of Satan in the approaching battle of Armageddon we must endure down to its end in order to prove worthy to be carried alive through the battle into the righteous new world that follows.

EXAMPLES FOR OUR ADMONITION

12 Satan the Devil brought about the destruction of Adam and Eve by turning them off the path of perfect obedience to God that would have led to everlasting life in their earthly paradise. Satan seeks the destruction of all humankind descended from Adam and Eve rather than see them lovingly serve God and gain salvation through the Seed of Jehovah's "woman". Satan the Devil has all this world under his control. But to satisfy himself he desperately seeks to bring about the destruction of those who have repentantly forsaken this world and devoted themselves to God through faith in his promised Seed. Knowing Satan's wiliness and wicked designs, Jehovah in His written Word gives repeated warnings to those who have started in salvation's way. By religious and political agents Satan tries to destroy our faith in Jehovah God's way of salvation through Jesus Christ our Lord and King. Through his servant Jude, God warns us that it is possible for those who have experienced the opening features of salvation to be overreached by Satan's religious, political agents and to desert God and Christ, and that the penalty for such desertion will be destruction at God's hands.

13 The religious slogan, "Once saved, always saved," is deceptive. It leads a Christian to think he can take it easy and grow careless, inactive and friendly with this world. To warn us, Jude, a disciple of Christ, writes: "I will therefore put you in remembrance, though ye once knew this, how that the Lord [Jehovah], having saved the people out of the land of Egypt, afterward destroyed them that believed not." (Jude 5) Because several million Israelites, together with a mixed multitude of good-will persons, left the land of Egypt and crossed through the Red sea, it was no sign that all this vast host would be saved into the Promised Land of Palestine. Of all those rescued from Egypt by Jehovah's miracles, how many entered the Promised Land forty years later? Of all those twenty years old and up when leaving Egypt, only Joshua and Caleb and high priest Eleazar, and possibly some other Levites, entered. (*The Watchtower,* December 15, 1943, page 382) They might all have entered in the second year after leaving Egypt, but they did not do so because they lacked faith and disbelieved Jehovah God. So, with the above exceptions the unbelieving, rebellious ones twenty years of age and older were destroyed in the wilderness south of the Promised Land, and that, mark you, after they had all been saved out of Egypt, which then dominated this world.

14 In declaring his decision to destroy them thus and his reason why, Jehovah God said to faithful Moses: "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it."—Num. 14:11, 22, 23.

15 The apostle Paul sounded out the warning to Christian congregations of his day against becoming deceived by the Devil and falling away through loss of faith and obedience toward Jehovah God. Paul knew that Judas Iscariot had been baptized and been made one of the twelve apostles of Jesus and was therefore saved to that extent and yet Judas fell away through selfishness by means of which Satan the Devil entered into him to make him betray Jesus. Judas fell away into everlasting destruction. Whether our readers agree that Paul took the place of Judas as the twelfth apostle or not, Paul was, all the same, an apostle of Jesus. He was in a saved condition, and he did not want to suffer Judas' fate. He knew that his final salvation for all eternity depended upon his continued faith and devotion to God. Paul's being an apostle did not, of itself,

11. Down to what must we endure, and with what qualities?
12. Whose destruction does Satan desperately seek, and how?
13. Of what does Jude remind us to warn against carelessness?
14. Why did Jehovah say he destroyed those Israelites?
15. Despite his apostleship, whose fate did Paul not want to suffer?

guarantee he would eventually be saved in spite of carelessness, any more than the apostleship guaranteed to Judas final salvation.

16 For this reason the apostle Paul saw it was needful for him to keep himself always under control, subject to God's Word and the operation of God's spirit, and not allowing his fleshly body and its selfish desires to overpower him. By God's grace, he tried to keep his body mastered in harmony with God's will and service, because if he did not do so he would become a castaway even though he had preached to so many and had written several books of the Bible. He remembered the warning example of the Israelites that had been saved out of Egypt, which is a symbol of this world. All those Israelites had passed together through the Red sea with God's protecting cloud overhead and the sea-walls on either side and they had all been baptized thereby into obedience to Moses, God's chosen visible leader for them. They all ate the same food provided by spiritual means, particularly the manna that fell miraculously during the forty years of wandering. "Food from heaven," "the bread of the mighty," Psalm 78:24, 25 calls such manna. (*Am. Stan. Ver.*) Also, all those Israelites drank the same water, which was provided by spiritual means, Jehovah's power opening up a rock on two occasions at least, to cause life-giving waters to gush forth. The first time that God's power opened up a rock to provide water was at Rephidim, in the wilderness of Sin, in the second month after they left Egypt. The second time that water is reported as produced from a rock was at Kadesh, toward the end of their forty years of wandering; so that they had such spiritually provided drink from start to finish of their long journey. —Ex. 17:6; Num. 20:11.

17 But even if they did all share in common in such mercies from God that were for their salvation, did they all enter into the promised "land of milk and honey"? All having once been saved from the first world power, Egypt, were they all saved even as far as the Promised Land? Paul knew the Scriptural answer. He took the warning to himself and drew it to the notice of his brethren, lest, for lack of self-control, they fall to the same temptations as those Israelites did and in that way ruin their chance of eternal salvation. Paul writes:

18 "I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected. For I would not, brethren, have you ignorant, that our fathers were ALL under the cloud, and ALL passed through the sea; and were ALL baptized unto Moses in the cloud and in the sea; and did ALL eat the same spiritual food; and did ALL drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with MOST of them God was not well pleased: for they were overthrown in the wilderness. [But why were they overthrown after being saved from Egypt? What do their examples show to us who have been saved from antitypical Egypt, this world, under the Greater Moses, Jesus Christ?] Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 9:26, 27; 10:1-12, *Am. Stan. Ver.*

19 By all evidences in this world, the antitypical Egypt, we are at the ends of the systems of things which have marked this world. Hence the above-mentioned warning examples were written for the admonition of us particularly. We do well to remember that the hundreds of thousands under Moses that were saved from Egypt included a large "mixed multitude" of non-Israelites of good-will. On one occasion in the wilderness it was this mixed multitude that started the Israelites to faultfinding about the lack of flesh food, so that Jehovah provided great flocks of quail, for a month's supply at least. Consequently the warning of the examples recorded in Scripture is for the admonition of the present-day "great multitude" of persons of good-will as well as for the few remaining members of spiritual Israel.—Num. 11:4.

20 Together, both this spiritual remnant and the good-will multitude of mixed nationalities have now been saved from this world, "which spiritually is called . . . Egypt, where also our Lord was crucified." (Rev. 11:8) In obedience to Jehovah God we have broken off from it, choosing to obey God rather than men. But bodily we are still in this world, although we are not of it. So the same temptations continue to befall us as befell the Israelites in the wilderness. What temptations? Those named by the apostle, namely: lust after evil things; idolatry, together with eating, drinking and playing; fornication; tempting or making trial of Jehovah God; and mur-

16. What did he try to control, mindful of whose experiences?
17, 18. (a) Did their common rescue from Egypt result finally in their common salvation into Palestine? (b) How were they examples?
19, 20. (a) For whose warning were those examples written down? (b) Why dare we not think we are steady beyond all falling?

muring. In this world of temptation a Christian should not think he is so steady in standing, but should always be on guard, keeping his self-control, lest he be overreached by Satan's world and fall into destruction and never realize the future blessings of the new world promised by Jehovah God.

THE SAVIOR SPECIALLY OF BELIEVERS

[21] We are all humans, just plain men and women as the Israelites and mixed multitude of the wilderness journey were. Therefore we are reachable by the same temptations that Satan the Devil brought upon them. Surely, further temptations such as are common to all men, including those Israelites and mixed multitude, are ahead of us, and none of us can afford to become careless and indifferent. Yet we need not become discouraged and fear that we cannot come through the further trial period successfully. Paul, after sounding a warning about falling through self-confidence, adds: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. Wherefore, my beloved, flee from idolatry." (1 Cor. 10:13, 14, *Am. Stan. Ver.*) God's purpose in saving the Israelites and mixed multitude from Egypt was not just to destroy them in the wilderness; it was to deliver them into the promised rest in the "land of milk and honey". Likewise, his saving us from this world through Jesus Christ is not just to destroy us in his wrath after a while; it is that we may win the glorious final salvation in the righteous new world that is without end. Paul says: "Let us, who are of the day, be sober, putting on . . . the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." "God hath from the beginning chosen you to salvation." (1 Thess. 5:8, 9; 2 Thess. 2:13) By winning eternal salvation we share in vindicating God's name.

[22] If, now, the question is put to us, "Are you saved?" we can answer, "Thus far, yes!" We are in a saved condition, in the way of salvation. But we have yet to make our salvation sure for all eternity, by endurance in the way of salvation until the blessed prize is grasped. Our eternal salvation is conditional upon our continued faith, obedience and faithfulness toward God in the footsteps of Jesus Christ. What made the Israelites and mixed multitude once saved from Egypt lose out before reaching God's rest in the Promised Land was lack of faith in God. It was a failure to believe him all the way through the wilderness. Faith and belief meant obedience to him. Now with the prize so near at this end of the world, let us not lose out through disobedience and quitting due to not keeping on believing God until the prize of eternal salvation is gained. Let us hold on to our belief. In that belief in God and Christ, keep on obeying him and working and striving in His service, following the example of the apostle, who wrote: "For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe." (1 Tim. 4:10, *Am. Stan. Ver.*) We, now in a saved condition, will have God specially save us to the hoped-for eternal salvation, provided we prove our belief in him and in his Seed Jesus Christ to the end.

21. Why need we not become discouraged by fears of failing?

22. How will God be the Savior specially of the believers?

HAILING THE NEW WORLD'S KING

TO JOHN, then an aged servant of the anointed King Jesus Christ, was granted a vision pertaining to the kingdom of God. The King, by an angel, showed faithful John what must come to pass in our day, and John made a record thereof, which is called The Revelation or The Apocalypse. So says Revelation 1:1-3. John saw many symbolic things, but as a faithful witness of Jehovah God John pictured or represented Christ's faithful followers of our day who are the final remnant of the church of God. That vision from God by Christ disclosed to John that the church of God is made up of Jesus Christ the Head and 144,000 faithful and true followers. They are pictured as spiritual Israelites, at Revelation 7:4-8 and 14:1, 3. In the Revelation, chapters 1 to 3, Christ Jesus the High Priest is pictured at the temple of God, and in the fulfillment of the Revelation Christ Jesus began to gather the members of the church of God to himself after he arrived at the temple in 1918.

The vision then disclosed to John many other persons coming to the Lord God. John, discerning that these are not spiritual Israelites, inquires as to who they are. The information is then given him that such ones picture a great multitude that are due to appear in God's own time and to join the spiritual Israelites in the worship of Jehovah God at his temple. John describes his vision this way: "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." —Rev. 7:9.

Mark that point: that the great multitude comes from *all* nations and peoples, kindreds and tongues. Yet they are few as compared with the total population of all the nations. They are all of good-will toward God, and they see that religion of this world is the product of the Devil, employed by him to deceive and turn the people away from Jehovah and his kingdom. They see that salvation does not come to them by associating with any of Christendom's religious organizations, because 'salvation is of Jehovah'. (Ps. 3:8, *Am. Stan. Ver.*) These faithful ones turn to God and Christ

the King and serve them. Being clothed with white robes symbolically identifies them as lovers of that which is pure and as righteous. They are also pictured under the symbol of having palms in their hands, which they wave while they hail Jehovah's Anointed and say: "We hail Christ the King and the Vindicator of Jehovah!" All creation that loves and serves Jehovah God joins in the song of praise to His name. (Rev. 7: 10-12) That symbolic vision shows that the faithful servants of God today, like John of old, could not identify the great multitude until after the members of the remnant of the 144,000 had been gathered by the Lord to his temple and enlightened by him, thus coming to full unity in Christ. (Eph. 4: 12, 13) It was in the year 1935 that God's "faithful servant" class on earth was first permitted to identify the great multitude of Revelation 7.

That agreed with John's experience, who writes: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, 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: 13-17) Thus the "great multitude" is definitely identified as being composed of persons of good-will toward Jehovah God and as the "other sheep" of the Good Shepherd Jesus Christ. (John 10: 16) Appreciating the privilege of devoting themselves to Christ the King and serving him continuously to the praise of the Most High God, they have their tears of grief at the world's wickedness wiped away.

Since the multitude at the temple was great, and since they are pictured as waving palm branches while they hail Jehovah's anointed King, it draws our attention to the Jewish "feast of tabernacles". This was a seven-day feast that the Israelites were commanded to observe in the seventh month 'when they gathered their fruits of the field', for which reason it was also called the "feast of ingathering". (Ex. 23: 16; Lev. 23: 39) Other scriptures called it "the feast of Jehovah", and well so, for it foreshadowed a feast of rejoicing in the vindication of Jehovah's name. It being the feast of "ingathering", its fulfillment in our day takes place at the time that the Lord Jesus gathers his elect followers to the temple condition of unity, and then begins to gather to himself his "other sheep" forming the "great multitude". Thus the antitypical fulfillment of the feast of ingathering pictures the gathering of this "great multitude". This feast is now in course of fulfillment.

Nineteen centuries ago, it was at the feast of ingathering or "feast of tabernacles" that Jesus showed the clear distinction between Jewish religionists, who were on the side of the Devil their father, and Jews of honest heart that took the side of Jesus. (John 8: 43, 44) The religious Jews not only rejected Jesus, but sought to kill him. Many of the common people believed on him, and Jesus assured them that if they continued in the truth they should be made free. (John 8: 31, 32, 36) By associating himself with the feast of ingathering Jesus proved conclusively that he fulfilled the type back there in a small-scale way, but, of course, its fulfillment in completeness begins now, while his remnant are on the earth and during the time that these are at the temple in a gathered condition due to the Lord. As the Chief Officer of his Father, Jesus boldly cried out to the people at the last of the feast of ingathering: "If any man thirst, let him come unto me, and drink." (John 7: 2, 14, 37) So now, the Lord Jesus is at the temple in spirit, and to those who would be of his "other sheep" he says: "But Jehovah is in his holy temple: let all the earth keep silence before him." —Hab. 2: 20, *Am. Stan. Ver.*

At the feast of ingathering the feasters waved palm branches and were required to dwell in booths, that is to say, in temporary dwellings reminding the feasters of those used by the Israelites in the forty-year trek through the wilderness. In symbol, this means that the people who are now gathered to the Lord, that is to say, Christ's "little flock" and his "other sheep", are not of this wicked world over which Satan exercises power, but are for God's kingdom and are temporarily dwelling in the present world-condition, waiting for the inbringing of the permanent new world. They do not bow down to men and man-made things and worship them, but their allegiance, worship and devotion are wholly to Jehovah God and his kingdom. They recognize Jehovah God and Christ Jesus as the "Higher Powers" to whom to be subject, and they refuse to compromise with any part of Satan's world organization.—Rom. 13: 1-4.

ASSOCIATION WITH HIS BRETHREN

In the wilderness the tabernacle of worship, built under Moses' direction and by men under God's command, had but one court to which all the people at definite times had access. (Lev. 1: 1-9) The same was true with the later temple at Jerusalem. After the destruction of that temple the prophet Ezekiel had a vision of a great temple, or organization, where all those assembling will worship Jehovah God after his establishment of the kingdom by Christ Jesus, hence from and after A.D. 1914. In that vision the multitudes of worshipers are pictured as in the "outer court". This court was trodden by both priests and people in general who worship Jehovah God. This is another prophetic picture of the "great multitude" assembled before the throne of God and worshiping him and his Christ, after Christ comes to the temple as Jehovah God's representative or messenger. —Ezek. 40: 17; 46: 3, 9, 21-24.

In a miniature fulfillment of Malachi's prophecy concerning the coming of Jehovah's messenger to the temple, Jesus Christ came to the temple of Jerusalem in the spring of A.D. 33. On his way thither Jesus rode on the back of an ass into the city of Jerusalem, presenting himself to the Jews as their King. God had foretold this by his prophet of old. (Zech. 9: 9; Matt. 21: 5) Great multitudes of the common people hailed Jesus as he rode along, waving palm branches and saying: "Blessed is he that cometh in the name of the Lord." (Matt. 21: 8, 9; Ps. 118: 26) In this event another prophetic picture was made, foretelling the coming of Christ Jesus the King into the active power of his kingdom, at which time he gathers to himself his "other sheep" forming the "great multitude". Accordingly, at Revelation

7:9 above quoted, the great multitude are shown as waving palm branches and shouting the praises of Jehovah God and of Christ Jesus and attributing all protection and salvation to them.

This leads right into the fulfillment of Jesus' parable of the sheep and goats, a prophecy concerning the end of this world. In 1914 Christ Jesus was enthroned as king of the new world. (Matt. 24:3-14) Three and one-half years thereafter (or, A.D. 1918) he appeared at the temple of Jehovah God and gathered to himself his faithful "little flock" and commissioned the remnant of them on earth and sent them forth to preach "this gospel of the kingdom". Thus is marked the beginning of the Lord's judgment of the nations, respecting which the parable says: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."—Matt. 25:31-33.

This discloses specifically two classes of persons. One class, being extremely selfish and oppressive toward others and persecuting those who serve God, are designated under the symbol of "goats". The other class, being kind to God's people and loving righteousness, are designated as "sheep". These do good to those who serve Jehovah as his witnesses. Such persons of good-will are the Good Shepherd's "other sheep", which he is now gathering to himself. The statement of Jesus concerning these two classes draws a strong contrast between the ultraselfish, cruel ones and the persons of good-will. The parable-prophecy is now in course of fulfillment and has been since the coming of Jehovah's Messenger to the temple in 1918. During this time the remnant of Christ's "little flock", the anointed witnesses of Jehovah, have been going about from place to place in obedience to His command, telling the people that the kingdom of heaven is here and that the only means of salvation and everlasting blessings is to be found by those who turn to Jehovah's King Jesus Christ and who faithfully support him. At the same time, in obedience to God's commandments, these witnesses give warning, too, of the impending disaster that shall fall upon this world at the battle of Armageddon. Therefore this is the time of great emergency, because Armageddon is very near.

All nations, and particularly the rulers thereof, see something terrible about to befall the world. Not knowing what it is and having no faith in God and in his Word, such rulers rush particularly to the Roman Catholic Hierarchy and its pope to seek his advice, that they may have consolation and that their fears may be allayed. This is particularly emphasized in recent times by the various public officials of many nations, statesman, military men, relief administrators, editors and newsmen, judicial officers, etc., making a special stopover or pilgrimage at Vatican City. The Roman Catholic Hierarchy of Authority constitutes the leading religionists on the earth, and that Hierarchy is the bitter enemy of Jehovah's witnesses because these witnesses announce God's kingdom under Christ. The Hierarchy selfishly and wrongfully claim that the Papacy shall rule the world as the spiritual part of the arbitrary man-made governments. Hence that religious organization is the Devil's chief representative on the earth. The Devil uses the Hierarchy and its allies to persecute the Lord as represented by his witnesses, and to abase his kingdom and all whoever support his kingdom. It is well known by all that the Roman Catholic Hierarchy and allies now bitterly persecute and oppose the true followers of Jesus Christ who are the witnesses of Jehovah and of his kingdom. The Hierarchy and allied religious organizations the Lord Jesus designates as "goats". His words of incrimination against the "goats" are: "I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink." "Verily I say unto you, Inasmuch as ye did it not to one of the least of these [my brethren], ye did it not to me." (Matt. 25:42, 45) Thus Jesus declares that whatsoever is done to his faithful followers he counts as done to himself, and he takes note thereof accordingly.

However, the people of good-will now on earth desire to see right done, and all such refuse to have any longer anything to do with such persecution of Jehovah's witnesses. Many of such people are under the Roman Catholic Hierarchy because they have long been associated with that religious organization. Seeing the injustice heaped upon Jehovah's witnesses by the Hierarchy up in Quebec province, Canada, and elsewhere, those persons of good-will toward the Lord God turn away from that religio-political organization and seek him and his righteous service. They observe the wicked things done in the name of religion and patriotism; and, seeing that Jehovah's witnesses are harmless and doing good to the people as God has commanded and carrying the message of consolation to the hungry souls, those persons of good-will take advantage of every opportunity to do good to the true imitators of Christ Jesus, Jehovah's witnesses.

When those of the faithful remnant come to them with the Kingdom message, then such persons of good-will, whether they be Catholic, Protestant or outside of all religious organizations, treat the witnesses kindly and minister to their needs, and Jesus Christ the Judge designates such persons of good-will as "sheep". He says to them, according to the prophetic parable now in fulfillment: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." These righteously disposed "sheep" answer him, saying: "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:35-40) Thus it is that they have part in hailing the divinely appointed King of the new world. At the approaching battle of Armageddon the end of the "goats" will be destruction with Satan's organization, whereas the "sheep" of good-will are due to receive from the King protection through the battle and eternal salvation in the world to come.

And it shall be said in that day, Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation.
—Isaiah 25:9, *A.S.V.*

FOR WHOM THE BIBLE WAS WRITTEN

PRIOR to the sixteenth century before Christ did any people have the Bible? No; because the prophet Moses who lived in that century began to write the first five books of the sacred Bible in 1513 B.C. and did so at the dictation of God, who disclosed himself to Moses under the name "Jehovah". Prior to that time God had communicated with his faithful men on earth by and through his angels from heaven. (See Genesis 18:1-33 and 19:1, 15.) But to Moses God spoke in a special way and gave him instruction on what he should do in order to lead the Israelites, Moses' people, out of the slave-land of Egypt. Just before the Israelites left Egypt Jehovah God made a covenant with them, and he used Moses as a spokesman and mediator for that purpose. In the third month from leaving Egypt the Israelites reached Mount Sinai in Arabia, and there God confirmed that covenant with them by special manifestations, notably by giving them his fundamental law including the Ten Commandments. He delivered to them through Moses his various statutes and ordinances. He commanded Moses what to write, and this prophet wrote as he was commanded. He inspired Moses to write all the history and laws contained in the Bible's first five books.

Moses' record shows that Jehovah God made man in his own image and likeness and that he made our earthly globe for man's habitation and that he instructed the first man what to do in order to keep his integrity toward God and thus keep his proper standing. But after man's creation the Devil came into existence by the rebellion of the mighty spirit creature the cherub Lucifer, who was followed by a host of other angelic creatures. This horde of wicked angels under Satan the Devil has since assaulted humankind to turn them all away from God and to destroy them. It is but reasonable that God would give to the obedient humans that withstood the Devil His own word, that these might be guided in the right way. This God did by his angels or heavenly messengers for a time. Then in his own due time he caused his faithful servants under inspiration to make and record His message to mankind. This written Record is called the Bible. God has since preserved it for the benefit of those who desire to know what is right. Moses was wholly devoted to the Lord God, and God chose him to write the five books called "the Pentateuch". Thereafter other faithful servants of God wrote portions of the Bible as God commanded and inspired them. David, one of such faithful servants, said of himself: "The spirit of Jehovah spake by me, and his word was upon my tongue." (2 Sam. 23:2, *Am. Stan. Ver.*) Peter, one of the last writers of the Bible, wrote to say: "No prophecy ever came by the will of man: but men spake from God, being moved by the holy spirit." —2 Pet. 1:21, *Am. Stan. Ver.*

Some men say: "I do not believe there is an Almighty God, and so I don't believe the Bible." Such men cannot see and understand the truth and are entirely ignorant of man's relationship to God. The Devil has made many men mentally blind. He has done this lest God's truth should shine into their minds. (2 Cor. 4:4) A sane and reasonable man must, by merely looking about him and observing the things that exist, know that there is a great Creator, who made all things visible, and which great Creator is revealed as the Almighty God. A person that does not believe this Creator's Word could never understand the truth, but must remain in darkness. The Bible was not written for him. In God's Word it is written: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) The man that says there is no personal Creator is a fool; and if he puts himself in the fool class, he shows he is completely under the Devil's control, for the Devil is a rebel and opposer to God.—Ps. 14:1.

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

The Bible was not written for fools, nor is this magazine published for fools. The Bible, which this magazine discusses, was written and given to teachable men for their aid and guidance, that such men of good-will might be fully advised as to the right way to go and that they might stay on the side of God and refuse to serve the Devil. Paul, a writer of many Bible books, says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17) The sacred Scriptures contain the Word of God, and this same written Word is true and is the proper guide for persons who want to know and to do what is right. One of the writers of the Psalms says: "Thy word is a lamp unto my feet, and a light unto my path. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying: but thy law do I love."—Ps. 119:105, 160, 162, 163.

When on earth Jesus, the Son of God, testified to God as concerning His Word written in the Bible, and said: "Thy word is truth." (John 17:17) Let no man imagine, however, that the mere possessing of the Bible or an occasional reading of verses of it is enough to enable him to be wise. Many persons say: "I have the Bible and know what it teaches." Yet they are, in fact, grossly ignorant of what it contains and what it means. The Bible is the greatest storehouse of knowledge and wisdom. A man who desires to know the truth must study the Bible and thus study to show himself approved of God, and must not be ashamed to acknowledge to everybody that all good things proceed from the Almighty God. (2 Tim. 2:15) A teachable person is one that has an honest desire to learn, and he will meekly take correction from God. If such a man applies himself in God's appointed way he is certain to learn; as it is written: "The meek will he guide in judgment: and the meek will he teach his way. All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies."—Ps. 25:9, 10.

All religious clergymen, in one way or the other, deny the Bible by what they teach. And why so? Because they

are not in reality 'men of God', but are on the Devil's side and part of this world of his. All higher critics are in this class. Such men are wise in their own minds and desire to shine in the eyes of other men of this world and to have the honor and praises that properly belong to the Almighty God. They thus show themselves in the Devil's company. The wisdom they possess is worldly, and of the worthlessness of this wisdom we read: "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Cor. 1:19, 20, 25.

The opinion of a man is of no value whatsoever if that opinion as expressed is contrary to the Word of God. If people follow the teachings of men they are certain to remain in worldly darkness. By nature all men are imperfect, and honest men grow in knowledge and wisdom only when they seek to know and to do the will of God. For that reason the man that denies the Bible as the inspired Word of God is a foolish person, whether that man be a clergyman or a garbage collector. To trust in the unsupported opinion of man is folly and leads to certain destruction. "Put not your trust in princes, nor in the son of man, in whom there is no help." (Ps. 146:3) But to learn and trustfully follow God's direction leads to life and happiness in the approaching new world. "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5, 6) If a man desires to know the truth, then he must prove and support all things by God's Word, which is true, and he must hold fast what is in harmony with that word. (1 Thess. 5:21) For him to do so the Bible was written, and that particularly at this end of the world: "Whatsoever things were written aforetime were written for our learning, . . . they are written for our admonition, upon whom the ends of the world are come."—Rom. 15:4; 1 Cor. 10:11.

JONAH FORESHADOWS JESUS AND HIS FOLLOWERS

JEHOVAH said to his Israelite prophet, the Zebulunite Jonah son of Amittai, in the ninth century before Christ, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." (Jonah 1:1, 2; 2 Ki. 14:25; Josh. 19:10, 13) Jonah was shocked by this command. He thought: Go to that heathen nation! Why, they aren't even devoted to God, nor have they entered into a solemn agreement with God as we Israelites have. Why bother with them now? The Ninevites might consider my warning a threat from Israel and come over here and oppress us. And even if I should go and warn them, I know what a gracious God Jehovah is, how merciful and abounding in kindness he is! If I go and tell those Ninevites Jehovah is going to destroy them, and then he goes and has pity on them and relents and doesn't bring any evil on them, I'll be the laughingstock of that great city. Not I! I'll run down to Joppa and sail in the opposite direction, to Tarshish, beyond the Great Sea. That's what I'll do. I'll not make a fool of myself!—Jonah 4:2.

Jonah went down to Joppa on the Mediterranean coast and found a ship going to Tarshish. He paid his fare and went aboard, to go with the crew to Tarshish. (Jonah 1:3) After they put out to sea he felt tired, went below to his berth, and fell asleep. (Jonah 1:5) The next thing he knew he was being awakened by the excited captain, who said: "What are you doing asleep? Get up and call upon your god! Perhaps he will give a thought to us and save us." (Jonah 1:6, *Moffatt*) Jonah rubbed his eyes and blinked and got up, but when he tried to walk he almost fell because of the rolling and pitching of the boat. (Jonah 1:4) When he came to where the crew was, he heard the sailors say to each other, "Come, let us cast lots, that we may know upon whose account this disaster has befallen us." (Jonah 1:7, *An Amer. Trans.*) Jonah watched them cast lots; and the lot fell upon him. Then they asked him: "Tell us, now, for what reason this disaster has befallen us. What is your business? Whence do you come? What is your country? And from what people are you?" (Jonah 1:8, *An Amer. Trans.*) Then Jonah told them that he was a Hebrew; that he worshiped "Jehovah, the God of heaven, who hath made the sea and the dry land"; and that the disastrous storm had come upon them because he was fleeing to Tarshish from the presence of Jehovah God instead of obeying his command to take His message to Nineveh. (Jonah 1:9, 10, *Am. Stan. Ver.*) They replied: " 'Whatever have you done?" . . . 'What are we to do with you, to make the sea calm?' (for the seas were running higher and higher)." (Jonah 1:10, 11, *Moffatt*) "Then he said to them, 'Pick me up, and cast me into the sea, so that the sea may be calm for you; for I know that this great storm is upon you because of me.' " (Jonah 1:12, *An Amer. Trans.*) The men decided to try to bring the ship back to dry land; so they dug in their oars. But, seeing they were unsuccessful, for the sea was running higher and higher against them, they decided to throw Jonah into the sea. (Jonah 1:13) He went up on deck with them. He noticed that the cargo that was piled up on the deck when he got on the boat was now all gone. (Jonah 1:5) Before picking Jonah up, the men 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.*) Jonah held his breath as they picked him up and threw him overboard. (Jonah 1:15) Jonah was still holding his breath as he hit the cold, tempestuous sea and plunged into it. As the water closed over him, he thought he was cast out of Jehovah's sight, and wondered how he could ever look again upon His holy temple. He prayed to Jehovah for help just as he was about to lose consciousness. Then he felt himself slipping along a warm, soft, slimy channel. He tried to breathe and found he could.

Then he slid into a larger cavity, also soft and warm. He felt much revived and started to unwrap the seaweed from his head. The fishy smell convinced him that he was in the belly of a huge fish. (Jonah 1:17) While in the fish's belly Jonah thought over his previous course and determined to carry out Jehovah's command to preach to Nineveh if he got out alive. Therefore he prayed to Jehovah, saying: "I called by reason of mine affliction unto Jehovah, and he answered me; out of the belly of Sheol cried I, and thou heardest my voice. For thou didst cast me into the depth, in the heart of the seas, and the flood was around about me; all thy waves and thy billows passed over me. And I said, I am cast out from before thine eyes; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul; the deep was round about me; the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with its bars closed upon me for ever: yet hast thou brought up my life from the pit, O Jehovah my God. When my soul fainted within me, I remembered Jehovah; and my prayer came in unto thee, into thy holy temple. They that regard lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that which I have vowed. Salvation is of Jehovah." (Jonah 2:1-9, *Am. Stan. Ver.*) After thinking and praying and sleeping, he felt himself being forced back into the channel through which he had come and finally he was thrown out on dry land. —Jonah 2:10.

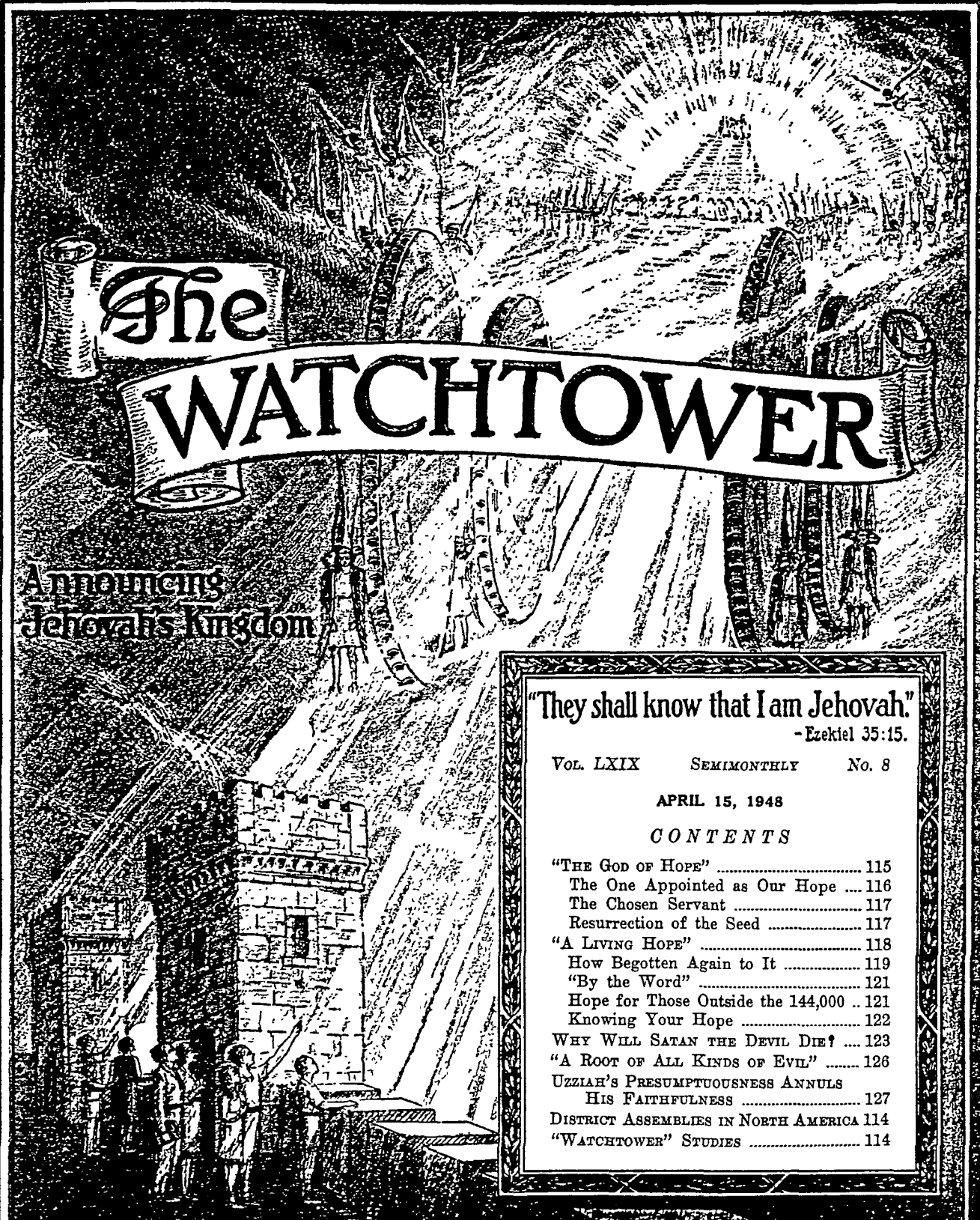
Jonah thanked God for his deliverance. "And the word of Jehovah came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (Jonah 3:1, 2, *Am. Stan. Ver.*) Jonah arose and started out toward Nineveh. (Jonah 3:3) He inquired of the first person he met what day it was and then realized that he had been in the fish's belly three days. (Jonah 1:17) He crossed the Euphrates at its great western bend, traveled east across northern Mesopotamia, and finally came to the Tigris river and Nineveh. Jonah went into Nineveh as Jehovah had commanded him and proclaimed that forty days more and Nineveh would fall. (Jonah 3:4) The next day he was surprised to see the Ninevites dressed in sackcloth, even the officials being so clothed. (Jonah 3:5) He was even more surprised to hear the heralds cry throughout Nineveh: "By order of the king and his nobles! Neither man nor beast, neither cattle nor sheep, shall taste anything, food or drink; they must put on sackcloth and call earnestly on God. Everyone must turn from his evil life and from the violence he has in hand. Who knows if God will not relent and turn from his hot anger, to save us?" (Jonah 3:7-9, *Moffatt*) Jonah also learned that when the news of his preaching "reached the king of Nineveh, he rose from his throne, doffed his royal robe, covered himself with sackcloth, and sat down in ashes", and then sent the heralds out with the royal proclamation.—Jonah 3:6, 7, *Moffatt.*

When Jonah found out that God, because of the faith and humility shown by the Ninevites, had relented and had "decided not to inflict the punishment he had said he would inflict upon them", Jonah was mightily vexed and very angry. (Jonah 3:10; 4:1, *Moffatt*) He thought that if Nineveh were not overthrown he would be made a laughingstock and would lose his reputation as a prophet; so "he prayed unto Jehovah, and said, I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil. Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live". (Jonah 4:2, 3, *Am. Stan. Ver.*) And Jehovah said, "Are you right to be angry?" (Jonah 4:4, *Moffatt*) With that Jonah stalked out of the city to the east and sat down under the shade of a gourd that had sprung up in a night. Jonah was very glad for the cool shade of the gourd.—Jonah 4:5, 6.

Next morning Jonah awoke at dawn and found that the gourd had started to wilt. Then a sweltering wind began to blow from the east. The sun rose higher and beat on Jonah's head till he fainted and longed to be dead. "Better death than life!" he cried. "Then God asked Jonah, 'Are you right to be angry over the gourd?' 'Yes,' said Jonah, 'mortally angry.'" (Jonah 4:7-9, *Moffatt*) So Jehovah said to him. 'You had pity on the gourd, for which you have not labored. neither made it grow; which came up in a night, and perished in a night; and should I not spare Nineveh, that great city in which are more than 120,000 persons that cannot discern between their right and their left hand, and also much cattle?'—Jonah 4:10, 11.

Just as Jonah before had repented in the sea, so now he must have repented and lived to write the book which bears his name in the Bible. That the sailors "feared Jehovah exceedingly; and [that] they offered a sacrifice unto Jehovah, and made vows" Jonah could have learned by direct inspiration from Jehovah, or he could have learned of it from their own lips at a temple meeting or elsewhere. —Jonah 1:16, *Am. Stan. Ver.*

Jehovah used Jonah in the experiences narrated to foreshadow Jesus (Matt. 12:41) and his faithful followers; for example, when Jonah was in the belly of the fish three days and was then vomited up alive on shore, he pictured the Lord Jesus in the grave three days and then resurrected to life, which resurrection was a forerunner and guarantee of the resurrection of the repentant Ninevites and of all others in the graves. Jesus himself said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40) When Jonah was answering the Gentile sailors' questions he pictured Jesus' followers, Jehovah's witnesses, today, answering the questions of people of good-will toward God. Jonah's preaching to the Ninevites who heeded God's message through him and repented pictures Jehovah's witnesses' preaching to those in Christendom who are of good-will toward God and who give heed to God's message, which Jehovah's witnesses proclaim. God's purpose in sending Jonah to the inhabitants of heathenish Nineveh was evidently to show up the Jews as lacking in faith and humility. Jonah murmuring against God's pity on the repentant Ninevites foreshadows some who start out to serve the Lord and who then murmur and complain when God extends his favor to others also. Jehovah's witnesses rejoice today when they see thousands of people of good-will toward God show faith and humility and receive God's favor.



"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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DISTRICT ASSEMBLIES IN NORTH AMERICA

The splendid success of the first District Assembly, in Atlanta, this past March, heightens the interest of all in those next in the 1948 series. For the information of those in the areas embraced, we here announce completion of arrangements for the following assemblies:

HOUSTON, TEXAS: May 7-9, Buffalo Stadium, Corner St. Bernard and Coyle Sts.
Convention Committee
2029 Harold St., Houston 6, Texas

OAKLAND, CALIFORNIA: May 28-30, Exposition Building, 10th and Fallon Sts.
Convention Committee,
2205 Fourteenth Ave., Oakland 6, Calif.

VANCOUVER, CANADA: June 4-6, The Forum
Watchtower Convention Committee,
1696 W. 7th Ave., Vancouver, B.C.

JUNEAU, ALASKA: June 11-13, Masonic Temple
Watchtower Convention Committee,
Box 2891, Juneau, Alaska

WINNIPEG, CANADA: June 18-20, Amphitheatre Rink
Watchtower Convention Committee,
63 Martin Ave., Winnipeg, Man.

OTTAWA, CANADA: June 25-27, Coliseum, Lansdowne Park
Watchtower Convention Committee,
113 James St., Ottawa, Ont.

HALIFAX, NOVA SCOTIA: July 2-4, The Forum
Watchtower Convention Committee,
127 Maynard St., Halifax, N.S.

All persons of good-will are urged to attend these assemblies, and should at once write the Convention Committee concerning rooming accommodations. The president and other official brethren of the Watchtower Society will serve on the programs of these assemblies.

"WATCHTOWER" STUDIES

Week of May 23: "The God of Hope,"
¶ 1-17 inclusive, also "A Living Hope",
¶ 1-3 inclusive, *The Watchtower* April 15, 1948.
Week of May 30: "A Living Hope,"
¶ 4-23 inclusive, *The Watchtower* April 15, 1948.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX APRIL 15, 1948 No. 8

"THE GOD OF HOPE"

"Now the God of hope fill you with all joy and peace in believing."—Rom. 15:13.

JEHOVAH is the "God of hope". About six thousand years ago, when the basic cause for the perplexing world situation of 1948 was laid, the need of a hope for all future mankind arose. At that early time Jehovah God in his mercy gave it.

[2] The first human pair, Adam and Eve in the garden of Eden, were then about to be sentenced to death for rebelling against the law of their Creator and Ruler, Jehovah God. Adam, as a perfect man created by God, had received his life from God and was a "son of God". God's own Word speaks of him as having been such. (Luke 3:38) No heavenly, angelic, spiritual hope was set before this creature of flesh and blood. He was earthy and hence of the earth. As long as he continued in innocence and obedience toward God he had set before him the hope of eternal life in an earthly paradise. Only in the day that he broke the simple law of his Creator and showed rebellion would he die: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) When sentence was pronounced upon Adam and his wife, Jehovah God told the man that he would not die at once on that 24-hour day, but would work long and hard at the soil outside the garden of Eden until he returned to the dust from which he was taken. He had been meant to be father to the human race, and he would still become father to the race, because God then told his wife that she would become the mother of many children; she would have a multiplied conception of children, but with much pain.—Gen. 3:16-19.

[3] No perfect human race would now come into existence. Instead, a sinful, imperfect, degenerate, dying race would be born to parents that had been dismissed from the family of God due to sinful disobedience. As God's Word describes the outcome of matters: "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.

[4] Why, then, did Jehovah God let Adam and Eve live for centuries and produce children and thus our race of mankind come into existence? God's condemnation rested upon Adam and Eve. By the laws of heredity that he had established, all their offspring, all human creation, from birth on, would be subject to vanity, or to human frailty and corruption, to leanings toward perverseness, foolishness and empty unprofitableness. All the pleasures of existence would be fleeting because of the certainty of death for the imperfect, condemned human creature. To this day, about six thousand years since the birth of the first human child, mankind has been unable to escape this "vanity", by human efforts. By permitting human creatures to be born under such conditions the Almighty God, Jehovah, was subjecting all human creation to such "vanity" without our willing it. But why? Was not this an injustice to us all, tantalizing us with a brief taste of existence under such vain conditions? Not at all! It was an unspeakable mercy to us all. God did not instantly destroy Adam and Eve childless, but mercifully let the human creation be born subject to all this "vanity" because of the precious hope that he set before all human creatures.

[5] One of Jehovah's inspired writers calls our attention to this in a letter to the Christian congregation at Rome. He says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. . . . For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it."—Rom. 8:18-25, *American Standard Version.*

[6] We were certainly subjected to this vanity not according to our own will. Our first parents, Adam and Eve, disobediently fell from perfection and departed from the family of children of God. We had nothing to do with it. Of our parents' will we were

1, 2. When did the need of a hope for all mankind arise, and why?
3, 4. Subject to what did God let mankind be born, and why?
5, 6. How, without our willing it, did God subject mankind in hope?

born into this vanity, and none of us as children of God. How, then, did God subject all of our human creation to vanity, but in a hope by which we could be saved? And when? His Word answers us. He subjected our human creation in hope by saying what he did there in the garden of Eden just before he sentenced Adam and Eve to hard labor, painful reproduction of children, and death. Before sentencing Adam and Eve, Jehovah God as judge addressed himself to Satan the Devil, who had used the deceptive serpent to induce Eve and Adam into death-dealing disobedience to God. Jehovah said to the Devil, represented by the serpent: "Dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:14, 15, *Am. Stan. Ver.*) That statement against that old Serpent, Satan the Devil, summed up a great hope, a positive hope that the great introducer of wickedness and all those following him would be destroyed by a deliverer.

[7] It was first after distinguishing himself as the "God of hope" by sentencing Satan the Devil with those words that Jehovah God spoke to Eve and Adam about bringing forth children. If it were not for this hope of salvation there would have been no profit for the human creation to be born from Adam and Eve. If it had not been for this hope of deliverance by the Seed of God's "woman", Almighty God would not have permitted the disobedient human pair to live further and bring forth the human creation subject to the present vanity. But the hope that He set forth in his mercy made it worth while for those men and women to be born who would believe the hope, act upon it and gain salvation by it. Their being subject for the few years of this life to the vanities under the Devil's rule was better than not coming into existence at all. It opened up a wonderful opportunity, and subjection to vanity would not be worthy of being compared with the future blessedness and glory that God's hope would make possible for them as free sons of God.

THE ONE APPOINTED AS OUR HOPE

[8] As soon as Jehovah God announced the Seed of his "woman" that promised Seed became the One whom He appointed as the only hope of all mankind that would be born. That Seed alone would be God's instrument or servant to deliver the human creation from the "vanity" to which they were subject by descent from the condemned sinners Adam and Eve. That Seed or Offspring would be by God's "woman" and hence would be the Son of God. Almighty God the Father would produce him and give him power to crush the head of the Serpent, Satan the Devil, after he had suffered a heel-wound from that old Serpent. Because the promise in Eden came from Jehovah God, and because the final fulfillment of it rests with him, Jehovah is the "God of hope" and is primarily the hope of all human creation for deliverance from the vain bondage of corruption into the glorious lasting liberty of sonship to God. Hence, from the days of Abel, second son of Adam and Eve, Jehovah God has been the hope of all believing, faithful men and women.—Jer. 14:7, 8 and 50:7, *Am. Stan. Ver.*

[9] Jehovah's promise to provide a Seed from his "woman" was a promise to set up a righteous world-government with the Seed as its King. For centuries the forefathers of the nation of Israel kept looking to Jehovah in hope that he would provide the royal Seed. Among the faithful forefathers was Abraham of the twentieth century B.C., and in his days Jehovah God gave fresh proof that he had not forgotten or swerved from his Edenic promise to raise up the royal Seed of deliverance. When Abraham was seventy-five years old God brought him into the land of Palestine and promised to give this childless Abraham a seed to whom He would give the land. (Gen. 12:7) Abraham grew twenty-four years older, but yet he had no seed by his woman, his wife Sarah. Still he held on to Jehovah's promise or covenant that his seed would be like the stars of heaven. (Gen. 15:1-5) The apostle Paul says of Abraham: "Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, *So shall thy seed be.* And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform."—Rom. 4:18-21, *Am. Stan. Ver.*

[10] At a hundred years of age Abraham became father to a son by his woman Sarah, namely, Isaac. Years later, when Isaac was a stalwart lad, Jehovah God foreshadowed that the Seed of his "woman" was to be bruised at the heel by the Serpent and die a sacrificial death. At that time God called upon Abraham to sacrifice his beloved Isaac upon an altar at Mount Moriah, near Jerusalem. At Mount Moriah Abraham proceeded to do so, without losing faith in God's promise of the Seed. Why? Because Abraham believed in God's power to resurrect the dead. Again the apostle Paul writes of Abraham's faith and says: "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, *In Isaac shall thy seed be called:* account-

7. With what is our subjection to vanity not worth comparison?
8. Whom did the "God of hope" appoint as mankind's only hope?
9. Why was Abraham obliged, in hope, to believe against hope?
10. Why must the Seed be Abraham's and be resurrected from death?

ing that God is able to raise up, even from the dead; from whence he did also in a figure receive him back." (Heb. 11:17-19, *Am. Stan. Ver.*) After Jehovah's angel stopped Abraham from sacrificing Isaac and provided a ram for the altar instead, Jehovah said to Abraham: "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) This covenant or solemn promise proved not only that God held to his original Edenic promise concerning the woman's Seed but that the Seed would come through Abraham's line of descent. When Abraham received his son Isaac as if from sacrificial death, it pictured that God would raise his own Son from the dead after his heel-wound.

[11] Since all nations and families of the earth are promised to be blessed in the Seed of the "woman", the Seed of Abraham, this Seed is the One that Jehovah God has appointed in whom all the nations, including those of A.D. 1948, must hope. Who is that Seed of hope? It is a descendant of Abraham through King David of Jerusalem. For that reason he is called "the Son of David" and is the heir of the everlasting throne and kingdom that Jehovah promised to fix in the royal line of David. (2 Sam. 7:12-17) It was not left for crooked politicians and worldly religious priests and clergymen to identify who this Seed of the "woman", this Seed of Abraham and Son of David, is. Speaking to a multitude of the Jews at the temple in Jerusalem, the apostle Peter under inspiration of God's spirit identified the Seed as Jesus Christ and said: "Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, *And in thy seed shall all the families of the earth be blessed.* Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities." (Acts 3:25, 26, *Am. Stan. Ver.*) Years afterward Paul wrote under inspiration and said: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many [seeds]; but as of one [seed], *And to thy seed,* which is Christ." (Gal. 3:16, *Am. Stan. Ver.*) There is no room for uncertainty: Jesus Christ, the Son of David who was the son of Jesse, is the Seed for blessing all the nations and in whom all the nations must hope.

THE CHOSEN SERVANT

[12] Jesus Christ, then, was definitely the One whom Jehovah God meant when he said by his prophet Isaiah: "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he will bring forth justice to the nations. . . . he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law." (Isa. 42:1-4, *Am. Stan. Ver.,* margin) All human, private interpretation of this prophecy is avoided when we turn to the inspired account of the apostle Matthew, who tells of Jesus' many miracles of relieving the sick and ailing and then says: "He healed them all, and charged them that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying, Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall declare judgment to the nations. . . . till he send forth judgment unto victory. And in his name shall the nations hope."—Matt. 12:15-21, *Am. Stan. Ver.,* margin.

[13] Paul was an apostle of the hope and spoke of himself as "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope". (1 Tim. 1:1) That all nations might make Jesus Christ their hope, Paul went preaching among the Gentile nations. To back up his preaching to these non-Jews he quoted a number of Bible prophecies and added that of Isaiah 11:10, saying: "And again, Isaiah saith, *There shall be the root of Jesse, and he that ariseth to rule over the nations; on him shall the nations hope.* Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the holy spirit." (Rom. 15:12, 13, *Am. Stan. Ver.,* margin) Manifestly Christendom's religious clergy do not obey God's command through Isaiah nor do they follow the apostle Paul's example. In this world crisis they declare the hope of the world to be the United Nations or some other man-made makeshift for God's kingdom by Christ Jesus, the Seed of his "woman". Jehovah God will not fill such religionists with all joy and peace and abounding hope, inasmuch as they do not believe in Jehovah's appointed Servant, "our hope."

RESURRECTION OF THE SEED

[14] Jesus Christ on earth was not subject to vanity along with the rest of human creation, and he needed no deliverance from it. This was owing to the fact that he did not receive his life from Adam, but was the Son of God from heaven, and his heavenly life was transferred to the womb of a virgin descended from King David. As his life was from God, no condemnation, sinfulness, corruption and deathliness attached to Jesus by birth from the Jewish virgin, but he grew up to be a mature man in perfection. He was thus able to offer himself as a perfect sacrifice on God's altar in behalf of mankind and thus

11 Whom did Peter and Paul identify Abraham's Seed to be?
12 How do we know in whose name the nations must hope?
13. Why, with good backing, did Paul preach among Gentile nations?
14. Why can Jesus as High Priest free us from vanity and bondage?

become a true High Priest to Jehovah God. God's Word accordingly says of him: "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who . . . offered up himself." (Heb. 7:26, 27) This vital fact makes it all the more necessary that we put our hope in him. Only by means of him can we be delivered from the vanity and bondage to which we are subject from birth.

15 The Son of God came down and became a perfect man that he might taste death as a sacrifice and vindicate God's promise as to the Seed and undo all the wicked work of that old Serpent Satan the Devil by bruising the Serpent's head. All those from among the human creation who were to become children of God were partakers of flesh and blood, and so to deliver them from the bondage to the corruption of death the Son of God must become flesh and blood also, but not subject to vanity and corruption. His death must be due, not to mankind's inherited bondage to death and corruption, but to being bruised at the heel by the Serpent for his faithful integrity to God. To be a sacrificial death for the ransoming of enslaved mankind his death must be that of an innocent perfect man acceptable to God. God's Word explains it to us thus, saying: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death [for every man] he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. 2:14-16) Satan the Devil was permitted to wield the power to persecute and inflict death upon those who turned to God. For this reason many men and women, out of fear of such death at the Devil's hands, were held in bondage to sin and the Devil. But now Jesus, by his sacrificial death, could nullify the death inflicted on men by the Devil, because Jesus could raise them from the dead.

16 Jesus had no fear of death at the instance of the Devil and his wicked seed; but in obedience to Jehovah's promise in Eden he yielded to being bruised at the heel by the Serpent. He knew that the Serpent, Satan the Devil, could kill or inflict death only upon the human body, but had no power over his future life or soul. He feared Almighty God, who was able to raise him out of death. That God might be pleased to do so, Jesus remained innocent and faithful to God to the cruel death at the hands of Satan's seed. But by his very death he proved himself worthy to be the victorious Seed of God's "woman" to bring to nothing the wicked Serpent, the Devil, who has always misused the power of death. Jesus Christ the Seed will undo all the death that the Devil has inflicted throughout the centuries upon those choosing God's free service. Because of this power to nullify the power of the Devil, Jesus Christ the Seed now frees many men and women who, because of fearing the devilish power of death, were in slavery to him and sin all their past lifetime. These now enjoy the liberty of the children of God.

17 Jesus' destiny as the Bruiser of the Serpent's head depended on the resurrection power of Jehovah God his Father. A small remnant of the Jews of Jesus' day had pinned their hope to him as the chosen Servant of God who was to establish the kingdom of God and deliver his chosen nation of Israel. But when Jesus died on the torture stake, seemingly forsaken of God and, as it were, bruised at the heel by the Serpent, it appeared as if all hope had been crushed for such remnant of believing Jews. On the third day following his death and burial his disciples said: "The chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel." (Luke 24:20, 21, *Am. Stan. Ver.*) But when Jesus disclosed himself to them as resurrected from the dead on that third day, their hope became alive again. It became a "living hope". But they still needed to be set straight as to what to expect and upon what to fix their desire. When the apostle Nathanael first met Jesus he said to him: "Thou art the Son of God; thou art King of Israel"; and till now the apostles had in mind the earthly nation of natural Israel. Hence on the fortieth day after Jesus' resurrection and just before he ascended back to heaven, they "asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?" (John 1:49; Acts 1:6, *Am. Stan. Ver.*) After his ascent to heaven, then they realized he would not be an earthly king over Israel. Only a heavenly king at God's right hand could bruise the mighty superhuman Serpent's head. Jehovah's resurrecting of Jesus as an immortal spirit person made it possible for Jesus to be King at God's right hand to do that.

15, 16. (a) What kind of death must there be to bring Satan to nothing? (b) How does Jesus free men from lifelong bondage in fear?

17. Upon what power did Jesus' destiny as "our hope" depend?

"A LIVING HOPE"

AFTER Jesus' resurrection and ascension to heaven as a glorified spirit creature, what became the correct hope of his faithful disciples on earth? And is this the hope that all persons of good-will today, nineteen centuries later, may entertain? Writing to Christians in the first century the apostle Peter says: "Blessed be the God and Father of our Lord Jesus Christ, who according to

1. To what does Peter say the Christians were begotten? By what?

his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." (1 Pet. 1:3-9, *Am. Stan. Ver.*) It was to a "living hope" that the first and early members of the Christian congregation were begotten again by God, and the resurrection of Jesus Christ from the death state had an important connection with it.

[2] Peter's words make it most clear that the living hope is that of eternal life in heaven for the faithful Christian congregation of Jesus' footstep followers. The salvation of their souls with which their faith was to be rewarded was, not to life on a paradise earth, but to life in heaven. In heaven, says Peter, is where the incorruptible, undefiled and unfading inheritance is reserved for them; and it is to heaven that Jesus Christ went after his resurrection. This is why they no longer saw him, and this is why the later believers in him have never seen him, not even in the flesh. He is no longer flesh and blood, a perfect man, for "flesh and blood cannot inherit the kingdom of God" and no man can see God and live.—1 Cor. 15:50; John 6:46; Ex. 33:20.

[3] Peter plainly tells us that Jesus was not resurrected as the human creature that he once was. In this same letter Peter writes: "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death [how?] in the flesh, but made alive [how?] in the spirit; in which also he went and preached unto the spirits in prison." (1 Pet. 3:18, 19, *Am. Stan. Ver.; Douay*) Consequently Jesus Christ is not a human King, but a heavenly King, a spirit King, just as Jehovah God is a spirit and is a spirit Sovereign over all the universe. Jesus said: "God is a spirit." At his resurrection from the dead Jesus became glorious like God his Father, "the express image of his person," and "sat down on the right hand of the Majesty on high; being made so much better than the angels". (John 4:24; Heb. 1:3, 4) Being mightier than the angels of heaven, the glorified Jesus Christ is far more powerful than the Serpent, Satan the Devil, and can bruise him and all his demons in destruction. (Matt. 28:18) He will do so.

[4] The kingdom of the Seed of God's "woman" for which we may hope according to God's Edenic promise is a heavenly kingdom. The hope of the faithful congregation of Christ's footstep followers is to be associated with him in that kingdom. In harmony with this hope they keep out of the politics of the governments of this world and 'seek first the kingdom of God and his righteousness', as Jesus' sermon on the mount instructs them. (Matt. 6:33) Peter tells us that when Jesus ascended to heaven then Psalm 110:1 was fulfilled, which says: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Acts 2:32-36; Ps. 110:1, *Am. Stan. Ver.*) Hence Jesus set a heavenly hope before his victorious footstep followers when he said in the Revelation to the apostle John: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21.

[5] To entertain hope of a place with Jesus Christ in his heavenly kingdom is a limited privilege, for this same Revelation discloses that only 144,000 faithful overcomers will be enthroned with him in the Kingdom, which kingdom is symbolized by Mount Zion where King David once ruled. Revelation 14:1, 3 reads: "Lo, a Lamb [Jesus the sacrificed One] stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And they sung as it were a new song before the throne, and . . . no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

HOW BEGOTTEN AGAIN TO IT

[6] Peter tells God's elect, or those chosen for the Kingdom, that God the Father begot them again to this living hope by resurrecting Jesus from the dead. It is not by Jesus' resurrection that his joint-heirs in the Kingdom are begotten again to the living hope. Jehovah God the Life-giver is the One that begets, produces, or becomes the Father of spiritual children for the heavenly kingdom. But the resurrection of his Son Jesus Christ was a basis for him to beget such additional spiritual children. How so? Because by the resurrection the bruised Seed of God's "woman" was brought back to life and could ascend to heaven and sit down at God's right hand. Also he could thus appear in the presence of God as His High Priest and could present to God the value or merit of the human sacrifice that he laid down. By this sacrifice he could redeem his devoted followers from the

2 Where, then, is their hope to be realized, and why?
3. How was Jesus resurrected, and made better than whom?
4. What kind of throne must it be that Jesus promised Christians?
5. How many will gain that throne? and how do we know this?
6. How is it that God begets them by Christ's resurrection?

"bondage of corruption" and "vanity" to which they were subjected through the sinner Adam. (Heb. 9:24) In a mighty argument to Christ's joint-heirs for the Kingdom the apostle writes: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:17-22) The faithful Christians, therefore, have hope in Jesus Christ, not only in this life, but also in the promised kingdom.

7 Not by Christ's resurrection in itself, but in view of that resurrection God the Father begets again the inheritors of a living heavenly hope. In his same first letter to the heavenly heirs Peter shows another powerful thing that enters into the matter of begetting them again. It is the Word of God, from the days of Eden onward. Peter says to these spiritual children of God: "Love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth . . . for ever. And this is the word of good tidings which was preached unto you. Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." (1 Pet. 1:22 to 2:2, *Am. Stan. Ver.*) That "milk" is from God's Word.

8 To become heirs of an incorruptible inheritance reserved in heaven with Jesus Christ the King, it is necessary for the 144,000 to be begotten again by God the Father. Why begotten again? Because they, to begin with, had been begotten by Adam, and Adam could not beget anyone to spiritual, heavenly inheritance. Adam was of this earth, earthy, and he had only earthly human prospects set before him by God his Creator. By natural procreation Adam's children cannot rise higher in the scale of life than he their father. Moreover, when Adam did beget children by his wife Eve, it was after they both had sinned and come under divine sentence and had fallen from human perfection into corruption. Through Adam death came upon all mankind. All his descendants were born to a dying existence, in bondage to corruption and subject to vanity. For them to be saved to everlasting life as human souls it would first be necessary for them to be redeemed from condemnation and death by a ransom sacrifice; and to provide this the Son of God "was made flesh", "was made a little lower than the angels." (John 1:14; Heb. 2:9; Ps. 8:4, 5) But for 144,000 of Adam's condemned offspring to become inheritors of the heavenly kingdom with Jesus Christ now 'made so much better than the angels', they must not only be redeemed but also be begotten by a father different from Adam, a heavenly father who can bestow spirit life and a spiritual inheritance in heaven. To this end Jehovah God, the Father of Jesus Christ, has begotten them again, thus adopting them as his heirs.—Gal. 4:4-7.

9 These 144,000 Christian believers consecrate themselves to God and undertake to follow Jesus' steps till death. Their being begotten again is what makes them spiritual children of God and his heirs with a heavenly hope. As Jesus their Redeemer entered into the heavenly inheritance by laying aside his earthly human existence and by being resurrected from the dead, so too with the 144,000. They must enter their inheritance above by laying down human life and by being resurrected from death to life in heaven at the time that God's kingdom is established with the Seed of his "woman" in the throne. Then these spiritual children of God will be revealed or manifested in heavenly power with Jesus. Following this revelation the earthly blessings will be poured out upon all nations and families of the earth, all human creation. Hence God inspired the apostle Paul to write these words to the 144,000:

10 "The spirit itself testifies together with our spirit, that we are children of God. And if children, also heirs; heirs, indeed, of God, and joint-heirs with Christ; if indeed, we suffer together, so that we may be also glorified together. For I consider that the sufferings of the present time, as unworthy of comparison with the future glory to be revealed in us. Indeed, the earnest expectation of the creation longs for the revelation of the sons of God. For the creation was made subject to frailty, (not voluntarily, but by him who placed it under;) in hope that even the creation itself will be emancipated from the slavery of corruption, into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together till the present time. And not only it, but ourselves also, possessing the first-fruit of the spirit, even we ourselves groan within ourselves, waiting for sonship [adoption],—the redemption of our body. For we were saved by the hope."—Rom. 8:16-24, *Emphatic Diaglott.*

11 Peter speaks of the 144,000 kingdom heirs as "being born again, not of corruptible seed, but of incorruptible, by the word of God." The seed of procreation by which Adam begot our race was corruptible seed, with corruption operating in it through sin, and bearing with it the condemnation of death.

7 Through what must the 144,000 be begotten again or anew?
8, 9 How do they enter the heavenly inheritance? and what follows?
10. Why and with what seed does God beget them again?
11, 12. Besides spirit, by what else does he beget, and why?

But when God the Father begets the consecrated, believing ones of humankind to be spiritual sons or children, he begets them again by incorruptible seed. That is to say, he regenerates them by incorruptible means of giving life and existence, namely, the power of his spirit or active force. In order to see and enter the heavenly kingdom of God, they must be begotten anew or regenerated by His spirit or active force. Jesus told Nicodemus: "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. That which is born of the flesh is flesh; and that which is born of the spirit is spirit." (John 3: 3-6) Being thus given a start in spiritual life while in their corruptible flesh on earth, but continuing faithful to death, they will be fully born of the spirit in the resurrection. Then the body of 144,000 faithful followers of Jesus Christ "shall all be changed, . . . 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." So the apostle Paul writes to the 144,000 body members, at 1 Corinthians 15: 51-53.

"BY THE WORD"

12 Peter says that God begets the 144,000 again to a living hope "by the resurrection of Jesus Christ from the dead". He also says they are begotten again of incorruptible seed, but "by the word of God, which liveth and abideth for ever". "This," he says, "is the word which by the gospel is preached unto you." (1 Pet. 1: 3, 23, 25) God the Father begets them again by his spirit, or active force, but this begetting must be in connection with his word which has been written down and which lives on and is preached till this day.

13 In order for the 144,000 to get in intelligent touch with God they must get a knowledge of his Word of the gospel or good news. This gospel Word must be preached or presented to them, that they may know God's purposes through his Seed of his "woman" and that they may know the glorious heavenly opportunity that he sets before 144,000 creatures from among mankind. It is God's Word that sets out the heavenly hope; and only by getting to know his Word could they have such a hope formed in their hearts after taking the steps toward it that God requires. As Paul writes, at Romans 15: 4: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." (*Am. Stan. Ver.*) Hence for the 144,000 to be begotten again to the living heavenly hope it was necessary that God the Father send his Word as well as his spirit. In view of this we can understand James' statement to the 144,000 of God: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." —Jas. 1: 18; John 6: 63.

14 In the Holy Scriptures God's Word is pictured as pure water, because of the cleansing power of His Word. Agreeable with this, Paul writes: "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." (Eph. 5: 25, 26) The "pure river of water of life" to which all the thirsty and willing are invited to "take the water of life freely" undoubtedly refers to the revealed Word of God. (Rev. 22: 17) Not the water of baptism, but the water of the revealed Word of God, was what Jesus meant when saying: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Baptism in literal water is only a momentary act, but the 144,000 need the cleansing Word of God as well as His spirit all through their earthly course till death. If God's Word and spirit abide in those of the 144,000, then His seed abides in them and they will not make a deliberate practice of sin; as it is written: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest." (1 John 3: 9, 10) They lead clean lives by the help of God's spirit and his purifying Word. Their hope, based upon God's Word, is not a mere mental exercise, but is an active, motivating force in their lives, a purifying hope. Hence it is written to the 144,000: "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he [the Lord God] is pure."—1 John 3: 2, 3.

HOPE FOR THOSE OUTSIDE THE 144,000

15 Pages 22, 23 of the 1948 *Yearbook of Jehovah's witnesses* tell that during the service year of 1947 an average of 181,071 witnesses or ministers of the gospel went out into the field every month of the year, preaching the good news of the Kingdom "publicly, and from house to house"; indeed, in one particular month as many as 207,552 went out, worldwide. Call to mind, now, that there are to be only 144,000 joint-heirs with Jesus Christ in the heavenly kingdom; and also that Jehovah God has been begetting, preparing and proving these for the past nineteen centuries, so that today only a remnant could be needed to fill up the full membership of Jesus' joint-heirs. Apparently not all of the above-numbered 207,552 gospel-publishers, or 181,071 regu-

13 What is the water with which they are born as well as the spirit?

14. How does God's seed remain in them? With what effect?
15 What questions does the published number of 207,552 gospel-preachers today raise?

lar monthly publishers, could gain the Kingdom or be in line for it and find a vacancy in it, for these present-day numbers far exceed the predetermined number of 144,000. What, then? Are these more than two hundred thousand of today destined to fall away, leaving only the small remnant required for the Kingdom? No; because prophecy indicates these numbers should increase in coming years to a figure not yet known or foretold. Well, then, are the great majority of these hundreds of thousands of gospel-publishers due to be disappointed in their hope by failing to gain entrance into the heavenly kingdom? No; not one of those outside the faithful remnant will be disappointed in his hopes for the approaching new world of righteousness. Explain!

[16] Well, on Sunday, April 6, 1947, at the celebration of the memorial of Christ's death a total of 339,125 attended, world-wide, but only 26,745 partook of the Memorial emblems of bread and wine to confess they were members of the spirit-begotten remnant of Kingdom heirs. That meant that less than one twelfth of the total Memorial attendance confessed to being in line for the Kingdom or entertaining the hope of gaining it by faithfulness to death. During that same month of April there were 201,009 gospel-publishers out in the world-wide field as against 26,745 partakers of the Memorial emblems. So, then, what hope shall we hold for the more than 174,000 other gospel publishers? God's Word, with which He formed the Kingdom hope in the hearts and minds of the 144,000, shows the earthly hope set before these "other sheep".

[17] Turn to Revelation, chapter 7. There Jesus Christ, by an angel, gave a revelation to the apostle John concerning this "great multitude", whose hope is for eternal life in Paradise that God's kingdom will restore on earth. First, Christ's angel gives John a vision to show that 144,000 spiritual Israelites are sealed for the Kingdom. Right after this vision of the Kingdom class, John says: "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 [namely, God] 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 [Jesus the sacrificed One, the Good Shepherd] 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.

[18] Today's multitude of persons of good-will who already outnumber the entire membership of the Kingdom class belong to the above-described "great multitude" of God's "other sheep". They have made their appearance at the due time in fulfillment of the above vision. Reasonably it was the due time for them to appear when practically the entire membership of the 144,000 had been chosen and sealed, and only a fractional remnant of that number remained upon this earth. Because just this remnant would be needed to complete the Kingdom class, this would be one of the many indications of our day to show that God's kingdom by his Seed of the "woman" was established and that the final end of Satan's old world was at hand.

[19] Accordingly a tremendous world-wide witness concerning God's kingdom would be due, but it would be a larger work than the Kingdom remnant on earth could themselves alone accomplish in fulfillment of Matthew 24:14. Hence the Good Shepherd gathers this "great multitude" of "other sheep" into the fold in company with the remnant in order to share with these in the wondrous privileges of the Kingdom witness. (John 10:16) By sharing in the witness work the "great multitude" hail Jehovah God upon his throne of universal sovereignty and also his reigning King, the Lamb Jesus Christ; and they cry out that their hope of salvation in this time of great tribulation lies in no man-made institution but solely in Jehovah God and his beloved Lamb Jesus Christ. By virtue of consecrating themselves to God and proclaiming the kingdom of the Seed of his "woman" they are pictured as having a favorable standing before God's throne and as serving him day and night in his temple, in unity with the spiritual remnant. Many of the "great multitude", by continuing faithful till the final war of Armageddon, will be preserved and will survive this end of the world to enter into the earthly blessings of the righteous new world without dying. Those dying faithful before then will be resurrected to eternal life on earth under Christ's thousand-year reign.—John 5:28, 29.

KNOWING YOUR HOPE

[20] Today, how does a person consecrated to God know whether he is of the Kingdom remnant or of the "great multitude" of "other sheep" with an earthly destiny? It is not a matter of feeling. It is a matter of hope, a matter of God's testimony to a

16. About how many world-wide hold the Kingdom-membership hope?
17. Where is this earthly crowd foretold, and how described?
18, 19. (a) Why was it the due time for them to appear? (b) How do they stand before God's throne and serve him in his temple?
20. How do the spiritual remnant know what their hope is?

person through His revealed Word. The remnant know they are in line for the Kingdom because they have fulfilled the preliminary requirements in God's Word. He has begotten them by his spirit or active force to be his spiritual children, and by his Word which he has revealed to them they know what their hope is. In harmony with their "living hope" of eternal life in the heavenly kingdom all prospects of everlasting life on earth under the Kingdom have faded from their minds and desires. They look forward confidently to Christ's receiving them to a place with him on the throne by resurrecting them from the dead. (Titus 3:7; 2:13) They confidently confess their hope to all that ask of them a "reason of the hope that is in you", but they do so with meekness and with fear lest they should prove unfaithful and unworthy before the prize is won.—1 Pet. 3:15.

[21] By the same token, namely, by the hope set before them in God's revealed Word, the present multitude of "other sheep" know what to look for, and they are overjoyed and sustained by the vivid hope of eternal life on earth under His kingdom. It was in 1935 that Jehovah God through his Seed Jesus Christ revealed to all his consecrated ones on earth that the "great multitude" of Revelation, chapter 7, is a human class with an earthly eternity ahead of them under the kingdom of Jesus Christ with his 144,000. (See the article "The Great Multitude" in the *Watchtower* issues of August 1 and 15, 1935.) In the service year following that (namely, September 1935 to September 1936) there were in the United States alone just 25,435 that partook of the Memorial bread and wine out of a total attendance of 35,172. This shows that the vast majority of those in the United States of America at the Memorial celebration last year (10,795 partakers, 105,897 attending) have taken up the earthly hope of the "great multitude" of "other sheep". Since A.D. 1918, when World War I ended, there have from time to time been flashes of truth concerning this earthly class now being gathered for endless life in the paradise home on earth. But that flash of truth in 1935 upon Revelation 7:9-17 was specially clarifying to the vision. It cast clearer brightness upon the earthly hope for this multitude of consecrated servants of God and Christ. These hailed it with joy as the hope that Jehovah God set before them for their comfort, joy and sustaining strength.

[22] The great multitude's hope is a hope from God's Word, illuminated by the revealing power of God's spirit. And as the psalmist says four times in Psalm 119, so they say: "I have hoped in thy word." (Ps. 119:74, 81, 114, 147; also 130:5) They know the times in which we are living. They know this is the time of crossing over from the old world of Satan the Devil to the new world of Jehovah's Seed of his "woman". They know the spiritual remnant will all of them soon pass into the realization of their heavenly hope, but that Jesus Christ the Seed will bruise the Serpent's head at Armageddon and usher the faithful great multitude into the delightful privileges of the cleansed earth in the righteous world without end. It is their valid hope. With good reason they hold it fast, in expectation of a full realization of it in God's due time.

[23] Together now, the spiritual remnant and the "great multitude" of "other sheep" openly confess everywhere that Jehovah God and Jesus Christ are the only Ones on whom hope can be centered by this groaning creation. By their continued witnessing throughout all the earth they bring God's revealed Word to countless others. Thereby others of good-will are now imbibing and will continue to imbibe the true hope that God's kingdom by Jesus Christ is the only governmental means by which all our fond desires, whether heavenly or earthly, will surely be realized to our everlasting satisfaction, and with all thanksgiving to Jehovah God by Jesus Christ.

21. How do the "great multitude" now know their hope?

22. Why is theirs a valid hope, to be held fast?

23. What hope do the remnant and multitude impart to others, and how?

WHY WILL SATAN THE DEVIL DIE?

COVETOUSNESS on the part of Satan the Devil led to the commission of the greatest and most heinous crime of all time. The result was the defamation of Jehovah's great name, and also poverty and death upon the human race. So many years have passed since the commission of that crime, and so completely has this arch criminal covered his slimy tracks, that in this day it is difficult for men in general to understand and appreciate the enormity of the crime. Only those persons of good-will toward God, and who desire to know and to do what is right, fully understand.

To covet means to have and to indulge in an inordinate desire to possess that which belongs to another. Coveting means a wrongful desire for gain, and the determination to get that desired thing by plunder or other unjust and wrongful means. It is the outgrowth of extreme selfishness. The creature that wrongfully desires to possess that which belongs to another or who, in his efforts to satisfy his inordinate desire, resorts to fraud, plunder or other unjust methods, thereby discloses a maliciously wicked heart that is fatally bent on injury to others.

Let us in simple manner summon the facts that are disclosed by the Holy Scriptures and that relate to the commission of the great crime. They are these: In the exercise

of God's unlimited power, perfect wisdom, and boundless love, he had created the *heavens*, consisting of his firstborn Son and other spirits known as cherubim, seraphim, angels, and celestial powers and principalities, all of which show forth God's glory. "The *heavens* declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge," says Psalm 19:1, 2. God had created the earth also, and his due time came to create man to inherit the earth. That mankind might have a desirable place in which to reside God made a portion of the earth a veritable paradise, which God called "Eden". Out of the earth's elements God created a perfect creature called Adam, or "man", and made him a living, moving thing endowed with intelligence. God placed this man in the perfect Eden as his home and instructed him concerning the divine law and the penalty that would result from the breaking of that law. God created and gave the man a helpmate, a perfect woman, and clothed that perfect pair with the ability and power to bring children into existence. If the man would be faithfully obedient to God's law, the earth was to be his home forever and he would enjoy riches in abundance.—Genesis, chapters 1 and 2.

In the language of the psalmist, man is "fearfully and wonderfully made". God created man, and this psalmist says to God: "Marvellous are thy works." (Ps. 139:14) The perfect man was the crowning or highest part of God's earthly creation. In Jehovah's invisible or heavenly realm there was a spirit creature to whom Isaiah's prophecy applies the name "Lucifer"; and God made Lucifer the invisible overlord over man. He is also the one meant in Ezekiel's prophecy, to whom God said: "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.

The term *cherub* means one of God's anointed creatures commissioned to have charge over a certain part of his organization. The description of Lucifer, "the anointed cherub that covereth," shows clearly the high position he occupied. God had appointed him and made him to fill that high office in God's "mountain" or universal organization. Ezekiel's prophecy shows that Lucifer had charge over Eden, the perfect man and the home of this perfect man, by saying: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." (Ezek. 28:13) Concerning Lucifer's "covering" including beryl, onyx and gold it is interesting to note that Genesis 2:10-12 says of Eden: "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium [pearls] and the onyx stone [or beryl]." From the symbolic description, Lucifer was a beautiful creature and his appearance was glorious: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:15) This shows that Lucifer was perfect and continued so until he became lawless, that is to say, rebellious against God.

When Lucifer became perverse, lawless and wicked, God changed his name, and from that time onward he is designated in the Scriptures under four names, to wit, *Serpent*, which means Deceiver; *Satan*, which means Opposer; *Dragon*, which means Devourer; and *Devil*, which means Slanderer. While perfect, Lucifer was the god over the world that included the earth; that is to say, he was its mighty one, and that office was not taken away from him immediately upon his becoming wicked. For centuries he has been the "god" or invisible ruler of the world which he has made wicked like himself; in proof of which see Jesus' words at John 12:31 and 14:30.

HOW HE STARTED HIS CRIMINAL LIFE

Having access to the courts of heaven, Lucifer saw the glory and splendor of the Almighty God, Jehovah, and observed that all creation worshiped this Most Mighty God. Knowing himself to be the overlord of man as well as the chief one over the host of angelic creatures assigned to this world, Lucifer desired to have the worship, praise and honor that belong to Jehovah God and which all righteous creatures give to Him. Lucifer's desire was inordinate and excessive, and he therefore became covetous. He ceased to love his Creator, Almighty God. He became iniquitous, a breaker of God's law. This is proved by the words showing reckless ambition in his heart, and which words were recorded long after he had committed his great crime: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell [*Sheol* in Hebrew, meaning the death-state], to the sides of the pit." (Isa. 14:12-15) It was covetousness that led to his great crime, and it has permeated his entire organization which the Bible symbolizes under the name Babylon; as we read of her, at Jeremiah 51:13: "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy COVETOUSNESS."

Now, referring to Lucifer's earthly charge, man, Jehovah God required of the perfect man Adam full obedience. Note that God did not require a very great thing of man, such as moving a mountain, but he required of man that he should refrain from eating a certain fruit that grew in Eden. He informed man that disobedience would result in his death. "For in the day that thou eatest thereof," God warned, "thou shalt surely die." (Gen. 2:17) It would not have been difficult for Adam to respect the law of God and be obedient. The evil was not in the fruit, but his crime consisted in the disobedience to God's law.

Lucifer, being the anointed overlord of man, knew man's duty toward God, and it was Lucifer's duty to safeguard the interests of man. His crime, like all others, began in his mind, when he coveted that which properly belonged to Jehovah God. Lucifer, to carry out his covetous desire,

would resort to fraud and deceit; for doing so he is called "the Serpent", meaning the Deceiver. (Rev. 20:1-3) The saying at Genesis 3:1, 'Now the serpent was more subtle than others,' well reflects that he was cunning, crafty, bad and deceitful. He reasoned that if God did not put man to death for violating His law, it would prove God a liar; and that would destroy the confidence of creatures in the Creator. But if God did kill Adam for violating His law, that would prove that God could not put a perfect man on earth who would stay true and faithful to God, and likewise that course would destroy the confidence of creatures in the Creator. The result would be that the Devil would get adulation from creatures together with the praise which properly belongs to Jehovah.

In carrying out his wicked scheme Satan the Serpent approached Eve and said: "Yea, hath God said, Ye shall not eat of every tree of the garden?" and for that reason are you not eating the good fruit? Eve replied to him: "We may eat of the fruit . . . but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Doubtless Satan laughed at Eve's simple faith. "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:1-5) That saying of Satan was a willful and deliberate lie, and under the influence of that lie Eve violated God's law. Satan had deceived the woman and had accomplished through her what he desired, to turn her away from Jehovah. Adam then appeared and was told by Eve what had come to pass, and Adam "did eat" of the forbidden fruit also. That shows Adam did not love God, because he willfully disobeyed Him. (1 Tim. 2:14) Nor did he love Eve, because if he had loved her he would have sought God's face, asking for her forgiveness, seeing that she disobeyed without his consent and under deception. Adam knew Eve would be separated from him if he should stay true to God, and he willfully wanted to have her for his own pleasure.

Adam and Eve were sentenced to death and expelled from Eden, and justly so. (Gen. 3:19-24) That wicked lie and deceitful act of Satan brought forth death upon humankind, for which reason Jesus said of Satan that 'he was a murderer and a liar from the beginning'. From then till now all persons who resort to lies to accomplish their wrongful purpose are instruments of the Devil, who is the father of lies and of liars.—John 8:44.

In Eden the food was perfect and would have sustained human life forever to the obedient ones. Outside of Eden the food produced upon the earth was not wholly life-sustaining. Adam and Eve were expelled from Eden, and death was gradually inflicted upon them until they were dead. During the lingering years that they existed their children were born, and, the parents being sinful, they could not bring into existence perfect children, and for that reason every person born into the world in a natural way has been born a sinner and must die in due time. (Rom. 5:12; Ps. 51:5) All sickness and sorrow, all poverty and suffering, and all crime that has befallen the human race from the day of Eden till now, is chargeable to Satan the Devil. All persons who willfully or purposely indulge in a course of action that causes others to suffer sickness or to be impoverished and oppressed are the instruments of Satan the Devil.

At the time that God sentenced Adam to death he also entered the judgment of death against Satan. The death sentence is symbolically stated at Genesis 3:15 and is further amplified at Isaiah 14:14-20 and Ezekiel 28:18, 19. Why, then, has God let the Devil live all these centuries and let him cause so much suffering upon men? A brief answer is, that Satan boastfully declared his own ability to cause all men to turn away from God and curse him, and God has permitted Satan the opportunity to prove his boastful challenge and at the same time has offered man the opportunity to prove his integrity toward God and his adherence to Jehovah's universal sway.

Satan boastfully said to Jehovah God that all men, when put to the severe test, would renounce his sovereignty and would curse him. Had God immediately put Satan to death without the opportunity to prove his boastful challenge, there would have been forever a doubt in the minds of some creatures as to whether Satan had stated the truth or not. A prophetic drama is recorded in the Scriptures in proof of these points, and it is concerning the good man Job and the Devil. Job was a righteously disposed man. Satan declared he could cause Job to curse God. God accepted the Devil's challenge and the test proceeded to prove whether a man under the severe ordeal would stay true to God or not. Necessarily that test involved the question of the supremacy or sovereignty of God. It would give an opportunity to all intelligent creatures to choose between God and the Devil. Therefore the decree of Jehovah God was that he would let Satan the Devil live for a certain period of time, during which time the test would be on, and that at the end of that time Jehovah would destroy him. It was as in the case of Pharaoh of Egypt, who was a mighty official representative of Satan the Devil on earth and who was therefore used to play a part foretelling how God's purpose was to let Satan the Devil live for a time. Hence Jehovah's prophet Moses said to Pharaoh: "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.*) Satan, too, heard this.

Of course, the test really began with the first children of Adam and it will continue and be completed at the battle of Armageddon, in which Satan the Devil and his demons will die. In the meantime God brings to man's attention the truth in order to afford man the opportunity to choose whom he will serve, whether God or the Devil. Cain, the first son of Adam and Eve, chose to follow the Devil, and lost. Abel chose the better part, namely, to serve God, and he received God's approval. Chagrined, Satan the Devil caused Cain to murder Abel his brother.—Heb. 11:4-40.

All reasonable persons who hear the truth today should readily see that Satan the Devil is God's great opposer and man's greatest foe. All persons of good-will toward God will now take the course that faithful Abel took. Doing so, they will live. The others will follow the course that Cain took, and will die and remain dead forever. In times past

almost all persons have died in ignorance or without a knowledge of the truth, but today the truth of God's established kingdom under Christ is being broadcast far and wide. Now the day has arrived when those creatures on earth who hear the truth must choose whom they will serve. Those persons who prove of good-will toward Jehovah God will choose to serve him and will gain life eternal in the new world of righteousness.

"A ROOT OF ALL KINDS OF EVIL"

THE deadly root that produces all kinds of evil was planted in many human hearts nineteen centuries ago in the days of the apostle that phrased the above expression. However, with the increase of the world's population and under the stress of the conditions since World War I that bitter root is planted in many more hearts today. After more than sixteen centuries of Christendom the spirit of selfishness is rampant throughout the earth; and if the apostle Paul were alive on earth and in Christendom today he could still write as he did back there, namely:

"Wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil [or, a root of all evils]: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."—1 Tim. 6:5-10, *Am. Stan. Ver.*, and margin.

After giving the above description, the apostle says to the man to whom he writes: "But thou, O man of God, flee these things." This exhortation applies with stronger force today. The apostle admonishes all persons who would now please God and who would find complete refuge in Him in this time of world distress that they must separate themselves from all those who are moved by a desire for selfish gain. It matters not whether that selfish gain be the accumulation of earthly wealth and power or be a gain that comes from the honor, plaudits and approval of men so as to cause the gainer to shine among men. The apostle is emphatic that those who profess to be real Christians and who want to receive God's approval must withdraw themselves from all others that pursue a selfish course. The great religious leaders of Christendom, with the pope at the head of the list, have made great gains in worldly wealth and political and social power by the practice of their religion, but the apostle Paul negatives the selfish claim that such material and worldly gain is a proof of godliness and that true godliness is a way for making such kind of gain.

True godliness is without the desire for selfish gain, and where true godliness exists there the root of all kinds of evil is not implanted in the heart. Says the apostle: "Godliness with contentment is great gain." (1 Tim. 6:6) And if the person has gotten such godliness accompanied by contentment with what God provides for him, such person has gained something indeed. "Godliness" means to be entirely and wholly devoted to the cause of the gospel of God's kingdom. Jesus had such godliness and he said respecting what must be done at this distressing end of the world: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt 24:14) The purpose of that kingdom is to vindicate Jehovah God as the rightful Sovereign of our earth and of all the universe and then, too, to bless all men and women of good-will upon our earth. If a person of good-will finds himself devoting himself in obedience to God's commandment to that which will vindicate the name and sovereignty of the Most High God, and if he is doing this unselfishly and is contented with that which the Lord God has given him, then he is in possession of great gain. Why? Because it is to persons like that that God promises complete refuge in this world's end and finally a share in the blessings of eternal life in the righteous new world. Such persons have found the secret to happiness and can enjoy peace of heart and mind during the turmoil of this world. The root of all kinds of evil finds no soil to grip in their hearts.

What, then, is the root of all kinds of evil? The inspired writer replies: "The love of money is the root of all evil." The word "all" there has the significance also of "all kinds of", and may correctly be so translated from the Greek original which the apostle Paul wrote. Hence the *American Standard Version* renders 1 Timothy 6:10 that way: "The love of money is a root of all kinds of evil." And *The Emphatic Diaglott* reads: "A root of all kinds of evil is the love of money." *Money* means that which will satisfy the desire for selfish personal gain, and love of it is the root of all manner of evils. The desire for personal gain, or money, is a temptation and a snare, and, as the apostle says, it often results in destruction.

When a person devotes himself to God through Jesus Christ and then is assigned to a place in God's service he has received a great favor at God's hands. Such person is now in a covenant to do God's will, which means he must use his faculties in the service of the Most High God. If, however, he is moved by a selfish desire for greater personal ease for himself or others, and if, to realize this desire, he leaves the Lord's service and launches off into worldly business or enterprise to make earthly gain, he walks right into the snare of the enemy and may get pulled into his own destruction. That which lies at the root of all evil and evil results to those who have once started in the way of serving God is this "love of money", that is to say, the desire for selfish gain, regardless of what that gain may be.

Faithfulness to the Lord God and his Christ means we must remain steadfastly in the happy, contented service of God and not take a contrary course to satisfy some selfish desire.

UZZIAH'S PRESUMPTUOUSNESS ANNULS HIS FAITHFULNESS

THIRTY-year-old Uzziah* in the fifteenth year of his reign in Judah (812 B.C.) received without regret the news of the death of Jeroboam II, king of Israel. Uzziah thought back 26 years to another death. He was only four years old then, but he could still remember the loud wails of the mourners and his mother Jecholiah's sadness over the death of his father Amaziah. He learned later that a conspiracy had been formed against his father in Jerusalem; that his father had fled before the conspirators, but that they had overtaken him at Lachish and killed him there; and that his father's body had been brought to Jerusalem on horseback.—2 Ki. 14:20, 29; 15:2.

He remembered that sometime after his father's death faithful Zechariah had taken up his training and had educated him in God's fear. He remembered that about seven years later (830 B.C.) Zechariah and he had rejoiced that Hosea had begun to prophesy in Israel; and that about four years later his people made him king when he was but 16 years old.—2 Chron. 26:5, 1; Hos. 1:1; 2 Ki. 14:21; 15:1.

He remembered, too, that when he had ascended the throne the 600-foot section of the wall of Jerusalem was still in ruins and had been ever since Jeroboam's father Jehoahaz had defeated his father Amaziah and had taken Judean hostages to Samaria. The very thought made Uzziah wince. But then Uzziah thought of the marvelous way God prospered him because he sought Jehovah. He remembered the activity in Jerusalem at the beginning of his reign as the workmen repaired the walls and built towers at the corner gate, at the valley gate, and at the turning of the wall; that Jehovah had blessed his engineers who invented machines for shooting arrows and hurling large stones. He remembered that his officer Maaseiah at his request had organized the army under his general, Hananiah, bringing it up to 307,500 well trained and properly equipped troops. He remembered marching that army to the west of Jerusalem and down to Philistia, where God helped him in his fight against the Philistines. He recalled breaking down the walls of the strong Philistine cities: Gath, about 26 miles southwest of Jerusalem; Jabneh, about 28 miles west-northwest of Jerusalem; and Ashdod, about 31 miles west of Jerusalem, on a slight eminence rising from a fertile plain about two miles east of the Mediterranean. In all the Philistine country that he recovered he had planted Judean colonies. Next he had attacked the Arabs from the Sinaitic peninsula that had encroached on the southwest half of Simeon's assigned territory. After that he had attacked the Mehunim to the southeast of Judah and rebuilt Elath at the head of the eastern branch of the Red sea. He put in order the copper and iron refineries originally built by Solomon, and he planted a colony of Jews there. These Jews did a large amount of industrial work in their own houses.—2 Ki. 14:13, 14, 22; 16:6; 2 Chron. 25:23, 24; 26:2-14.

Before and after Jeroboam's death Uzziah took an interest in the crops and herds of God's people. As Jehovah increased his flocks and herds in the coastal lowlands and in the inland plateaus, he built fortified towers and dug many reservoirs in the uncultivated pasture land or desert. He was very fond of agriculture and encouraged farming and grape-growing in the highlands and in Carmel. Jehovah continued to strengthen and prosper him; and his fame extended not only southward to Egypt, but also eastward, for Ammon paid him tribute.—2 Chron. 26:10, 8.

In 799 B.C. Jehovah blessed Uzziah with the fruit of his own body. His joy was complete that year when his wife Jerusha, daughter of righteous Zadok, bore him a son. Impressed with Jehovah's perfectness in bestowing blessings, he called his son Jotham, which means "Jehovah is perfect". As Jotham was growing up, Uzziah used to enjoy bringing him up in the nurture and admonition of Jehovah. —2 Chron. 26:23.

As the years went by Uzziah's "fame spread far and wide, for he was marvelously helped until he became strong". After he had become strong, he and his retinue went south on one of his customary inspection tours of that part of his domain.—2 Chron. 26:15.

First he inspects the farms and vineyards in the mountain of Judah. On the way he stops at Bethlehem, his ancestral seat, just 5 miles south of Jerusalem. While there he goes east into the desert to inspect the watchtowers he built there. Then, after returning to Bethlehem, he continues south and goes up to Hebron, the first capital of his ancestor David. From there he continues his inspection southward, descending till the mountain of Judah drops off into the wilderness of Beer-sheba.

Turning southeast from Beer-sheba, he inspects the herds and flocks and the towers for their protection and the reservoirs carved out of the rock. Then down the ascent of Akrabbim he goes, into the hot Arabah rift below sea level. Going south up the Arabah, he inspects its copper and iron mines. Along the way he passes caravans going south with copper and iron ore and other caravans going north loaded with freight. At the southern end of the Arabah he reaches Elath, on the Red sea. He inspects its refineries. The hot winds that had burned his back all the way down the Arabah here entered the flues of the furnaces used for smelting the iron and copper mined along the Arabah. He sees his servants stationed in Elath taking the refined metal to the homes of the Jews he had settled there. He visits the homes and sees the skilled workmen hammering out the copper into beautiful shapes and making other articles for shipment north into Judah and for export south to Arabia and the lands beyond. He goes down to inspect the wharves and finds them piled high with spices and gold and silks that had just been unloaded from incoming ships. Having finished his inspection of Elath, he goes southwest up the road to Kadesh.

Uzziah and his retinue find it easy to follow the road, because centuries of travel over it have worn a smooth white ribbon over the rocky surface. Up and down across the hot desolate limestone plateau with its canyons and conical buttes Uzziah travels until he comes to the oasis of Kadesh. He stops at the first of its springs, really four tiny springs that flow out from under a cliff, and there he drinks the sweet water of Kadesh-barnea. He quickly admires the grass and few trees that grow in the gorge and then he climbs up the north side of the gorge and walks northwest about five miles, inspecting the Hezron enclosure on the way, and then drops down into another gorge. For a mile

* Uzziah is also called Azariah.

he follows the opening gorge westward, and then he comes to the copious and forceful spring that breaks out of the cliff. His eyes feast on the fertility all about, acacias, water plants, shrubs. A little distance down from the spring he meets the officer who represents him at the oasis, and receives his report. Together with him Uzziah inspects Addar, the fortified tower he built there years before to guard the roads to Beer-sheba, Elath and Egypt and to protect the flocks and crops. It is really a small fort nearly 200 feet from east to west by over 130 feet from north to south, with eight towers, one at each corner and another one in the center of each side. Not a window, door or other opening on the walls up to 10 feet from the ground, but above that are small rooms in the wall and interior. Having inspected the fort, Uzziah goes on down the ever widening gorge, past more acacias, grass, fields of grain, and masses of washed-out gravel, and finally, passing Karka on the left, he comes out on the small fertile plain of the oasis, where the herds are grazing. He stops, now at a circular stone shelter of the herdsmen, now at a square one, all with roofs made of brush or goat's-hair cloth. He inspects the herdsmen's flint implements and occasionally finds a bronze one, worn perhaps more for ornament than for use. He notices most of their pottery is handmade ware, very thin and hard, brownish red on the outside and black or gray within. But now and then he sees a large grayish green jar which he recognizes as one made on a potter's wheel. In the open plain he comes to a few reeds that grow along the sluggish stream that issues from the Azmon spring that wells up out of the ground. (Josh. 15:3, 4) Near the spring he sees circles of stones marking the graves of the herdsmen who have died. Before leaving the oasis Uzziah has his secretary Jeiel make a note of the supplies needed at the fort and in the rest of the oasis. Then pompously he bids all the inhabitants of the oasis farewell and turns north on the road to Beer-sheba. Up the road he goes, out of the plain and up into the region of bare hills and gravelly canyons and an occasional well or reservoir. He finally reaches Beer-sheba, over fifty miles north of Kadesh.

From Beer-sheba he goes down to the Philistine plain and inspects the grain fields, sycamore and olive trees and herds and flocks and the Judean colonies. Upon reaching Lod, situated between the *shephelah* of Judah and the *shephelah* of Israel (Sharon), he turns southeast and goes up to Jerusalem, over 25 miles away.—1 Chron. 27:28; 8:12.

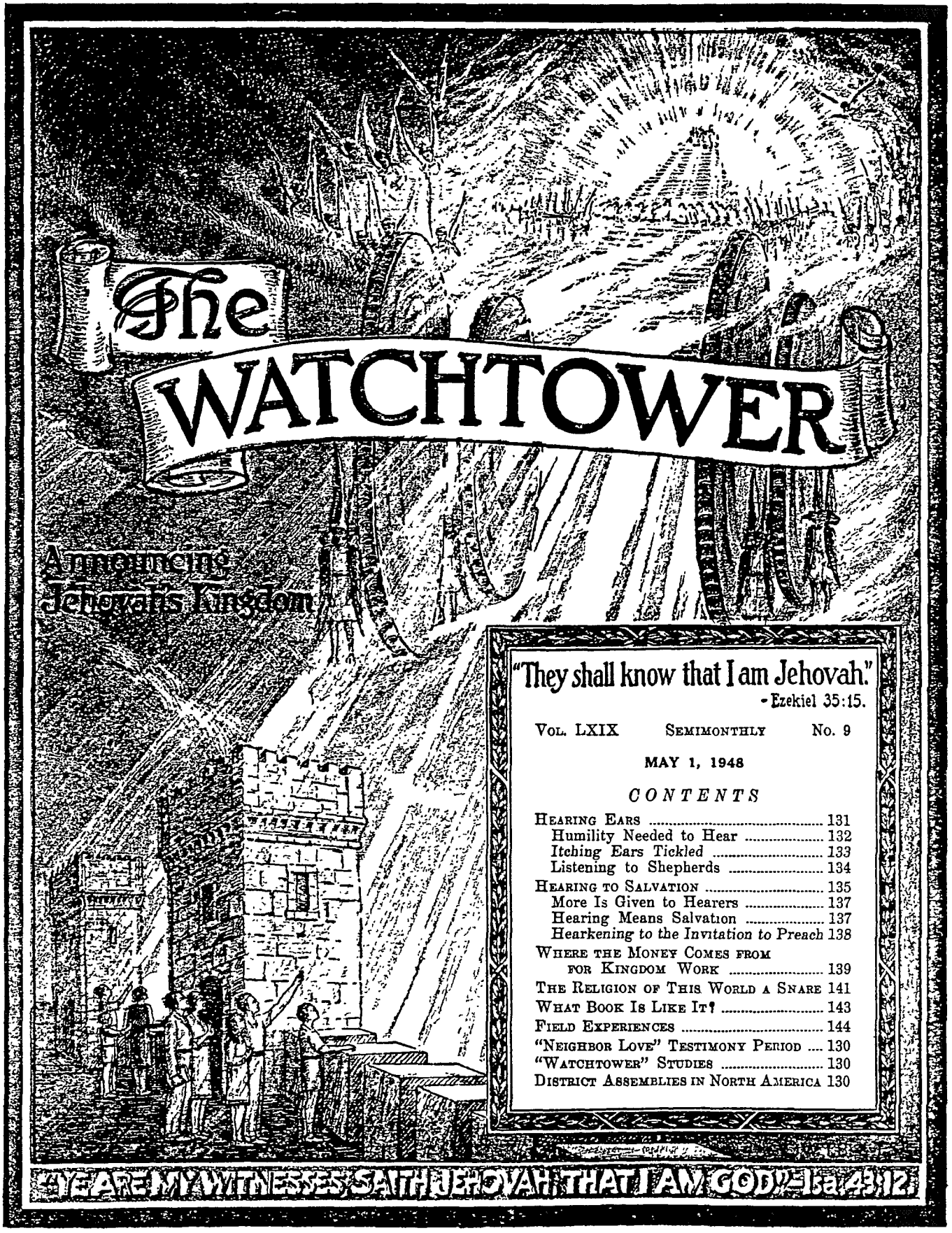
His periodic southern tour over, he goes to his palace, takes a cool bath, and stretches out on a cushion-covered couch. He thinks to himself: My subjects all honor me and count themselves fortunate to have such a wise and brilliant king who takes care of their every need like a loving father. They have prospered much because of my benevolent and efficient rule. My officers are all devoted to me. My fame has spread far and wide. What king before me ever had machines that shot stones and arrows? What ancestor of mine had larger flocks and herds than I, or more fruitful farms and vineyards? I am powerful. What is there for me to do that I have not already done? That I have not already done—that gives me an idea! I have never yet burnt incense in the Holy, making sweet perfume before Jehovah. I know that my people would be impressed if they learned that their clever king had entered the temple and made sweet perfume before their God. I'll do that very thing at the next temple assembly.

At the next temple assembly Uzziah puts on his royal robes and goes up to the temple of Jehovah, past the gate of the inner court, past the molten sea on the left and the bronze altar on the right, up the temple steps, in between the bronze pillars, Jachin and Boaz, through the porch and the golden doors of the temple—and there he is inside the golden Holy of the temple. Satisfaction fills his soul. He feels big and important. There beside the golden altar of incense he pauses a moment to glory in his new attainment. His reverie is interrupted by the sound of footsteps behind him. He wheels about to see who has the audacity to enter while he is officiating there. He sees the high priest, Azariah, followed by dozens of under priests, rush up to him, and hears him say: 'It's none of your business, Uzziah, to burn incense to Jehovah; it's the business of the priests, the descendants of Aaron, who have been consecrated to burn incense.' First Uzziah is stunned; then he is furious as Azariah continues, 'Get out of the sanctuary, because you are acting unfaithfully, and this won't honor you before Jehovah God.' With that Uzziah's fury explodes and he rages against the priests. But, as he rages, he notices a sudden look of horror come on all the faces. They do not seem to hear a word he is saying. They just stare at his forehead. He stops and thinks, What have these fools seen? He tries to raise his brows, but feels a numbness in his forehead. So that is it—LEPROSY! The priests gather around him and he feels them push him to the door. As he realizes that Jehovah has smitten him, he hurries out of his own accord. Now he craves to be alone and unobserved. He runs through the crowds, tearing his royal robes, disheveling his hair, covering his mustache and crying out with great bitterness, "Unclean, *unclean!*" Through his mind flash all the lepers he has seen; the dry white spots on their skin; the blisters on their bodies; their limping about; the hard claw-like nails on hands and feet; their running sores; the stench; the dying and dropping off of their extremities, the final paralysis of face and legs and arms; and then—death!—Lev. 13:14.

'To the day of his death King Uzziah remained a leper, and as a leper he lived apart, excluded from the temple of Jehovah.'—2 Chron. 26:21, *Moffatt.*

The Lord had Uzziah's unfaithful act recorded in his Word as a picture of the unfaithfulness of Christendom Just as Uzziah became haughty and so impressed with his own importance that he considered himself above God's law governing the temple and committed the willful sin that brought on him incurable leprosy, so likewise Christendom refuses to heed God's Word and is willfully disobedient to Jehovah, and she will never be cured of her unclean sinful condition symbolized by leprosy, but will be destroyed by Jehovah God at Armageddon.—2 Chron. 26:16; Prov. 16:18; Deut. 17:12; Num. 15:30.

The fear of Jehovah is the beginning of knowledge; but the foolish despise wisdom and instruction.—Proverbs 1:7, *A.S.V.*



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

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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

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"NEIGHBOR LOVE" TESTIMONY PERIOD

The June testimony period under the above title touches each professed worshiper of God on the question of whether he loves his neighbor as himself in respect to eternal life. During June, therefore, each one who possibly can will, like the Good Samaritan, get out into the field to bring his neighbors God's provided means for them to gain eternal life. The special offer to aid them in studying the Bible will be two WATCH TOWER products, namely, the book *"Let God Be True"* and the booklet *The Joy of All the People*, on a contribution of 35c for the combination. Neighbor-loving Christians throughout the earth will all unite during June in special efforts to help others to eternal life. Will you be one? You can be, you who read this magazine. If necessary, write us to put you in touch with your neighbors who will be glad to have you lovingly work with them in the field. Arrange, also, to make a report at the end of June on what you accomplish.

"WATCHTOWER" STUDIES

Week of June 6: "Hearing Ears,"
¶ 1-21 inclusive, *The Watchtower* May 1, 1948.
Week of June 13: "Hearing to Salvation,"
¶ 1-20 inclusive, *The Watchtower* May 1, 1948.

DISTRICT ASSEMBLIES IN NORTH AMERICA

The splendid success of the first District Assembly, in Atlanta, this past March, heightens the interest of all in those next in the 1948 series. For the information of those in the areas embraced, we here announce completion of arrangements for the following assemblies:

HOUSTON, TEXAS: May 7-9, Buffalo Stadium, St. Bernard St. and Coyle Ave.

OAKLAND, CALIFORNIA: May 28-30, Exposition Building, 10th and Fallon Sts.

VANCOUVER, CANADA: June 4-6, The Forum

JUNEAU, ALASKA: June 11-13, Masonic Temple

WINNIPEG, CANADA: June 18-20, Amphitheatre Rink

OTTAWA, CANADA: June 25-27, Coliseum, Lansdowne Park

HALIFAX, NOVA SCOTIA: July 2-4, The Forum

All persons of good-will are urged to attend these assemblies. The president and other official brethren of the Watchtower Society will serve on the programs of these assemblies. (See April 15 issue of *The Watchtower* for more information.)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX MAY 1, 1948 No. 9

HEARING EARS

"Who among you will give ear to this? who will hearken and hear for the time to come?"—Isa. 42: 23.

JEHOVAH is testing the ears of all nations today to find the ears that hear. He makes the test by means of the unusual message he sends out. As the Creator he made humankind with ears to hear, and now that he sends forth his message to all nations there is no excuse for their not hearing. Each and every one upon whose eardrums the sound of the message falls is allowed the liberty to listen to it and give it a favorable hearing or else to shut it out of his head. It is now the time of stupendous world-change. This is the "time to come" of which Jehovah's prophet wrote thousands of years ago. It is mankind's time of sore need for a righteous world-ruler, and Jehovah God, as Sovereign of the universe, has raised up his Chief Official to be the royal ruler over all our earth and its peoples. The important question that thrusts itself upon each one who comes within range of the divine message about this is: "Who is there among you that will give ear to this? that will hearken and hear for the time to come?" (Isa. 42: 23, *Am. Stan. Ver.*) Who will take the good news seriously and act in harmony with it? Who will investigate further and prove the fact that God has actually put his appointed Ruler of a new world of righteousness in power? Who will believe his message of the good things that are certain to come under the rule of this perfect Ruler? The testing of ears by this grand message is on!

[2] In a bodily sense it is a true proverb: "The hearing ear, and the seeing eye, Jehovah hath made even both of them." (Prov. 20: 12, *Am. Stan. Ver.*) But hearing and seeing may also be exercised in a spiritual sense, and the same Creator makes both of these spiritual functions possible also. Today he is sending forth his message concerning his kingdom to lands and peoples outside of Christendom, into India, Pakistan, Burma, China, into lands Oriental and African and insular. As a result millions of ears that were deaf before for failure to hear the Kingdom message are tingling with its life-giving news. Their hearing is leading to life.

[3] To have the hearing ear which Jehovah God produces means to have an ear for the Word of God, written or proclaimed. It means to have a sense of hearing that is disposed to listen to what his Word says in order to get at its meaning and then to accept it for what it is worth. To give an ear requires us to have faith, to have a love of righteousness, and to be humble and sincere. The Israelites of old had God's Word preached to them and written down for them, but that Word did not do the majority of them any good, even if their eardrums did vibrate with the sound of it. Why not? Because of lack of faith. Speaking to those who did hear the good news or gospel, the apostle Paul said: "Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest." (Heb. 4: 2, 3) To accept the gospel and act upon it we must have faith in the Sender of it, Jehovah God, and in his Messiah, Jesus Christ his Son, whom he has appointed to be the Ruler of the new world of righteousness. We must believe in Jehovah's loving purposes toward us and in his truthfulness. We must believe in his full ability to do everything he says in his Word. We must believe he will reward us if we accept his Word and act in accord with it. In this way we show faith. —Heb. 11: 6.

[4] Besides faith, to have an ear for God's Word we must have a love of righteousness. His Word shows forth his righteousness. It tells us that Jehovah God is the Creator of all things, and the Preserver of all that is good and right, and the Destroyer of all that is wicked. He has full power over all that he has created. In his own love of goodness and righteousness he has set up perfect laws for his creatures. He gave simple laws and commands to the first man and woman, Adam and Eve. He was only acting righteously when he sentenced them to death for their disobedience and when he declared that Satan the Devil and all his wicked seed should at last be destroyed by the Seed of God's "woman", his own Son Jesus Christ. Not only did he show love and mercy, but he showed also a love of justice, righteous-

1 How and why is Jehovah testing the ears of all nations today?
2 By reason of what are deaf ears now hearing?
3 What is needed to have a hearing ear?

4, 5 To have an ear to hear, why must we also love righteousness?

ness, when he provided a ransom sacrifice for imperfect, dying mankind by means of his own beloved Son sent down from heaven. In expression of his rightful sovereignty over all the universe he appointed his faithful Son to be the King of the new world for the deliverance and blessing of all that obey him. In all this no one can honestly find any unrighteousness with God.

5 Hence it requires a love of righteousness to turn a favorable ear to these truths contained in God's Word. Ordinarily the Oriental religionists find the teaching of a ransom sacrifice through Jesus Christ a "hard saying", and they say: "Who can hear it?" But now many among them are developing the needed love of righteousness and are turning their ears away from demon religion and are saying to Jesus: "Lord, to whom [else] shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." —John 6: 60, 68, 69.

HUMILITY NEEDED TO HEAR

6 Besides faith and a love of righteousness, to have an ear for God's Word we must be humble, and hence teachable and willing to be corrected and shown what is right and true. The most ignorant men can be proud, and persons that are proud depend upon themselves for salvation, or else they cling to the religious ideas that they were previously taught. Because they trust in demons or in human teachers they do not feel lowly enough to confess that these are wrong, and themselves as well. So they reject God's message of salvation. They do this in pride, to their own destruction. To show the need of humility to receive his Word, God said to the Jews at Jerusalem when it was threatened with destruction: "Hear ye, and give ear; be not proud; for Jehovah hath spoken." (Jer. 13: 15, *Am. Stan. Ver.*) To picture the right attitude, namely, humbleness, willingness to listen, the Bible speaks of inclining the ear toward God, not away from him. A person with only one good ear will generally turn that sensitive ear to anyone speaking to him. We must do likewise if we want to catch what God teaches us. To persons who would follow his King Jesus Christ and become his bridal company to sit with him in his heavenly throne, Jehovah God says: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty." (Ps. 45: 10, 11) Likewise, to those who want to become his blessed people Jehovah says by his prophetic mouthpiece: "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old." (Ps. 78: 1, 2) It takes humility to incline our ear thus.

6. What else is required to have a hearing ear, and why?

7 A person who realizes he is helpless to save himself or to get salvation by some other man or woman today will not haughtily turn away from God's message just because it tells of our redemption by means of Christ's ransom sacrifice. Not one person in all the nations can sincerely deny God's Word when it says: "There is not a just man upon earth, that doeth good, and sinneth not." (Eccl. 7: 20) "Those who trust in their wealth, and boast of the abundance of their riches. But no man can at all ransom himself, or give a price for himself to God; since the ransom of his person forever and ever is too costly, that he should continue to live forever, without seeing the Pit." (Ps. 49: 6-9, *An Amer. Trans.*) Hence all mankind are paying the wages of sin, which is death; and none can by his own means escape from the condemnation of death, because all are sinners. Their sinfulness is incurable by human means.

8 Hence mankind's sinfulness is symbolized in the Bible by the plague of leprosy. There are tens of thousands of lepers in the Orient, but all mankind are from birth onward infected with the death-dealing leprosy of sin. To show that all men must lend a humble and believing ear to the message of redemption through Christ's sacrificial blood Jehovah God's law provided for the cleansing of an Israelite whom he cured of leprosy. As described at Leviticus, chapter 14, the cured leper showed faith in a sacrifice by providing a trespass offering to be offered by the priest at the temple. We read: "The priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot." (Lev. 14: 14, 25) Thus, too, any man wanting salvation from sin and death must lend a hearing ear, his right ear, as it were, to the ransom message.

9 The great Ransomer, Jesus Christ, is the High Priest of God. When he was on earth as a man he cured many lepers. (Matt. 11: 4, 5; Mark 1: 40-45; Luke 17: 11-19) As a sacrificing priest Jesus was foreshadowed by God's high priest for the Jewish nation, Aaron. On the day that Aaron was inaugurated as high priest and his four sons as underpriests a sacrifice was killed and offered up, called the "ram of consecration". It pictured Jesus' own human sacrifice. Its blood was touched to the right ear of these five priests. Concerning this, Jehovah God commanded Aaron's brother, Moses: "Thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the

7. Why should we not turn from the message of redemption?
8. When a leper was cleansed, why was his ear touched with blood?
9, 10 Why was the ear of the high priest and of the underpriests touched with blood?

thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about." (Ex. 29:19, 20; Lev. 8:22-24) In harmony with this prophetic picture Jesus, in order to become God's High Priest, had to give a faithful and obedient hearing to God's instructions and arrangements for him to offer his human life as the ransom sacrifice for all mankind.

10 Likewise with those who desire to become members of Christ's royal priesthood by following in his steps till death. From the very beginning they must present a hearing ear to God's message about the power of Christ's shed blood to purify them from sin and to make them acceptable to God as his priests under the Chief Priest Jesus Christ. They must obey the words that Jesus, the Son of man, spoke two years before he was delivered over for the sacrificial death, saying: "Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men." (Luke 9:44) We must hold such sayings for our reference always.

ITCHING EARS TICKLED

11 In place of hearing ears today, the majority of people, even those inside of Christendom, have itching ears. This makes it certain that we are living in the perilous latter time of which God's Word warns, saying: "For the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." The itch on their part is to hear teachers that tickle their selfish desires and that teach in harmony with the learning, political schemes and popular things of this world that do not call for true repentance and a change in one's life according to the Bible. Such ears prefer to be tickled with fables like the "purgatory" doctrine, union of politics with religion, human immortality, etc., as against the pure truth of God's Word. The truth is too much for their ears to endure, because it is unpopular. It is not in harmony with popular science and religion, and they do not wish to be made free from their pleasurable, sinful habits in this world. Hence, there is now a heap of teachers of fables, who fill Christendom and heathendom with their doctrines contrary to God's Word of truth. To counteract this, God urged his servant to preach the truth continually, saying: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching."—2 Tim. 4:2-4, *Am. Stan. Ver.*

12 For more reasons today than ever before we need to obey the advice that our faithful Teacher, Jesus Christ, gave when he said: "If any man have ears to hear, let him hear. . . . Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." (Mark 4:23-25) We must take heed what we hear and give ear to, lest we be deceived and be misled to our destruction. On the basis of fulfilled Bible prophecy we can boldly say that we are living at the end of this selfish, oppressive, demon-ridden old world. What Jesus foretold concerning the end of this world we have seen, namely, nation rising against nation, and kingdom against kingdom, together with famines, pestilences and earthquakes, and international distress accompanying. Concerning this same time and its further perils Jesus prophesied: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." (Matt. 24:7, 8, 23-25) Even so, it is now a day of great deceptions respecting the most controversial issue, God's kingdom by his Christ, the King Jesus; and we must therefore watch out not to listen to the self-seeking, self-exalting deceivers.

13 True, no man today claims to be Jesus Christ in person. But, on the other hand, many men and organizations claim to be able to do the Kingdom work that God has assigned to his true Christ. They assume to take the place of Jesus Christ. They propose to make his ruling in person unnecessary, because they claim they can and will build a better and finer world. Yes, they will establish an enduring peace and make men live to the age of Methuselah and bind all peoples and nations together under one government, resulting in justice for all and in the brotherhood of all men. In effect, they say: 'Here is your Christ! or, There is your Messiah! The United Nations or a Federated World or a Federal World Government will do Christ's work for him.' Reporting on the spread of Communism in Latin America, the *Latin American News Letter,* No. 26, of February 1948, says: "It is the MESSIANIC character of Communism that gives it dynamic power to command allegiance. . . . It has filled the vacuum caused by the failure of established religion." (Page 2, ¶3) However, the Vatican's religious hierarchy continue to preach the pope as Christ's vicar or vicegerent to whom all the peoples and nations must obediently gather in this ominous time in order for the blessings of Messiah's reign to be realized. Speaking as "vicegerent of Christ", the pope has repeatedly since the close of World War II exhorted the Catholic women to plunge

11. What kind of ears do most people have today, and why?
12. Why especially at this time must we take heed what we hear?
13. How have false Christs arisen to deceive?

into politics and vote for politicians whom the pope and his hierarchy endorse.

[14] This is the year 1948, and pope Pius XII is being forcibly reminded that this year is the hundredth anniversary of the year 1848, when great political revolutions swept Europe following the publication of Karl Marx's "Manifesto of the Communists". Finally insurrection broke out in Rome, and on November 24, 1848, pope Pius IX fled in disguise from Rome to Gaeta, near Naples, from where he issued protests against the acts of the provisional government of Rome. Today it is quite likely that the totalitarian Communist rulers hope to mark this centenary year of 1948 by similar revolutions or political coups, such as in Czechoslovakia. Doubtless in the heart of pope Pius XII there lurks the fear that history might repeat itself this year and he might have to skip out from Vatican City. In 1850, April, pope Pius IX returned to Rome surrounded by the bayonets of a French army, but in 1948 the effort is being made to have the United States army guarantee the safety and security of the pope.

[15] In the 1948 spring elections in Italy the Vatican's clergy in all that land openly engaged in the electioneering. Of course, they denied the actual fact that this was a meddling of their religious system in politics contrary to the concordat which the Vatican gained with that political government through Mussolini. According to dispatches to the New York *Times,* dated Rome, February 12, 1948, by a well-known correspondent, the Vatican's clergy advised all Italian Catholics to be sure to vote and to give their vote to those political parties and men who may be trusted to guarantee, or, at least, not to harm Roman Catholic interests. The Vatican's view is that this is no political activity, because it is limited to defending its own religious interests, which are recognized by the Italian State itself; and that by doing this it does not violate the concordat with Italy which bans political activity by the clergy. In a dispatch by the same correspondent to the New York *Times,* dated Rome, February 16, the Hierarchy, with Vatican approval, issued a joint pastoral letter urging the clergy and laity to act to prevent a victory of their enemies at the national elections in April. Says the letter: "This is the hour of [Catholic] action. . . . We must strengthen ourselves and go out of the church to defend the church. . . . If, however, this action and this presence are endangered and fought by violent means, we must be prepared to defend them with material force capable of safeguarding freedom." The correspondent called this a "clear-cut order to fight political opponents physically", to prevent their victory. Use violence!

[16] Women, nuns and other "religious" with itching ears will heed such papal orders to mix in the political fight for one of the governments of this world. They will thus take sides in the internal controversies of this world, of which the Bible says that Satan the Devil is the god and prince. (2 Cor. 4:4; John 12:31; 14:30) But what about those who have ears to hear what Jesus Christ himself says? They will obey him and will take heed as to what they hear and accept. They hear the scripture say to them: "The ear trieth words, as the mouth tasteth meat." (Job 34:3; 12:11) God so made the structure of the ear that it can distinguish a great variety of sounds and can detect the genuineness in the ring of sounds and voices. It must test words as to whether they have the ring of genuine truth coming from the reliable Source. It must listen for the voice of the true shepherds and must respond only to them.

14, 15. How have the Vatican's Hierarchy shown political fears?
16. As against the itching ears, what will the hearing ears do?

LISTENING TO SHEPHERDS

[17] The faithful sheep say: "Jehovah is a great God, and a great King above all gods. For he is our God, and we are the people of his pasture, and the sheep of his hand." (Ps. 95:3, 7, *Am. Stan. Ver.*) They take heed to his Word, and not that of false religious shepherds. Their great Shepherd appointed Jesus his Son to be the Good Shepherd that should lay down his life for the sheep; and Jesus says: "He calleth his own sheep by name, and leadeth them out. 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. My sheep hear my voice, and I know them, and they follow me." (John 10:3-5, 27) The sheep of today recognize Jesus as the Good Shepherd. As if with a blood-marked ear, they confess he laid down his life for them and that Jehovah God anointed him to be the new world's King to feed the people with everlasting life. As they turn their ears away from those fraudulent "strangers", those religious pastors, they hear the Good Shepherd state the true position for his sheep in this world when he said to the Roman politician Pontius Pilate: "My kingdom is not a kingdom of this world. If my kingdom were a kingdom of this world, my men would have fought to keep me from being handed over to the Jews. But as it is, my kingdom has no such origin." (John 18:36, *An Amer. Trans.*) As Good Shepherd he said to his sheep, including Peter: "Ye are not of the world, but I have chosen you out of the world."—John 15:19.

[18] This explains why his sheep have in the past refused to take sides for political governments originating in this world. They do not follow Hierarchy pastors, but follow the Good Shepherd, who tells

17 What do the faithful sheep say and do?
18, 19. What course of conduct do the sheep follow toward this world

them not to meddle in politics. They remember the angel's prophecy written down by Daniel concerning the "time of the end". As foretold in that prophecy, they see the two great political combinations, designated as "the king of the north" and "the king of the south", maneuvering for world domination the one over the other. They see also that Jehovah's King has stood up in power, whom the prophecy calls "Michael . . . the great prince which standeth for the children of thy people". (Dan. 11:27 to 12:1) The sheep with hearing ears stay absolutely neutral toward the fight between "the king of the north" and "the king of the south". The Good Shepherd has taught them that it is not their responsibility to save this world from Godless communism. Both such "kings" are of this world, Satan's organization, and it is not the sheep's Christian obligation to save one part of this world from the other part of it. To follow the Shepherd they must keep clean from this polluted political, commercial, religious world and must be entirely for God's kingdom and its Prince who stands for the children of God's people.

[19] The sheep know that the true Christ will destroy both of those composite "kings" at the battle of Armageddon. So they try to increase the interests of Christ's kingdom, and not those of any worldly religious-political party. By doing this they safeguard themselves against the false Christs and false religious-political prophets that have arisen and that hoax the people with wonders.

[20] Also, the sheep watch in these perilous times against all who seek to cause divisions within the Lord's flock. They recall the apostle Paul's words to certain overseers of God's flock, warning them of what was to come, and which has come. Paul said: "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." (Acts 20:28-31) Such would-be leaders and divisionists act hypocritically and use words of speech that sound pleasing to the ear. The same apostle tells the sheep to turn away their ears from such sly disturbers of the peace and unity of God's flock of sheep. He entreats us with these words: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16:17, 18, *Am. Stan. Ver.*) In like manner the Serpent beguiled Eve in the garden of Eden, and there has been no peace on earth since. Those who open their ear to his beguiling as Eve did will accept another Christ, another spirit, another gospel, than the true. (2 Cor. 11:3, 4) But the faithful sheep know they did not learn the truth by listening to men that oppose God's work and that try to disrupt His visible organization and that at last get out of it and try to lead others after them. They learned the truth through the sheep that faithfully remained in the Good Shepherd's flock and that seek to promote its peace and unity.

[21] Rulers of this world, who listen to the Serpent's lies regarding God and his purpose, should not be surprised at the prevalence of wickedness in their dominions. It is written: "If a ruler hearken to lies, all his servants are wicked." (Prov. 29:12) If the rulers, kings and judges of this world were wise toward God and hearkened to the straight instruction from his Word, they would spare themselves divine wrath and destruction. But they choose to hearken to the religious clergy instead, and they will accordingly perish at Armageddon. (Ps. 2:8-12; Jer. 27:14-17) When these rulers and judges order Christ's sheep to do that which is contrary to the voice of the Great Shepherd, Jehovah God, they say in the words of the apostles: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:19, 20) Regardless of what rulers and judges think, the sheep know to whose voice to hearken.

20. Among the flock, against whom do the sheep watch, and why?

21. When do they refuse to hearken to world rulers?

HEARING TO SALVATION

THE wise person looks ahead. He desires to escape from destruction at the battle of Armageddon and to enjoy eternal life in the righteous new world. So he opens his ears wide to knowledge, that is, to information that comes from the true Source, Jehovah God, through Jesus Christ. "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge." (Prov. 18:15) He is prudent and wise because the knowledge he gets means protection and blessing now and life in the world to come. He knows that Satan the Devil has deceived this old world, and hence he does not rebel against knowledge from the Lord God just because it shows him where he is wrong and reproves him. He realizes that all this is necessary to guide him in the pathway to life. He does not despise his own life interests, but sincerely wants to live forever, and that to the glory of God. Hence he accepts with meekness what he hears, and stays wise. "The ear that heareth

1, 2 How do we gain knowledge, and why do we accept reproof?

the reproof of life abideth among the wise. He that refuseth instruction [or, correction] despiseth his own soul: but he that heareth reproof getteth understanding." (Prov. 15:31, 32) He gets a better understanding of what it requires to gain everlasting life.

2 The person with understanding will not resent reproof, and will not take offense at his reprover and avoid him with ill-feeling. The reprover that administers the reproof from the Lord God and according to his Word is to be valued and viewed as an adornment to the person reproved. He is precious, and the obedient person will appreciate the reprover as an adornment to his ear, as a beautiful earring. "As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." (Prov. 25:12) So let us take God's reproof through his Word and his organization.

3 For our ear to be really a hearing ear we must honestly try to put into effect that which we have heard. The obedient ear is the hearing ear. Hearing does not mean merely to catch the sound of what is said and thereafter to pay no attention to it. It means to keep or observe the sayings heard. Because the rulers and people refused to hear God's Word obediently, destruction came upon the highly favored city of Jerusalem and her temple both in the seventh century B.C. and also in the year 70 (A.D.). Therefore her punishment was in part pictured as that of a woman having her ears cut off, because she did not use them toward God. (Jer. 25:3, 4, 17, 18; 44:4-6; Neh. 9:30; Ezek. 23:25) Modern Christendom's destruction likewise because of acting deaf to Jehovah's message proclaimed by his witnesses comes on apace. Her fate in contrast with that of the sheep who obediently hear the Good Shepherd's voice is illustrated by Jesus at the climax of his sermon on the mount. He spoke of those who call him "Lord, Lord", but do not do what he says. He said:

4 "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matt. 7:21-27.

5 Men who hear but do not do the things taught them do not want to hear any more, because they do not care to hear that they must obey God and must keep the words of his Son. Christendom is just that way. For this reason the battle of Armageddon will prove her to be built upon the sands of Babylon and of Rome, and not even her Roman Catholic religious system with its pope will be found to be built upon the unshakable rock of salvation. Christendom, with her hundreds of discordant religions, loudly professes to worship God and she fights the Godless communists, but, for all that, she does not hearken to God's Kingdom message and line up obediently with His kingdom under Christ. She offers multitudes of religious sacrifices, including the multitudes of humans she regularly offers up upon the altars of carnal warfare between her so-called "Christian" nations, but God's words to King Saul of Israel apply to her: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD [Jehovah], he hath also rejected thee from being king." (1 Sam. 15:22, 23; Jer. 7:22-24) Christendom's kingdom, or her predominant position on this earth, is shortlived now, ceasing at Armageddon. Because she gives no heed to Jehovah's law, all her prayers for peace and prosperity fall upon deaf ears with God, and he will not change from his purpose to destroy her at Armageddon. His Word says not in vain: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Prov. 28:9.

6 Different from Christendom and her religious systems, a person with the hearing ear will not turn away his ear after he hears from God what he must do, and then forsake God's service and go the way of this world because it is more pleasing to the depraved flesh. He keeps his ear inclined toward God that he may receive more instruction, and may know better how to please the Lord God. He not only addresses Jehovah God as his Lord or Master, but he also obediently acts as Jehovah's slave, and refuses to run away from His service to seek his own liberty. He is like that servant described in the law of Moses. Such servant loved his master to the extent that he refused to go free when the seventh year of legal release came around. What was to be done about this? The law said: "And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise." (Deut. 15:12-17; Ex. 21:1-6) Jehovah's own Son, Jesus Christ, was a servant who loved his heavenly Father to such an extent that he refused to forsake His service, although Satan the Devil and the demons under him

3, 4. (a) What does it really mean to have a hearing ear? (b) How did Jesus show the alternate rewards for having and for not having it?
5. Why do Christendom's prayers fall on deaf ears with God?
6, 7. (a) How does the picture of boring the ear with an awl fit those with hearing ears? (b) How did this apply to Jesus?

tried all ways to force Jesus to do so. Even the offering up of himself in sacrifice in God's service and for mankind's ransom did not make Jesus quit his heavenly Master's service. He continued to turn to his God and Father a blood-marked ear and let it be bored or digged to indicate he was Jehovah's willing servant for evermore.

[7] Hence the prophecy which the apostle Paul applied to Jesus foretold Jesus' words as he approached his baptism in water as follows: "Sacrifice and offering thou didst not desire; mine ears hast thou opened [or, digged; pierced]: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:6-8; Heb. 10:5-9) For such obedience and unbreakable devotion to his God and Father, Jesus has been made Jehovah's Chief Servant or Prime Minister, because he is absolutely dependable out of his love for God.

MORE IS GIVEN TO HEARERS

[8] Those with ears to hear the divine message and instruction do not turn away when they learn the content of the message and the kind of instructions, but are anxious to hear more. They have a desire for more such information so as to improve their service by increased knowledge. They have the promise of indeed receiving more, to their heart's desire. To show them the benefit of hearing with a desire to learn more and to obey, Jesus said: "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." (Luke 8:18) "Unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." (Mark 4:24, 25) Certainly, if they have the hearing ear, if they have appreciation and a desire to increase in knowledge and to serve Jehovah God better and further, they will always come to the source of information, and Jehovah will never fail to give them additional knowledge. They will study his Word, the Bible, privately; they will listen to the preaching of his Word; they will go to meetings and study and discuss his Word and service with brethren; they will go to his Theocratic organization under Jesus Christ as his channel and will take advantage of every means and provision for growing in knowledge, wisdom and understanding and in ability to serve God. True to his promise through Christ, Jehovah will give them more. With hearing ear they will go after more, and they will get more.

[9] It is the heart that keeps the ear open to receive more. It is through the ear that the heart or mind receives much information, enlightenment and instruction. This was very much the case in Bible times when copies of the Bible were long and hard to make and were not so plentiful, and when learning the Word of God depended greatly upon hearing it read aloud and preached upon. But even today hundreds of millions cannot read, and other millions who can read do not choose to do so, but prefer to listen. There is thus an intimate connection between the heart and the ear, for which reason the wise man says: "Apply thine HEART unto instruction, and thine EARS to the words of knowledge." (Prov. 23:12; 18:15) Much information gains entry to the heart through the ear, and there must be a proper reception of this information in the heart, before there is good fruitage from it. Jesus illustrated this in the parable of a sower that sowed his seed and some of which fell upon good soil. In explaining the parable Jesus said: "Now the parable is this: The seed is the word of God. . . . that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Take heed therefore how ye hear." (Luke 8:11, 15, 18) Unless the good and honest condition of the heart keeps our powers of audition open and keenly sensitive to the divine Word, our ears will be as if heavy, dull of hearing. There will be no ready, interested reception of the divine message, and there will be no fruit from our heart.

HEARING MEANS SALVATION

[10] Hearing, that is, not just hearing literally, but what hearing symbolizes for even a literally deaf person, means our salvation to life. Stating this rule of operation, God says to those to whom he sends his message: "Hear, and your soul shall live." (Isa. 55:3) This, of course, means far more than just hearing the sound of the message. It means entertaining the message, accepting it, believing it, and obediently acting upon it. Those who thus hear will not have their souls blotted out by Jehovah God, who is able to destroy both soul and body in Gehenna. (Matt. 10:28, *Am. Stan. Ver.*, margin) Their souls will be sustained forever in the new world.

[11] It follows, then, that all of humankind who will gain eternal salvation must hear the good news of God's kingdom by Christ Jesus the Ransomer, and they must be given the opportunity to act in harmony with it. Their obedient hearing with faith or belief must, in all cases, precede salvation. As it is written: "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

8. Why and how do those with the hearing ear receive more?
9. Through the ear what receives information? and with what result?
10. What kind of hearing leads to life in the new world?
11. In all cases, therefore, what precedes salvation?

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! But they have not all obeyed the gospel. For [Isaiah] saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:13-17) To all those finally saved the message of salvation must come, whether audibly by means of the auditory nerve or visually by means of printed page or sign language. All those who do the presenting of the message by word of mouth or by delivery of the printed page are "preachers", or proclaimers. After that it is up to the one to whom the message is presented to "hear" it, that is, accept it into a good and honest heart with humility, faith and obedience.

12 So it becomes plain how important the work of preaching is. Preaching leads to hearing, and hearing to salvation. For this reason no other activity on earth is more important to humankind than preaching, regardless of how the worldly-wise may view the matter. The brainy ones of the world may call the preaching a waste of time that accomplishes nothing practical for bettering mankind and saving the world from a third world war, and hence foolishness. But such brainy ones will perish in their own ignorance of the truth. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Because the foolishness [as men call it] of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1:18, 20, 21, 25) In response to mankind's need to hear the saving news, Jehovah God has ordered preachers into the field; and persons that have first heard, believed and obeyed are the ones that he commands and sends to do the preaching, themselves convinced of the news.

13 The good and honest heart that receives the message must bring forth fruit, and that fruitage can be attained only by preaching. The message of salvation that encounters a hearer must go from the ears to the heart and then to the lips. This circuit of movement is shown in the proverb that says: "Bow down thine EAR, and hear the words of the wise [ones], and apply thine HEART unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy LIPS." (Prov. 22:17, 18) Thus the words of the message of salvation must be established upon the lips of the hearer, that he may speak them repeatedly, upon every proper occasion. Preach, preach, preach, says God's Word to us hearers. Jesus said: "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops. And fear not them which kill the body, but are not able to kill the soul."—Matt. 10:27, 28; Luke 12:3-5.

14 It is wise for the hearer to preach. Repeating deepens the impression within him of what he has heard, and in that manner the hearer does not let slip away the things he has heard and thereby come in for punishment as a disobedient person. (Heb. 2:1-5) Because it is wise to preach the saving Word of God, wisdom is pictured as a person preaching God's message "without", "in the streets," "in the chief place of concourse, in the openings of the gates: in the city." And such personified wisdom says: "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1:20-33) We must give the message in the language that the people understand, in their tongue and on their level of intelligence, in order for the sounds of the message to be understandable to them.

15 To use the apostle's argument: "Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and no kind is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me." (1 Cor. 14:7-11, *Am. Stan. Ver.*) So, if we do not want to sound like a barbarian to those to whom we preach, we must give the witness to them in their understood language and in terms they can grasp. Otherwise, the effect is no better than if we talked to blank space.

HEARKENING TO THE INVITATION TO PREACH

16 The situation in the world today invites us to preach, and blessed are we if we accept and act upon the invitation. When the apostle Paul had the vision by night over in Asia Minor, and "there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us," Paul promptly responded to the invitation as from the Lord. But what if he had not acted on the invitation and gone over into Europe and helped the Europeans? The record of subsequent events in the book of Acts discloses the blessed privileges he would have willfully denied himself. (Acts 16:9, 10; Prov. 21:13)

12. Whom, therefore, does God send into the field, and why?
13. How is fruitage from the heart attained?

14 Why is it wise for the hearer to preach?
15 In what tongue and in what terms should we preach?
16, 17. (a) To what does the world situation today invite us? (b) For what other powerful reason also must we let the people hear?

Likewise with us now, if we do not accept today's invitation and step out into the field of opportunity and preach to the people.

17 The invitation to preach comes from countries, lands, states, counties, provinces and territories where there is a need for Kingdom publishers. But more than that, a command comes to us from God: "Bring forth the blind people that have eyes, and the deaf that have ears. . . . let them hear, and say, It is truth. Ye are my witnesses, saith Jehovah." (Isa. 43:8-10, *Am. Stan. Ver.*) Aye, let the people hear, of all nations, kindreds, tribes, and tongues. Many, indeed, will refuse to hear. It is not to be expected otherwise, because neither did they hear Jesus the Son of God himself; and he said: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15:20) It is not the general unresponsiveness of people that determines what we are to do, but the divine command. And in this end of the world, when Christendom is to be destroyed as Jerusalem was in the seventh century B.C., God's command comes to us as it did to Ezekiel: "Thus saith the Lord Jehovah. And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear."—Ezek. 2:4, 5, 7, *Am. Stan. Ver.*

18 The foolish persons will refuse to hear, and as to what further to do about them the proverb says: "Speak not in the ears of a fool: for he will despise the wisdom of thy words." (Prov. 23:9) So, when a person shows himself to be a fool or goat and willfully forbears to hear, we waste no time with him but pass on to find the sheep with hearing ears. Eventually those forbearing to hear must and will be made to know and realize that a prophet, Jehovah's company of preachers with the true message of salvation, has been among them, so that they are without excuse and Jehovah God is vindicated as blameless and free from neglect.

19 By lovingly answering the invitation and obeying the divine command to go on out and preach, we cause many hitherto deaf ears to hear. It is Jehovah God that is really the opener of their deaf ears, because He is the One that sends us and He is the One that equips us with the message to preach. According to the facts, then, now is that day of the grand fulfillment of the prophecy: "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel." "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 a hart, and the tongue of the dumb shall sing." (Isa. 29:18, 19 and 35:5, 6, *Am. Stan. Ver.*) Hence tongues that till now were dumb and utterly silent respecting God's praises are now obediently singing forth his praises, because the ears aforetime deaf have at last been opened to the message by His preachers.

20 Blessed, indeed, are the hearing ears today! Blessed, indeed, are our ears because of hearing what God has made possible to hear today, things not perceived by human ears since the beginning of the world, things that kings and righteous men of ancient time did not hear. (Isa. 64:4; 1 Cor. 2:9, 10; Matt. 13:16, 17) It is because He has now set up in the heavens the promised government of his beloved Son, Jesus Christ our Ransomer. When on earth the Son preached the Kingdom and let the people hear, and thus he unstopped many ears spiritually by putting the gospel into them, and not just by literally putting his fingers into them. (Mark 7:32-35) On one occasion as he preached, "a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it." (Luke 11:27, 28, *Am. Stan. Ver.*) Yes, Mary's virgin privilege of being the human mother of the Son of God born as a man was blessed, indeed. But Jesus named a blessedness surpassing that of the motherhood of the human Son of God. It is the blessedness of all whose ears hear the word of Jehovah God and who wisely keep it and preach it out to other ears.

18 How do we deal with the foolish non-hearers, and why?
19. What accounts for it that deaf ears now hear, unstopped?
20 How are those with hearing ears surpassingly blessed today?

WHERE THE MONEY COMES FROM FOR KINGDOM WORK

IF THE Watch Tower Bible and Tract Society were a commercial organization, people would not ask concerning it: "Where does all the money come from for this?" But because the Society does not follow the method of Christendom's religious organizations of taking up money collections or tithes, the question is frequently asked.

The Society has a Godly purpose, which purpose was clearly stated in the charter granted it in 1884, to wit: "The purpose for which the corporation is formed is, the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated."

From the very formation of the Society, even before its legal incorporation in 1884 for the above-stated work, persons devoted to God recognized that, since this work is of Him, he will make regular provision for it to continue. To this year of 1948 Jehovah God has performed this miraculous provision. How? Through willing, unforced, unsolicited givers. Persons have been moved by love of God and his Word and by His spirit to contribute what they had of time, effort, ability and money to the spreading of the message of man's salvation by God's kingdom. The many privileges of supporting the world-wide witness to God's kingdom have been grasped voluntarily and cheerfully, and only God's spirit leads a person to do that. All along the Lord God has permitted men and women to contribute of their own free will money, or material wealth, to the support of His work on earth. If this were not so, the widow would not have dropped her two coins, her last mite, into the collection box, causing Jesus to say she donated more than all other contributors. (Luke 21:1-4) "God loveth a cheerful giver." (2 Cor. 9:7) Thus the money has come from thousands of men and women, in all stations of life and in all parts of the earth, who want to share in helping the Society as an organization to advance Bible-education among all peoples, with no financial profit to themselves and with no financial profit to the Society or anyone connected with it.

In doing this, such contributors act wisely, discreetly, looking beyond this present uncertain world to the approaching new world of eternal life, peace and plenty. With money and other material things, or, "mammon," as Jesus called them, at Luke 16:9, they are making friends with Jehovah God and Christ Jesus, and through these two they hope to gain eternal dwellings in the new world, there to serve Them forever.

It is the pleasure of *The Watchtower* to have many thousands of new readers. To all our readers, new and old, we delight to bring information concerning the present expansion of true worship of God on earth. *The Watchtower* itself is published in twenty-two languages, but the Society operates through more than sixty Branches and literature depots in over ninety different lands. In addition to this, it has sent abroad more than 500 missionaries graduated from the Watchtower Bible School of Gilead, whom it supports financially, besides maintaining other hundreds of home missionaries or special publishers and traveling representatives. Also, yearly millions of pieces of literature are distributed absolutely free of cost to those accepting. And the work is not by any means over now, but we look forward and are preparing for an even greater work of bringing the saving news of God's kingdom by Christ to hundreds of millions in all lands.

Hence, in sincerity, persons often inquire as to how a work of such magnitude is maintained, it being obvious that there is no monetary gain to the field ministers for publishing the message and likewise no monetary gain to the Society. True, some money is contributed for the literature printed, but the money donations received at the time that the Society's printed publications are placed with the people are applied toward printing and distributing more Bible-study helps; but such money-donations fall far, far short of sufficiency to carry on the Society's global work. Money gifts, in addition to the gifts for the literature, are financing our work in all lands. All this is by the grace of Jehovah God. This fact is not a secret; for *The Watchtower* has repeatedly announced it, since the Society's organization. Every year, the May 1 issue of this magazine, in an article such as this, has outlined the donation arrangement generally known as "Good Hopes".

The Society, in harmony with its governing principle mentioned above, never solicits money, never 'takes up a collection', never indulges in the mark of worldly religion, begging. This article is not a solicitation for money, but is merely a reminder of the privilege open to its readers. Many persons, reading of what is done out in the field by the foreign and home missionaries, rejoice at it. They would like themselves to engage in foreign service and join in carrying the gospel to the ends of the earth; but, due to their physical condition or their obligations in their own home-country, they are unable to enjoy this privilege. Also, they want to see the expansion work suffer no lag or diminution, and hence they earnestly desire to help the work by monetary contributions to the Society. Contribution to the "Good Hopes Fund" offers them an opportunity to do this. Through this "Good Hopes Fund" the Society is greatly assisted by being informed in advance the amount the contributors hope to donate during the twelve months now beginning. Such information enables the Society to anticipate how much it can spend as a limit during the year ahead.

Planning in advance what we can arrange to give is in harmony with the advice regarding donations at 1 Corinthians 16:2. So it is suggested that, upon receiving this issue of *The Watchtower*, you address a postcard or letter to the Society and keep a copy as a reminder to yourself concerning the amount you hope to contribute. All you need to write is, in substance:

> By the Lord's grace I hope to be able to contribute to the work of announcing the kingdom of Jehovah during the ensuing year the amount of $....., which I will remit in such amounts and at such time as I can find it convenient, as I am prospered.
>
> [Signed] .....

Address your card or letter to

Watch Tower Bible and Tract Society
Treasurer's Office
124 Columbia Heights
Brooklyn 2, New York

Those residing outside of the United States, and who desire to contribute in the above way to the coming year's expense, please address letters or cards to the Society's office in the respective country in which you live. (See page 130 for a list.)

Some persons may not care to undertake any such voluntary arrangement as that above, feeling they are obligating themselves. They prefer to send in their contributions to the Society at any time, according to their prosperity or ability to do so. In such cases they should send all their contributions to the Society at the above Brooklyn address, even if they have not notified the Brooklyn office in advance.

Your desire and ours is that God's will may be accomplished through his organization. And so, in prayer, present to Him our need for His guidance, that all money contributions we receive may be used to the best advantage to announce the Kingdom, until the end comes and the new world enters.—Matt. 24:14.

THE RELIGION OF THIS WORLD A SNARE

IN HIS sacred Word, the Bible, God gives instruction to his people concerning the snares set for them by those crafty invisible spirits, the demons. At an early time he pointed out to his typical chosen people, the Israelites, what is the only means of escape from the wiles of the demons to the place of safety. The inspired statement at Proverbs 29:25 is exactly to the point: "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe." (*Am. Stan. Ver.*) For stronger reasons such warning and instruction from Jehovah God applies now to all those who have made a consecration of themselves to Him to do his will. Why so? Because all the demons have been cast out of heaven and down to the earth and they know that the time rapidly approaches when the final conflict takes place between Jehovah's universal organization and the Devil's organization of which they as demons are a part. Under the leadership of Satan the Devil, the chief demon, they are desperately working to entrap the consecrated ones and to plunge them into everlasting destruction with themselves. —Rev. 12:7-12.

From Genesis to Revelation the Holy Scriptures abundantly give warning of the influence and power of the demons over men. The numerous subtle means employed to entrap men are disclosed by those Scriptures, which are given to the "man of God" that he may be thoroughly equipped to serve righteousness. Only those who love Jehovah God and who serve him through Christ in spirit and in truth will now give heed to such warning. Therefore these truths are published for the benefit of such ones.

The religion of this world in its many forms and varieties has long been the chief means of inducing men to yield to the influence of other men. The religious person fears the so-called "pastor" or clergyman or leader of his religious system, and hence he yields to the instruction of such men, and in this way the demons who promote such religion entrap the unsuspecting ones. A person fears that he will not receive men's approval, particularly approval of religious leaders, and because of such fear he is led into the snare of the enemy. Upon all who want to be God's people this great truth needs to be fully impressed: that the only place of safety is with the Lord God Jehovah and only those who trust him and are diligent to render themselves to him in obedience can be safe in these evil days. Every consecrated one must diligently avoid the seductive influence of creatures. Every one who desires to have God's approval must see to it that he does not rely upon men, because men are imperfect and liable to demon influence. Follow men only as such men follow the Savior Jesus Christ. "Whoso putteth his trust in Jehovah shall be safe"; or, as the marginal reading says: "Whoso putteth his trust in Jehovah shall be set on high." That means not only safety but also that the trusting one will be exalted. For example, the consecrated Christians, begotten of God's spirit, will be set on high with Christ Jesus in the heavens only upon condition that they completely trust in Jehovah and obey His commandments. All Christians will receive Jehovah's approval through Christ and will keep the way to life upon the same condition. Let Jehovah God be your fear; seek his approval, and not man's.—Isa. 8:13.

Bible Christianity and the religion of this world are two separate and distinct things. The two are in complete opposition to each other. Those who practice world religion are numerous. Those who are truly Christian are few today. It will be found that the religionists are under the influence and power of the demons, whether they know it or not. The Devil and his host of associated demons are intensely fighting against true Christians, and everyone attempting to follow Jehovah God must be fully awake and constantly vigilant and active in his devotion to Almighty God. Always have in mind that there is but one place of safety, and that is in or under the Theocratic organization of Jehovah God, over which Jehovah has placed Christ Jesus as the capital member or organizational head. This organization furnishes protection to those who flee to God at this time. All such must fully trust Jehovah God and must devote themselves to his great Theocracy, his capital organization Zion.

Here a brief reference to the facts of our day will show how completely the religionists of this world are in the dark. At Revelation 7:4-8 and 14:1, 3 the Bible makes it plain that there will be only 144,000 consecrated, spirit-begotten Christians that will be exalted with Christ Jesus and that others of good-will who are to be spared during the coming battle of Armageddon will be few compared with the great population now on the earth. *The World Almanac* for the year 1948, published at New York city, presents the following figures for the "Religious Population of the World", namely: Totals for the whole earth, 329,775,663 Roman Catholics; 127,629,986 Orthodox Catholics; 137,945,530 Protestants; making a total of 592,406,542 so-called "Christians". Then there are 15,753,638 Jews, and 220,978,848 Mohammedans; and 1,318,914,254 others; making a total of 1,555,546,740 not "Christians". The grand total of world religionists is therefore 2,150,959,919, which is practically the earth's population. Those figures given by that worldly publication would indicate that there are millions of "Christians"; which is, of course, unscriptural in import. According to the Bible such figures as to true Christians are not accurate. They are probably correct when applied to the religionists of Christendom. To say the least, of the millions who are rated as "Christians", only a very small number are they who really trust God and Christ Jesus. The worldly religionists have fallen into the enemy's snare and trust men.

Bible prophecy now in course of fulfillment overwhelmingly proves that within a very short time the genuineness of the claim of all such religionists will be put to the crucial test. The crucial time is now upon those who are consecrated and begotten of God's spirit. The crucial test applied to Christendom will show that the great mass thereof are entirely without faith in God and are opposed to the great Theocratic Government of which Christ Jesus is the King and Head. The great mass of persons rated as Christians actually deny God and Christ by their works, if not by words, and hence in fear of man they bow down to the state, especially in its totalitarian form, and consequently they do the will of the "god of this world", Satan the Devil, and the demons of which he is "the prince". At the coming battle of Armageddon Jehovah God will perform "his strange act", and by this act of strangeness the so-called "organized religion" of Christendom will be totally destroyed.

These are perilous times, as the Scriptures point out and as the facts support. The condition of Christendom just now preceding Armageddon is stated at 2 Timothy 3:1-5,

namely: "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." This prophecy applies specifically at the present time, beyond all contradiction; and concerning the climax the twelfth and thirteenth verses say: "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. 3:12, 13.

Since the year 1918, when World War I closed, and more particularly since 1933 when Hitler came to power in Germany and fixed up a concordat with Pius XI, the persecution upon those devoted to Jehovah God and his kingdom has constantly increased and evil men, particularly the religionists of Christendom, have become more vicious. Being themselves deceived by the demons, they have deceived and continue to deceive multitudes of others. Despite the outcome of World War II, Nazism and Fascism are not dead, and Communism is spreading itself; and the religious leaders associated with these have made an unerasable record for themselves during the global war. It was not one of Christian deeds, but the masses of the people under the worldly religious leaders and political leaders persecuted the faithful supporters of Jehovah's Theocratic Government. Today it continues to be necessary for God's devoted people to have the foregoing scriptures and the facts of fulfillment clearly in mind in order that they may escape the snares of the wily demons.

All persons who think can clearly see that the conditions existing on the earth have grown worse in the past decade or more, so that today religious clergymen publicly declare that "Europe is no longer Christian and it will require at least two generations—if even then—of *severe Christian effort* to eradicate the anti-Christian forces extant there now"; in fact, some clergymen claim that the world is "irreligious", more so now than at any other time in the Christian era. (Reported in the New York *Times*, 1947) The terrible condition existing was foreshadowed nineteen centuries ago when Jesus was actually present in the flesh. After he preached the truth constantly up and down the land for three and a half years, only a very small number of the Jewish people turned to him in faith. Now Christ Jesus is present in the Kingdom, having been enthroned in 1914; and few are they that are fully devoted to him as King and Leader. Concerning this very time Jesus said: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) The present-day physical facts completely fit the prophetic utterances of Jesus. All persons having a desire for life should fully awaken to this situation and ascertain the cause of the present-day perils and what is the only means of escape to safety. Have faith in God.

THE CAUSE, ACCORDING TO THE SCRIPTURES

An honest and unbiased consideration of the Holy Scriptures and of the admitted facts will prove to the satisfaction of sincere persons that the influence and power of the demons over the people is the primary cause of these times of peril; and that Satan, "the prince of the demons," is hastening the whole world like a swift-flowing river down to eternal death, as pictured by the river Jordan of Palestine flowing down into the Dead sea. The demons have employed their religion to bring about this frightful condition and by means of such false worship have deceived multitudes and are still deceiving them and turning them away from God. Under the influence of demons both the leaders and rulers in the religious institutions have been made to believe that the religion of Christendom and Bible Christianity are one and the same thing; whereas religion of Christendom is the open and violent adversary of all true Christians. It and its practices are the result of demon power and influence. Christianity stands for the truth and for full obedience to the law of Almighty God. World religion is demon worship. Christianity is the worship of Jehovah God in spirit and in truth. Sincere persons should give thoughtful consideration to His commandments against demonism, because these commandments apply more strongly to all who today seek the way of righteousness.

From Nimrod's time onward all the heathen nations practiced demon-worship and offered sacrifices to devils. (1 Cor. 10:20) The Israelites, the only nation and people chosen by Jehovah God, were in great danger of falling away to the demon religion. Therefore he commanded the Israelites to avoid demonism in unmistakable terms. He commanded his typical people to offer certain animals to him in sacrifice, which sacrifices must be offered in the manner commanded by him. Those sacrifices constituted prophetic pictures which foretold the great sacrifice of Christ Jesus. In mockery of God and to cause the people to stumble and fall away from God the demon religion has required the practitioners thereof to offer animals in sacrifice to demons or devils. The people of Israel fell under the demon influence, at certain times The law that God gave them shows plainly that the sacrifice of animals to demons was fruitless and was in violation of "the everlasting covenant" concerning blood. (Gen. 9:5-17) It subjected the offerers thereof to the death penalty. Therefore Jehovah God gave specific command to the Israelites as follows

"They shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD, even that man shall be cut off from among his people."—Lev. 17:7-9

Jehovah God plainly warned the Israelites that the religion practiced by the heathen would be a snare to them. The religionists served the demons, and such religionists constituted a menace to God's covenant people. Therefore he commanded his people concerning the heathen or demon-worshipers, as follows: "And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; *for that will be a snare unto thee.* If thou shalt say in thine heart, These nations are more than I, how can I dispossess them? thou shalt not be afraid of them: but shalt

well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid."—Deut. 7:16-19.

The Israelites did not give heed to the warning of God concerning religion or devil-worship. God had chosen the Israelites for his own name's sake, and because of their unfaithfulness in yielding to demon influence later on Jehovah God said to them: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos 3:2.

The Bible makes it clear that what constituted the iniquities of the Israelites for which God punished them was idolatry or demon-worship, which the heathen peoples practiced. "All the gods of the people are idols." (1 Chron. 16:26; Ps. 96:5; 97:7) To quote Psalm 106:35-41: "But [the Israelites] were mingled among the heathen, and learned their works. And they served their idols: which were a *snare* unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood [in violation of the everlasting covenant]. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them." And the apostle Paul writes: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." —1 Cor. 10:20, 21.

The foregoing scriptures definitely show that the religion of this world is a snare against which God's Word warns. They also show that a religionist cannot be a true Christian until he fully abandons the demon religion and devotes himself unconditionally to God and Christ Jesus and serves them obediently, keeping unspotted from the world.

WHAT BOOK IS LIKE IT?

PEOPLE call it "The Holy Scriptures" or "The Holy Bible", and it is usually bound up as one book; and the way most people read this "Book" is in the 1,068 different translations from the original Hebrew, Aramaic, and common Greek in which it was first written, now dead languages. But it is in reality sixty-six books, written by about thirty-five men. The remarkable thing about this, too, is that all these men, with possibly the exception of Doctor Luke of Asia Minor, were members of the same nation. All sixty-six books hang together. Supposed "higher" critics have claimed to find contradictions in this Book, in small minor points, but no book of the sixty-six disagrees as a whole with any other of the books or with all of the other sixty-five together.

Further examined, the writership of this Book proves to be wonderful. Here are the words written by kings, by governors, by poets, by priests, by statesmen, by shepherds, fishermen, farmer, musician, tax-collector, physician, tentmaker, by men learned in the wisdom of Egypt, or exiles educated in the schools of idolatrous Babylon, or repatriates trained up at the feet of rabbis in the land of Palestine. Rich man, poor man, statesman, preacher, army captain, legislator, judge, Levite and non-Levite, yes, men of every grade and class figure in the writing of this composite book of the centuries. No other book on earth is like it in its writership.

As for variety of content, what a book it indeed is! It is filled with law, rules of conduct, prophecy, poetry, history farther back than any other history, genealogy, sanitary science, public economy. It contains writings of various styles, and yet all is harmonious as a whole and each part plays its own function in connection with the whole. But suppose we were to get thirty-five men, say of the American nation, to write a book on the political economy or the destiny of America, men scattered over the less than two hundred years of national existence of this nation, and men drawn from the various walks of life and grades of society to correspond with the writers of the Bible. Suppose, then, we took their sixty-six pieces of writing and bound them all together, and then undertook to introduce such a composite into a public school or college or university for the teaching of American political economy or the historical significance of America. What board of education or university faculty would adopt such a hodgepodge of writing as a textbook for the consistent teaching of this particular subject to the students? Not one would do so, because this composite book of uninspired human writership would not agree within itself.

Written from 1513 B.C. on down to A.D. 98, it took more than sixteen centuries to write all the Bible; and the one-time fisherman who wrote the closing books of the Bible had no personal communication with the one-time shepherd who commenced the writing of the Bible. Thirty-five men were spread over more than sixteen centuries of history and amid various changes of government of their nation and extreme opposites of national experience, and yet when you put all their writings together they make up one harmonious book, setting forth one unswerving, guiding purpose from the first page to the last. As a whole it is more than eighteen centuries old, but it is still the most popular book on earth. How did men, writing such a book quite independently of one another, produce such a literary work? Other books written by men of this world get out of date when they are some years old, or get buried under by the mass of other books that continue to be written; but the Bible has lived on through the centuries, and it ranks ahead of the mightiest thought and intellects of every century, and its predictions of things to come run ahead of all developments of dominant human history and prove to be unerring.

Suppose that thirty-five men should, one after another, walk into the administration building of radio station

WBBR on Staten Island, New York, U.S.A. Men not in personal touch with one another for the most part, one man comes from Maine, another man comes from Washington state, another from Florida, another from California, and the others from the various states of the Union. Suppose, too, that each one came bringing an electrical part, of more or less intricate design. Suppose as each newcomer deposited his part alongside the others to be attached, joined or wired in with the others, it finally built up into an attractive radio transmitter set for broadcasting Bible truths to the people, with a power of 5,000 or more watts. You would ask, How did these thirty-five men from all these different states and who for the most part had not seen or personally known one another, how did they manage to produce such multiple-part, yet perfectly adjusted and effectively operating mechanism as this for radiocasting educational programs of the highest public interest, convenience and necessity? To your question of surprise the radio-set operator would answer: "That is easily explained. One engineer planned the whole transmitter-set, made the patterns, gave the directions, and distributed them around; and so each of the thirty-five men followed the pattern for his individual part, with the result that the products of their guided work fit accurately together when completed and assembled. There was one mind designing, directing and overseeing the whole operation, although there were many collaborators."

Just so with the Bible. It came from various territories. written by men of various classes, scattered over sixteen centuries of time; nevertheless, their sixty-six pieces of writing match one another and produce a wondrous, harmonious whole for mankind's education for eternal life. How was this miracle produced? One mind, God's, inspired the entire Book by his spirit or active force. And so tentmaker Paul avers at 2 Timothy 3:15-17, and fisherman Peter asserts at 2 Peter 1:19-21.

FIELD EXPERIENCES

"THE WATCHTOWER" GIVES HOPE

A missionary telling the praises of Jehovah in the Caribbean island of Jamaica does not let even sickness interfere with such praising, but continues to proclaim His praises in the hospital, to the benefit of the other patients. She says:

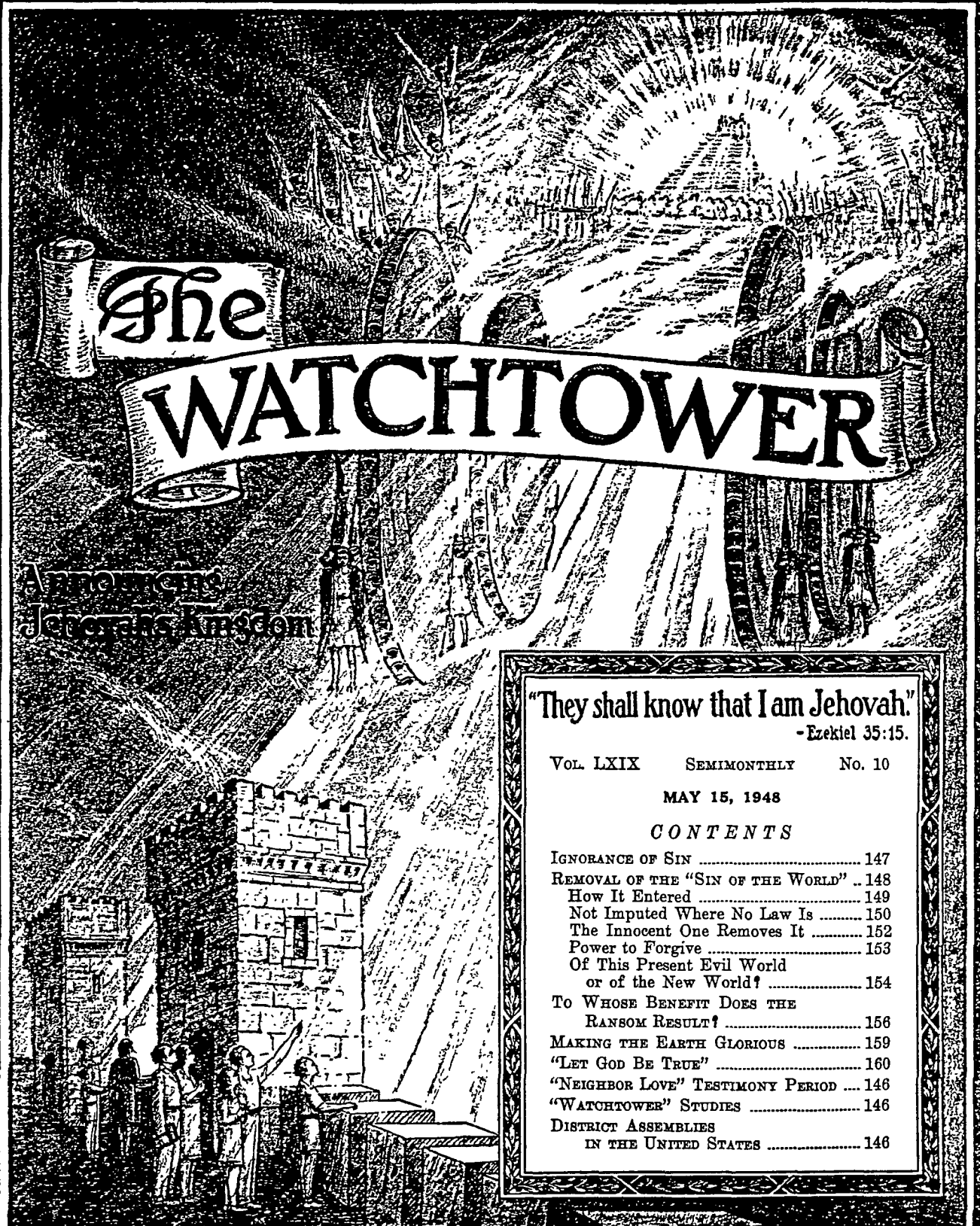
"Having to take treatments in the Kingston Government Hospital, I decided to redeem the time. This I did by bringing a briefcase with forty copies of a recent issue of *The Watchtower*. After witnessing to my doctor, I asked permission to take the message to those in his ward. He said, 'Go right ahead: it won't do any harm and it may do much good.' He accepted a copy of *Awake!* and I hurried on. I had a wonderful time, and ran out of magazines. I was then called to get my treatment, but even then kept busy talking about the Kingdom, as the nurse asked many questions.

"On returning, I called back on eight different persons, four of whom are really interested. One asked, 'Don't Jehovah's witnesses believe we have souls?' I sat on her bed, used her Bible, and explained. When I finished, I noticed we were surrounded by other patients, one of whom had been ordered not to leave her bed. A nurse came and said to her, 'What are you doing up and out of your bed?' The patient answered, 'The lady was explaining the Bible, and I couldn't hear from my bed.' The nurse smiled at me and said, 'You're helping them to get well quick. May I have one of those magazines?' The doctor came along and said, 'My patients all seem in better spirits since you visited. Everywhere I look throughout the ward, they are all reading *The Watchtower*.' He then told me how he enjoyed the *Awake!* and asked if I had the latest copy for him. I explained his copy was the latest, but promised to take him one as soon as another issue arrived. He introduced the matron to me. I gave her a copy of *The Watchtower*, too. We talked together, and she gave me permission to cover other wards, and added, 'When you get it finished, I'll get you a pass to go into the public part where both men and women are treated.' I thanked her and went home, feeling very happy. Thanks to Jehovah, that I could be treated to regain my health, and at the same time be used to bring hope to these poor unfortunates. Jehovah provides for all those who love him."

THE PRIEST WITHOUT A BIBLE

From Jaffa, Palestine, one of Jehovah's witnesses reports:

"The Orthodox hierarchy in Jaffa is carrying on a campaign of hate against Jehovah's witnesses, that these don't believe in Jesus Christ and are Jewish propagandists. While on my short visit to Palestine I met the chief priest S—— of the Orthodox Church hierarchy in my brother's place of business. In a vicious way he said to me: 'What say you about Christ Jesus? Is he a man like me?' I replied: 'Where is your Gospel, Mr. Preacher?' He resorted to a shout, saying: 'Tell me in your own words!' I replied: 'Christ Jesus while on earth in the flesh was a perfect creature without guile.' I quoted Hebrews 2:9, 14 and asked him to explain it to me, how Jesus was made like a babe and was made a little lower than the angels and that because of the suffering of death he was crowned with glory and honor and by the grace of God he tasted death for every man. The priest then quoted John 1:1, and I replied that the word *god* is not the Almighty God, the most high, for Jesus testified that 'my Father is greater than I'. (John 14:28) The priest continued shouting: 'I will not lower myself or my dignity to discuss the Scriptures with you.' A prominent businessman present told the priest to go and get his Bible and discuss the Scriptures in a Christian manner. The priest became more angry and replied: 'That's why I didn't come to visit your people; it was on account of your being there.' I said: 'Priest, where is your Bible? Are you coming to discuss the Scriptures with me without a Bible? I consider this a shameful course on your part. As a priest your duty is to teach the Bible and not to resort to shouting, thinking that you are going to win your objective.' At this he departed. Many people of good-will, Orthodox and others, were impressed with this experience, and especially when they observed the conduct of this clergyman. Many good persons came inquiring for the life-sustaining food, and they were fed and departed praising Jehovah God."



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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"NEIGHBOR LOVE" TESTIMONY PERIOD

The June testimony period under the above title touches each professed worshiper of God on the question of whether he loves his neighbor as himself in respect to eternal life. During June, therefore, each one who possibly can will, like the Good Samaritan, get out into the field to bring his neighbors God's provided means for them to gain eternal life. The special offer to aid them in studying the Bible will be two WATCH TOWER products, namely, the book *"Let God Be True"* and the booklet *The Joy of All the People,* on a contribution of 35c for the combination. Neighbor-loving Christians throughout the earth will all unite during June in special efforts to help others to eternal life. Will you be one? You can be, you who read this magazine. If necessary, write us to put you in touch with your neighbors who will be glad to have you lovingly work with them in the field. Arrange, also, to make a report at the end of June on what you accomplish.

"WATCHTOWER" STUDIES

Week of June 20: "Removal of the 'Sin of the World'," ¶ 1-21 inclusive, *The Watchtower* May 15, 1948.

Week of June 27: "Removal of the 'Sin of the World'," ¶ 22-40 inclusive, *The Watchtower* May 15, 1948.

DISTRICT ASSEMBLIES IN THE UNITED STATES

In addition to the assemblies previously announced in *The Watchtower,* there will be district assemblies at the following cities:

DES MOINES, IOWA: September 3-5
Des Moines Coliseum

CHICAGO, ILLINOIS: September 10-12
International Amphitheatre
Exchange Ave. & S. Halsted St.

PROVIDENCE, RHODE ISLAND: September 17-19
Rhode Island Auditorium

These will conclude the series of district assemblies held in North America. Announcement is made early for the benefit of those who must make vacation arrangements well in advance. Addresses of rooming committees will be announced later.

All *Watchtower* readers are invited to attend these assemblies.

WEST COAST ASSEMBLY CHANGES

The district assembly will not be held in Oakland, but at The Cow Palace, Geneva Ave. at Rio Verde St., San Francisco. The Rooming Committee address is 11 Pearl St., San Francisco 3, California; however, if you have sent mail to the former Rooming Committee address that is all right. It will be received and answered.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX MAY 15, 1948 No. 10

IGNORANCE OF SIN

"He is himself an atoning sacrifice for our sins, and not only for ours but also for the whole world."
—1 John 2: 2, An Amer. Trans.

JEHOVAH God sees this world as it does not see itself. He knows what is wrong with it, and what is at the bottom of its trouble. It is a difficulty shared by all mankind and common to all nations, and hence all today are in the throes of a world-wide distress. For many centuries He let the nations go on in their ignorance of the root of the trouble, following their own chosen forms of religious worship. But in His due time he began sending all the nations the truth not only about their common condition of sickness, misery, old age and death but also about the way of relief that he has lovingly provided. His truth is simple and plain-spoken, because simplicity and straight talk is for the earliest benefit of those needing help. His truth absolutely agrees with the facts, which facts he knows best of all, and it shows no partiality to any nation, tribe, family, or color. His truth has been written down for consultation by all, and it straightforwardly tells us that the common affliction upon us all is sin. It shows that all humankind are under sin, in order to show how God provides a remedy for all at one and the same time, by one all-sufficient means. As the Creator of mankind, he is also the Great Physician and can accurately probe the cause of mankind's trouble and also prescribe the only cure-all for them. This he has done, and countless numbers of people till now have benefited by following his prescription.

[2] No sick patient nigh to death should rebel against the remedy the physician prescribes who knows his case, pronounces what the real trouble is, and understands the way to cure it. Not if the patient wants to get cured and live in health and happiness. To persons in many nations it may sound distasteful for God's Word, the Bible, to pronounce the common malady of mankind to be sin. To many persons of various kinds of religious belief the word *sin* may come as a strange, new word, a word that has not appeared in their religion. Take, for instance, the Buddhists, who today number about six percent of the world's population. Their religion, Buddhism, was formulated in the sixth century before our common era. It arose as somewhat of a protest against the Hinduism then prevailing in eastern India, and it spread beyond India into many lands of Asia and of the Pacific, but undergoing some changes by the local native religions it met up with. In India itself it has blended with Hinduism, so that now there are few Buddhists in that great land and the Buddhist pope is located at Lhasa, Tibet.

[3] Trying to explain why no man is free from suffering and distress, Buddhism teaches that our existence as humans came about through a natural law and that for us to have a personal intelligent existence means just misery, and that the natural man of earth is wretched as well as evil because he is material. Buddhism also has its "Five Commandments": not to kill any living creature, not to steal, not to commit adultery, not to lie, slander or swear, and to avoid drunkenness. There are five other commandments for those who devote themselves to a religious life to gain the highest attainment of their religion, *nirvana,* a ceasing to exist.

[4] For Buddhists there is, despite these commandments, no supreme lawgiver with authority. Hence, transgressing these commandments does not mean iniquity and so does not bring any guilt. No repentance is therefore required. If we injure ourselves, but injure no one else by our acts, then we have done no wrong; and if it is ourselves only we are inconveniencing, then nobody else has a right to consider us transgressors. In the Buddhist religious system no act is sin; the idea of sin is unknown. It is simply the case of a bad act's producing a bad result, and, for that reason, and not because bad acts are sin, they are to be avoided, just as we would avoid a rotten substance that creates a stench. Such acts are bad only if they work injury to another person. But if they produce injury to simply oneself, it does not matter, because each person is lord of himself and responsible to no supreme lawgiver. Thus it would be no crime for a wife to commit adultery, if her Buddhist husband consented, because, it is reasoned, no wrong has been done to the husband. There is no sin, but there is unkindness to others, and such unkindness produces fruit just as a plant or tree does.

[5] Certain Buddhists worship devils in hope of getting supernatural help, because they suppose that

devils may exist as well as anything else, and, if devils are treated kindly, they may be as useful to Buddhists as any other friendly allies could be. In much the same manner as pope Pius XI declared he would do business with Satan the Devil himself if it benefited his Catholic religious system. For the Buddhist such devil-worship is not sin, just as for the pope it appears to be no sin to bargain with Satan the Devil. Tradition says the apostle Thomas penetrated into India in the first century of the Christian era. If so, he must have had to contend with Buddhist beliefs.

6 In that first century the apostle Paul stood upon Mars Hill in Athens, Greece, and addressed judges, some of whom were so-called "Epicureans" and others "Stoics". For these men *sin* meant nothing more than for the Buddists. The Epicureans believed the world was not made by a Supreme Person, God, but resulted from the chance coming-together of atoms, the only eternal and changeless substances; and that there are no rewards or punishments for human acts after death; and that pleasure now is the supreme good, in fact, the only good, because death ends all. On the other hand, the Stoics acknowledged there was an imperial head over all the universe, and they held that the world was governed by laws. But there were no inducements to obey such laws nor any punishments to keep us from breaking such laws, except the results that would flow from our conduct respecting those laws. Though Stoics believed in a soul separate from the human body, they did not believe in its long survival after death of the body nor in its immortality.

7 So, when the apostle Paul spoke to those Epicureans and Stoics and advised repentance for their past ignorant course of life, he was bringing them a new idea. He said: "While God overlooked those times of ignorance, he now calls upon all men everywhere to repent, since he has fixed a day on which he will justly judge the world through a man whom he has appointed, and whom he has guaranteed to all men by raising him from the dead." (Acts 17:30, 31, *An Amer. Trans.*) No wonder some laughed at the idea of repenting from sin, just as nowadays some sneer at the thought of *sin*. For thousands of years the most part of the world has not known what *sin* is. Do you know what it is? At any rate, the next article is enlightening.

REMOVAL OF THE "SIN OF THE WORLD"

WHAT is "sin"? In the Bible we read two brief answers: "Whoever commits sin disobeys law; sin is disobedience to law." And: "Any wrongdoing is sin."—1 John 3:4; 5:17, *An Amer. Trans.*

2 The law here meant is the law of the Creator, Jehovah God the Supreme Lawgiver. For all creation he fixed laws of operation or laws of conduct. His way is the right way; and if hurtful results come from pursuing a different way it is because that is the wrong way. It is a violation of His will and law, and hence is a wrong, an offense against the Supreme Lawgiver. It is not just a mere hurt to the person breaking the law. It is a failure to do the will of the righteous Lawgiver; it is disobedience to his law, and he pronounces it *sin*.* In the Greek language, in which the apostle Paul spoke to the Epicureans and Stoics at Athens, the word for *sin* originally meant *to miss,* as, for instance, to miss one's road. Then it came to mean to fail of doing something, to fail of one's purpose, to miss one's point, to go wrong. Now Paul was a Hebrew, and in the Hebrew part of the Bible that he read the word for *sin* likewise meant originally *to miss,* hence *to fail.* For instance, Judges 20:16 reads: "There were seven hundred chosen men left-handed; every one could sling stones at an hair breadth, and not *miss.*" Also Proverbs 19:2: "It is no use to act before you think: to be hasty is *to miss the mark.*" (*Moffatt*) Also Proverbs 8:36: "But he who *misses* me [wisdom] wrongs himself, all who hate me love death." (*An Amer. Trans.*) Sin is therefore a missing or failing to do the will and law of God. Because his will and law are right and perfect, sin is displeasing to him and must bring punishment.

3 At Romans 8:3 we read that "God ... condemned sin in the flesh". That being so, when Jehovah God created the first man from whom we all have sprung, he created him perfect and not missing in any one of his proper human parts and qualities. But to show how different Jehovah God is from mankind today it is written: "His work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation." (Deut. 32:4, 5) That makes it a lie for God's great adversary, Satan the Devil, to say that all visible, tangible matter is evil in itself and that all existence in material, human bodies is wretched and evil in itself. To say that is merely to judge mankind's beginning by our present, fallen condition. But God did not give mankind such a start. When he had finished preparing this earth for man's dwelling place he did not pronounce this material earth evil. Contrariwise, the record of crea-

* In English the word *sin* is derived from the Latin word *sons,* meaning *he who was it, the real person, the guilty one* or *criminal.*

1, 2. What is sin? and what does the word in itself mean?

3. Because condemning sin, what kind of start did God give man?

tion says: "God saw every thing that he had made, and, behold, it was very good." (Gen. 1:31) Instead of giving man a wretched start in human misery and in a dying condition and with a soul that had transmigrated from some dead beast, fish, bird or insect, the record of creation tells us this: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man BECAME A LIVING SOUL. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed."—Gen. 2:7, 8, *Am. Stan. Ver.*

4 Notice that Jehovah God did not give the first man a transmigrated soul, but that by God's creative power man "became a living soul". The first man Adam was himself the soul. Moreover, instead of appointing man from the start to an existence of unavoidable wretchedness and misery God put Adam in the garden of Eden; and this name "Eden" means "delight" or "pleasantness". God afterward gave the man a wife, whom God made from a part of man's own body. She was a perfect human soul, the same as her husband Adam, privileged to share with him the delights and pleasantness of the garden of Eden. In this garden they could live forever in ideal happiness with all their children, whom they could bring into this earth as perfect human souls. In that direction God gave them his blessing, not his condemnation. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28) All this disproves the religious lie that God could not produce anything on this earth but wretched, miserable, imperfect creatures, and that all this world of matter is just an evil development, and the best thing for us to do is to try to make our escape from it forever. God condemns the sin that has come to exist in the flesh, and for this reason in the world to come he will people this earth with innocent, sinless, perfect men and women. He will not approve of any other kind of population to inhabit this earth forever. He will therefore remove the "sin of the world".

HOW IT ENTERED

5 As Creator, Jehovah God was rightfully the Lawgiver to man, and he explained the operation of his law to man in Eden. In the very words of his law to man God showed that man had not yet known or experienced evil; for it is written: "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.*) If the day never came where man ate fruit from the tree of the knowledge of good and evil in disobedience to his divine Lawgiver, then man would surely never die. He would live forever and be always able to dress and keep the garden of Eden, this earthly paradise of delight. This earth was no evil place for man to escape from; and hence God made no promise to man that if he was faithful and obedient for a certain period of time, then God would deliver him from this earth and take him to heaven for an immaterial, spiritual, angelic existence. What God set before man was either everlasting life on earth or else death, sure death in the day in which he disobeyed his Lawgiver and thus sinned, failed of doing the divine will, and missed the mark of perfect obedience to Jehovah God. Since the perfect human souls Adam and Eve owed their very existence to God, he had the right to demand perfect obedience from them and to punish them, if they acted lawlessly or sinned, by taking away their happy existence.

6 Today we do not see one part of the human race perfect and sinless and another part imperfect and sinful, but all members of our race are far short of perfection, and deep down in sin, and under a reign or rule of death. All this argues that our first parents sinned, and that they did so before ever any children of theirs were born, so that all their descendants down to today have inherited the evil consequences of their wrongdoing, disobedience to law, sin. That is exactly what the Bible says took place. It says: "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.

7 Adam and Eve could not say they were hurting only themselves by lawlessly eating the forbidden fruit, and so they were doing no wrong and nobody could say they were wrongdoers. First of all, they were unlovingly breaking God's law and bringing reproach upon His name, whereas they owed perfect love to God to whom everything they had was due. Secondly, they were hurting all their children who were to be born, bringing upon them a condemnation to an imperfect, dying existence. Hence it is truthfully written: "All have sinned, and come short of the glory of God." (Rom. 3:23) Fallen man today is no perfect glory to God, as Adam was in Eden at the beginning. At that time, indeed, it was perfectly true: "A man . . . is the image and glory of God: but the woman is the glory of the man." (1 Cor. 11:7) The man was of God. The woman was of man; and as the perfect woman Eve stood beside her perfect husband Adam, she was a glory to him, an adornment that befitted him, a lovely creature that was of his flesh and bone and was one with him, and adding

4. Why were man's start and destiny not wretched and condemned?
5. How did God's law show Adam was sinless and meant for earth?
6, 7. Why has all mankind sinned and come short of God's glory?

to his completeness. But today, how different! It is because all men have sinned and come short of the glory of God the Creator.

8 Who was chiefly blamable for such start of human sin? God's Word answers, Satan the Devil, "the prince of the demons." This creature, who was once a heavenly son of God, began wanting to have something selfish, contrary to God's will. Therefore he rebelled against God his Father and was first in all the universe to start sin. We read: "He that committeth sin is of the devil; for the devil sinneth from the beginning. . . . Cain . . . 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 3:8, 12) Adam and Eve, when breaking God's law in Eden, were of the Devil, to whose lie and selfish inducements they yielded. Cain, their first son to be born outside of Eden, was also of the Devil when he murdered his first brother, Abel, because Abel had faith in God and righteously tried to please God. Before Cain devilishly murdered Abel, God mentioned the sin of Adam and Eve to Cain. We read: "And Jehovah saith unto Cain: 'Why hast thou displeasure? and why hath thy countenance fallen? Is there not, if thou dost well, acceptance? and if thou dost not well, at the opening [door] a sin-offering is crouching." (Gen. 4:6, 7, Young's translation; also Rotherham's) Cain did not recognize that the sin of his parents Adam and Eve required a proper offering for its evil effects to be removed from him. Abel slew an animal of his flock and shed its blood and found acceptance with God. So Cain should have gotten a like animal for a typical sin-offering and done as Abel. Such slain animal would prefigure God's means for removing the world's sin.

NOT IMPUTED WHERE NO LAW IS

9 The law given to Adam in Eden did not apply to any of his children, for after his iniquity in Eden he and his wife were driven outside and prevented from touching any of the trees of the garden. There is no record that God gave any statement to mankind of what sin was all the way down to the global flood of Noah's day, 1,656 years from man's creation. Though there was no stated law to show what man's sins outside of Eden were, yet Adam's offspring were all sinners, from birth on. They had all come into this earth imperfect and had fallen short of God's glory and missed the mark of perfect obedience to him. That they were sinners Enoch showed by prophesying against them and warning men of the coming judgment day, when mankind must give account to God. (Gen. 5:18-24; Jude 14, 15) Because there was no precisely stated law commanding what God wanted mankind to do and pronouncing punishments for disobedience thereto, God did not execute Cain for murdering Abel. God let Cain live on, but under a curse and with destruction facing him. However, 857 years after the flood broke forth, God did give a written code or systematized collection of laws, giving it to the Israelites, his chosen people, through his prophet Moses. Of course, before this there were man-made codes of law, such as the Code of Hammurabi, king of Babylon 1792 to 1750 B.C. But there was no God-given code of laws according to which to impute or count certain sins to those doing wrong. Just the same, all men were sinners from God's standpoint, all being born of the sinners Adam and Eve.

10 In support of that we read: "For until the law [by Moses] sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come." (Rom. 5:13, 14, *Am. Stan. Ver.*) Thus mankind in general, outside of the Israelites, was left in ignorance of what sin is, and this makes it understandable why various worldly religions rose up which take no account of sin and which cannot explain how it began and what its penalty is and how God has made provision to remove it from the universe.

11 There was, to begin with, a sinless world; and God's purpose is to have a sinless new world in which mankind will live forever in blessedness. That such is his purpose, he disclosed in a particular way 427 years after the great flood of Noah's day. It was in the days of Abraham, who died about fifty years before the reign of King Hammurabi of Babylon. Because of Abraham's unshakable faith in God he became called "the friend of God". Consequently God chose him to be the channel of an everlasting blessing to mankind. We read that while Abraham was still in the city of Ur, in southern Babylonia, "Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: . . . and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." (Gen. 12:1-3, *Am. Stan. Ver.*) That divine promise to Abraham is commonly called the covenant with Abraham or the Abrahamic covenant. Years afterward, when Abraham showed he was willing to sacrifice his dear son Isaac in obedience to God, Jehovah enlarged upon that Abrahamic covenant and said: "And in thy seed shall all the nations of the earth be blessed." (Gen. 22:18) Among other things, that blessing meant that God would justify or would declare free from their sins persons of all nations that would show faith in him like Abraham's.

8 Who promoted the sin? and what prefigured the sin-offering?
9. Outside of Eden, why was sin not imputed until Moses' time?

10. 11. How did God show Abraham his purpose to have a clean world?

[12] Commenting upon that scripture the apostle Paul says: "And the scripture foreseeing that by faith God would declare the nations righteous foreannounced the good news unto Abraham, saying—*All the nations shall be blessed in thee.* So then they who are of faith are blessed with believing Abraham."—Gal. 3:8, 9, *Rotherham.*

[13] But before this blessing of righteousness through faith in God could come to any of the nations, mankind had to see they were all sinners in God's sight, unable to purify themselves from sin and unable to escape by themselves the effects of sin which they had inherited from Adam. To reveal this fact to men in a very forceful way Jehovah brought Abraham's descendants, the nation of Israel, to the mountain of Sinai in Arabia. There he gave them his law by his prophet Moses. The fundamental part of this law was "the Ten Commandments", which Jehovah's angel pronounced from Mount Sinai in the hearing of all the people gathered there. (Exodus, chapter 20) With terrifying sights and sounds Jehovah, while giving them the law, displayed his Godship and therefore his right to say what sin is. The first four of the Ten Commandments call notice to his Godship and call for the Israelites to worship him, and not to worship any false gods which did not create the heavens and the earth.

[14] The very fact that God gave the Israelites this law was notice to them that they were sinners. Speaking of this law, the apostle Paul says: "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons."—1 Tim. 1:8-10.

[15] The Israelites became flattered over having such a God-given law, and they got to thinking they could make themselves righteous by keeping that law. They paid no attention to the punishments God dealt out to their nation for repeatedly breaking that law. However, the humble and honest-hearted saw that their fallen condition did not permit them to keep that law, but that they were born in sin like all mankind and that they needed to repent for their sins and to look to God for deliverance from their sinfulness and its bad effects. Such deliverance must come by the promised Seed of Abraham in whom all the nations of the earth are to be blessed. To produce this realization of sin and their need to repent of it and their need of a Savior was really God's purpose in giving the Israelites his law through Moses. It was to show up their transgressions and to point them to the coming Seed of Abraham, which Seed is Jesus Christ. After they had this law given which declared what sin is, then sin could be imputed to them.

[16] In proof of this the apostle Paul explains to us why the law of Moses was added to Jehovah's promise to Abraham concerning the Seed in whom all the nations are to be blessed. Paul writes: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many [seeds]; but as of one [seed], And to thy seed, which is Christ. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Gal. 3:16, 19) Or, to quote a more modern translation: "Then what about the Law? It was a later addition, designed to produce transgressions, until the descendant to which the promise was made should come, and it was enacted by means of angels, through an intermediary." (Gal. 3:19, *An Amer. Trans.; Moffatt*) This law produced transgressions by showing what these were and who the transgressors were and by making them realize they were transgressors. "The law entered, that the offence might abound."—Rom. 5:20.

[17] The psalmist, King David of Jerusalem, was born under Moses' law, and it is no wonder that he wrote, even of his own people: "There is none that doeth good, no, not one. . . . Oh that the salvation of Israel were come out of Zion!" (Ps. 14:3, 7) Centuries later Paul was born under that law, and it excites no wonder that he wrote: "As it is written, There is none righteous, no, not one: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and ALL THE WORLD [Jew as well as Gentile] may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." "Nay, I had not known sin, but by the law." (Rom. 3:10, 19, 20; 7:7) Sin was not known by the Code of Hammurabi, nor by the law or commandments of Buddha, nor by any of the codes of law of any Gentile nations to this day. By none of these law codes is man taught his fallen condition in God's sight and his need of turning to God in repentance for salvation by his Seed of promise. But by the law of Moses the Israelites or Jews themselves as well as the Gentile nations were shown to be transgressors against Jehovah God. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; . . . the Gentiles . . . have not the law." —Rom. 2:12, 14.

[18] God's Word says all the world, Jews and Gen-

12, 13. Why and how did God show the Israelites they were sinners?
14, 15. Why did God add the Mosaic law to the Abrahamic covenant?
16, 17. How did the Mosaic law show all the world guilty before God?
18, 19. How was Jesus born a perfect man, though under Moses law?

tiles, are guilty before Him. None is righteous of himself or able to make himself righteous before God. That does not even exclude the Jewish virgin who became the human mother of Jesus. There is no inspired scripture to show that this Mary was "immaculately conceived" in order to give birth to Jesus. She was born under Moses' law. She had to be baptized with John's baptism for the forgiveness of sins just as the apostle Peter and other Israelites did. Not leaving out Mary, Romans 3:23 says: "For all have sinned, and come short of the glory of God." —Mark 1:4; John 3:22, 23.

THE INNOCENT ONE REMOVES IT

[19] Only one man was ever born sinless of a woman. He is the promised Seed of Abraham, namely, Jesus Christ. He was born holy and immaculate, not because his mother was immaculate, for she was not so. It was because he was conceived by a sinless, perfect Father, Jehovah God. Where there is reproduction by two parents, the life sperm comes from the father and this fertilizes the egg in the mother who thereafter produces the body of her offspring. The man Jesus Christ did not receive human life from the sinner Adam, but received only a human body through Adam's descendant, Mary. Jesus' life came from Jehovah God, the Holy One. Prior to his human birth to become Jesus on earth, this Son of God was the firstborn and only begotten Son of God and was therefore with his Father from the beginning of all creation. By use of this beloved Son, Jehovah God created all other things that have been created. (John 1:1-3; Col. 1:15-18; Rev. 3:14) At God's due time for the Seed of Abraham to be born, his perfect life was transferred from heaven to the egg cell in the womb of the virgin Jewess, Mary. To become born of her he had to lay aside all his heavenly glory and position. (Phil. 2:5-8) His human mother was under Moses' law, which pronounced her and all other Jews sinners; and so it is written: "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5, *Am. Stan. Ver.*) Although born under Moses' law, Jesus was not condemned by that law, for he was the only man that kept it perfectly.

[20] Jesus' perfection was absolutely necessary if he was to act for the removal of the sin of the world. At the ripe age of thirty he came to John the Baptizer who was immersing repentant Jews in the Jordan river. Not that the Jordan was a so-called "holy river" the waters of which had purifying powers; but that it provided depth of water for persons to be dipped under to picture how they died to their past sins and how they determined thereafter to follow a life in obedience to God's will. Their sins were not actually removed by such water baptism. Something far more potent was necessary, and this was provided by the perfect man Jesus. When he came to John it was not as a repentant sinner. It was as one now consecrating to enter upon a course of sacrifice that would result in his death as a man. Animal sacrifices, such as bulls and goats, had till then been offered at Jerusalem's temple altar, but these had not really met justice nor been powerful enough to take transgressions from mankind, who are superior to bulls and goats. Therefore when Jesus came to John to symbolize his baptism into death, he fulfilled the prophecy of Psalm 40:6-8.

[21] The apostle Paul calls attention to this fulfillment, saying of Jesus: "For it is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering [of bulls and goats] thou wouldest not, but a body didst thou prepare for me; in whole burnt offerings and sacrifices for sin thou hadst no pleasure: then said I, Lo, I am come (in the roll of the book it is written of me) to do thy will, O God."—Heb. 10:4-7, *Am. Stan. Ver.*

[22] That Jesus was acceptable to God as a sin-removing sacrifice was proved, because, right after he came up out of the baptismal waters, God's voice was heard saying from heaven: "This is my beloved Son, in whom I am well pleased." And the fact that God's spirit or invisible active force came upon Jesus at that time accompanied by an outward visible sign proved that God had now begotten him again, not again in the womb of Mary to become a man, but by His spirit to become a spirit Son of God, and that hence Jesus must in due time return to heaven to his Father's side. (Matt. 3:13-17) Some forty days after Jesus was baptized he returned to John. John, who had seen and heard these things, pointed to him and called out to the people: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29-36) It was because the man Jesus Christ was innocent and without blemish that he was spoken of as a sacrificial Lamb, the Lamb that God provided from heaven to remove the world's sin. As such Lamb for sacrifice, Jesus was prefigured thousands of years previously by that lamb that Abel had offered on the altar just outside of the garden of Eden.

[23] Jesus saw the religious hypocrisy of the many unrepentant Jews, and he exposed their hypocrisy to the rest of the people. He showed they had the murderous spirit of Cain and, like Cain, were children of the wicked one, Satan the Devil. Out of spite they accused Jesus of being born in sin, of being a

20, 21. How did Jesus fulfill Psalm 40:6-8 when coming to baptism?

22. How did God and John testify to Jesus' fitness for sacrifice?
23. How did Jesus and Peter testify to His sinlessness?

mongrel-blooded Samaritan, and of having a demon in him. But knowing his own origin and his own perfect righteousness, Jesus said to them: "Which of you convicteth me of sin?" (John 8:41-49, *Am. Stan. Ver.*) His disciples, instead of convicting him of sin in the least thing, testify to his unblemished perfection and innocence. Writing to those who had their sins removed through faith in Jesus' sacrifice, the disciple Peter wrote: "Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness." —1 Pet. 1:18, 19 and 2:22-24, *Am. Stan. Ver.*

[24] By reason of offering to God an acceptable sacrifice, his own perfect human life, Jesus Christ became God's High Priest for the fallen human race estranged from God by sin. By virtue of his perfection he was a suitable High Priest for us, and so the disciple Paul testifies to us, saying: "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." (Heb. 7:26, 27, *An Amer. Trans.*) The same writer testifies further to the innocence and perfection of Jesus as a sin-offering, saying: "Be you reconciled to God! For him who knew no sin, he made a sin-offering on our behalf, that we might become God's righteousness in him."—2 Cor. 5:20, 21, *The Emphatic Diaglott.*

[25] Many other scriptures could be quoted to strengthen the proof that Jesus Christ was perfect and without blemish in the flesh. Be this noted, that Jesus, in his own human body, disproved the Buddhist claim that all earthly matter is evil and misery of itself, and that the ideal state is to be separate from that which is material. Jesus as a perfect man was under no condemnation of death from transgressions by himself or by Adam, and he could have lived in the perfect flesh as a man on earth forever. And whereas all other men would have died off, he would have survived alone as a sinless, uncondemned human creature. But Jesus did not come to earth for such a purpose. He came to prove his worthiness to be the Seed of Abraham for vindicating Jehovah God and for blessing all the nations of the earth. He came to give himself as a human sacrifice. He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) "I came that they may have life: and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep." (John 10:10, 11, *Am. Stan. Ver.*) Jesus did this.

[26] When on earth Jesus did not shun sinners, as if they were of an outcast, untouchable class whose very shadow falling upon him would defile him and spoil his sacrifice. No, but he companied with them so as to do them good. Had he wanted to avoid association with sinners, he would not have come to the earth in the first place to be made in the likeness of men who were then of sinful flesh. He would have remained in heaven with God his holy Father. How, then, would God's purpose respecting the Seed of Abraham have been fulfilled? So, like a great physician, he came and visited the human family in their sick condition in order to provide the remedy and heal them. As it is written: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." (1 Tim. 1:15) Being touched by fallen men did not soil him, as religious Pharisees thought it would do in their own cases. (Luke 7:37-39) In just the opposite way, when the diseased and afflicted touched him with faith in his power, virtue went out from him and healed them. We read: "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." (Luke 6:19) Therefore, with confident faith, men of all nations today may approach him for relief from sin.

POWER TO FORGIVE

[27] Because he was God's accepted High Priest who had entered into a contract with God to offer himself to sacrifice for the sin of the world, Jesus on earth could forgive sins. In one instance, a paralyzed man in his bed was deposited before him. When Jesus saw the faith of those who carried him he said to the paralytic: "My son, your sins are forgiven." Certain religious scribes objected to this utterance and said: "Why does this man talk so? This is blasphemy. Who can forgive sins but God alone?" Not understanding Jesus' powers as God's High Priest, religious teachers even of today ask the same question, "Who can forgive sins but God alone?" Drawing wrong conclusions they teach a "trinity" and say that Jesus was God himself. Merely telling the paralyzed man his sins were forgiven could leave those religious scribes doubting whether Jesus' power to forgive sins was real; and so Jesus gave them the proof of his authority from God to forgive. He said to them: "Which is easier, to say to this paralytic, 'Your sins

24 Why is Jesus Christ suitable for us as a High Priest to God?
25. For what main reasons did Jesus come to earth as a man?
26. Why did Jesus not avoid, or need to avoid, touch with sinners?
27. Why could Jesus forgive sins, and how did he prove it?

are forgiven,' or to say to him, 'Get up and pick up your mat and walk'? But to let you know that the Son of Man has authority to forgive sins on earth," then he turned to the sick man and said, "I tell you, get up, pick up your mat, and go home!" Thereupon the man did so. (Mark 2:3-12, *An Amer. Trans.*) In another case, Jesus pronounced the sins of a notorious woman forgiven.—Luke 7:47-49.

[28] Today certain religious priests of Christendom claim the power to forgive sins. They base their claim upon Jesus' words to Peter: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Also on the day that he was raised by God's power out of a martyr's death, Jesus said to his faithful apostles: "Receive ye the holy spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." (John 20:22, 23, *Am. Stan. Ver.*; Matt. 16:19) The Roman Catholic clergy say they have come by the power to forgive sins because they are, as they claim, successors to the apostles and to all their powers.

[29] But aside from their say so, they never produce proof that the sins pronounced forgiven are really forgiven. Jesus said it is just as easy to heal sickness as to say, "Your sins are forgiven." When he forgave sins, he healed. Likewise, his apostles to whom he committed authority to forgive sins performed instantaneous cures by God's power. Now let all these Roman Catholic priests with all their boasted, self-claimed powers prove they can forgive sins by immediately healing those forgiven of the sickness afflicting them. Jesus said it is just as easy to do the one as the other for one who is *really* authorized to forgive sins. If these religious priests of Christendom cannot just as easily do the healing (and they can not do so), then their awe-inspiring claim is proved to be a misleading, God-dishonoring fraud. It is as much a fraud as is their claim to be able to release human souls after death from purgatorial sufferings, for "purgatory" finds no place in the Holy Bible. God's Word says: "The wages of sin is death," and, "there is a sin unto death," not to purgatory torment or to eternal torment in literal hell-fire. (Rom. 6:23; 1 John 5:16) "The soul that sinneth, it shall die."—Ezek. 18:4, 20.

[30] Jesus on earth had authority to forgive sins. He has such authority in a fuller measure now since he has sacrificed his human life and has been resurrected from the dead and has ascended back to heaven and has appeared in the presence of God there to present the redemptive value or merit of his human sacrifice. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: . . . now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:24-26) When on earth Jesus made people well whose sins he forgave. Just so now when forgiving the believers their sins from heaven, he could make them perfect in flesh instantaneously according to their forgiven condition and their sincere desire for righteousness. But he does not do so, because those whom God accepts at his High Priest's hands for membership in the true Christian congregation are given an imputation of righteousness through Christ's righteousness. Righteousness is counted to them because of their faith; they are "justified by faith" through the blood of the High Priest's sacrifice and by the grace of God. (Rom. 5:1, 9, 15-21) On such grounds as these his faithful body of followers can be acceptable with the God of holiness and can lay down their life in God's service in imitation of Jesus Christ, that they may live and reign with him in his heavenly kingdom. —2 Tim. 2:11, 12.

28, 29. Why do Catholic priests claim such power, but falsely so?
30. Why does Jesus not make perfect in body those now forgiven?

OF THIS PRESENT EVIL WORLD OR OF THE NEW WORLD?

[31] Jesus Christ came into the active Kingdom power A.D. 1914. He is the Seed of Abraham in whom all families and nations of this earth are due to be blessed. The apostle John says to the body of Christ's followers: "He is himself an atoning sacrifice for our sins, and not only for ours but also for the whole world." (1 John 2:2, *An Amer. Trans.*) Well, then, since he now reigns in power, and since he is "the Lamb of God, which taketh away the sin of the world", does this mean that the King Jesus Christ will spare this old world which has gone on in sin and wickedness for thousands of years? Will he thus spare it because he has removed its sin by his sacrifice? And if he removes its sin, will he cure it of its evils and reform and purify it to continue on forever? Certainly not! The above scriptures could not mean this, because Jesus Christ as well as other inspired prophets of God foretold the end of this world in a time of destruction such as it has never before known. Jesus himself will fulfill the scripture that says, when he becomes the acting King, he will dash all the nations to pieces like a potter's vessel; and he promised to his body of followers, when in heaven with him, a share in that dashing of evil systems of this wicked world to pieces. (Ps. 2:8, 9; Rev. 2:26, 27) Despite all the preaching by Jehovah's witnesses concerning this established kingdom since A.D. 1914, this world of politics, commerce and organized religion continues to reject his kingdom in favor of self-rule or world domination by itself.

31. Will he forgive this wicked world since A.D. 1914? and why?

Such sin His sacrifice does not remove. He is no sin-offering for such willful sin of opposition to God's purpose, and he does not forgive such sin of this evil world.

[32] This evil world is dominated by the Devil's organized system of power which the Holy Bible calls "Babylon". For Babylon and the nations in league with it there is no forgiveness nor sin-offering. Jesus, in his Revelation to the apostle John, says of this Babylon: "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." (Rev. 18:3-8) How vain, then, at the close of his "Easter address" to the Romans on Sunday, March 28, 1948, was the blessing of pope Pius XII "to the city of Rome and to the world" (*urbi et orbi*)! Such "blessing" will not shield Rome and the rest of this evil world from the catastrophic end that the Bible predicts for it.

[33] The popes, who claim to be the vicar or vicegerent of the Lamb of God, beat Jesus to rulership in this earth by beginning their "reign" at Rome about A.D. 800 in the days of Emperor Charlemagne, or 1,114 years before A.D. 1914. The present pope at Vatican City adds a new one to his list of sins. Fearing the national elections that were due to be held in Italy in April, 1948, the pope addressed Rome's parish priests and Lenten priests on March 10, 1948, and said: "It is your right and duty to draw the attention of the faithful to the extraordinary importance of the forth-coming elections and to the moral responsibility of all those who have the right to vote." He said it was "the strict duty of all, both men and women, who are entitled to vote to take part in the elections. Anybody who abstains, especially because of laziness or cowardice, commits a grave sin—a mortal transgression. Everybody must vote according to the dictates of his conscience. Now it is evident that the voice of one's conscience urges every sincere Catholic to give his vote to those candidates or electoral lists . . . " (New York *Times*, March 11, 1948) In such terms the pope who claims to speak for Jesus Christ declares it a most serious sin, "a grave sin—a mortal transgression," for a Christian not to take part in political elections and not to vote, that is, not to vote for Catholic politicians or the politicians whom the Vatican approves. And yet this vicar who claims to speak for Christ gives no Scripture quotation from Christ's words to prove such is a mortal sin. He does not do so, because he cannot do so.

[34] Rather than for it to be a sin not to vote, it is contrary to true Christian principles as set down in the inspired Holy Bible to meddle in the political affairs of this world to any extent. Therefore those whose Christian conscience has been guided by the Bible, and not by Christendom's clergy, have refrained from voting for politicians in any of the contending parties in elections. The apostle Paul, when last writing to his fellow worker Timothy, said: "Conduct thyself in work as a good soldier of Christ Jesus. No one serving as God's soldier entangles himself in worldly affairs, that he may please him whose approval he has secured." (2 Tim. 2:3, 4, *Catholic Confrat. Trans.*) When telling Christians to forsake this worldly Babylon the same apostle wrote: "Wherefore, 'Come out from among them, be separated, says the Lord, and touch not an unclean thing; and I will welcome you in, and will be a Father to you, and you shall be my sons and daughters, says the Lord almighty.' Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting holiness in the fear of God." (2 Cor. 6:17 to 7:1, *ibidem*) Showing further the separateness of true Christians from the systems of this world the same apostle writes: "Our Lord Jesus Christ . . . gave himself for our sins, that he might deliver us from the wickedness of this present world according to the will of our God and Father." (Gal. 1:3, 4, *ibidem*) Paul's words agree with those of Jesus himself to his followers: "You are not of the world, but I have chosen you out of the world."—John 15:19, *ibidem*.

[35] When a true conscientious Christian does not vote for men for whom Christendom's clergy say he should vote, it does not mean he is indirectly voting for the political parties opposed to such clergy. It is a religious lie to say that a Christian is under the necessity to chose or vote for the lesser of two evils and to work to improve it. The Christian chooses neither of the two evils, for both evils are of this world and he does not choose to share in the responsibility for prolonging either of the two. The apostle Paul, who realized what sin was by the Ten Commandments, said further to Timothy: "Do not lay hands hastily upon anyone, and do not be a partner in other men's sins. Keep thyself chaste." (1 Tim. 5:22, *ibidem*) According to this rule Bible Christians have refused to lay hands of approval upon any politician of this world. They have thereby refused to

32. What does Revelation 18:3-8 say as to modern Babylon's sins?
33. Why and how did the pope recently brand not voting a sin?
34. Why have Christians not obeyed clergy voting instructions?
35. How do they thus keep themselves pure from worldly sin?

take part in the responsibility for sins such politician, as for instance, Hitler or Mussolini, has later committed in office. Those who faithfully follow Christ's instructions keep themselves chaste or pure from this world, because he has chosen them out of it and they are no longer a part of it. They are for the new world, God's world of righteousness.

[36] These Christians are under no necessity to choose or elect between two evils and thus share responsibility for other men's sins against God's kingdom and against his people. By their repentance from sin and their consecration of themselves to God through Christ, they have submitted to God's appointment of his Kingdom, thenceforth praying: "Thy kingdom come!" In place of voting for a political party of sinful men and women of this world which fights against God's kingdom, they have made their choice once and for all time for a heavenly King, Jesus Christ. In his case, indeed, it is true, "the King can do no wrong." We have given our unchangeable allegiance to this sinless Ruler and Governor, whose government will be without a single sin or oppression, but which will destroy all the evils of this world and bless the people with deliverance from their sins and from the penalty death and from sin's originator the Devil. Our King's name is *Jesus,* because all who become his people or subjects he will save from their sins.

[37] The "sin of the world" for which this King was once sacrificed to remove it is not the sin of this world of which Satan the Devil is the god and invisible ruler. His world will shortly be destroyed for its unforgivable sins against Jehovah's universal sovereignty and against his kingdom by Jesus Christ. The sin of the world that is removable and that will be all removed by God's Lamb is the sin of all those who will gain life in the new world of righteousness.

[38] The faithful Christians who now find acceptance with God for a place with Christ Jesus in his heavenly kingdom receive now the removal of their sins through faith in his sacrifice. At death they cease from this sinful body of flesh. In the resurrection from the dead they are clothed upon with spirit bodies of perfection in order that they may sit down with Jesus Christ in his throne. With him they will reign in the heavens while he blesses all the families of the earth during his grand reign of a thousand years.

[39] In the new world that his thousand-year reign opens up, all those on earth rendering themselves to him as subjects will have their sins removed. Tens of thousands of persons of good-will are now learning what sin is and are repenting and turning to God's Lamb for its removal. Billions of those who are in the graves will hear the royal Lamb's voice and will come forth from their graves and share in the opportunity of the removal of their sins through his sacrifice. Those refusing it will die in their sins and be destroyed forever.—John 5:28, 29; 8:23, 24.

[40] All persons who will be granted the gift of eternal life on earth in that new world must repent, turn from the course of this present world and attain to a sinless state in the flesh. All sins committed because of their condition inherited from Adam will be forgiven as they ask forgiveness through the Lamb's sacrifice. The Lamb will express God's forgiveness toward them by gradually healing them during the thousand-year reign and lifting them finally to an absolutely perfect human state, complete righteousness in the flesh. In this condition their choosing and standing true to God's will for all time will gain for them justification to everlasting life in paradise restored to earth. Since "the wages of sin is death", we know that then the sin of the world will be entirely removed, for God's Word says of that blessed new world: "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4, 5.

36. What kind of government and ruler have they chosen?
37. What is the "sin of the world" that is taken away or removed?
38. How is the sinfulness of the Christian congregation removed?
39, 40. How will mankind in the new world have their sins removed?

TO WHOSE BENEFIT DOES THE RANSOM RESULT?

THE Savior of all men is declared to be Jehovah God. "We trust in the living God, who is the Saviour of all men, specially of those that believe." (1 Tim. 4:10) He has provided and revealed to man the sure foundation for the hope of salvation. "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11) "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:11, 12.

Why did God lay the foundation for the salvation of sinful men? The answer is, For the vindication of his holy name. Satan's challenge put God's name at issue. Imperfect men, when they are relieved of disability inherited from Adam, and who then prove their integrity toward God, are a vindication of the sovereignty and name of Jehovah and are a complete refutation and disproof of Satan's challenge. God's judgment against the sinner Adam was just. It must stand forever. Adam's offspring are sinners by reason of inherited sin. God could therefore consistently permit another person to purchase the offspring of Adam; and those men who would "believe" by exercising faith in God and in the purchaser and who would then render themselves

in obedience and maintain their belief and integrity toward God down to the end would be a vindication of God's name. God exercised mercy toward sinful man by laying the foundation for man's salvation. How is the foundation for man's salvation laid? By permitting the man Jesus to bring the required price for the purchase of mankind, that is, for purchasing the descendants of Adam, and paying over that purchase price for the relief or release of such offspring of Adam from bondage.

What price was required for the purchase of mankind? The life of a perfect human creature. God's law requires a life for a life, as stated at Deuteronomy 19:21. Adam was a perfect man when he willfully and deliberately sinned in violation of God's law, and the law of God required the forfeiture in death of that perfect human life of his. (Gen. 2:17) Nothing less and nothing more could be required to purchase the offspring of Adam, but only a perfect human life. The life of an angel could not furnish the perfect price, because an angel is greater than man. Because all of Adam's offspring are by inheritance imperfect, no one of them could bring the required purchase price, and Psalm 49:7 so states. All men, being imperfect, could live only a short space of time on earth and then die, and they would remain dead forever, unless God made provision for such to have life.

What has been done for man's relief from death and for his salvation to life? The answer to the question is found at Hebrews 2:9, namely: "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." Since Jesus always does God's will, it must have been understood between God and his beloved Son that he should become the man Jesus, "lower than the angels," and should then suffer death, thereby proving his faithfulness to God even to an ignominious death, and also by his death providing the required purchase price for man's salvation from death. In heaven the Son was known as "The Word", that is, "The Word of God," and from the beginning this Word was with Jehovah God and, by God's direction, carried into operation God's purpose. He was the spokesman of Jehovah God. He was a spirit. By the miraculous power of Almighty God a virgin was made to conceive and to give birth to the man-child Jesus.—Matt. 1:18-23.

At John 1:1-3 we read, in Archbishop Newcome's New Translation (improved in 1808): "The Word was in the beginning, and the Word was with God, and the word was a god. This *Word* was in the beginning with God. All things were done by him; and without him was not any thing done that hath been done." Nineteen hundred years ago the time came to begin laying the foundation for man's salvation, and God caused the Word to become a man. "And the Word was flesh, and full of kindness and truth he dwelt among us: and we beheld his glory, the glory as of the only son who came from the Father." (John 1:14, *Newcome*) The apostle Paul puts it this way: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." (Gal. 4:4) Luke tells us further: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." —Luke 2:40.

When the man Jesus was thirty years of age he presented himself to God in full and complete consecration by an agreement to do God's will. This he symbolized by his immersion in the Jordan river. (Luke 3:21-23; Ps. 40:7, 8; Matt. 3:16, 17) Jesus was then a perfect man possessing all the qualifications requisite to the furnishing of the purchase price of sinful man. Was there an agreement between Jesus and his Father, Jehovah God, that he as a man should die? The answer is written, at John 10:15, 17, 18: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

From the beginning, it appears, it was agreed between the Father and the Son that Jesus should become a man, suffer contradiction and indignities and reproach upon his name, but, through it all, prove his integrity toward God, die as a sinner and, proving his faithfulness, then be resurrected out of death and take life once more. This would mean that Jesus by his death did not forfeit his life or the right to it, as Adam had forfeited life. Jesus laid down his life and received life again in full accord with the commandment that he had received from Jehovah God; and this commandment Jesus fully agreed to obey. Carrying out that agreement, God raised Jesus out of death and gave him life as a spirit. In proof of this read 1 Peter 3:18; Acts 3:26; 1 Corinthians 15:3, 4, 20.

Jesus, not having forfeited his right to human life, still possessed that right to human life when he was raised from the dead. That right to human life constitutes the purchase price for sinful man. When God raised Jesus from the dead he clothed Jesus with all power in heaven and in earth; that is to say, God made Jesus Christ his Executive Officer, fully equipped with all necessary power and authority to carry into operation the purpose of Jehovah, both in heaven and in earth. (Matt. 28:18; Phil. 2:9-11) When Jesus was exalted to heaven he presented to God in heaven the value of his human life; and that asset, which was exactly equal to what Adam had forfeited, was received by Jehovah God as the offering of Jesus for sin, that is to say, as the purchase price offered and presented by Jesus in behalf of sinful men. This God caused to be shown in type, by the sacrifice performed at the sacred tabernacle built by Moses in the wilderness. According to Leviticus, chapter sixteen, the typical picture was made in this manner:

On the annual atonement day a bullock without spot or blemish (which represented the man Jesus) was brought into the court of the tabernacle and slain there. The court of the tabernacle pictured the earth. The blood of this bullock, representing the lifeblood of Jesus poured out as an offering for sin, was then carried by the typical priest into the Most Holy of the tabernacle and then it was sprinkled before the mercy seat. (Isa. 53:10; Lev. 16:14) The Most Holy of the tabernacle pictured heaven itself, where Jesus Christ appeared and presented and offered the asset or valuable thing, his right to human life, as the purchase price for the offspring of Adam. (Heb. 9:3-25) The sacrifice offered at the tabernacle in the wilderness once each

year on the typical atonement day foreshadowed or pictured the work of Jesus in offering himself, that is, his human life, as the purchase price for man. Hence we read:

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second [the Most Holy] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the 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: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." —Heb. 9:6, 7, 23-26.

Thus it is seen that Christ Jesus, God's great High Priest, resurrected as a spirit creature, when he appeared in heaven, presented and offered to Jehovah the asset he possessed, to wit, his right to human life, as the purchase price for man. This offering was accepted by Jehovah, and Christ Jesus became the owner of all of Adam's offspring *that willingly comply with the rules of Jehovah governing salvation.* Thus God laid the foundation in Christ Jesus for the salvation of man, and there is no other possible means of salvation.

THE MEANING OF THE TRANSACTION

The lifeblood of the man Jesus is the ransom price for man. As God declares in his law: "The life of the flesh is in the blood: . . . the blood of it is for the life thereof." (Lev. 17:11, 14) So the lifeblood of the man Jesus is the asset, the valuable thing, by which he ransomed sinful humankind. The English words *ransom, redeem, redeemed* and *redemption* are often used in the Bible, but do not always mean the same thing exactly. It will here be profitable to call attention to the different Greek words from which our English word *ransom* is translated. As we know, that part of the Bible written by the inspired followers of Christ Jesus and which has commonly been called "The New Testament" is translated from the Greek into our modern language; and in our King James Version of the Bible there are different Greek words translated *ransom.* A brief treatment of these words will enable all *Watchtower* readers to get an understanding.

John Parkhurst, M.A., is a well-known Greek authority. His Greek and English Lexicon (1769) says concerning "ransom" the following: *"Antílytron* is from *anti* [meaning] *in return,* or *correspondency;* and *lytron, a ransom.*— A *ransom, price of redemption,* or rather a *correspondent ransom.* 'It properly signifies a *price* by which captives are *redeemed* from the enemy; and that kind of *exchange* in which the *life of one is redeemed by the life of another.*' [Hyperius] So Aristotle uses the verb *antílytróo* for *redeeming life by life.*"

The word combination *lýtron antí* occurs at Matthew 20:28 and Mark 10:45. But the word *antílytron* appears only once in the Greek Scriptures, and that in the following verse, to wit: "Who gave himself a ransom [*antílytron*] in behalf of all, the testimony in its own seasons; for which I was appointed a herald and an apostle." So 1 Timothy 2:6, 7 reads according to *The Emphatic Diaglott;* but Parkhurst translates it to read: "Who gave himself a correspondent ransom." That verse does not say or mean that Adam was or is ransomed, but does mean that the human perfection once possessed by him is purchased or bought back or ransomed for Adam's offspring, who were prevented from receiving that life and the right to it by reason of Adam's sin before their birth. (Human perfection carried with it the right to life, which life, together with the right to it, was forfeited by the willful disobedience of Adam before he begot children.) Those of Adam's offspring who accept God's provision for their purchase and who comply with God's fixed rules concerning the same, are privileged to receive the benefit of the ransom price. By his own lifeblood Jesus ransomed or purchased life and the right to human life for those of Adam's offspring that are saved.

This, then, is the evident meaning of 1 Timothy 2:3-6: That God desires all men to be saved and to come to an accurate knowledge of the truth who comply with his fixed and unchangeable provisions. The verses read: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved [by availing themselves of the ransom price, because God is impartial], and [then] to come unto the [accurate] knowledge of the truth [in order that they may continue to walk in the right way]. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all [all that will be saved], to be testified in due time." Having mentioned this gracious provision that God has made for the salvation of men, the apostle then adds: "Whereunto I am ordained a preacher, and an apostle."—Verse 7.

By the will of God his Father, the man Jesus turned his human perfection and right to life as a human into a thing of value with sufficient purchasing power to purchase or buy back all the rights that Adam forfeited for himself and which Adam's offspring lost by reason of Adam's sin. That does not mean that Adam was purchased, but means that every right that Adam once possessed was purchased.

It was not God's will to send Jesus to the earth to give his life a ransom price and that, when so doing, Jesus should forever go out of existence in the place or stead of Adam, in order that Adam and his offspring might exist forever; but God's will was that the man Jesus should lay down his life as a man and should thereafter receive life again; in proof of which Jesus said: "Therefore doth my Father love me, because I lay down my life, that I might take it again . . . This commandment have I received of my Father." (John 10:17, 18) Life or existence is what Jesus did take or receive, not as a man, but as a spirit. At the same time, when resurrected as a spirit, he still held the right to life as a perfect man, because he had not forfeited that right. God raised Jesus out of death a spirit; and, since Jesus still possessed that right to life as a perfect man, that asset or thing of value he paid over to Jehovah God as the price required. He thereby became the owner of Adam's offspring who had not willfully sinned as Adam did, and who should in due time avail themselves of the value of that ransom

price. Jesus could then release or deliver Adam's offspring from the bondage of sin and death which had come upon them by reason of Adam's sin. The right to life had been denied to Adam's offspring on that account. That means that the ransom sacrifice would inure to the benefit of the worthy ones of Adam's offspring; and by "worthy ones" we mean those who would follow God's rules.

Who is to determine what ones of Adam's offspring are worthy? Christ Jesus will determine that, for he acts with full authority from Jehovah God. Christ Jesus is "the Everlasting Father", which means he is a life-giver. (Isa. 9:6) As a father he has power and authority to bring creatures into life who have died and he can give life to as many as he will according to the pleasure of Jehovah God. Such life he could rightfully bestow on those only, and on no others than the ones for whom Adam had lost the right to life. Since Adam lost the right to life for all humankind, Christ Jesus can bestow life on members thereof, namely, those, and only those, of Adam's race as meet the required rules made by Jehovah God. Because he loves righteousness, he would not be willing to become the Everlasting Father to the willfully wicked and unrepentant rebellious ones. He will become Father of Eternity to all humans exercising faith and wanting to become his children, forever bound to him by the ransom sacrifice that he gave lovingly for their sakes.

MAKING THE EARTH GLORIOUS

THOUSANDS of years before the Creator made man he created man's habitat, the earth. When he started making it he had perfect man in view. "For thus saith Jehovah that created the heavens [in advance of our earth], the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." So the Creator speaks in his prophecy to man, at Isaiah 45:18, *Am. Stan. Ver.*

Upon earth God made only the garden of Eden fully developed and put the perfect man Adam in it. In proof that the part of the earth outside of the garden was not fully developed, God gave the man a commission to bring all the earth under control. When he drove man out of the garden because of sin, he said to man respecting the undeveloped part: "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." (Gen. 3:17, 18, *Am. Stan. Ver.*) Since then, imperfect man outside of Eden has found employment and work for his own good in his attempt to cultivate and beautify the earth. Some parts of it have been beautified, but most of it is yet barren and unfruitful and many parts devastated by wars. Originally man was meant to develop the earth gradually.

Since Jesus Christ was raised from death and ascended into heaven, the great event to which true students of the Bible have looked forward has been his second coming and his kingdom of a thousand years. Now the facts show that he reigns at the right hand of Jehovah God, who says: "The heaven is my throne, and the earth is my footstool." (Isa. 66:1) By the kingdom God's will is to be enforced in the earth as well as in the heavens. It is written, "The heavens declare the glory of God," and this earth too should declare his glory, because it is his footstool. Plainly suggesting that, Jehovah God says, at Isaiah 60:13: "I will make the place of my feet glorious." The original garden of Eden was perfect and glorious, and the Creation record is that in this garden there grew everything that was pleasant to the sight and good for food. Had the first man proved his complete loyalty and obedience to Jehovah, doubtlessly God would have shown him how to make the earth beautiful, because it is written, at Genesis 1:28, that God said to the man and his wife: "Be fruitful, and multiply, and replenish the earth, and subdue it." This commission implies that God would have supplied man with a proper knowledge and the means to accomplish that very thing. Had man followed that course and had his offspring remained in perfect harmony with God, then in the course of time the earth would have been fully developed and robed in glory as God's worthy footstool, and perfect man would have had something to do with it. Just now God's prophecy speaks of men "which destroy the earth", and tells of His purpose to destroy them very shortly, at the battle of Armageddon. —Rev. 11:18.

Man lost all the above privileges and blessings by reason of his own wrongdoing. All his children have been born in sin and formed in iniquity, and all are by inheritance from Adam imperfect. They have failed of the commission given to perfect man in Eden. Jehovah God, having expressed his purpose to make his earthly footstool a place of glory, will do it, and this he will accomplish by his chosen instrument, Jesus Christ, during the thousand-year kingdom. At 1 Corinthians 15:45, 47 it is indicated that the second Adam, Jesus Christ, is the One Jehovah has vested with all power and authority, both in heaven and in earth, to carry out his purposes. Jehovah God has made his beloved Son "heir of all things", which includes the earth. He has made him the Executive Officer to carry into operation the divine will, and that includes making our earth a glorious place.

More than nineteen centuries ago Jesus Christ by his own shed blood provided redemption for believing humankind. Now he comes the second time, with glory and power, however, to deliver men of good-will and to make man a glorious home on earth. It is a rule without exception that, when it is desired to build a new and beautiful edifice, the lot of ground is first cleared of the old and unsuitable buildings. Before Jehovah God by Jesus Christ his King will clothe the earth with beauty and glory, he will first destroy and entirely remove the wicked structure that Satan and his servants have built up and which grows more hideous and unsightly to all persons loving righteousness. The great battle of Armageddon just ahead of us will clear the ground to make way for the erection of the beautiful and glorious new arrangement on earth for the eternal good of man and to the imperishable honor of God.

World War II and the troubles following it have increased the number of sorrow-breeding tombs of the billions of dead. Man has made special efforts to cause these places to look

pleasant; but the memories of death which these monuments arouse make the cemetery a place of sadness. For the comfort of men of good-will the hope-inspiring words of Jesus now sound forth: 'Marvel not: the hour is coming in which all dead in the graves will hear my voice and awaken and come forth.' (John 5:28, 29) His words of promise are certain to be fulfilled, for Jesus bulwarked that promise by saying, after his own resurrection from the tomb: "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.

Clothed with power and authority to open the graves and lift those in them out of death, Jesus now comes to resurrect and to lift up all obedient ones out of sin and death and to make them joyful of heart. In connection with the new heavens in which he will rule, we read: 'God will wipe all tears away from their eyes, and there will be no more death, nor sorrow, nor crying, nor any more pain; for the former things will be done away with, and God on his throne will make all things new.'—Rev. 21:4, 5.

How about the wild beasts upon earth? They have long been man's deadly enemies and have preyed upon man, because Satan the Devil made them to act so. All the beasts of the field and the birds of the air were originally under the supervision of perfect man; and when man obeyed Satan and rebelled against Jehovah God, the wicked one turned them against man in order to mock God. Under the reign of Jesus Christ, Jehovah will make an arrangement with the beasts of the field and the birds of the air and will establish peace between them and man. That he can and will do this is shown by his promise written at Hosea 2:18: "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely."

The condition will then exist as described by the prophet Isaiah (11:6-9), namely: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

Furthermore, thorns and thistles now encumber the earth, and Satan the Devil sends an army of creeping and winged pests to ruin the crops for man; but such conditions will not exist during the reign of Christ, and this the divine promise at Isaiah 55:13 indicates, saying: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD [Jehovah] for a name, for an everlasting sign that shall not be cut off." The earth will then be free from the pests and plagues and will yield its increase. The people will rejoice.

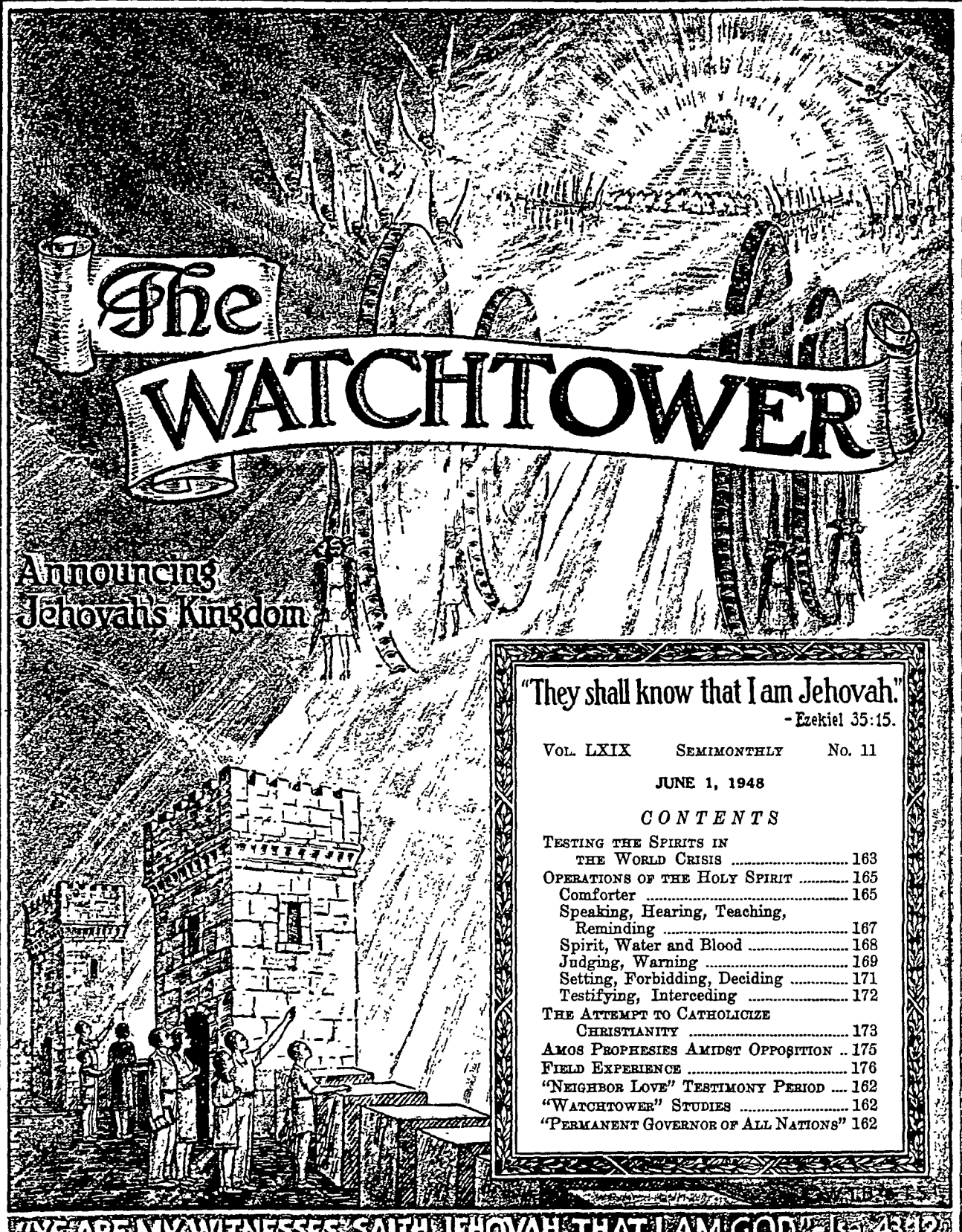
What Jehovah God once accomplished in Palestine, in fulfillment of Ezekiel 36:34, 35, he will accomplish earth-wide under the Kingdom, namely: "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." The people of good-will are due to rejoice when they see God's handiwork in this regard, and they will not seek to desecrate his earthly footstool. The faithful and appreciative ones will strive to adorn his footstool forever by loving obedience.

"LET GOD BE TRUE"

BY MEANS of the WATCHTOWER books and patient oral explanation Jehovah's witnesses lead people of good-will to God's Word the Bible and aid them to understand it. For example: One of Jehovah's witnesses, a minister of God in Biloxi, Mississippi, in calling on the people at their homes with the message of God's kingdom in printed form, came to a Catholic woman who said that she was a Catholic and was not allowed to read the Bible or any Bible literature except that which was Catholic. Even after being assured that the literature being presented to her quoted from the Catholic Douay Bible as well as from other translations of the Bible, she still declined to accept any literature other than a copy of *Kingdom News*. Upon reading it she found what it said to be very different from what she had been taught. When the same minister of God called on her again and offered her the Bible help, *"Let God Be True"*, she took it. The minister showed her that she could read further Bible proof for the statements made in the book by looking up in her Bible the scriptures that were referred to but not quoted. The Catholic woman answered that neither she nor her family had ever owned a Bible. She told Jehovah's witness that in the "old country" the priest would walk miles to take a Bible away from any member of his flock. Such conduct had made her wonder. Jehovah's witness offered to bring her a Bible. Weeks later she asked for two copies of the Bible, one for herself and one for her mother.

Another minister of God, at Modesto, California, called on a young housewife at her home ten miles from town and left her a copy of the book *"Let God Be True"*. A week later Jehovah's witness called on her again. This time the husband was at home and the couple agreed to have the minister come back that same week, on Saturday, to help them study their Bible. That Saturday, when the minister called, the couple had a list of questions that kept the minister explaining the Bible for one and a half hours. They were so well pleased with the Scriptural answers they received that then and there they decided to meet with Jehovah's witnesses at their Kingdom Hall the next day, though they had a dairy and three small children to look after. They continued to meet with Jehovah's witnesses at their Kingdom Hall and the minister who first called on them continued to conduct a weekly Bible study in their home. Three months after they first obtained *"Let God Be True"* they began to take the gospel of God's kingdom to others, both on the street corners and from house to house.—Acts 20:20.

These experiences show that the unselfish ministering of Jehovah's witnesses enables others to experience the joy of understanding their Bible and serving God acceptably.



"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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"NEIGHBOR LOVE" TESTIMONY PERIOD

The June testimony period under the above title touches each professed worshiper of God on the question of whether he loves his neighbor as himself in respect to eternal life. During June, therefore, each one who possibly can will, like the Good Samaritan, get out into the field to bring his neighbors God's provided means for them to gain eternal life. The special offer to aid them in studying the Bible will be two WATCH TOWER products, namely, the book *"Let God Be True"* and the booklet *The Joy of All the People*, on a contribution of 35c for the combination. Neighbor-loving Christians throughout the earth will all unite during June in special efforts to help others to eternal life. Will you be one? You can be, you who read this magazine. If necessary, write us to put you in touch with your neighbors who will be glad to have you lovingly work with them in the field. Arrange, also, to make a report at the end of June on what you accomplish.

"WATCHTOWER" STUDIES

Week of July 4: "Testing the Spirits in the World Crisis," ¶ 1-9 inclusive, also "Operations of the Holy Spirit," ¶ 1-6 inclusive, *The Watchtower* June 1, 1948.

Week of July 11: "Operations of the Holy Spirit," ¶ 7-21 inclusive, *The Watchtower* June 1, 1948.

Week of July 18: "Operations of the Holy Spirit," ¶ 22-37 inclusive, *The Watchtower* June 1, 1948.

"PERMANENT GOVERNOR OF ALL NATIONS"

Scientific advances have shrunk the earth till nations on opposite sides of the globe are as next-door neighbors. But the work of making them good neighbors lags far behind. Men see the need of a world organization able to erase national differences. They seek to meet it with the United Nations. Christendom's clergy join hands with world politicians, bless the United Nations, and hail it as paving the way for God's kingdom. But does it? Does it hail Jehovah as universal sovereign? or Christ as permanent governor of all nations? Can it ever draft God and Christ into roles in world politics? The Bible and physical facts answer with a resounding No!

This answer, bulwarked with abundant proof, came to large audiences in the United States, England, West Africa and South Africa when the president of the Watchtower Society delivered the lecture entitled "Permanent Governor of All Nations". Now it comes to a much larger reading public in booklet form, with a first edition of 5,000,000 to launch a world-wide distribution campaign. You will thrill as you read of Jehovah's purpose for this earth, how its inhabitants will be united under a perfect and permanent governor, and how blessings defying description will shower down unendingly. Obtain and read your personal copy of the 32-page booklet *Permanent Governor of All Nations*, on a 5c contribution. Better still, show love for your neighbor by obtaining extra copies to present to your friends. Fifteen copies are sent on a 50c contribution, 30 copies on $1 contribution.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIX JUNE 1, 1948 No. 11

TESTING THE SPIRITS IN THE WORLD CRISIS

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4: 1.

JEHOVAH God foresaw thousands of years in advance the final crisis that is now upon this world. The people have reached the fork of the road, and for their warning he foretold the going forth of spirits of falsehood that would turn the careless people down the branch that leads to destruction with this world in the terrible catastrophe of Armageddon. With accurate sign-language he portrayed for us the fast-moving world situation in these words in the Revelation, the last book of his Holy Scriptures: "The sixth [angel] emptied his bowl upon the great river Euphrates, and its waters dried up to make the way ready for the kings from the east. Then I saw three foul spirits like frogs emerge from the mouth of the dragon and from the mouth of the animal and from the mouth of the false prophet. They are demon spirits that perform wonders, and they go out to the kings all over the world to muster them for battle on the great Day of God Almighty. . . . So they mustered the kings at the place called in Hebrew Armageddon."—Rev. 16: 12-16, *An Amer. Trans.*

[2] For a quarter of a century* wide-awake students, benefiting by the light of fulfilled prophecy, have seen that the above-mentioned dragon pictures the wicked organization of Satan the Devil, "the prince of the demons." The animal, or wild beast, pictures the Devil's visible organization on earth and which has risen up out of the abyss of the sea of humanity; and the false prophet pictures the outstanding part of that visible organization and which makes deceptive predictions of things to come in order to keep humanity under control. The mouth is one of the organs of speech. What comes forth from the mouth pictures the utterance, prediction, or teaching. What comes forth must have something for its inspiration; and the question is, Who inspired it? God's Word fearlessly declares that what issues from the mouth of the dragon, the wild animal and the false prophet has for its inspiration the demons, of whom Satan the Devil is the prince. God's Word speaks of these demons as unclean or foul, and therefore what is inspired by them is also unclean. In the Scriptures frogs are unclean animals, which God's chosen people were forbidden to eat; and, quite fittingly, the spirits or messages that issue from the mouth of the dragon, wild animal and false prophet are pictured as "three foul spirits like frogs", and they are identified as "demon spirits that perform wonders". Wonderfully, the kings and rulers all over the world listen to their croakings and then regiment the total population and drive them down the road that leads to Armageddon.

[3] Those spirits have come forth, not from God, but from the demons, and are misleading rulers and people alike into a showdown fight with Jehovah God. The human race under its misled kings and rulers does not have the shadow of a chance of winning in that fight, for it is a battle against God Almighty, whose time to set up his own Government of a new world of righteousness has come. Except for the small minority of men and women who try the spirits and who prove that these are unclean demon-spirits and who refuse to follow such, the mass of humanity are now being marched in double-quick time by their rulers to the Armageddon of sudden destruction at Almighty God's hand. Just because the rulers are taking the lead in following these spirits, it does not prove that they are right spirits and are of God. Although the world rulers refuse to believe it, the influences mustering them out to battle and hurrying them on in their frantic course are the spirits from demons. In this world crisis the rulers have yielded to the demons in opposition to the kingdom of God, and now the people as individuals must test the spirits abroad in the land to prove for themselves whether such spirits are of God or not. Then, regardless of who or how many choose to follow the demon spirits to destruction, those who love God and his kingdom of life must choose to follow only his spirit.

* See *The Watch Tower* of January 1, 1921, pages 12-15, and of March 1, 1925, pages 68-70.

1. How did God warn us of spirits that lead men to Armageddon?
2. What do the dragon, animal, false prophet and frogs picture?
3. Who follow such spirits, and who do not? and why?

4 This course of trying out the spirits is urged upon all lovers of righteousness by the Word of God. "Beloved," it says, "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John 4:1) Let us not imagine that the "spirits" to be tried are invisible spirit persons, for, if this were the case, then how would we be able to see and hear them so as to test them? Rather, by the word "spirits" is to be understood messages or utterances that have some invisible inspiration behind them. Hence Revelation 16:13 pictures such spirits as issuing forth from the mouth.

5 For example, if the government of a totalitarian country hands a certain statement out to all the country's newspapers for required publication, it is not a free and independent message, but is spoken of as an "inspired statement". By carefully examining the statement and testing its teachings and principles we can arrive at the unseen source that inspired it and its publication. Likewise, at 1 John 4:1, the word "spirits" means messages or utterances that are circulated throughout the earth by "prophets" or spokesmen and that have some source of inspiration behind them, either God or the opposing demons under Satan the Devil. For this reason *An American Translation* renders 1 John 4:1 as follows: "Dear friends, do not believe every inspired utterance, but test the utterances to see whether they come from God, for many false prophets have come out into the world." The demons inspire utterances that lead men into opposition to God and down to destruction. Hence your life depends upon obeying this warning command and making the test, now!

6 God's Word speaks of Satan the Devil as "the prince of the demons" and "the god of this world", and Jesus spoke of him as "the prince of this world". (Matt. 12:24-27, *Am. Stan. Ver.;* 2 Cor. 4:4; John 12:31) So, when you test an utterance that declares Jehovah is not God and has no right to the sovereignty of our earth and cannot put men and women on earth who will remain true and faithful to Him under the pressure of this world crisis, then be sure of this: such utterance is inspired by the "prince of the demons" and it hopped out of the mouth of the Devil's dragon organization. When you test an utterance that declares man-made governments of this world stand for Jesus Christ the King and are appointed to rule this earth forever in their imperfect way in order to keep the sea of humanity calm and in check, then you can be sure that such utterance is inspired by the demons and has hopped out of the mouth of the visible organization of Satan the Devil, "the god of this world." When you test the utterance of the Anglo-American political combination that declares our civilization is best for mankind and that the United Nations is the only hope of mankind and will succeed and establish a lasting peace and justice and universal brotherhood, then you can be sure such prophecy is demon-inspired and hopped out of the mouth of the "false prophet". None of such three "spirits" are of God, because not one of such spirits or inspired utterances agrees with the spirit or inspired utterance from God. The testing of them by God's written Word proves it.

7 As to the manner of testing, the apostle John goes on to say: "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." (1 John 4:2, 3) Once again modern translation presents the meaning of the apostle's words in a sensible, understandable and Scriptural way, as follows: "You can tell the spirit of God in this way: all inspiration that acknowledges that Jesus Christ has come in human form comes from God, and any inspired utterance that does not acknowledge Jesus does not come from God; it is the inspiration of the Antichrist. You have heard that it was coming, and here it is already in the world." —1 John 4:2, 3, *An Amer. Trans.*

8 Back there in those apostolic times, nineteen hundred years ago, it was of antichristian inspiration for anyone to deny that Jesus had come to earth as a man and suffered and died and been raised from the dead. So now, in this twentieth century, it is equally of unchristian inspiration for men of this world to say that Jesus Christ does not need to come as King to rule the earth; but that politicians, together with clergymen as spiritual advisers, can govern the earth for themselves, and that all we need is, not Jesus Christ in his rightful kingdom power, but merely a United Nations or a Federated World or a man-made Federal World Government. Leaders in Christendom are foremost in making such utterances, but their being of Christendom does not mean such utterances are Christian and are inspired by the spirit of God and cannot be of demon-inspiration. By what test do we know for certain that they are of antichrist and are not inspired by God's spirit? By testing such utterances with what is taught in the Bible. And why with the Bible? Because the Bible was produced by means of the spirit of Jehovah God, and so anything contrary to Bible teachings would be contrary to the spirit of God.

9 The apostle Peter shows the necessary part that God's spirit performed in producing the Bible by saying: "No prophecy of scripture is of private inter-

4, 5. What are the spirits that we must test? and why test them?
6. How are the three spirits like frogs proved to be not of God?
7, 8. How do we prove today which spirits are of antichrist?
9. With what benefit do we use the Bible as the touchstone?

pretation. 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.*) All persons who use the Bible as the touchstone to try the spirits will safeguard themselves against deception and will preserve their eternal interests.

OPERATIONS OF THE HOLY SPIRIT

IN PREVIOUS issues of *The Watchtower* it has been proved at some length by the Bible that the "holy spirit" that moved the Bible writers is not a person. It is not the "third person" of a religious "trinity", but is the invisible active force of Almighty God; and this active force or energy proceeds from God and through his Son Jesus Christ*. To prove this it has been necessary to test or try the spirit, the inspiration, of the "trinity" doctrine to see whether it is of God or of the demons. By testing the doctrine against the Word of God it has been proved to be demon-inspired and antichristian and anti-God. Nevertheless, many persons will ask, If the holy spirit is not an intelligent person but is God's invisible active force used by him to accomplish his will, how is it that the Bible speaks of the holy spirit as hearing, talking, teaching, interceding and performing other operations of a personality? Hence, for the benefit of readers who are still troubled by such Bible expressions concerning the spirit, we take up a consideration of the Scripture texts involved.

[2] Not a single text can be produced that says the holy spirit is God, but many Scripture texts do show that the holy spirit is associated with God, issues forth from him, and brings his will to pass. Jesus said: "God is a spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) That means God is an invisible, active, powerful Person, and not a material person like us humans. But that is not the same as saying that 'the holy spirit is God and is one with God and of the same substance and equal in power and glory with God', as trinitarians unscripturally claim. Trinitarians put two scriptures alongside and say that such two scriptures together prove the holy spirit is Jehovah God. The conclusions the trinitarians draw do violence to the rest of the Bible and put senseless confusion and contradiction into that harmonious and reasonable Book. Without straining or wresting the Scriptures, what the Bible says concerning the operations of the holy spirit of God can be sensibly explained in harmony with all the other scriptures. Let us now test this statement out.

COMFORTER

[3] A few hours before dying on the tree Jesus Christ the Son of God promised to send his disciples the holy spirit after he was resurrected from the dead. He spoke of this spirit as "the comforter, helper, or advocate". According to *An American Translation,* he said: "And I will ask the Father and he will give you another Helper to be with you always. It is the Spirit of Truth. The world cannot obtain that Spirit, because it does not see it or recognize it; you recognize it because it stays with you and is within you." "I have told you this while I am still staying with you, but the Helper, the holy Spirit which the Father will send in my place, will teach you everything and remind you of everything that I have told you." "When the Helper comes whom I will send to you from the Father—that Spirit of Truth that comes from the Father—he will bear testimony to me, and you must bear testimony too, because you have been with me from the first." "If I do not go, the Helper will not come to you, but if I go I will send him to you. When he comes, he will bring conviction to the world about sin and uprightness and judgment; I have much more to tell you, but you cannot take it in now, but when the Spirit of Truth comes, he will guide you into the full truth, for he will not speak for himself but will tell what he hears, and will announce to you the things that are to come. He will do honor to me, for he will take what is mine and communicate it to you. All that the Father has belongs to me. That is why I said that he will take what is mine and communicate it to you."—John 14:16, 17, 25, 26; 15:26, 27; 16:7, 8, 12-15; also *Rotherham.*

[4] If the holy spirit were the third person of a "trinity" and were equal in power and glory with Jesus, why could it not come to Jesus' disciples without his first going away and leaving them? and why would the holy spirit have to wait to be *sent* by Jesus? The reason is that the holy spirit is not such a coequal, co-powerful person, but is the invisible active force proceeding from God. In the same discourse Jesus said: "The servant is not greater than his lord; neither he that is sent greater than he that sent him." This proves that the holy spirit which is sent is not equal to Jesus the Sender. (John 13:16) Because this invisible, holy, active force would be a comfort, help and support to the disciples Jesus spoke of it as a "comforter", "helper," or "advocate". In the Greek text of the Bible the word for "comforter", "helper," or "advocate" is in the masculine gender, and hence Jesus would refer to it with the

* See *The Watchtower* of June 15, 1944, pages 179-187; and of August 15, 1944, pages 247-252; and of March 1, 1948, pages 67-76.

1. By testing the "trinity" doctrine, what has been proved?
2. How do trinitarians show the holy spirit is God, but falsely?
3. In his last discourse, what did Jesus say of the holy spirit?
4. Why did Jesus refer to such holy spirit with the pronoun *he*?

masculine pronoun "he". However, in the Greek text the word for "spirit" is in the neuter gender, and hence the Bible speaks of the holy spirit as "it".

5 After his resurrection and ascension to heaven Jesus was not to be personally or bodily with his disciples; and, therefore, by means of this invisible active force projected from heaven down upon his disciples he would help, instruct, and guide them. How he could do this at such a distance as at the right hand of his Father in heaven is easier to understand now that we are in the atomic age, with its use of radio broadcasting, television, bouncing radar beams off the moon, the discovery of cosmic rays from unknown sources away out in space, the harnessing of atomic energy. All these modern developments disclose to us how marvelous unseen forces can be directed by scientific minds knowing how to control them and having the means or equipment for it. What man has accomplished in these fields does not compare with all the power Jesus has in heaven and earth since his resurrection.—Matt. 28:18.

6 Remember what Jesus said to his disciples about the holy spirit comforter as we now consider its operations described for us in the book of Acts of the Apostles. When telling of the coming of this holy spirit comforter to them, Jesus did not speak of it as a person, but spoke of it as an active force, energy. He said: "I send forth the promise of my Father upon you: but tarry ye in the city [Jerusalem], until ye be clothed with power from on high." "But ye shall receive power, when the holy spirit is come upon you: and ye shall be my witnesses." (Luke 24:49 and Acts 1:8, *Am. Stan. Ver.*) Likewise, when the disciple Luke tells of the sending down of holy spirit upon the disciples waiting there at Jerusalem on the day of the feast of Pentecost, he describes it as energy rather than as a person. Notice the language of his account: "And suddenly there came a sound from heaven, like a violent wind rushing; and it filled the whole house where they were sitting. And divided tongues appeared to them, like fire, and one rested on each one of them. And they were all filled with holy spirit and began to speak in other languages, as the spirit gave them utterance." (Acts 2:1-4, *The Emphatic Diaglott; Rotherham*) When explaining afterward what had just taken place, Peter also emphasizes the thought of power rather than of personality for the holy spirit. He says: "God raised up this Jesus, of which we all are witnesses. Having been, therefore, exalted to the right hand of God, and having received from the Father the promise of the holy spirit, he poured out this which you both see and hear."—Acts 2:32, 33, *Diaglott.*

7 Any idea of the holy spirit as an intelligent, corporeal person, the "third person of the most blessed trinity", makes the language of Luke and Peter laughable. In all seriousness try to imagine a corporeal person splitting himself up and distributing himself bit by bit to the hundred and twenty disciples, and thus all of them being filled with this corporeal personality. In all soberness think of Jesus' receiving from his heavenly Father this holy spirit "person" and then pouring him out or shedding him forth like liquid fire upon a hundred and twenty men and women so as to fill them. 'Pouring out' is God's own way of expressing it at Joel 2:28, 29, the prophecy which Peter quoted on the day of Pentecost.

8 Getting filled with the holy spirit was not to be confined to the first hundred and twenty, but, as Peter said to the multitude before him: "Reform, and let each of you be immersed in the name of Jesus Christ, for the forgiveness of your sins; and you will receive the gift of the holy spirit. For the promise is to you and to your children, and to ALL who are far off, as many as the Lord our God may call." (Acts 2:16-18, 38, 39, *Diaglott*) The Scriptural number of 144,000, who make up the complete Christian congregation or "body of Christ", all receive that spirit, and they are exhorted: "Be not drunk with wine, wherein is excess; but be filled with the spirit." "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit [saturated with one spirit]."—Eph. 5:18; 1 Cor. 12:13; *An Amer. Trans.*

9 All such is not language befitting an intelligent, corporeal person, for it would be unreasonable and not understandable. But when we face the fact that God's holy spirit is his invisible active force by which he can operate upon matter and mind and accomplish his will, then the language becomes simple and comprehensible to us. This makes it reasonable for the Christian congregation, the "body of Christ" of 144,000 members, to be the temple of God. Being such a temple does not mean that God personally or bodily dwells in the fleshly bodies of the members of this spiritual temple, for that would be destructive. Jehovah God told Moses: "Thou canst not see my face: for there shall no man see me, and live." (Ex. 33:20) If the mere sight of God would be destructive to a human creature, how, then, could a man have God occupy him bodily and live? Man could not. Not according to what Stephen said: "Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?" And Paul said: "God

5. What today helps us to understand how Jesus uses the spirit?
6. How do Jesus, Luke and Peter refer to the spirit's descent?
7, 8. How does the trinity doctrine make their language laughable?

9-11. (a) Why does God not dwell bodily in the church as a temple? (b) How does God dwell in it, and with what effect?

that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 7:47-50; 17:24) Hence the way that the Most High God dwells in the Christian congregation as his temple is by means of his holy spirit, his active force which is devoted to holy purposes. To this effect we read the following quotations:

[10] "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16, 17) And to this temple class, which is the "body of Christ", it is further written: "Know ye not that your body is a temple of the holy spirit which is in you, which [spirit] ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6:19, 20, *Am. Stan. Ver.*) "You are built upon the apostles and prophets as your foundation, and Christ Jesus himself is the cornerstone. Through him every part of the building is closely united and grows into a temple sacred through its relation to the Lord, and you are yourselves built up into a dwelling for God THROUGH THE SPIRIT." (Eph. 2:20-22, *An Amer. Trans.*) "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit."—1 John 4:12, 13.

[11] Compare these scripture quotations and relate them together; and yet no honest person can claim they say the holy spirit is God, a personal God. The whole force of these scriptures is to show God does not directly, in a bodily way, dwell in the Christian congregation as his temple, but he does so by filling it with his holy spirit, his invisible energy. In this way it is true that "God is he who is working effectually among you, both to will and to perform, on account of his benevolence".—Phil. 2:13, *Diaglott*.

SPEAKING, HEARING, TEACHING, REMINDING

[12] Luke's account regarding the hundred and twenty disciples on the day of Pentecost says that "the spirit gave them utterance", to speak foreign languages. (Acts 2:4) God through Jesus Christ at his right hand poured out his spirit upon them. He radioed it down upon them, thereby causing them to utter speech in foreign phrase, just as a radio transmitting station can make loud-speakers of radio sets in millions of homes produce speech, music and sounds when such sets are turned on, dialed, and tuned in on the radio station many miles away. Whatever the electrical energies or impulses pick up at the radio station, or, so to speak, whatever they "hear" at the station, they send out to the radio receiving sets, causing such sets to speak accordingly. In like manner, whatever the spirit of God *hears*, that the spirit speaks to the disciples, and it shows them things to come and reminds them of what Jesus said or did. Then those disciples upon whom the spirit operates speak the things the spirit has heard or picked up from God. They speak prophecies or whatever the spirit has to teach them. The spirit or active force emanating from God is the means of transmission by which He conveys teaching, prophecy, or foreign-language powers to his receptive, obedient servants on earth. Just as the electrical impulses from the radio television station send out and project a moving vision upon the video screen of a far-off television set, the spirit of God could even more easily produce a vision before the eyes of his prophets on earth.

12. How can we illustrate the spirit's hearing and speaking?

[13] In many texts the Scriptures testify to the operation of the spirit or active force of God in this way. Peter says: "Brethren, it was needful that the scripture should be fulfilled, which the *holy spirit spake* before by the mouth of David concerning Judas, who was guide to them that took Jesus." (Acts 1:16, *Am. Stan. Ver.*) As to the spirit's speaking by David, Jesus said this: "How then doth David in spirit [or, by inspiration] call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." (Matt. 22:43, 44; *Diaglott*) "For David himself said, by the holy spirit, 'Jehovah said to my Lord, Sit thou at my right hand, till I put thine enemies underneath thy feet.' David himself, therefore, calls him Lord." (Mark 12:36, 37, *Diaglott*) Jesus' disciples also declared God's spirit spoke by David, for they prayed to God, saying: "Who by the holy spirit, by the mouth of our father David thy servant, didst say, Why did the Gentiles rage, and the peoples imagine vain things?" (Acts 4:25, *Am. Stan. Ver.*) Even David himself testifies that God moved him to speak prophetically by means of His holy spirit, for David confessed: "The spirit of Jehovah spake by me, and his word was upon my tongue. The God of Israel said, the Rock of Israel spake to me." (2 Sam. 23:2, 3, *Am. Stan. Ver.*) The holy spirit did not in itself speak, as if it were a person, but this active force of God spoke by means of the intelligent person upon whom it acted. Thus God, by means of his spirit, spoke through such inspired person.

[14] The apostle Paul calls attention to the same method of operation of the spirit. Concerning the visit the Jews paid him as a prisoner in Rome, we read: "And when they agreed not among themselves, they departed after that Paul had spoken one word, Well *spake the holy spirit* through Isaiah the prophet unto your fathers, saying, Go thou unto this

13. How was it that King David spoke prophetically?
14. Why does Paul say the spirit spoke by Isaiah and Psalm 95?

people, and say, By hearing ye shall hear, and shall in no wise understand." (Acts 28:25, 26, *Am. Stan. Ver.*) In his book of Hebrews Paul quotes Psalm 95:7-11, and says: "Wherefore, even as *the holy spirit saith,* To-day if ye shall hear his voice, harden not your hearts, as in the provocation, like as in the day of the trial in the wilderness, where your fathers tried me . . . They shall not enter into my rest." (Heb. 3:7-11, *Am. Stan. Ver.*) Who wrote Psalm 95 we do not know. Hence we cannot say that in Psalm 95 the spirit spake by so-and-so. The main point is that the psalmist was inspired to speak by God's spirit, and so Paul explains it by saying "the holy spirit saith". The real speaker talking about entering into rest is Jehovah God, but he used his holy spirit to express himself through the anonymous writer of Psalm 95.

[15] Once again, to show that the human creature was not speaking his own mind, but spoke under divine inspiration, Paul quotes Jeremiah's prophecy, and says: "Moreover, *the holy spirit* also *testifies* this to us, for after *it had said,* 'This is the covenant which I will covenant with them; After those days, says the Lord, I will put my laws in their hearts, and on their minds will I inscribe them;' [*it adds,*] 'and their sins and iniquities I will remember no more.'" (Heb. 10:15-17, *Diaglott*) By his spirit God also inspired the prophet Moses to arrange the ceremonies at the sacred tabernacle. Therefore Paul says: "*The holy spirit* this *signifying,* that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing."—Heb. 9:8, *Am. Stan. Ver.*

[16] Both Jeremiah and Moses spoke and acted under the power of the holy spirit, and so Paul gives the credit for their prophecies to the spirit, and not to the men. The spirit proceeded forth from Jehovah God. It was beamed down upon Moses and Jeremiah. This made it, in reality, Jehovah God that was prophesying. Jeremiah's prophecy actually tells us it was Jehovah promising the new covenant. But under no circumstances do Paul's words about Moses and Jeremiah require us to say that the holy spirit is Jehovah God and that Paul upholds the trinitarian formula, "God the Father, God the Son, and God the Holy Ghost, three persons in one God."

[17] Peter and his fellow apostles, when on trial before the Jewish Sanhedrin or Supreme Court in Jerusalem, used language like Paul's concerning the holy spirit, when they said: "And we are witnesses of these things,—also the holy spirit which God hath given unto them who are yielding obedience unto him." (Acts 5:32, *Rotherham; An Amer. Trans.; Moffatt*) Peter, the apostles and the holy spirit were witnesses. Peter and the other apostles were intelligent persons, but because the holy spirit is said to be a witness with those men, it does not demand the conclusion that the holy spirit is therefore also a person. No more so than its being associated with Jeremiah or other prophets made the spirit an intelligent person. Peter and his fellows witnessed about Jesus, but they told the Sanhedrin they were testifying these things under the power of God's spirit, and thereby the holy spirit was with them in testifying these things. God backed them up by his spirit in all they were testifying. So the Sanhedrin should have accepted it.

15, 16. Quoting their prophecies, why does Paul refer to the holy spirit rather than to Jeremiah and Moses?

17 Why did Peter declare the spirit testified before the Sanhedrin?

SPIRIT, WATER AND BLOOD

[18] John, who was with Peter before the Sanhedrin, says of Jesus: "This is he who came by water and blood,—Jesus the Anointed one; not by the water only, but by the water and by the blood; and the spirit is that which testifies, because the spirit is the truth. For there are three which testify; the spirit, and the water, and the blood; and the three are for one [or, are witnesses to one thing]. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has testified concerning his Son." (1 John 5:6-9, *Diaglott; Rotherham*) Because the water and the blood testify or bear witness, no sane man will argue that the water and the blood are two persons. They are just as impersonal as is the holy spirit. John does not say the spirit is a person or is God, but "is the truth". Jehovah God anointed Jesus with holy spirit; and since God used the spirit as an anointing upon Jesus, it proves that the spirit is not a person. It is God's active force with which he approved Jesus as his Son and commissioned him to act as Christ the Messiah.—Acts 10:38.

[19] In the light of other texts, the "water" by which Jesus came does not refer to the water of his baptism nor the water that came from his side when pierced on the tree, but refers to God's Word that Jesus preached. (Eph. 5:26) The blood points to his death as a human sacrifice. The spirit was the invisible energy with which he was anointed. Well, then, what was the one thing on which all three agree, bearing witness together? The water, blood and spirit agreed in bearing witness to the fact that "Jesus is the Son of God". The spirit with which Jesus was anointed came from his Father. That being so, then it was God who, by means of his spirit, was giving witness respecting his Son Jesus Christ. The blood that Jesus had in his human organism on earth testified he was God's Son, because his human birth was not by man's begettal but by the life-giving power of Jehovah God. Most of the Word of God was written

18, 19. (a) In testifying with the water and the blood, why was not the spirit a person? (b) What do these three unitedly testify?

before Jesus' human birth, and all this Word of God also testified that the Christ would be the Son of God.

[20] At Pentecost the glorified Jesus in heaven began pouring out the holy spirit upon his disciples on earth. There the prophecy of Jesus went into fulfillment, as we read, at John 7:37-39: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the spirit, which they that believe on him should receive: for the holy ghost was not yet given; because that Jesus was not yet glorified)." The words of Jesus here about the holy spirit are far from teaching that the holy spirit is a corporeal person, even if the *King James Version* translators did render the same Greek word *pneuma* first *spirit* and right afterward *ghost* in the same verse (39).

[21] Further showing the spirit is no person but is an active force from God the Holy One, John speaks of this outpoured spirit as an unction or anointing. He says this anointing teaches those having it. Notice: "And ye have an anointing [*chrisma*, Greek] from the Holy One, and ye know all things. And as for you, the anointing [*chrisma*] which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing [*chrisma*] teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him. And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming." (1 John 2:20, 27, 28, *Am. Stan. Ver.*) It is God the Holy One that anointed them with his spirit through Jesus Christ, and thus it is God that has taught and is teaching them by means of the spirit of his anointing. To continue to receive such teaching by means of His spirit, Christians must abide in God, in unity with him. Then he will not remove his spirit from them. The spirit does not have to be an intelligent corporeal person for them to be thus taught, but whatever God sends them on the carrier wave of his spirit, that is what they are taught.—See 1 Samuel 16:13, 14 and 18:12.

JUDGING, WARNING

[22] Trinitarians use Peter's words in Acts, chapter 5, to support their teaching that the holy spirit is God and a personal member of a "trinity". So let us read Acts 5:3, 4, 9, 10: "But Peter said, Ananias, why hath Satan filled thy heart to lie to the holy spirit, and to keep back part of the price of the land? While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God." Later, after Ananias dropped dead for lying, Sapphira his wife came before Peter and upheld her husband in his lie. We read: "But Peter said unto her, How is it that ye have agreed together to try the spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet, and gave up the ghost [or, expired]." (*Am. Stan. Ver.; Rotherham*) Peter was anointed and filled with the holy spirit. This clothed him with the power of crime detection. Hence when Ananias and Sapphira lied to Peter, they lied in fact to the holy spirit within Peter and were testing out the power of the spirit within him. Moreover, as that spirit was from God and as He was their Judge, Ananias and his wife were lying to God. His eyes have more than television powers, and run to and fro throughout the earth, beholding the evil and the good. (Prov. 15:3) There is no Scriptural foundation for reading trinitarian nonsense into Peter's words, to twist them into saying that the holy spirit is a person.

[23] If we followed trinitarian reasoning, we would be compelled to believe that the holy spirit is an angel. How so? By comparing verses 26, 29 and 39 of Acts, chapter eight. Philip the evangelist had just finished a good work of preaching in Samaria, and, we read, "the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Obeying this command from the Lord's angel, Philip encountered a chariot being driven along with an Ethiopian eunuch in it reading Isaiah's prophecy. Here we read: "Then *the spirit said* unto Philip, Go near, and join thyself to this chariot." After Philip got in and preached Jesus Christ to the eunuch and baptized him, then, as we read, "when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more." (Acts 8:26, 29, 39) In the first instance, the angel of the Lord is said to speak directly to Philip. In the next instance, where it is written that "the spirit said unto Philip", it is not described whether this was by the angel visibly or invisibly or by direct spiritual communication.

[24] In corresponding fashion, in the days of the judges of Israel, an angel of God appeared to Gideon, gave the divine message, and disappeared. In fear Gideon said: "Alas, O Lord Jehovah! forasmuch as I have seen the angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee; fear not: thou shalt not die." (Judg. 6:22, 23, *Am. Stan. Ver.*) After the angel's disappearance Jehovah spoke peaceably to Gideon, either by the angel from the angel's invisible station or directly by means of his

20. When and how was John 7:37-39 fulfilled?
21. How does 1 John 2:20, 27, 28 show the spirit is not a person?
22. Why does Acts 5:3, 4, 9, 10 not mean the spirit is a person?
23, 24 Why does Acts 8:26, 29, 39 not show the spirit is an angel?

active force, the holy spirit. Likewise with Philip. When the spirit told Philip to join himself to the eunuch's chariot, it may have been the invisible angel speaking under the power of God's spirit. This understanding does away with any need to personalize the spirit or to say the spirit is an angel. After the eunuch was baptized the spirit of Jehovah "caught away Philip", not by transporting him bodily through the air, but by moving him quickly and without further delay to leave the vicinity and head for Ashdod (Azotus).

[25] If we appreciate the way God dealt with Gideon and Philip, it helps us to understand the way he may have dealt with others, as, for example, with Peter and the congregation at Antioch in Syria. About twenty-one hours after God's angel had appeared to Cornelius at Caesarea on the Mediterranean sea, an operation of the spirit took place toward Peter at Joppa on the seacoast about thirty miles south of Caesarea. By means of television and tele-communication powers Almighty God caused Peter to see a vision and hear a voice of command. While Peter was thinking on the meaning of it all, three men from Cornelius of Caesarea arrived.

[26] Now we read: "While Peter thought on the vision, *the spirit said* unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for *I have sent* them." (Acts 10:3, 19, 20; 11:13) But Acts 10:3-7 says the angel of God told Cornelius to send those three men to Peter. So, when the spirit told Peter to go along with them, God doubtless put his spirit upon this same angel and used such angel to instruct Peter what to do. When Peter later said to his brethren at Jerusalem, "And *the spirit bade* me go with them, nothing doubting," we can be sure he was not thinking of the holy spirit as a personal member of a trinitarian "godhead". Especially so, as Peter went on to tell of his Bible talk to the household of Cornelius, and added: "And as I began to speak, the holy spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the holy spirit." (Acts 11:12, 15, 16; *Am. Stan. Ver.*, margin) "The holy spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy spirit. For they heard them speak with tongues, and magnify God." (Acts 10:44-46, *Am. Stan. Ver.*) How could Peter sanely think of the holy spirit as being a corporeal person and, as such, falling upon all of Cornelius' household and being poured out as a gift like oil upon them? He could not have had such a thought.

25, 26. Why does Acts 10 not show the holy spirit is a person?

[27] As for the congregation at Antioch, for more than a year Paul and Barnabas had assembled with that company and acted as teachers. (Acts 11:22-26) The account tells us: "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, . . . and Saul. And as they ministered to the Lord, and fasted, *the holy spirit said,* Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being *sent forth by the holy spirit,* went down to Seleucia." (Acts 13:1-4, *Am. Stan. Ver.*) Verse 9 speaks of "Saul, who is also called Paul, filled with the holy spirit". Just what personal agency the holy spirit used here to give orders respecting Paul and Barnabas is not stated. It may have been an angel from heaven, as when sending three men from Cornelius to Peter; or it may have been a prophet of the Antioch congregation. The prophet Agabus could have spoken under the power of the holy spirit, for we read: "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar." (Acts 11:27, 28) Consequently, since the orders to send out Paul and Barnabas as missionaries were given under the power of God's holy spirit, these two men were, indeed, sent forth by the holy spirit, although the spirit is not a person.

[28] To remind his hearers that he spoke under the power of the spirit of God, the prophet Agabus said it was not he himself, but was the holy spirit speaking. When Paul with Luke reached Caesarea, the following took place: "There came down from Judæa a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus *saith the holy spirit,* So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." (Acts 21:10, 11, *Am. Stan. Ver.*) Quite reasonably, communications like this by prophets inspired by the holy spirit were what Paul meant when he said just before this to the elders from the congregation at Ephesus: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that *the holy spirit testifieth* unto me in every city, *saying* that bonds and afflictions abide me." (Acts 20:22, 23, *Am. Stan. Ver.*) In support of this understanding of the matter, Luke tells us what happened when Paul landed at Tyre: "And finding disciples, we tarried seven days: who said to Paul through the spirit, that he should not go up to Jerusalem." (Acts 21:4) Paul's encounter with Agabus followed shortly after this. All this explains how the holy spirit, although

27. How did the spirit speak to send forth Paul and Barnabas?
28. How did the spirit testify to Paul about visiting Jerusalem?

not being a person but merely divine active force, could be said to speak, testify and warn.

SETTING, FORBIDDING, DECIDING

[29] On the occasion of Paul's meeting with the above-mentioned elders of Ephesus, he said to them: "Be taking heed unto yourselves and unto all the little flock in which *the holy spirit hath set* you as overseers,—to be shepherding the assembly of God which he hath acquired through means of the blood of his own." (Acts 20:28, *Rotherham; Diaglott*) More than two and a half years prior to this Paul baptized twelve believing men at Ephesus, and thereby helped to build up the congregation at that city. For two years and three months he preached and taught at Ephesus. At other cities Paul and Barnabas had appointed elder brothers to positions of service in the congregations, and he wrote Timothy and Titus to appoint elder brothers to positions of overseer and assistant in the congregations under their care. (Acts 14:23; 1 Tim. 3:1-14; Titus 1:5-9) Now Paul was a member of the governing body of the church of the first century, and he was filled with the holy spirit. If he or some other authorized person appointed overseers in the congregation at Ephesus, then it could truthfully be said that "the holy spirit hath set you as overseers". All appointments of men were made under the power of the holy spirit, and the credit should be given to it, and not to human instruments through whom the spirit worked.

[30] The Lord God exercised his spirit or active force greatly toward the apostle Paul, to direct his movements, utterances and writings. On his second missionary tour he was inclined to go at first into the province of Asia of which Ephesus was capital, and afterward to turn eastward toward the province of Bithynia, but here Almighty God intervened by his spirit. We read of Paul, Silas and Timothy: "And they went through the region of Phrygia and Galatia, *having been forbidden of the holy spirit* to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and *the spirit of Jesus suffered* them not; and passing by Mysia, they came down to Troas." Here at Troas Paul had the night vision, directing him to turn westward to Europe with his missionary work. "And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them." (Acts 16:6-10, *Am. Stan. Ver.*) The details are not given of how the holy spirit forbade that missionary group to preach in the province of Asia and did not permit them to go into the province of Bithynia. While such details might have been helpful to our understanding of how God's spirit acted in a forbidding and preventive manner, the account of its operations in other instances helps us to understand, without falling into trinitarian pitfalls. As in other cases, the spirit was free to operate through angel, vision or human prophet or directly with no intermediary. That vision steering Paul westward to Europe was by the spirit. Hence by it God called him west.

[31] Some time before this vision Paul and Barnabas, home from their first missionary tour, went up to Jerusalem to attend a conference with the apostles and elder brothers there. To help the conference out of the difficulty over the question of circumcising Gentile believers, the disciple James quoted the inspired writing of the prophet at Amos 9:11, 12 (*Septuagint Version*), and said: "Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, . . . that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:14-17) Seeing that God had poured out his spirit upon Gentiles without their first being circumcised, and seeing this was in fulfillment of prophecy, the conference decided not to require circumcision of Gentiles, and wrote a letter addressed to them, saying: "It *seemed good to the holy spirit,* and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication." (Acts 15:28, 29, *Am. Stan. Ver.*) If the holy spirit was not an intelligent person, how could this seem good to the holy spirit as well as to the special conference of Christians? How could such impersonal holy spirit and those Christian men decide the matter?

[32] In this way: Peter, Paul and Barnabas had done their works among the Gentiles by the power of the spirit of God. To support their work, the disciple James under guidance of the holy spirit quoted Amos 9:11, 12. The prophet Amos, whose prophecy was being fulfilled, had spoken and written as he was moved by the spirit of God. Accordingly, what was good and proper in the light of these operations of the holy spirit became plain, and the holy spirit thus helped in deciding the matter. The Christian conference did not decide the matter for itself, apart from what the holy spirit showed was God's deciding will. Those Christians in conference could well say concerning the mysterious things of God: "Unto us God revealed them through the spirit: for the spirit searcheth all things, yea, the deep things of God. . . . the things of God none knoweth, save the spirit of God. But we received . . . the spirit which is from

29. How did the spirit set overseers in the church at Ephesus?
30. How did the spirit forbid and prevent Paul's movements?

31, 32. What did the special conference at Jerusalem write Gentiles?

God; that we might know the things that are freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the spirit teacheth; combining spiritual things with spiritual words." (1 Cor. 2:10-13, *Am. Stan. Ver.*) Like them, we can profitably learn things from the way the spirit operates.

TESTIFYING, INTERCEDING

[33] We are now prepared to understand how the holy spirit testifies to persons who are spiritual children of God and how it intercedes for them. Paul, under inspiration of the spirit, writes: *"The spirit itself testifies* together with our spirit, that we are children of God. And if children, also heirs; heirs, indeed, of God, and joint-heirs with Christ; if, indeed, we suffer together, so that we may be also glorified together. . . . but ourselves also, possessing the first-fruit of the spirit, even we ourselves groan within ourselves, waiting for sonship,—the redemption of our body. For we were saved by the hope; . . . And in like manner also *the spirit assists* our weakness; for we do not know what we should pray for as we ought; but *the spirit itself intercedes* with unspoken groans, and he who searches the hearts knows what is *the mind of the spirit,* because according to God *it intercedes* on behalf of saints."—Rom. 8:16, 17, 23-27, *Diaglott; Rotherham.*

[34] Those Christians whom God has begotten to be his children as joint-heirs with Christ he has anointed with His spirit. This anointing or unction teaches them, as above explained; and, by the things that it reveals to them from God's written Word, it bears witness to them that they are God's spiritual children. It makes plain on the pages of the written Word of God that the promised Seed of Abraham in whom all the nations are to be blessed is Jesus Christ, the Son of God. Also, those who become his footstep followers are adopted by God to be his heirs with Jesus Christ the Seed, and thus they are made the sons of God. (Gal. 3:8, 16, 27-29) By his revealed written Word God sets before these sons the hope of being joined with Jesus in the heavenly kingdom. Now, all of God's written Word was produced under inspiration of His spirit (2 Tim. 3:15-17); and so by this Word it is really the holy spirit that is testifying to these Christians that they are the begotten children of God. Also, by the spirit's operations in their lives, just as in the lives of Peter, Paul and other disciples, the spirit bears further witness to them concerning their sonship to God.

[35] Owing to their bodily imperfections, weaknesses and inclinations to sin, these Christians groan or sigh deeply within themselves, because they desire to be free from sin and to do the will of God perfectly. But the hope that God by his spirit has implanted in their hearts helps them to bear up and not to be overcome with discouragement. The spirit thus helps our weaknesses or infirmities, counterbalancing the effect of these upon us. Our inward groans or sighs often remain unexpressed, unuttered, because we do not understand our situation and we are at a loss what to express. We want to pray, but exactly what to pray for under certain circumstances we do not know, and mere groans and sighing would not help. It is here the spirit intercedes for us; not meaning, of course, that it is a person that must utter indescribable groans and sighs for us.

[36] How, then, does it intercede? In this way: God foresaw and foretold our experiences as a Christian congregation. In his Word, which is inspired by means of his spirit, he foretold we would come into certain situations. By that same spirit-inspired Word he caused prophetic prayers to be recorded that fit our situations. He caused prophecies to be recorded that foretold how we should be brought up out of such situations and be continued in his further service. Because we do not understand the prophecies and prophetic prayers, we do not know exactly how to express ourselves and the right thing for which to pray. If we understood the prophecies and the immediate purposes of God, we should pray for just that. But God knows his times and seasons, and he knows what was written down in his Word through his spirit, and he knows how such written things apply to us and when. He knows what is the mind of the spirit, or what is the meaning of those spirit-inspired prophecies and prayers, and he lets these intercede for us. He accepts these as being what we should like to ask and pray for, and, accordingly, he fulfills them. Afterward he reveals to us by the power of his spirit how these prophecies have been fulfilled toward us, and we see that it is just what we should have asked for, had we known and understood. The remnant of faithful Christians since A.D. 1918 can particularly appreciate this fact.

[37] All things considered, God's Word agrees with itself on what the holy spirit is. By his Word we have been testing the spirits, or inspired utterances of these times, to prove whether they are of God or of demons. We have proved that the religious utterances regarding a "trinity" are inspired by the demons, under Satan their prince. On the other hand, we have proved that his holy spirit is the invisible active force or energy by which Almighty God performs his will. By the help received through the foregoing articles may we be better informed on how to try the spirits in the future, that we may prove and may accept only what is of God through Christ.

33. To whom does the spirit testify, and why intercede for them?
34. How does the spirit bear witness to their being sons of God?
35. How does the spirit assist their weakness or infirmities?
36. How does the spirit intercede, God knowing its mind?
37. Summing up, what has our test proved as to trinity and spirit?

THE ATTEMPT TO CATHOLICIZE CHRISTIANITY

NOT to the pagan city of Rome, but to the Syrian city of Antioch goes the distinction of being where the name "Christian" was first used. The disciple Luke, the companion of the apostle Paul, writes, at Acts 11:26: "And the disciples were called Christians first in Antioch." That was about A.D. 41. Roman Catholic clergy claim that the apostle Peter wrote his first epistle about A.D. 48; but there is reason to believe he wrote it between A.D. 61 and 65. In this letter to his brethren in the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia he indicates that the name "Christian", which he uses at 1 Peter 4:16, was unpopular and that the name had spread from Antioch throughout all those provinces and also to Babylon, in Mesopotamia, from which Peter wrote this first epistle. From "Christian" came the name "Christianity".

The Roman Catholic system of religion is one that designates Peter as its first pope and designates its beliefs and practices as "the Christian religion". This system of religion terms itself "Catholic", and the history of its religious efforts shows it has tried to Catholicize the true Christianity, so that what Christianity is in actuality is now grossly misunderstood. Whatever true Christianity the religious leaders of Roman Catholicism had, it is evident, even according to the confession of their clergymen, that these early leaders fell away to demon religion, being themselves deceived and also as leaders deceiving many others, so that today hundreds of millions are deceived. What is here said in this article is not for the purpose of ridiculing sincere Roman Catholics of today. It is that the sincere people in the Roman Catholic organization may see and appreciate the perilous position in which they have been put by their clergymen or leaders in these days when the Holy Scriptures show demon spirits are going forth to the kings or rulers of the whole earth to gather them and their subjects to the universal war of Armageddon. (Apocalypse 16:14-16) Those ignorantly practicing demon religion are exposed to the danger of being led by these demons to their destruction in the final war of Armageddon.

The Lord God specifically commands that those who serve him acceptably must serve him in spirit and in truth and that they must avoid all manner of demon-worship or demon religion. The Bible used chiefly by English-reading Roman Catholics is the so-called "Douay Version", and from this version the following Scripture verses are quoted, to show that the Roman Catholic leaders have no reason to be ignorant of God's commandments concerning demonism. In the Ten Commandments the Lord God says this: "Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands to them that love me, and keep my commandments." (Exodus 20:3-6, according to the *Douay Version*) If we do not keep this commandment, we do not love the Lord God, the Father of our Savior Jesus Christ.

Besides the foregoing commandment, note also the following quoted from the accepted Catholic Version: "Go not aside after wizards [them that have familiar spirits; practitioners of demon religion], neither ask any thing of soothsayers, to be defiled by them: I am the Lord your God." (Lev. 19:31) "The soul that shall go aside after magicians, and soothsayers, and shall commit fornication with them, I will set my face against that soul, and destroy it out of the midst of its people." (Lev. 20:6) "A man, or woman, in whom there is a pythonical or divining spirit, dying let them die: they shall stone them: their blood be upon them." (Lev. 20:27) "Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits [or, oracular spirits], or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming." (Deut. 18:10-12) The Lord God has not changed in his attitude toward all these things of demon-worship, but still opposes and condemns them. In none of his inspired writings by the Christian apostles and disciples did He say that those demon-worshipers possessed the archetypes, or prototypes, or crude representations of great spiritual truths, and that we can therefore adopt their demonistic emblems, rites and ceremonies and combine them with Christianity.

CONVICTED OUT OF THEIR OWN MOUTHS

Nevertheless, the Roman Catholic religious system has done these very things, as is admitted by their own authorities. Take, for example, the celebrated John Cardinal Newman, who is most widely known for his religious song, "Lead, Kindly Light." John Newman left the Anglican religious organization and became a Roman Catholic, and in the year 1879 pope Leo XIII created him a cardinal. This was after the said Newman had written a book in defense of Roman Catholicism entitled *An Essay on the Development of Christian Doctrine,* to try to harmonize Catholicism's adoption of demon-worship with Christianity. From chapter 8 of that publication as issued in London, England, by Pickering & Company in 1881, we quote to show Catholicism's argument that it can assimilate demonism without hurt to Christianity, just as Aaron's rod which had been turned into a serpent by God's power devoured the rods of Egypt's magicians which had been turned into serpents by the power of the demons. In this argument Jerome and other Catholic authorities fail to note that Aaron's serpent-rod devoured the serpent-rods of the magicians not to assimilate them and become demonized, but to destroy them and to show that God was opposed to them, and was superior to them. (Ex. 7:8-13) This action was no prophetic picture of how Christianity would incorporate demon religion into itself without becoming demonized.

However, Cardinal Newman, calling his adopted Roman Catholicism by the name "Christianity", goes on to show the unscriptural reasoning by which the forbidden demonism has been adopted into the religious organization and thereby millions of demon-worshipers have been taken in as supposed "converts". Under the subheading "Assimilative Power", Cardinal Newman's *Essay* says, on page 371: "Confiding in the power of Christianity to resist the infec-

tion of evil, and to transmute the very instruments and appendages of DEMON-WORSHIP to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the [Roman Catholic] Church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class."

On page 373 of his *Essay* Cardinal Newman specifically names some of the said "instruments and appendages of demon-worship", when he writes the following: "The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holy-days and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin, and sanctified by their adoption into the [Roman Catholic] Church." Cardinal Newman might also have mentioned the adoption of the "trinity" doctrine, and the doctrine of the "immortality of the human soul", and other doctrines of pagan origination. But this learned clergyman has said enough, so that there is no doubt from his testimony that the ceremonies practiced by the Roman Catholic religious system originated with the deceitful demons; and that such ceremonies and practices were carried on by Pagan Rome and adopted by the Roman Catholic religious organization. Cardinal Newman attempts to picture this as the "development of Christian doctrine", but in reality he shows it to be the death-dealing corruption of Christian doctrine. It certainly cannot be called "pure religion", or, "religion clean and undefiled before God."—Jas. 1:27; *Douay Version.*

Take another authoritative Roman Catholic publication, the book *The Faith of Our Fathers* by the late American cardinal, James Cardinal Gibbons, and which book is very popular in American circles. In it the cardinal gives some explanation of the Roman Catholic doctrine of "purgatory", and then to uphold his attempted interpretation of the Scriptures he says: "This interpretation is not mine. It is the unanimous voice of the Fathers of Christendom." Note that the cardinal does not say it is the voice of the apostles of Jesus Christ. The cardinal accepts the private interpretation of the so-called "fathers of Christendom", and thereby the cardinal shoves aside the inspired writing of the apostle Peter, namely: "Understanding this first, that no prophecy of scripture is made by private interpretation. For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost."—2 Pet. 1:20, 21, *Douay Version.*

The apostle Peter taught no "purgatory" doctrine, nor did any of his fellow apostles. The entire Bible, from Genesis to the Apocalypse, flatly contradicts the "purgatory" doctrine as taught by the Roman Catholic organization and copied from the Buddhist religion. This is proof conclusive that such doctrine proceeds from the demons whose religion the Lord God condemns in his Word. This Roman Catholic (but not Christian) doctrine of "purgatory" is, in substance, this: 'That man possesses an immortal soul; that at the time of the dissolution of the body at death only the body dies, but this soul lives on forever; that the wicked soul suffers eternal torment in the depths of hell; that all Roman Catholic souls in purgatory, which is a place supposed to be intermediate between heaven and the depths of hell, spend an indefinite time there; and that in purgatory the human soul is conscious but wholly unable to help itself, although it can still pray for persons alive on the earth; and that such soul, not by its own prayers but by the prayers and masses of those on earth, may be saved in the long process of time.'—See *The Faith of Our Fathers,* chapter 16.

The artist Doré, copying the Italian poet Dante's descriptions in his poem on "Purgatory", drew many pictures purporting to represent "purgatory", and some years ago the motion picture industry produced a gruesome motion picture based on Dante's poem on "Purgatory" for display on the screen. But such poetic and artistic descriptions and pictures could have originated only in the mind of a person under the power and influence of the demons, and not under the influence of the Holy Scriptures, the Bible. That the doctrine of purgatorial torments of the human soul after death originated with the "prince of the demons", Satan the Devil, is clearly shown by the sacred scriptures of the Bible. These tell us of Satan's lie to Eve in Eden, when he said to Eve: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:1-5) This statement Satan made to Eve in response to her answer to him that the Lord God, the Creator, had commanded Adam and his wife not to eat of the forbidden fruit. Satan then contradicted God, which act made Satan a liar, and he told Eve that, when she did eat in disobedience to God, she would become "as gods" and would not die. The yielding of Eve to that lie with the hope that she and her husband might become "as gods" was the beginning of demon religion among human creatures. The actual result of yielding to Satan's contradiction of Jehovah God was that Adam and Eve were shortly thereafter condemned to death, and in less than a thousand years they died and returned to the dust of the ground from which they were taken. That Satan the Devil thus brought about their death by this religious means is clearly shown in Scripture. —Rom. 5:12; John 8:44.

Satan, "the prince of the demons," is the adversary of Jehovah God. The Bible contains the word of Almighty God, which word of God is the truth. (John 17:17; Ps. 119:105) Any doctrine taught by men that contradicts the Word of Almighty God is a lie, and such doctrine or lie proceeds from the adversary, Satan the Devil, and his associated demons. The doctrines and practices of the Catholic religious system are specifically contradicted by the Bible. That is particularly true with reference to "purgatory"; to the primacy of the pope; to the dead as being more alive than ever; to prayers for the dead; to the doctrine and claim that the true church of God is founded upon Peter; to holy water, to images and the veneration of those canonized as "saints"; and to many other doctrines, rites

and practices. These things, viewed from the pure, written Word of God, prove that the Roman Catholic religion is demonism. Sad to relate, by such practice of demonism under the assumed name "Christianity" many credulous people are led fully into the snare of the Devil and ultimately into the destruction that awaits all the wicked, deceitful demons and their prince. Those who seek the salvation that God offers through Jesus Christ will faithfully stick to His pure Word of truth and will resist the religious attempt to Catholicize Christianity.

AMOS PROPHESIES AMIDST OPPOSITION

AMOS pastures his flocks between the fortress of Tekoa in the mountains of Judah and the Salt sea. In his solitude he often meditates on Jehovah's law and prophecies, and never tires of seeing Jehovah's creation in the heavens and on earth. Often he thinks of the surrounding nations, Damascus, Philistia, Tyre, Edom, Ammon, and Moab and their cruelty and opposition to Jehovah's name-people. It hurts him to think that even his own beloved Judah has not always been a land wholly for Jehovah's worship, but has often rejected his law and fallen to worshiping idols; but now King Uzziah reigns in Judah, and he is a stickler for God's law. How different the conditions are in Israel to the north!

Jeroboam, king of Israel, has extended the boundaries of the kingdom to the northernmost limits God had long ago promised; and the land is rich and prosperous, but the ruler and subjects are corrupt, worshiping the golden calves instead of Jehovah, and violating justice and decency for the sake of self-gratification. All this grieves Amos.

He finds comfort in thinking of Jehovah and His worship at His House in Jerusalem. Then, about 811 B.C., in vision Amos hears Jehovah's voice thundering from his temple on Mount Zion with a roar louder than the roar of all the lions he has ever heard. He sees the pasture lands ruined, and even the garden park of Carmel ridge withered. When he understands what Jehovah is saying, he realizes it is a declaration of judgment against the surrounding nations and also against Judah and Israel: "After crime upon crime of Damascus I will not relent, for they crushed and tortured Gilead; so I fling fires of war on Hazael's house, to burn up Benhadad's palaces, I shatter the defences of Damascus, . . . I fling fires of war on [Philistine] Gaza's walls, to burn up its palaces, I wipe out the chieftains from Ashdod, the sceptred king from Ashkelon, I strike my blows at Ekron, till the last of the Philistines perish— . . . I fling fires of war upon the walls of Tyre, to burn up its palaces. . . . I fling fires of war on [Edomite] Teman, to burn up Busaireh's palaces. . . . I set fire to Rabbah's walls, to burn up its palaces, amid shouts on the day of battle, amid storming on the day of blasts, till their king is carried off to exile, he together with his nobles— . . . I fling fires of war on Moab, to burn up Keriyyoth's palaces, amid shouts and the blare of trumpets; I wipe out their monarch and slay all his nobles with him— . . . I fling fires of war on Judah, to burn up the palaces of Jerusalem. . . .

"After crime upon crime of Israel I will not relent, for they sell honest folk for money, the needy for a pair of shoes, they trample down the poor like dust, and humble souls they harry; . . . prophets you forbade to prophesy. So now I make your steps collapse, as a cart collapses, laden with sheaves; and flight shall fail the swift, the sturdy shall not hold their own, the warrior shall not escape alive, the archer shall not stand his ground, quick-footed men shall not get clear, horsemen shall not escape, and even the stalwarts in the ranks shall strip and run upon that day." —Amos 1:2–2:16, *Moffatt.*

Hardly has the vision ended and Amos recovered from his astonishment when he hears Jehovah say to him: "Go, prophesy unto my people Israel." (Amos 7:15) Immediately Amos obeyed; entrusting his flocks to another herdsman, he went north, past Bethlehem and Jerusalem, to the land of Israel, and there began to prophesy:

"Hear this word that Jehovah hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities." (3:1, 2, *Am. Stan. Ver.*) No sooner had he started to prophesy, than the Israelite state priests began to oppose his preaching there. But Amos, having heard Jehovah speak, knew that the proclamation of that message was as inevitable as a shudder of fear when a lion roars, and that no man could stop it; so he said: "The lion hath roared; who will not fear [or, shudder]? The Lord Jehovah hath spoken; who can but prophesy?" (Amos 3:8, *Am. Stan. Ver.; Moffatt*) Even after much preaching Amos sees that the Israelites do not return to Jehovah but continue their false worship at Bethel and Gilgal; so he delivers to them God's message calling attention to this, and then gives them God's solemn warning: "Therefore thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought; that maketh the morning darkness, and treadeth upon the high places of the earth—Jehovah, the God of hosts, is his name."—Amos 4:12, 13, *Am. Stan. Ver.*

In spite of mounting opposition Amos continues boldly declaring God's message to Israel. He sees clearly that they hate him for telling them the truth that exposes them. Though they tell him it would be wiser to keep quiet at such a time and that everything will turn out all right anyway, he continues fulfilling his God-given commission to preach.—Amos 5:10, 13, 15; 6:1-14.

In vision Amos sees Jehovah bringing up locusts to destroy the crops. Upon Amos' plea for mercy Jehovah relents. Then Amos sees Jehovah bringing fire down to burn land and sea; but again Jehovah grants Amos' request and relents. (Amos 7:1-6) Then in vision Amos sees the Lord standing beside a wall with a plumb line in his hand, and he hears Jehovah say, "Amos, what do you see?" Amos replies, "A plumb-line." Then the Lord says, "With a plumb-line I test my people; never again will I pardon them, but Isaac's heights shall be laid waste, the shrines of Israel shall be ruined, and I will attack Jeroboam's house with the sword."—Amos 7:7-9, *Moffatt.*

Afterward Amos declares the whole vision at Bethel. When he finishes, he sees the Bethel priest Amaziah rush toward his own quarters. Later he learns that Amaziah has written King Jeroboam, accusing Amos of conspiring against the king. Armed with the authority of the king's answer, Amaziah says to Amos: "You dreamer! Be off to Judah and earn your living there; play the prophet there, but never again at Bethel, for it is the royal shrine, the national temple." (Amos 7:12, 13, *Moffatt*) Does that intimidate Amos? Does he stop prophesying in Israel and run back to Judah? On the contrary, he is more determined than ever to continue preaching in Israel, the territory God has assigned him, and he boldly answers Amaziah: "I was no prophet, neither was I one of the sons of the prophets; but I was a herdsman, and a dresser of sycomore-trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of Jehovah: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac; therefore thus saith Jehovah: Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of his land." —Amos 7:14-17, *Am. Stan. Ver.*, margin.

Jehovah rewards Amos' determination and boldness with another vision. Amos sees a basket of ripe fruit, and he hears Jehovah say, "Amos, what do you see?" Amos answers, "A basket of ripe fruit." Jehovah says to him, "So is the doom ripe for my people Israel; never again will I pardon them. The temple hymns shall change to howls, as corpse on corpse is flung out with a 'Hush!'" (Amos 8:1-3, *Moffatt*) Amos tells Israel of this vision, and continues: "Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel [price] great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat? Jehovah hath sworn by the excellency of Jacob, surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein?"—8:4-8, *Am. Stan. Ver.*

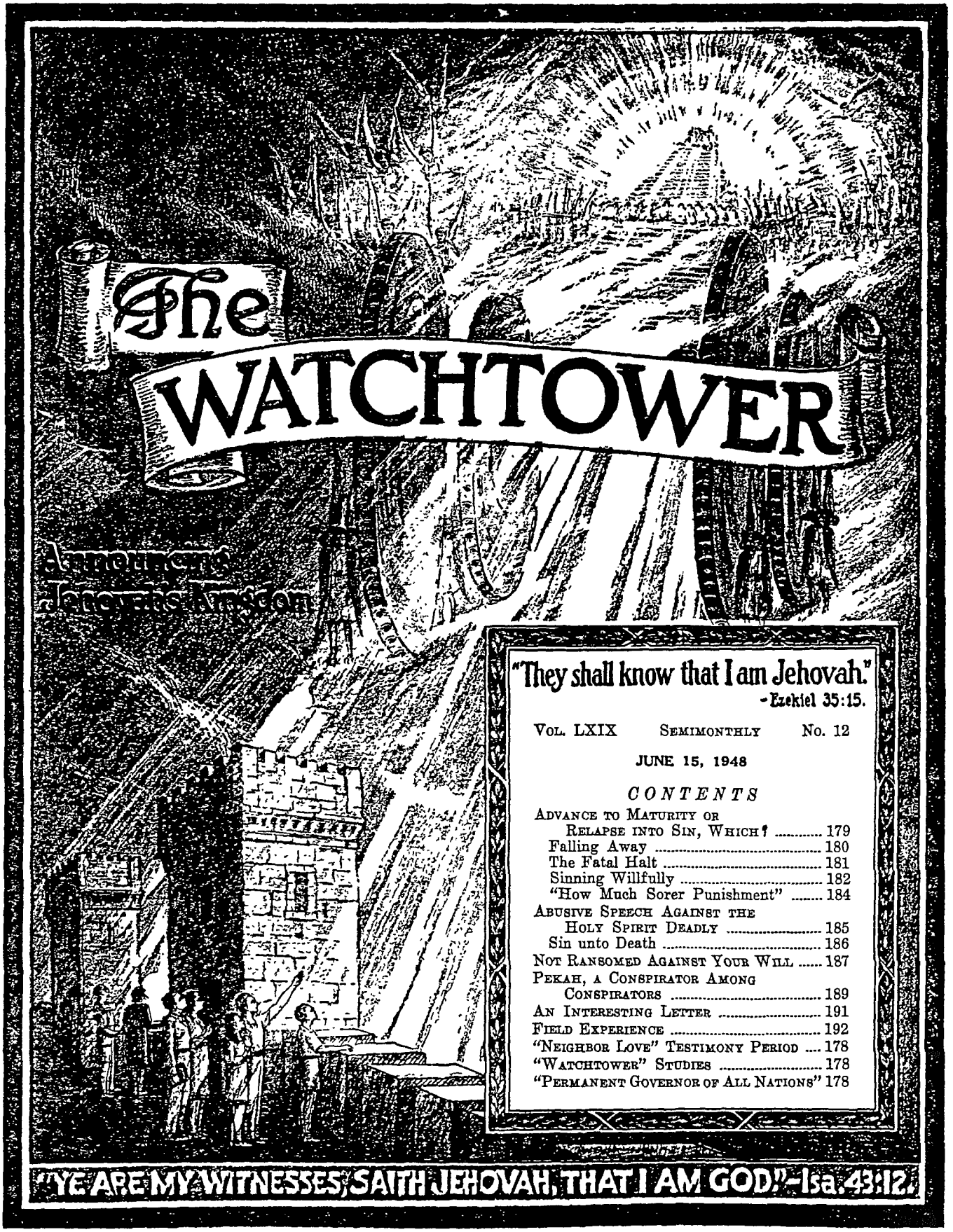
Seeing the people's utter disregard of God's words, and witnessing the reproach they bring upon God's name, Amos longs for the time when Jehovah will clear His name and word. Jehovah appears to Amos in a vision and further assures him of the complete and inescapable destruction he is bringing on His opposers: "I will slay the last of them with the sword: there shall not one of them flee away, and there shall not one of them escape. Though they dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and it shall bite them. And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good. For the Lord, Jehovah of hosts, is he that toucheth the land and it melteth, and all that dwell therein shall mourn."—Amos 9:1-5, *Am. Stan. Ver.*

Then, after Amos' steadfastness in delivering the burden of adverse judgment, Jehovah gives him a message of comfort and hope concerning the freeing of His name-people from captivity and their subsequent prosperity: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations that are called by my name, saith Jehovah that doeth this. Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God." —9:11-15, *Am. Stan. Ver.*

Just as Amos relied on God's backing and let nothing intimidate him but continued boldly prophesying amidst the greatest opposition of Israel, so likewise Jehovah's witnesses today continue to declare to Christendom Jehovah's adverse judgment in spite of all the persecution and opposition she can bring against them, for Jehovah's witnesses know that Jehovah has commanded them to preach; they have already experienced his infallible backing.

FIELD EXPERIENCE

"While engaged in doing house-to-house work in my territory in the city I had an interesting experience, which I thought would be of interest to your office, as it concerns the Quebec issue. I called on Mr. ———, M.P., C.C.F., for this constituency. He was very cordial, inviting me in, and opened the conversation himself on the Quebec situation, discussing it at some length. He said he was quite aware of the rotten state of affairs in Quebec, that we have no real democracy, and also that the situation was dynamite, politically. Mr. ———— informed me that the C.C.F. were preparing a bill guaranteeing freedom of worship, which will be introduced at the next session of Parliament. He admitted that Jehovah's witnesses were carrying on vital educational work in Quebec, and that all Canada would benefit by our taking the issue to the courts. He also expressed his hope that we would carry our fight to the limit, and that they would be right behind us. This opened an excellent opportunity for a further witness. I presented the literature, with the result that he accepted *'The Prince of Peace'* booklet and the Leaflet *Quebec's Burning Hate,* and after looking through the copy of *Awake!* he expressed his desire to subscribe for one year. He said he could not understand why we don't vote, that he thought we had a lot in common, however, but use different methods. Much interest has been aroused here as elsewhere through distribution of the leaflet and publicity through the press. Many express their indignation and disgust with Quebec."



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

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JUNE 15, 1948

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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"NEIGHBOR LOVE" TESTIMONY PERIOD

The June testimony period under the above title touches each professed worshiper of God on the question of whether he loves his neighbor as himself in respect to eternal life. During June, therefore, each one who possibly can will, like the Good Samaritan, get out into the field to bring his neighbors God's provided means for them to gain eternal life. The special offer to aid them in studying the Bible will be two WATCH TOWER products, namely, the book *"Let God Be True"* and the booklet *The Joy of All the People,* on a contribution of 35c for the combination. Neighbor-loving Christians throughout the earth will all unite during June in special efforts to help others to eternal life. Will you be one? You can be, you who read this magazine. If necessary, write us to put you in touch with your neighbors who will be glad to have you lovingly work with them in the field. Arrange, also, to make a report at the end of June on what you accomplish.

"WATCHTOWER" STUDIES

Week of July 25: "Advance to Maturity or Relapse into Sin, Which?"

¶ 1-20 inclusive, *The Watchtower* June 15, 1948.

Week of August 1: "Advance to Maturity or Relapse into Sin, Which?"

¶ 21-27 inclusive, also "Abusive Speech Against the Holy Spirit Deadly,"

¶ 1-12 inclusive, *The Watchtower* June 15, 1948.

"PERMANENT GOVERNOR OF ALL NATIONS"

Scientific advances have shrunk the earth till nations on opposite sides of the globe are as next-door neighbors. But the work of making them good neighbors lags far behind. Men see the need of a world organization able to erase national differences. They seek to meet it with the United Nations. Christendom's clergy join hands with world politicians, bless the United Nations, and hail it as paving the way for God's kingdom. But does it? Does it hail Jehovah as universal sovereign? or Christ as permanent governor of all nations? Can it ever draft God and Christ into roles in world politics? The Bible and physical facts answer with a resounding No!

This answer, bulwarked with abundant proof, came to large audiences in the United States, England, West Africa and South Africa when the president of the Watchtower Society delivered the lecture entitled "Permanent Governor of All Nations". Now it comes to a much larger reading public in booklet form, with a first edition of 5,000,000 to launch a world-wide distribution campaign. You will thrill as you read of Jehovah's purpose for this earth, how its inhabitants will be united under a perfect and permanent governor, and how blessings defying description will shower down unendingly. Obtain and read your personal copy of the 32-page booklet *Permanent Governor of All Nations,* on a 5c contribution. Better still, show love for your neighbor by obtaining extra copies to present to your friends. Fifteen copies are sent on a 50c contribution, 30 copies on $1 contribution.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIX JUNE 15, 1948 No. 12

ADVANCE TO MATURITY OR RELAPSE INTO SIN, WHICH?

"Let us go on unto perfection; not laying again the foundation."—Heb. 6:1.

JEHOVAH God has much to reveal to us about his kingdom, under which his will shall be done in earth as it is done in heaven. For more than four thousand years he caused prophecies to be uttered and recorded under inspiration concerning that kingdom. Thus much that needs explanation has been spoken and written upon the subject. Much prophecy has been fulfilled in our day, and much is yet due to be fulfilled. During the thousands of years past knowledge has advanced, and it has been a question of keeping up with it. Particularly in this twentieth century it is a matter of vital importance to keep up with the fulfillment of prophecy and the unfolding of God's Word. All signs indicate we have reached the "time of the end" of the nations, which fact makes this the period when we must studiously run to and fro through the pages of the Holy Bible, that our knowledge and understanding of its contents may be increased. The divine prophecy, at Daniel 12:4, said many things would be sealed shut to human knowledge until the present "time of the end". The due time having arrived, it is now our privilege to run to and fro at the right source of information and to share in the foretold increase of knowledge. It is most advisable for us to do so, for very sad consequences are certain to follow if we willfully refuse to keep up with advancing knowledge. Not only do we get behind and become backward, but serious sins are possible by us through ignorance, especially willful ignorance. People's resistance to learning has led to enormous sin.

[2] Nothing is of higher importance than God's kingdom. It deserves our study, and nothing is of greater value than a clear knowledge of it. About A.D. 61 a great preacher wrote to Hebrews who had interested themselves in the latest developments regarding the Kingdom. This preacher, the apostle Paul, wrote them about the exalted Son of God who had been called and chosen of God to be the King. By an oath Jehovah God had sworn him into that royal position. He was not only a King but also a High Priest of the Most High God. In this respect he was like Melchizedek, the king of Salem in the twentieth century B.C., who was a priest upon his throne. Melchizedek, in fact, foreshadowed the Son of God, Jesus Christ, and so God by his sworn oath made his Son a high priest on the style of Melchizedek, or, "after the order of Melchizedek." Paul had much to say about this typical high priest and king, and there were many difficult things to be explained about him so as to understand his prophetic meaning. But the Hebrews were so backward about learning that it delayed the apostle Paul in going into an interpretation of Melchizedek to throw more light upon the kingdom of God.

[3] With good reason the apostle wrote: "Melchizedek. Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5:10-14, *Am. Stan. Ver.*) If those Hebrews had sharpened their ears and had been more keen to learn and understand during the time they had the chance, they might have been preaching and teaching. It would not have been necessary for the apostle Paul to teach them and to use the methods that are used in instructing little children. Instead of liquid food, the solid food suitable for full-grown Christians could have been fed them by Paul from the inspired Hebrew Scriptures. Instead of being like babes, or infants that cannot speak and thus give out information to others, they would have been able to teach and explain God's righteous Word to others seeking knowledge. The trouble with them was, they were inexperienced in handling God's Word. They had not searched it and thought upon it according to the best rules of study. They had not waked their minds up and exercised their mental powers to see the sharp difference between truth and error, between good and evil.

1 How may we now increase knowledge, and why should we?
2. About what king-priest did Paul have much to say, and why?
3. How were the Hebrews to whom Paul wrote like babes, and why?

4 It is not God's will for us to remain babes in knowledge. For us to stay babes in this wicked world puts us at a disadvantage. It leaves us quite unable to protect ourselves against the deceptions of the servants of the Wicked One. It leaves us quite useless for spreading the knowledge of God's Word to others. There is an urgent need for us to grow in knowledge. The Word of God was not written for babes, although persons who are babes in knowledge can be taught from his Word by patient teachers. The foundations for knowledge of the truth are in his written Word. But once we have laid the foundations of our knowledge, that is, once we have proved what these foundations are, then we should not be repeatedly laying those foundations and thereby get nowhere with building on top of them the grand structure of a full knowledge and understanding of God's purpose of salvation. If we keep on partaking only of the milk of foundation truths, it will check our mental growth and leave us babes in knowledge that can be rocked to and fro by the hands of the Devil's servants. As babes we cannot enjoy the greater portion of God's Word, which he had written for our complete instruction in what is right and for our protection against what is misleading and injurious.

5 It is God's purpose that under the kingdom of his King foreshadowed by Melchizedek all those then babes and children shall grow up to full maturity in body and mind, that thus the paradise earth may be forever full of full-grown men and women, perfect in knowledge and in God's image and likeness. No less is it God's will that all those now Christians on earth shall advance in knowledge to that fullness that befits men of God able to serve him acceptably. In harmony with this the apostle goes on to say: "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." (Heb. 6:1-3, *Am. Stan. Ver.*) Unless we do what the apostle here says, we cannot understand the perplexing situation in the world today or solve the baffling questions that meet us on every side; we cannot make decisions that are right, meeting God's approval; we cannot keep from being sidetracked into bondage to this old world.

FALLING AWAY

6 If we do not advance beyond the first principles of Christ, but childishly linger with the foundation truths of repentance, faith, baptism, begetting by the spirit, resurrection, judgment, etc., there is danger. Of what? A relapse into sin.

4, 5. Why is it not God's will for us to remain babes in knowledge?
6. What is the danger if we do not go beyond first principles?

7 A person who is a babe in knowledge is to that extent weak and can easily relapse. He has some responsibility, for, although a babe in knowledge of Christ, he has received at least some enlightenment. He sees a measure of the light of God's Word and is in the way to see still more glorious things by it. To see such, he must not stand still but advance in the light as to the height of a brilliant noonday. If he refuses to make progress, it denotes a certain willfulness on his part. He does not want to take on the responsibilities that come with greater light and fuller knowledge of God's will and purpose. He is like a person that grows out of childhood but wants to hold onto the playful, carefree irresponsibility of childhood, rebelling against undertaking the heavy responsibilities and duties of manhood. Let us not be that way, but do as Paul, who said: "For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things." —1 Cor. 13:9-11, *Am. Stan. Ver.*

8 If we hold on childishly to part knowledge, to elementary things of God's Word, and balk against marching on to perfection of knowledge, it may result in time in something worse than standing still. Such selfish willfullness may end up in falling away. Whether a person likes it or not, he gets left farther and farther behind by the advancing light. He may thus come into a condition from which he cannot be recovered, and which means destruction for him. The apostle warns against this. Why does he say that, if God permits us to progress in knowledge by opening up the meaning of the Scriptures, we will do so? Paul answers: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy [spirit], and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6) That is a hopeless state in which to relapse. Why? Because it is the result of one's own choice, although one knows better and is responsible to God for what one does.

9 First of all, this one has come into the light that shines from Jehovah God through Jesus Christ. He has therefore emerged from the religious darkness of this present world. In doing so he had to repent of his sinful worldly course and turn from it. In the light he sees what he is doing. He is under the obligation to do right according to the commandments of

7. Why does an enlightened person refuse to advance in light?
8. Because of standing still in knowledge, what may befall us?
9. How has the enlightened one tasted of the heavenly gift?

God. He has begun to get a taste of the heavenly gift. What is this gift? Not just Jesus Christ, the beloved Son whom God gave that all believers in him might have everlasting life. It is, rather, what the apostle has in mind when saying, "Thanks be unto God for his unspeakable gift." (2 Cor. 9:15) This gift is the sum of all the goodness that God has to give us through Christ, and the repentant person that has been converted from the world has gotten a taste of it. He gets baptized in water to confess openly that he has made a full consecration of himself to God through Christ who died for him.

[10] In Paul's day those who were baptized in water in the presence of any of the twelve apostles had the hands of the apostles laid upon them. They then became partakers of the holy spirit, for by the laying on of apostolic hands the gifts of the holy spirit were imparted to the baptized believers. (Acts 19:1-7; 8:14-19) This meant that God had accepted their consecration and had begotten them by his life-giving spirit and had adopted them as his spiritual children to become joint-heirs with Christ in his kingdom of the new world. God still imparts his spirit to those he accepts.

[11] Up till receiving a share in the holy spirit the person consecrating has fed upon God's Word, first the milk of the simple truths or first principles. Now he is ready for the solid food of more advanced truths. With the spirit he gets a penetrating understanding of God's Word. The spirit or active force of God has clarifying powers, and with it the deeper things of God are delved into and uncovered to our understanding. (1 Cor. 2:10) In this way the consecrated, spirit-begotten person tastes more richly how good God's Word is, and how superior it is to all the religious teachings and political propaganda of this old world. He tastes powers which are no part of this world and do not have their source in this world. These powers descend from God through his King Christ Jesus. The King said his kingdom did not belong to this world but was of the new world which God has promised to set up. God and his Christ are both associated with the new world, the world that comes after the present wicked world is destroyed. Therefore powers that come to the enlightened consecrated person from them are powers of the world to come. Since the Kingdom is of the world to come, then if a person is made a preaching and teaching ambassador of that kingdom by means of being anointed with God's spirit it is a power of the world to come. It is an empowering of the consecrated person to act as preacher, teacher and servant for the God and the King of the new world. Also he enjoys the organization of God's people, who are organized, not according to this world, but Theocratically. In all these ways the person tastes what it will be like in the new world. But, caution! he may fall away from all these grand things.

[12] What if a person that has gone so far in his privileges does fall away? It is not for any failure on God's part to give him what he needs to advance closer to perfection. Neither does he fall away because of not knowing the foundation truths concerning faith in God and the Son of God. He knows that Jesus Christ died in order to prove worthy of the throne in the kingdom of God and also to ransom mankind from the sin and death inherited from the first man Adam. He once appreciated all these things, and by his changed course of action he confessed that they are true and right. So now by falling away from his enlightened privileges he willingly goes over to the side of those who nailed Jesus to the tree at Calvary. He falls to the side of those who rejected Jesus as King and who mocked his claim, heaped reproach upon him and exposed him to public contempt. He now assents to their vile treatment of Jesus. Thus for himself he impales Jesus and brings shame upon him. The world, marking his falling away, sees he is rejecting Christ the King whom he once endeavored to follow. This shames Christ in the eyes of the world.

[13] When he became a Christian he repented because he had been in the darkness of this world and he saw he was a sinner for whom the Son of God died. He was not accountable for his sinful state then, because he had inherited it from Adam. He could repent of that sin and be forgiven through Christ's sacrifice. But now his sin of knowingly falling away to the world and joining in its rejection of the Son of God cannot be laid at Adam's door. It is of his own choice and preference. How, then, could he repent of it? He is not doing it blindly in the dark, but after having been enlightened. For this reason it is impossible to bring him afresh to repentance, and his sin is unforgivable because it cannot be covered by the sin-atoning sacrifice of Jesus Christ. Of his own decision he now nails Jesus Christ to the tree, not as a ransom sacrifice, but as the criminal which the world has branded Christ.

THE FATAL HALT

[14] Back to what can the falling away of this relapser into sin be traced? To his being unwilling to continue making due progress in the light and bringing forth the fruit of light. He lets selfishness creep in little by little, and, not wanting to take on the responsibility of greater light and have to spend himself further in the reflecting of light, he halts. But he finds that the advancing light does not halt

10. How does one become a partaker of the holy spirit?
11. How does one then taste God's good Word and new-world powers?
12. Why is his falling away a willful matter?
13. Why can he not be renewed again to repentance?
14, 15. (a) Why does he become accursed, and what is his end? (b) What hope do we want to express for the careless and indifferent?

with him. Neither do the faithful ones walking in the light halt. And so he gets left behind. It makes it harder for him to catch up again, and the forward movement of the organization of light without him tends to make him feel hurt and then bitter. As he does not want his conscience to be pricked with feelings of being responsible to God for past mercies and favors, he finds it to be more comfortable for him to associate with the world that feels no responsibility toward God. Jehovah God, Christ Jesus, and the organization of light have spent much work upon this relapser, but now he no more brings forth good fruit in response to such goodness but brings forth fruit like the rest of the world. However, he is more reprehensible than the world, for better things were due from him and to be expected from him. He is accursed. His end could be only destruction. He is like the sinner that had been given a full opportunity one hundred years long. Under God's new covenant, "the sinner being an hundred years old shall be accursed." He does not die as a babe in knowledge and experience.—Isa. 65:20.

[15] Farmers, who cultivate ground only to have it later bring forth thornbushes and briers, burn over such ground and scorch it with fire. The enlightened person that relapses has destruction like that awaiting him. The apostle says: "Ground that drinks in frequent showers and produces vegetation that is of use to those for whom it is cultivated receives God's blessing. But if it yields thorns and thistles, it is thought worthless and almost cursed, and it will finally be burned." If any *Watchtower* readers have grown careless and indifferent, we do not publish the above things to discourage them, but we want to express our hope of better things from them henceforth. Like the apostle, we say: "But about you, dear friends, even though we say this, we are sure of better things that promise salvation." (Heb. 6:7-9, *An Amer. Trans.*) The thing for them to do is at once to pull themselves together, renew their efforts to move ahead in the light and its service, and not lose the good reward for all they did in the past by now relapsing.

SINNING WILLFULLY

[16] Let us constantly remember we are living in the time when God's marvelous arrangement for completely abolishing sin and death from the earth is reaching its grand climax. We are living in the time of His new covenant. The old law covenant mediated by Moses passed away with the death of Jesus Christ, the high priest foreshadowed by Melchizedek and who presented himself in sacrifice for our sins. By the old Mosaic law covenant the nation of Israel was separated from the world as Jehovah's people; but now by the new covenant through the new mediator, Jesus Christ, a people is being taken out of all nations to be a people for the name of Jehovah. (Acts 15:14) The new covenant was put in force by reason of the blood of the sacrifice that really takes away human sins, namely, the sacrifice of the perfect human life of Jesus Christ the Mediator and High Priest. Proof that such sins were actually taken away is given in that God remembered them no more, and no repeating of the sacrifice was needed. For such reason, in the terms of the new covenant, God could say: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."—Heb. 10:16-18.

[17] The operation of this new covenant for taking out a people for Jehovah's name comes before He sets up the new world of righteousness. When God's kingdom brings in this new world, it will never relapse into unrighteousness, because the kingdom will not permit it to do so and the people of goodwill on earth who appreciate it will not forsake the righteousness of that world. Equally so, when God takes away the sins of the people for his name by the sacrifice of the new covenant, he removes and forgets their sins, with the thought that the forgiven ones will stick to righteousness and not relapse into sin. Rightly so; for, if we did not purpose to keep on in righteousness but intended to return to the practice of sin after a while, why should we abandon the sinful course of this world at all? But since our forsaking of sin was meant to be for all time, and since we have experienced the divine forgiveness of sins through the sacrifice of our High Priest, then we should not seek to find pleasure in practicing sin again.

[18] But sin is subtle, and we are surrounded by a world under the great promoter of sin, Satan the Devil. On this account we must always watch against taking up sin again as a practice or regular course in our lives. To that end we cannot afford to stand still and become backward, but must make progress in righteousness. Progress, not stopping, is the greatest counterforce against relapse.

[19] We must not hinder our Christian brothers and sisters in their advance in righteousness, but, all together as one, we must march onward to the goal of perfection. We are living in the day of the Lord God, and Jesus Christ the Melchizedekian King and High Priest is gathering together the remnant of his faithful "little flock" into unity within the fold. Particularly since 1935 he is also gathering together with this remnant a great multitude of "other sheep" to enjoy everlasting life on earth under the King-

16. Under the new covenant whose sins does God forget, and why?
17. Why should forgiven ones not seek to practice sin again?
18. Why must we watch against sin, and how may we best do so?
19. Why must we not forsake the gathering of ourselves together?

dom. We should do nothing to hinder or resist this gathering work which the King is doing by means of his angels. (Matt. 24:31; Mark 13:27; Luke 17:37) In Jesus' day Jerusalem resisted the gathering together of her children by him, and for this she was destroyed and her people were scattered to the ends of the earth. (Matt. 23:37, 38) The same fate, or worse, will befall Christendom. We act wisely, therefore, if we aid in Christ's gathering work and help in the unifying work. To do this, we must lovingly consider the "sheep" whom Christ has gathered together. We must meet with them and encourage them to love God by doing his good works. We must help them to confess openly without wavering their faith and hope by ourselves going out with them in giving witness to God's kingdom.

[20] To this wise and faithful course there is no other alternative but to drop back into sin, and that by choice, willfully. The outcome of such a relapse will be divine vengeance against us for deserting God's righteous arrangement. His vengeance is at hand, for the day of the Lord God is here and the final battle of Armageddon is now unavoidable. The apostle exhorts us: "Let us hold the hope we avow without wavering (for we can rely on him who gave us the Promise); and let us consider how to stir up one another to love and good deeds, not ceasing to meet together, as is the habit of some, but admonishing one another—all the more so, as you see the Day drawing near. For if we sin deliberately, after receiving the knowledge of the Truth, there is no longer any sacrifice for sins left, nothing but an awful outlook of doom, of that burning wrath which will consume the foes of God. Anyone who has rejected the law of Moses dies without mercy, on the evidence of two or three witnesses. How much heavier, do you suppose, will be the punishment assigned to him who has spurned the Son of God, who has profaned the covenant-blood with which he was sanctified, who has insulted the Spirit of grace? We know who said, Vengeance is mine, I will exact a requital: and again, The Lord will pass sentence on his people. It is an awful thing to fall into the hands of the living God." —Heb. 10:23-31, *Moffatt.*

[21] We know what sin is. The law of Moses brought the knowledge of what sin is to human creatures, especially to the Jews; and they as well as all the rest of mankind became unmistakably guilty before God. By his commandments which pointed out what was wrong, God showed how distasteful and hateful sin is to him: "that sin by the commandment might become exceeding sinful." Why exceedingly sinful? Because sin is not just wrong in itself, but is a violation of God's law and displeases him. (Rom. 7:13; 3:19, 20) His condemnation of sin is manifested in that he had his dear Son die as a human sacrifice to take away the sin of the world and make it possible for men and women to live in righteousness in the new world. The blood of his sacrifice sanctifies or purifies the believers from sin. This sacrifice was offered for those who inherited a sinful condition from Adam and who, to begin with, did not know what sin was, they being helplessly born in it and under its penalty of death. It was not offered for enlightened, willful sinners. It was offered for those who desired to forsake sin and to be relieved of the burden of divine condemnation of sin and its penalty, death.

[22] Hence Jehovah God arranged that the blood of Jesus' sacrifice should make a new covenant valid and operative. The old Mosaic law had condemned men and shown them all up to be sinners. Moreover, the animal sacrifices offered in connection with it could not take away the sins of men who are superior to such animal victims. But now the blood of the new covenant is of sufficient power to cleanse sins away and sanctify or purify the Christian believers, and so God promises to remember the sins of the forgiven ones no more. In order to provide such sanctifying blood God did not spare his most beloved Son, Jesus Christ, but gave him to act as High Priest and Mediator of the new covenant, with a human sacrifice. In this action he manifested, indeed, the "spirit of grace". That is to say, the thing that inspired or motivated this entire provision was God's grace or undeserved loving-kindness. The entire arrangement breathed and was expressive of God's graciousness. The truth about all this we find in His written Word, from which alone we get the knowledge of all this and are enlightened.

[23] The whole purpose of God's grace is to get us away from sin and its disabilities and into His righteous service for the vindication of His name. Consequently, if anyone has gotten a knowledge of the above truth from God's Word and acts upon it in appreciation of the spirit of grace that inspired it, he sins willfully if after a while he turns back to the world and a regular practice of sin. He now takes up a course in sin of his own free choice, and not for being born in it by descent from Adam. By the blood of the new covenant he had been made free from the disabilities descending upon him from Adam's sin; and so Adam is not responsible for the willful person's new course in sin.

[24] The sacrifice of God's High Priest was offered for the sin and condemnation taking hold of us because of Adam's original sin. It was not offered for any willful course in sin, and its benefit could not cover such deliberate wickedness. How could it? Why, even

20. What outlook is there for one relapsing into willful sin?
21. From what are faithful believers sanctified, and by what?
22. How was the "spirit of grace" manifested, and by whom?
23. Who is responsible if one turns from such grace and sins?
24. Why does no sacrifice remain for him? and what does he insult?

the enlightened, willful sinner does not want the benefit of such sacrifice any more. He treads the sacrificed Son of God underfoot like salt that has lost its taste and is cast out as worthless, or as swine would trample under hoof precious pearls. The sinner no longer values the sanctification or purifying from sin that resulted to him through the blood of the Son of God. Now he counts it as something common, ordinary, unholy, no better than the blood of a sinful, imperfect man. Also he does not feel bound any longer by the new covenant according to which he ought to serve as Jehovah's witness, as a member of His name-people taken out and separated from the worldly nations. The grace or unmerited favor of God the deliberate sinner no longer appreciates but now thrusts away; and thus he mocks and disrespectfully insults the spirit of grace that Jehovah God has shown toward him personally. For such a contemptible sinner there is no sacrifice of a Redeemer on hand for his benefit. What is more, he does not desire or pray for redemption. He desires to continue in sin. If he has insultingly thrown back God's most gracious provision, then certainly no other arrangement, not possibly more gracious than God's, could hold an appeal for him.

"HOW MUCH SORER PUNISHMENT"

[25] What, then, awaits such willful chooser of sin? What alone can he fearfully expect according to his previous knowledge of God's Word? Not eternal torment in a fiery lake supervised by devilish imps, but a fiery destruction, a being consumed to nothing as by fire, and this by God who is a consuming fire against all wickedness. (Heb. 12:29) The willful sinner now has no Mediator to stand between him and God, to shield him and provide for divine clemency. He has trodden the Mediator under foot and has made light of the blood with which the Mediator validated the covenant. The benefits he once enjoyed under the new covenant were greater and more real than under Moses' typical law covenant, and therefore he is accountable for more; his insult to the God of graciousness is greater; his depth of sin is deeper. He does not deserve any mercy. His penalty should be greater than that of any violator of the Mosaic law covenant. How, then, does he get a sorer or heavier punishment? In this way, that he does not come into any human court, as under Moses' law with two or three witnesses appearing against him. Because he has rejected the "one mediator between God and men", he falls into the hands of the living God to be judged and then executed with everlasting destruction. There is no escape for him from this terrible end.

25. What may he fearfully expect, and why?

[26] While we shudder at such a terrible end for the willful sinner, let us bear in mind how it began. How? By his halting for some selfish reason in the course of righteousness and refusing to make further progress toward maturity and perfection. He loses the desire to take on more knowledge of God's gracious purpose. He does not care to take on further responsibility for added knowledge, or to continue shouldering responsibility for what he already knows and enjoys. He quits putting forth faith in God and loving him and the truth and righteousness for which God stands. He draws back. In the start his drawing back might be ever so small, seemingly a mere stopping, but it acquires motion and gathers speed and momentum with his persistence in this course. Finally it becomes unstoppable, and he plunges into the hopeless state under the doom of destruction. Mindful of this, how firmly ought we to determine not to make the stop with which the drawing back begins, especially now that the day of the Lord God is upon us and his Messenger of the covenant, Christ Jesus, is at the temple to execute judgment!

[27] As speaking for ourselves, as voicing our own fixed determination, we well repeat the apostle's life-saving words. He first quotes Jehovah's words, at Habakkuk 2:4 (*LXX*), "My righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him," and then he says to us: "But we are not of them that shrink back unto perdition, but of them that have faith unto the saving of the soul." (Heb. 10:38, 39, *Am. Stan. Ver.*) Having thus stated the need for faith and having expressed our determination to display faith, the apostle then devotes chapter eleven of his epistle to a stirring account of the feats of faith performed by men of ancient times, from Abel to John the Baptist, all of whom received witness from God that they pleased him for their faith. The apostle then immediately proceeds to exhort us with the first verse of chapter twelve, saying: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1) So, then, no stopping for us, with danger that a relapse into sin will follow! But, laying aside the easily besetting sin of lack of faith, and laying aside all other weights to our proper progress, let us advance to maturity. Let us press on to perfection, showing patient endurance during the long run and trying to make the best speed possible toward the prize for unwavering faith, the eternal saving of our souls in the new world.

26, 27. (a) How did his drawing back begin, and what is its end? (b) What, then, is our determination, with what end in view?

ABUSIVE SPEECH AGAINST THE HOLY SPIRIT DEADLY

UNWILLINGNESS to learn more and to advance in knowledge because it shows the right way for us to go has been exhibited by sinners in all ages. Their stubborn unwillingness to attain to clearer knowledge and understanding has invariably led to greater sin. In the days of the "man Christ Jesus" on earth the religious Pharisees, Sadducees, scribes and lawyers were viewed as the learned class, as the wise men, the men with the key of knowledge. They looked down upon the Galilean fishermen, Peter and John, as being "unlearned and ignorant men". Because Jesus had not attended their rabbinical schools at Jerusalem, they did not consider him a teaching authority. They contradicted his teaching and misrepresented his works. What was the reason? This: they did not want to learn more, progressing to maturity of knowledge of the truth. And why not? Because they did not love the truth and did not want to be led to certain truthful conclusions, namely, that they were erroneous teachers of traditions of men but Jesus was the Messiah, an anointed Teacher sent from God. Just how their resistance to knowledge led to sin, and how serious their sin of this sort was, Jesus plainly declared to them.

[2] On one occasion Jesus said to them: "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the holy spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." (Matt. 12:31, 32, *Am. Stan. Ver.*) How had they sinned against the holy spirit? and why could they speak against Jesus and be forgiven, and yet not speak against the holy spirit and be forgiven? Is the holy spirit greater or more holy than Jesus? How is this?

[3] At other times the religious leaders had spoken against Jesus the Son of man. There could be some excuse for that, because they could be ignorant of the true facts about him that fulfilled the prophecies identifying him as the promised Messiah. The Messiah or Christ was prophesied to be born in Bethlehem-Judah, but Jesus was known as the Nazarene or "Jesus of Nazareth", and this created prejudice against him, because Nazareth was a despised town of Galilee. For this reason they might be forgiven for what they said in ignorance of the truth about Jesus' origin.

[4] For example, Saul of Tarsus was a most earnest Pharisee and spoke and acted against the Son of man, and yet he became the apostle Paul. How could that happen? As apostle, he tells us: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities." (Acts 26:9-11, *Am. Stan. Ver.*) On what basis could this great persecutor be forgiven? As apostle, he explains: "I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1:13-15, *Am. Stan. Ver.*) Despite all the sins that he committed against the Son of man and that made him appear as the "chief" of sinners, the terrible persecutor was not beyond repentance.

[5] Repentance was possible for Saul of Tarsus because he did not resist knowledge of the truth. He was willing to learn and to make progress into light. Hence he was an example of how other great sinners against Jesus Christ might be shown their wrong path and might repent and go the right way. As Paul said: "God had mercy on me in order that in my case as the foremost, Christ Jesus might display his perfect patience, as an example to those who would later believe in him and find eternal life." (1 Tim. 1:16, *An Amer. Trans.*) The apostle Peter held out hope for repentance on the part of many Israelite sinners, saying: "And now, brethren, I know that in ignorance ye did it, as did also your rulers." Many ignorant ones did repent on learning the truth.—Acts 3:17, *Am. Stan. Ver.*

[6] However, when the Pharisees said: "This man doth not cast out demons, but by Beelzebub the prince of the demons," why was this a sin and blasphemy against the holy spirit? Because Jesus had just cured a demon-possessed man that was blind and speechless, and he had done so by the power of the spirit of God. When Jesus came up out of the waters of baptism in Jordan, God had poured down the holy spirit upon Jesus, anointing him and filling him with this spirit or active force. (Luke 3:21, 22; 4:1) It was evident to all honest men that he was filled with a power not possessed by ordinary men, and his being filled with it was shown by the marvelous cure he performed on the demonized, blind and dumb man. It being a good deed, against the oppressive, unclean demon in the man, the proof was there that

1. To what has unwillingness to advance in knowledge led? Why?
2. What did Jesus say about blasphemy against the holy spirit?
3, 4. Why could speaking against the Son of man be forgiven?
5. What does the case of Saul of Tarsus illustrate?
6. Why was the Pharisees' sin one against the holy spirit?

the curative power within Jesus was the holy spirit, a force active for good to the glory of God. Hence Jesus told the blaspheming Pharisees: "If I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the *spirit of God* cast out demons, then is the kingdom of God come upon you."—Matt. 12:27, 28, *Am. Stan. Ver.*

7 The Pharisees believed in angels and demons and the spirit or active force of God. At times their sons cast demons out, and the Pharisees were quick to claim their sons expelled such demons by the spirit of God. But when Jesus came along and also cast them out and performed many other cures while preaching the kingdom of God, those Pharisees spoke evil of the power within Jesus and attributed it to Satan the prince of the demons. Why should they grant holy power to their sons, but not to Jesus? Why? Well, because they did not want privately or publicly to admit the truth that Jesus was the Son of God and promised Messiah. They resisted the true conclusion to which Jesus' works of which they were eyewitnesses should have led them. Too many selfish things were at stake for them.

8 Jesus did not insist on their believing in him just because of what he was as a man. He was willing to be talked against as the Son of man. But he did insist on their accepting the witness of God's spirit which was working in him. He said: "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." "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." (John 5:36; 10:37, 38) When they refused to believe him for the works such as no other man had ever done, and when they said the power doing such unusual good works was from Beelzebub the prince of the demons, then they were sinning. Sin and blasphemy against the holy spirit are sinful and abusive, injurious speech against the open demonstration of the power of God. The religious leaders guilty of such were willfully sinning for selfish reasons, because they were sinning against the manifest facts, which they saw and knew. They voluntarily did not want to accept the testimony of the spirit of God at work in the servant of God. Stephen well said to them later on: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the holy spirit: as your fathers did, so do ye." (Acts 7:51, *Am. Stan. Ver.*) They resisted the display of the spirit of God, because it led to a course of thought and action which did not agree with their selfish purposes.

7. Why were they thus sinning willfully?
8. On what grounds did Jesus invite them to believe him? and for what reason did they refuse?

9 This willful quality in their sin was what made it unforgivable, because it made them unteachable, beyond correction, and opposed to God's provision for forgiveness. Hence they were "guilty of an eternal sin: because they said, He hath an unclean spirit". (Mark 3:29, 30, *Am. Stan. Ver.*) Theirs was an "eternal sin", an unending one, because it remained forever against them. There was no forgiveness for it, because there was no atoning sacrifice for it, "neither in this world, neither in the world to come." This does not mean that those wicked blasphemers against the holy spirit will come up in the resurrection in the new world. If they did, they would only find that even in that world they could not be forgiven. No; those blasphemers went into the Gehenna of destruction, from which there is no resurrection, because their sin of blasphemy stands against them for all time. Evidently, then, Jesus meant that even in the new world with all its exhibition of the spirit of God in action under the Kingdom there will be men and women that will blaspheme or speak injuriously against the spirit then exercised by the King Christ Jesus. This would be especially at the end of his thousand-year reign at which time Satan the Devil will be loosed for the final test of earth's inhabitants. Those then committing the sin of blasphemy as to God's spirit will not be forgiven either in that world. Such sin is unforgivable at any time, and brings destruction.—Rev. 20:7-10.

SIN UNTO DEATH

10 From all the foregoing it is clear that there is a distinction to be made respecting sins. The apostle John defines sin, saying, "All unrighteousness is sin," and yet he adds, "There is a sin not unto death." (1 John 5:17) Sin is sin, but there are different qualities or aspects about sin. For instance, Romans 6:23 says: "The wages of sin is death," and how, then, can there be a "sin not unto death"? In this way: If the sinner does not sin willfully, but repents of his sin and turns to God for the benefit of Christ's atoning sacrifice, his sin can be forgiven. He can be spared, redeemed, delivered from the death which the sin would otherwise bring upon him as the penalty. Despite this, we should not take sin lightly, because really there is a "sin unto death", and the prayers of others for persons that commit this sin will do no good for them. Writes John: "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request. All unrighteousness is sin: and [yet] there is a sin not unto death. We know that whosoever is begotten of God

9. (a) In what way was theirs an "eternal sin"? (b) What did Jesus mean in saying it was not forgivable in the world to come?
10. Why should we make a distinction respecting sins?

sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth [or, catcheth] him not. We know that we are of God, and the whole world lieth in the evil one."—1 John 5:16-19, *Am. Stan. Ver.*

[11] Mark, everyone, that John does not say there is a sin unto purgatorial suffering or to eternal torment in unquenchable fire and brimstone. The extreme is death, here meaning the annihilation or destruction which Revelation 2:11 and 20:14 speak of as "the second death". It is willful sin for which there is no forgiveness now or in the world to come. There is no sin-atoning sacrifice provided for it, the High Priest's sacrifice covering only those sins due to our fallen, imperfect, weak estate inherited from Adam. It is sin by one's own choice after coming to the knowledge of the truth. It is sin by one who has been enlightened and tasted of God's goodness and who cannot feel any repentance and who does not crave forgiveness, well knowing what he is doing. It is sin with the eyes wide open to the undeniable operation of God's holy spirit or active force. It is unforgivable; and how can God answer the prayer for anyone to be forgiven such sin? So do not pray for anyone guilty of it. As God told Jeremiah in ancient Judah: "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." (Jer. 7:16) For like reason we do not now join the religious clergy in praying for modern-day Babylon, whose sins reach to heaven, nor for religious Christendom. Why not? Because Babylon and Christendom both reject the Kingdom message that Jehovah's witnesses have been proclaiming since A.D. 1919 by the power of God's outpoured spirit and in the face of most brutal persecution at the hands of religious leaders and fanatics. The doom of Babylon and of Christendom is sealed.—Rev. 18:1-5.

11. What is the "sin unto death", and why not pray for it?

[12] For brethren who sin due to weakness but who repent, seek forgiveness, and ask our prayers that they may be helped to recover from such sin through divine mercy, we will pray. In answer to their repentance and our prayer through Jesus Christ, God will save such sinners from death. He will grant life in the case of all not sinning the sin to the second death, destruction. If we do not pursue a course of sin for the pleasure of it, but seek to do righteousness, God will keep us. The wicked one, Satan the Devil, will not be able to catch firm hold of us, though often he assault us and put temptation before us. All the world is already lying in the powerful grip of the wicked one, but we are of God and abiding in him. For this reason the wicked one would like to catch unbreakable hold of us by inducing us to turn from God's light and goodness and willfully take up the self-indulgent practice of sin. But, by divine grace, we will not relapse into sin. That would mean sin to the second death. Our determined choice is to advance steadily in truth and righteousness to glorious perfection.

12. (a) Why may we pray for those not sinning to death? (b) For doing what will God keep us, and from whom?

NOT RANSOMED AGAINST YOUR WILL

ONE of the basic truths stated in the precious Bible is that one written at 1 Timothy 2:3-6 and which reads: "It is right to do this, and it pleases God our Savior, who wants all men to be saved and to come to know the truth. For there is but one God, and one intermediary between God and men—the man Christ Jesus, who gave himself as a ransom for all men. This is what was testified to at the proper times." (According to the modern rendering of *An American Translation*) Incidentally, this grand statement of truth disproves the religious doctrine of a "trinity", because it plainly says that God is one person and Christ Jesus is another person entirely separate and distinct from him. The apostle Paul, who wrote the above-quoted words, says concerning intermediaries or mediators: "Now a mediator is not a mediator of one; but God is one." Or, in modern expression: "An intermediary implies more than one party, while God is but one." (Gal. 3:20, *A.V.* and *An Amer. Trans.*) Hence God and Christ Jesus are not one Being, one in substance, because how could God mediate for himself? But God is one person or party, and Christ Jesus is another party, separate and distinct, and it is he who acts as intermediary or mediator between God and sinful man.

Ponder those grand words: "The man Christ Jesus, who gave himself as a ransom for all men." As you do, likely the questions will suggest themselves to you: Does not the ransom price of Jesus result to the everlasting benefit of all regardless of their will? Since the scripture says Christ Jesus gave himself as a ransom for all, is not that a guarantee that all the human race must have the full benefit of Christ's ransom sacrifice or ransom price? Our considered answer is, No; such a conclusion is not correct. Some of the human race, the offspring of the first man Adam, are willfully wicked, and such ones are not benefited by the ransom But if any comply with God's rules concerning the ransom, these might become righteous, and then they would receive the benefit of the ransom price. Note how this view is expressed in Jesus' own words, at John 17:2, 3: "As thou [O heavenly Father] hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." At the time that Jesus prayed these words to God his heavenly Father, the Father had given him only a small remnant of faithful disciples. To these Jesus purposed to

give eternal life, and to all others whom God should yet give him.

According to the above prayer, those persons who refuse to know Jehovah God and Christ Jesus cannot receive eternal life. Many persons to whom the truth is presented and who are shown God's provision for salvation to eternal life spurn such truth. They say, in substance: 'I am not at all interested. I am satisfied with what I have.' What reason is there to expect Adam to receive life in the new world of righteousness? He was a willful and deliberate sinner in Eden, despite his perfection. Neither is there any reason to expect any of his offspring to receive life who willfully refuse to hear of God's provision for life.

To give Adam the benefit of the ransom sacrifice would mean that God would thereby show that his judgment against Adam back in Eden was not just; whereas Psalm 89:14 plainly says: 'Justice is the foundation of God's throne.' To give all of Adam's offspring the benefit of the ransom sacrifice when many of these spurn God's provision is wholly inconsistent with His purpose expressed in the Holy Scriptures. The above-quoted scripture at 1 Timothy 2:5, in saying that Christ Jesus gave himself a ransom for ALL, bears out that "God is no respecter of persons", as Peter declared to the Gentile Cornelius, at Acts 10:34. And hence the ransom is for the benefit of all who conform themselves to God's will or law. Also, because there is only one Almighty God, "whose name alone is Jehovah," there is only one mediator between him and men, namely, the one whom he has appointed, "the man Christ Jesus," because he gave his life as a ransom for all without regard to who the persons are. "All men" means all who God wills shall be saved because they comply with the requirements that God has laid down. There is no authority to say that the ransom sacrifice automatically operates for the benefit of all.

It is somewhat of a handicap to us that the original Bible was written in ancient Hebrew, Aramaic, and Greek. So we have to wrestle with that Greek word *agoradzo* when discussing this matter of the ransom. From our Greek-English dictionaries we learn that the above Greek word comes from *agora*, meaning "the town square" or "market", and this in turn came from the Greek verb *ageiro*, which means "to gather", as to the town square or market place. Recall how, when Paul was at the Grecian capital Athens, he used to dispute "in the *market* daily with them that met with him". (Acts 17:17) So, that Greek verb *agoradzo* literally means to go to market and hence to purchase and redeem that which is sold. For example, slaves were bought and sold at the market place, and the verb *agoradzo* is properly used concerning them. Let us now take a Scriptural usage of the word.

At Matthew 13:44 we read: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth [*agoradzo*] that field." Many who have tried to interpret the Scriptures have said that the word *field* used in this verse symbolizes the entire human race, the wicked and all others. That is certainly wrong. Please mark this: The scripture verse says, "The kingdom of heaven is like," etc. It is the kingdom of heaven which is bought. Certainly the kingdom of heaven is not the entire human race. Nor is the kingdom of heaven hidden within the folds of the sinful human family. The kingdom of heaven is the ***hidden*** treasure, and it is that which is bought. It is the treasure hidden within God's universal organization, which organization is holy and in no wise sinful. The "kingdom of heaven" is the hidden mystery spoken of at Ephesians 1:20-23 and 5:32. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." (Col. 1:26) Christ Jesus, by rendering himself in full obedience to his Father's will, became the heir of all things, including the hidden mystery, the kingdom of heaven. So we read at Hebrews 1:2 and Romans 8:16, 17.

God made known to Jesus His purpose to have a capital organization over His universe, namely, His government, "the kingdom of heaven," which for ages was a mystery and which mystery was hidden from all others of God's universe until God's due time to reveal it. When Jesus learned of this, he sold his all to become the heir of it and the head of the kingdom. It was not his human life as the ransom for humanity that bought that estate of the kingdom of heaven. It was his surrender of everything, including human life, for the purpose of maintaining his integrity and faithfulness to God under the greatest pressure, even unto an ignominious death. He did this for that field and its hidden treasure. The suffering of Jesus had nothing to do with purchasing humankind. His human life was the price for them. But it was by his suffering that he learned obedience to God and proved his integrity and faithfulness to God and became God's heir of all things in the universe and at the same time heir of the kingdom of heaven.—See Hebrews 5:8, 9.

Now take another use in the Scriptures of the Greek verb *agoradzo*, which is translated "bought", namely, at Matthew 13:45, 46: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." This parabolic saying has the same meaning as the parable given in the preceding verse (44) quoted above. These two parables take into consideration the body of Christ's footstep followers, because these will form a part of the kingdom of heaven. Now, if the purchasing or buying that is here mentioned concerning the kingdom of heaven referred to the ransom price for humankind, the Christian members of Christ's body would have no part in it, because they do not have any part in the ransoming of the human race. That the body members of Christ have a part in the kingdom is true beyond any doubt, as a reading of Romans 8:16, 17 and Revelation 1:6 and 20:4 will prove in few words. Those who faithfully follow Christ Jesus and become a part of the kingdom of heaven are first bought by the precious blood of Christ Jesus before they can start on their way to be made a part of the kingdom. So 1 Peter 1:18, 19 assures us.

AGREEMENT TO BE BOUGHT

At 1 Corinthians 6:19, 20 it is written: "What? know ye not that your body is the temple of the holy [spirit] which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body." This text refers only to the anointed Christians as the ones that are bought and make up the "body of

Christ". This text could not be construed to mean that it drags along with these Christians purchased every individual of the human family, wicked and otherwise, and that these are automatically bought. Would a slave be bought and be given his freedom who refused to obey his master? Take the case of Joseph in Egypt, and the agreement that he as prime minister made with the people. First, the people came to Joseph and asked to be bought before Joseph would buy them for the ruler Pharaoh. This is a picture of the purchase and redemption of those of the human race who come to Christ Jesus to be bought. (Gen. 47:19-23) Those disciples who become members of the "body of Christ" first come to Jesus and agree to do whatever is his and the Father's will. Then his purchase price applies to them, and they become his and no longer belong to themselves. They are his bond servants or his slaves, from then on obligated to do his will and obey his commandments. They were NOT RANSOMED AGAINST THEIR WILL, because the fact is that they desired to be ransomed or purchased. God's rule is the same at all times in this respect.

Whether the person is called by the Lord God and granted life in the spirit in heaven or his hope is one of life on the paradise earth, the course of procedure concerning his purchase is exactly the same. On this, consider another text directed to those of the "little flock" to whom it is the heavenly Father's good pleasure to give the Kingdom: "For he that is called in the Lord, being a servant [of some man on earth], is the Lord's freeman: likewise also he that is called, being free, is Christ's servant [that is, the bond servant or slave of Christ]. Ye are bought with a price; be not ye the servants of men." (1 Cor. 7:22, 23) These persons were not called until they first surrendered themselves in consecration to do God's will, and then the purchase or ransom price operated toward them and they were bought and the Lord became their owner. Being accepted in the Lord, such ones became his bond servants, because they have willingly and voluntarily agreed to be bought on the Lord's terms. They have sold themselves to the King Christ Jesus, instead of to the Devil.—1 Ki. 21:20, 25.

Those who are wicked are not purchased, because they do not first consent. Some who have consented to be bought afterward turn back to worldly bondage and renounce the former purchase. There will never be a repurchase of them, for Christ Jesus dies no more, and hence only destruction awaits them. The apostle Peter says: "But there were false prophets [in ancient Israel] also among the people, even as there shall be false teachers among you [who are Christians], who privily shall bring in damnable heresies [or, introduce destructive sects], even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Pet. 2:1) Such were first bought, but afterward became wicked, denying the Lord and the value of his blood by which they had been bought when consecrating themselves to God. For such there is no further salvation. The Scriptures make that plain at Hebrews 6:4-10 and 10:26-29.

The Bible refers to mature and faithful Christians as elder brethren, who are bought or redeemed from among men and to life in the spirit in heaven. At Revelation 5:9 we are told: "And they [the members of the body of Christ symbolized by the twenty-four elders] sung a new song, saying, Thou [Christ Jesus] art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." This scripture could have no application to the wicked, because they are not redeemed unto God. Its language shows conclusively that none are automatically redeemed, because the "elders" were redeemed, as it says, *"out of* every kindred, and tongue, and people, and nation." Not all were thus redeemed, showing that all had not met the requirements or been selected.

The members of the "body of Christ" are the ones ransomed and redeemed, as is also stated in Revelation 14:3, 4: "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

The fact that these were "redeemed *from among* men" argues that all men were not automatically redeemed. The members of the body of Christ, the 144,000, first consecrated themselves by agreeing to do God's will, and hence asked to be bought. The purpose and provision of God is for the redemption of men without discrimination as to nationality, color or language, but all who are redeemed must first have faith in God and in Christ Jesus and then fully consecrate themselves to do God's will. This rule applies to all who eventually gain eternal life. Others will gain such life on the paradise earth. The members of the "body of Christ" are merely the "firstfruits" unto God and to his Lamb Christ Jesus. This proves that there will be others who will see the privilege of being bought and who will avail themselves of being bought by willingly exercising faith in God and Christ and proving their faith by fully consecrating themselves to God to do His will for evermore. No one will be ransomed against his will.

PEKAH, A CONSPIRATOR AMONG CONSPIRATORS

PEKAH was a young man when Israel's 22-year kingless period ended in 789 B.C. In that year Zachariah, conspirator Jehu's great-great-grandson, had been placed on the throne of Israel. (2 Ki. 9:14; 15:8) Pekah and the rest of Israel could well expect a change in the ruling family of Israel after Zachariah, because everybody knew of the prophecy spoken to his ancestor Jehu: "Thy sons shall sit on the throne of Israel unto the fourth generation." (2 Ki. 10:30; 15:12; Amos 7:9) But Pekah could hardly have expected the change to come as soon as it did. "Shallum, the son of Jabesh, conspired against him [Zachariah], and attacked him in Ibleam and killed him [six months after his enthronement] and became king in his stead."—2 Ki. 14:29; 15:8-13, *An Amer. Trans.*

Pekah saw that Shallum's conspiracy got him nowhere, for just one month later Shallum was himself defeated and slain.—2 Ki. 15:10, 13-15.

Shallum's slayer and successor was from Israel's ancient royal capital, Tirzah. "Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead." (2 Ki. 15:14) When the town of Tiphsah, about three and a half miles to the northwest of Tirzah, refused to open up to him, "then Menahem smote Tiphsah, and all that were therein, and the borders thereof, from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up." (2 Ki. 15:16, *Am. Stan. Ver.*) About that time Tiglath-pileser, an Assyrian official, usurped the throne of Assyria and set out to expand the Assyrian empire on every side. When he went west into Syria and turned south toward Israel, King Menahem decided to submit to him and continue his rule over Israel as a tributary of Assyria. In order to get the necessary silver for the tribute, "Menahem assessed all the wealthy men of Israel, taking nearly four hundred pounds in silver from each." The more than four hundred thousand pounds in silver that he collected he paid to the invader. "So the Assyrian king turned back, instead of remaining in the country." The Syrian kingdom of Damascus to the north of Israel also became a tributary of Assyria. Menahem died in 779 B.C., after having ruled ten years. (2 Ki. 15:17-22, *Moffatt*) Probably by that time Pekah had already entered on a military career.

Menahem's son Pekahiah, who began to reign over Israel in Samaria in 777 B.C., made Pekah a captain in his army. After Pekahiah had reigned two years, "Pekah, the son of Remaliah, conspired against him, and, with fifty men from Gilead, struck him down in Samaria, inside the citadel of the royal palace; having killed him, Pekah reigned instead of him."—2 Ki. 15:22-26, *Moffatt*.

Pekah continued the policy of his predecessors; "he did that which was evil in the sight of Jehovah: he departed not from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin." (2 Ki. 15:27, 28, *Am. Stan. Ver.*) That is, he worshiped the golden calves at Bethel and Dan instead of worshiping Jehovah at His temple in Jerusalem. When Pekah came to the throne, Judah to the south was prospering under the regency of Jotham, whose father, King Uzziah, was dying from leprosy; in fact, he did die in the very accession year of Pekah. In Pekah's second year Jotham began his rule alone, over Judah and subject Edom and Ammon and the Philistine cities his father Uzziah had taken. Damascus to the northeast was a strong Syrian kingdom ruled by Rezin.

In 759 Pekah learned that Jotham had associated his son Ahaz on the throne with him. Thinking that such action indicated the nearness of Jotham's death and remembering that it was by conspiracy that he (Pekah) had acquired the throne of Israel, Pekah planned to gain control of Judah by conspiracy. He invited King Rezin of Syria into the conspiracy with him. Together they plotted to set up a puppet regime in Judah, saying, "Let us go up against Judah, and throw it into a panic, and make a schism in it to our interest, and set up the son of Tabeel as king in the midst of it." (Isa. 7:6, *An Amer. Trans.*) What did Pekah care about Jehovah's covenant with David (Ahaz's ancestor) promising the kingdom to his descendants? He set about getting fifth columnists in Judah who would uphold his conspiracy. As soon as Jotham died the Syro-Israelite confederacy went into action.

Rezin sent an army southward to the important Judean Red sea port, Elath, took it, transferred its Judean inhabitants to Damascus as captives, and replaced them with Syrians. (2 Ki. 16:6; 2 Chron. 28:5) At the same time the Israelite and Syrian armies marched toward Jerusalem. The battle was joined, and "Pekah, the son of Remaliah, slew in Judah a hundred and twenty thousand in one day, all of them valiant men; because they had forsaken Jehovah, the God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the ruler of the house, and Elkanah that was next to the king." Moreover the Israelites captured 200,000 Israelite women and children and an immense amount of spoil. (2 Chron. 28:6-8, *Am. Stan. Ver.*) After the battle Pekah, back in his palace, at Samaria, is glorying in the success of the confederacy's arms and is awaiting the arrival of the captives and spoil. A fast runner from the south brings him news that Ahaz's "heart trembled, and the heart of his people, as the trees of the forest tremble with the wind". (Isa. 7:2, *Am. Stan. Ver.*) He congratulates himself, thinking, With just one or two more such victories all Judah will be under my control, but Pekah is annoyed when he realizes that the spoil is long overdue. Then the reason for the delay is reported to him: Oded, a prophet of Jehovah in Samaria, "went out to meet the host that came to Samaria, and said unto them, Behold, because Jehovah, the God of your fathers, was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage which hath reached up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not even with you trespasses of your own against Jehovah your God? Now hear me therefore, and send back the captives, that ye have taken captive of your brethren; for the fierce wrath of Jehovah is upon you. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither: for ye purpose that which will bring upon us a trespass against Jehovah, to add unto our sins and to our trespass; for our trespass is great, and there is fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the assembly. And the men that have been mentioned by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, unto their brethren: then they returned to Samaria." (2 Chron. 28:9-15, *Am. Stan. Ver.*) Pekah was furious. To think that his own princes had sabotaged him! But he was not beaten yet; with the aid of the combined armies of Israel and Syria he felt sure the conspiracy would succeed.

Pekah was soon comforted by news that the Edomites had attacked Judah on the southeast and defeated it and carried away captives. With satisfaction he thought to himself, No

prophet of Jehovah there to interfere. Then he received more welcome news: "The Philistines also had raided the cities of the lowland [*shepheláh*] and the South [*négeb*] of Judah and had captured Beth-shemesh, Aijalon, Gederoth, Soco with its towns, Timnah with its towns, and Gimzo with its towns, and were living there." (2 Chron. 28:17, 18, *An Amer. Trans.*) Pekah gloated because Judah had been brought so low. But the next report he received from his agents in Judah made him have some misgivings. He was informed that Ahaz had taken the silver and the gold that were found in the temple at Jerusalem and in the treasuries of the royal palace, and had sent it to the king of Assyria. —2 Ki. 16:8.

Pekah did not have to wait very long to find out why Ahaz had sent silver and gold to Tiglath-pileser. The Assyrian emperor marched his armies westward and lay siege to Damascus and also invaded Israel. The Assyrians first struck Israel at its northernmost city of Ijon; then they swept south and attacked and captured Abel-beth-maachah, Janoah, Kedesh, and Hazor. Then the enemy crossed the Jordan to the east and took all of Gilead. The victorious armies then completed their work by taking the rest of Galilee and Naphtali and the seacoast as far as Gaza in Philistia. From all the conquered territory they deported Israelites.—2 Ki. 15:29; 1 Chron. 5:26.

The next report he received was that Damascus had fallen and that the kingdom of Syria had been divided up into four Assyrian provinces; that the former Israelite territory beyond the Jordan had been divided into two Assyrian provinces, Hauran and Gilead (or, Beyond the Jordan), that the Israelite territory north of Samaria had been made the Assyrian province of Galilee with headquarters at Megiddo, and that all the coastal territory of Israel was now the Assyrian province of Dor (or, Way of the Sea); and that Ahaz had gone to Damascus to meet Tiglath-pileser. Then his informer paused and, with some hesitation, told him his ally Rezin had been killed. (Ezek. 47:16; Isa. 9:1; 2 Ki. 16:9, 10) Pekah hardly has time to start wondering what his own fate will be when he sees Hoshea is upon him with a drawn sword. Quickly that sword ends his thoughts forever. By his own murderous conspiracy Pekah had gained the throne; by the murderous conspiracy of another he lost it.—2 Ki. 15:30.

Just as Pekah of Israel and Rezin of Syria entered into an international conspiracy against Jehovah's kingdom covenant with David, likewise today the worldly nations unite in a conspiracy against Jehovah's kingdom covenant with the Son of David, Jehovah's anointed King Christ Jesus. As Pekah and Rezin were both destroyed without accomplishing their ends, Jehovah's Word assures his people today that in like manner the present world conspiracy against God's kingdom under Christ will be entirely defeated and destroyed: "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. And he shall be for a sanctuary." (Isa. 8:12-14, *Am. Stan. Ver.*) To the conspirators He says: "Associate yourselves, O ye people, and ye shall be broken in pieces."—Isa. 8:9.

AN INTERESTING LETTER

April 16, 1948

DEAR BROTHER:

Your letter of March 27, addressed to C. J. W— at our address, has been referred to us by him as being more appropriate for us. We appreciate your reading *The Watchtower* critically and bringing into play all the fund of knowledge and information at your disposal; and the suggestions offered have our respectful consideration.

The question at issue is the article in the March 15, 1948, issue of *The Watchtower*, under the title "Exodus to Temple —480 Years", and setting forth the information we had compiled of the most recent date as to source. Now is not the time to be going into a discussion of the chronological tables which you submit, but the main matter is that of numerals and the written Word of God, and hence principally of page 5 of your letter.

You call our attention to Ferrar Fenton's translation of Acts 13:19, 20, and that here he renders the Greek preposition *metà* as "contemporary with", making it read: "Afterwards when he had conquered seven nations in the land of Canaan, he entrusted them with the possession of their country for about four hundred and fifty years; and, *contemporary with* these events, he gave them judges until the end of Samuel. And then they demanded a kingdom." It may be true, as you say, that at 346 places in the "New Testament" this preposition *metà* has been translated "with". But you must remember that the preposition *metà* governs two cases, the genitive and the accusative; and when it governs the genitive it means "with", but when it governs the accusative it means "after". In the above text, Acts 13:20, *metà* governs the accusative, and hence means "after", and not "corresponding with". In this verse it occurs in that familiar Greek expression *metà tauta*, which expression occurs four times in Acts, written by Luke, and five times in the gospel of Luke. In checking these instances in Fenton's translation we note in these nine instances, namely Acts 7:7; 13:20; 15:16; 18:1 and Luke 5:27, 10:1; 12:4; 17:8; 18:4, he renders *metà* in every case "after", except in the one verse of Acts 13:20. There he finds himself in a mental difficulty over chronology as accepted up to his time, and, accordingly, he departs from his accustomed way of translating *metà* with the accusative, in order to harmonize certain views on chronology, possibly in line with the *Syriac Version* of the verse. Fenton has no real textual basis for doing this, as this accustomed phrase, *metà tauta*, occurs also in the Greek *Septuagint Version* of the Hebrew Scriptures, where it also means "after this (or, that)"; as, for example, Exodus 5:1, there translated "afterward". It is therefore very plain that Fenton's translation of Acts 13:20 is extraordinary, and carries no weight in determining whether the period of the judges who once ruled Israel was 450 years in length and not less, as explained on pages 131, 132 of the book *"Equipped for Every Good Work"*.

Now as to the Greek text of Revelation: It is true, as you state, that in the Greek text found in *The Emphatic Diaglott* we find Greek alphabetic letters standing for numbers at Revelation 13:18, to produce the symbolic number "666"; but, also, at Revelation 7:5-8 we find the alphabetic letters *ib* standing for the number 12, and occurring twelve times. However, this Greek text is not that of the ancient Vatican Manuscript 1209 of the fourth century, but, as the *Diaglott* footnote explains, its text is that of another Vatican manuscript, No. 1160, of the eleventh century. Also, in the California version of 1930 to which you refer, it shows in its superlinear readings over its Greek text that alphabetic letters were used for numerals in a Vatican manuscript containing the Revelation; but again this latter manuscript is not the Ancient Vatican MS. 1209, which does not contain Revelation, but is the manuscript No. 2066, generally registered as 046. This latter manuscript is also a late text, of the eighth century, written in somewhat sloping uncials.

What the above-mentioned *Watchtower* article said in its last paragraph regarding numbers was based on texts closer to the apostolic times than MSS. Nos. 1160 and 2066 (046). It had in mind the Vatican MS. 1209 and Sinaitic MS., both of the fourth century, and Alexandrine MS. of the fifth century, and which spell numbers out, except in the case of the symbolic number at Revelation 13:18, where alphabetic symbols are used for 666. As you know, Vatican MS. No. 1209 does not contain Revelation, but it does contain the Greek *Septuagint Version* of the ancient Hebrew Scriptures; and in this translation from the Hebrew the Greek text of Vatican MS. 1209 spells out the numbers, even in the book of Numbers with its registration data. This style throughout Vatican MS. 1209 indicates what would be the case with numerals if this MS. did contain Revelation.

J. H. Moulton's *A Grammar of New Testament Greek*, of 1929, says, on page 171, that in the Beza MS. (D) of the sixth century ciphers were used, and in a footnote it adds: "The great frequency of this writing in such a MS. as D suggests the PROBABILITY that the autographs used symbols rather than words for numbers." It then refers to a papyrus fragment of the end of the third or the beginning of the fourth century, but, as Dr. F. Kenyon says of this papyrus fragment (P^1), it "is written in too rough and untrained a hand to be of much palaeographical value". (*Palaeogr. of Greek Papyri*, page 109, note) It represents the type of "New Testament" which was used by poor men in the third or fourth centuries. The papyrus fragment (P^{47}) of Revelation 9:10 to 17:2 is about of the same age, and is written with a rough type; it contains the usual contractions for the sacred names and also abbreviations for numerals. However, as Dr. J. H. Moulton's Grammar shows, the papyrus manuscripts give good support to writing or spelling out numbers, and, as he also says (page 173), "arithmetical processes are not represented in New Testament." Hence there would be no general use for ciphers required in the Christian Greek Scriptures or "New Testament". In Adolf Deissmann's *Light from the Ancient East*, he writes on the "language of the New Testament", and points out how among the words supposed to be thought not standard Greek of the day but only "Biblical" Greek were a series of numerals spelled out. (Page 77, par. 1, footnote 1)

Finally, we quote from the exhaustive work of 1,454 pages, by Dr. A. T. Robertson, of 1923, entitled "A Grammar of the Greek New Testament in the Light of Historical Research". Discussing numerals it says (page 283): "As a rule in the New Testament MSS. the numbers are spelled out instead of mere signs being used."

It is true, as your letter states, that we do not know for certain whether "the apostles and their fellow disciples wrote all the numbers spelled out in full, seeing that we have no knowledge of their original writings being still in existence". But what *The Watchtower* had said was based upon the indications of such highly respected and authoritative MSS. of great age as the Vatican MS. 1209, Sinaitic and Alexandrine. So, as we see it, the situation calls for one of tolerance of opinions upon the matter, while we seek to find which way the weight of authority leans and then lean accordingly, even if it does break up previously held views.

Appreciating your frankness and intense interest, we remain

Faithfully yours in Kingdom service,

Watchtower B. & T. Society, Inc.

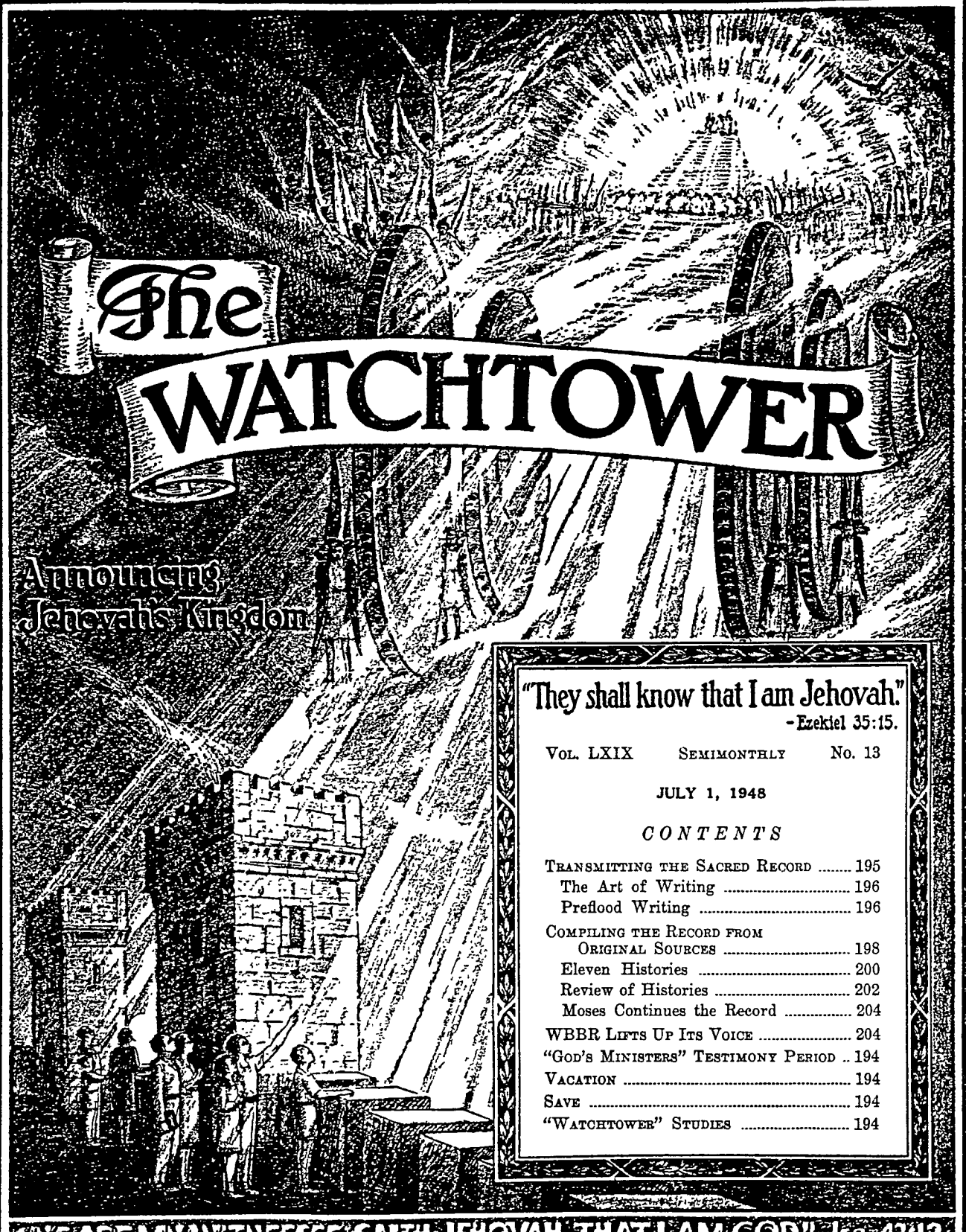
NOTE: There is a set of papyri known as the "John H. Scheide Biblical Papyri" and which date from the late second or early third century. They include Ezekiel 19:12 to 39:29 (with some losses), in Greek, and are now deposited at Princeton University, Princeton, New Jersey. In these papyri of such early date the numerals in the text are written out in full, and ciphers are not used. The pages are the only parts that are numbered with the letters of the Greek alphabet used as numerals. This confirms what is said in the above letter concerning the commonness of writing or spelling out the numbers in full in the body of the Bible text.

FIELD EXPERIENCE

SHARING GOOD NEWS

Learning of the good news of God's kingdom makes the honest-hearted want to share it with others, as the following experience from Missouri shows:

"While in the magazine work I placed the *'Let God Be True'* book with a lady. She gave me her name and address and I called on her later. Her husband was opposed, so she asked for my name and address and said she would come and see me when she could. One Saturday morning while we were eating breakfast she knocked on our door. We asked her to have a cup of tea with us and she did. She said she had a few subscriptions that she wanted to give me for the *Awake!* for some of her friends. I was very much surprised when she handed me a slip of paper with twelve names and addresses on it. She said she had found a bankbook, had returned it, and had received a reward for it. She thought this was the best thing she could do with the money."



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

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JULY 1, 1948

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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"GOD'S MINISTERS" TESTIMONY PERIOD

Because the Testimony Period during the month of August is entitled "God's Ministers", that does not exclude any of our *Watchtower* readers. To be one of his ministers does not mean to be an ordained graduate from some sectarian religious theological seminary; it simply means to be one of his servants, spreading the gospel of his King and kingdom. You can be one of such by taking part with all of Jehovah's witnesses during August in spreading his message by word of mouth and by printed page. The special offer for the month will be the combination of the book *"The Kingdom Is at Hand"* and the new booklet *Permanent Governor of All Nations*, on a contribution of 35c. Anyone willing to minister God's message to the people can easily and quickly learn to present this offer from door to door with success and have the rare joy of singing God's praises to all nations. Experienced ministers stand ready to help any desiring to start out in this ministry during August, and your request to us by card will move us to put you in touch with the needed personal help and instructions. All participating in this midsummer Testimony Period should submit their report when August closes.

VACATION

In order that companies and pioneers may plan their work for about two months of the period affected, they should order literature well in advance of August 7. This information is given to all Kingdom publishers in view of the fact that the Brooklyn factory, office and Bethel home will be closed from Saturday, August 7, to Sunday, August 22, inclusive. This arrangement for vacation for the workers at headquarters will allow the members of the Bethel family in Brooklyn a change from their regular work. During this vacation period as little correspondence as possible should be sent to the Society, with the exception of report cards and subscriptions.

SAVE

your personal or home copy of each issue of *The Watchtower*. Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

"WATCHTOWER" STUDIES

Week of August 8: "Transmitting the Sacred Record," ¶ 1-15 inclusive, also "Compiling the Record from Original Sources", ¶ 1-8 inclusive, *The Watchtower* July 1, 1948.

Week of August 15: "Compiling the Record from Original Sources", ¶ 9-34 inclusive, *The Watchtower* July 1, 1948.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX JULY 1, 1948 No. 13

TRANSMITTING THE SACRED RECORD

"So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours."—2 Thess. 2: 15, Am. Stan. Ver.

JEHOVAH God gifted his creature man with the ability to write. By making markings on certain materials, as clay, stone, wood, skins, or paper, man could indicate the sounds of speech. In this manner not only spoken words could be recorded for future reading, but also unspoken thoughts, ideas and messages.

[2] The art of writing being his gift, God saw to it that it was used for His good purpose. The Holy Bible reveals him and his purpose toward mankind, and he caused it to be written that those who seek eternal life and happiness might get the needed information and instruction. The writing of his holy Word from time to time has produced all the inspired books of the sacred Scriptures, for "scriptures" means "writings". In this sacred Record we read the commands he gave to certain men to do the writing of their part of it. The first such recorded command was that to the prophet Moses, after the famous battle of Rephidim, when "the LORD said unto Moses, Write this for a memorial in a book". (Ex. 17: 14) That was in 1513 B.C. But even before this, in the days of Job, this man of affliction had cried out: "Oh that my defence were written, oh that my case could be preserved in writing, cut with an iron pen on lead, or lastingly engraved on stone!" (Job 19: 23, 24, *Moffatt*) "O that one would listen to me! Here is my signature! Let the Almighty answer me! And the scroll which my opponent has written—surely I would carry it upon my shoulder; I would wind it around me as my diadem." (Job 31: 35, 36, *An Amer. Trans.*) Job's wish for his words of defense to be printed in a book was heard by the Lord God and answered, for Moses recorded them either on papyrus paper from Egypt or on clay tablets as a substitute for stone. The fact that Job spoke of a written scroll long enough for him to wind around him like a diadem shows he was familiar with papyrus of Egypt, or leather scrolls.

[3] The above-quoted statements by Jehovah and Job show the purpose that writing has according to God's will, namely, to use the book written as a memorial that could be read and reread aloud and rehearsed in the ears of others. It could thus be used as a vindication of the speaker whose words were recorded, and as a testimony against enemies and false accusers. No one has been reproached and maligned more than the Lord God Jehovah. But he has had committed to writing a faithful declaration of his works and good purposes, and the day draws near when his Word will be fully vindicated once and for all time. Had the knowledge of God depended upon oral tradition in order to be transmitted to man's children and children's children, it would have been more and more corrupted, added to or taken from, so as to make it largely unreliable. But because it has been faithfully preserved in writing for a memorial, the truth seeker can satisfy himself with a trustworthy, authentic account concerning his Creator. God's words to one of the first writers of the Bible were: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you." (Deut. 4: 2; 12: 32) His instructions to the last writer of the Bible, John, were quite similar.—Rev. 22: 18, 19.

[4] The first book of the Bible, Genesis, contains the oldest record on earth. It tells of conditions and events before the lifetime of Moses. Since he wrote Genesis in its present form, as Jesus Christ and his faithful apostles assure us, the question is, How did the prophet Moses get his information, and from whom? We have the pertinent words of the apostle Peter: "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]." (2 Pet. 1: 20, 21) God could have directly revealed all of Genesis verbally to Moses by inspiration of his spirit, and it would have been perfectly true and reliable. Without a question of doubt, the book is inspired, but there is nothing to indicate it was revealed word for word by inspiration. In Genesis 5: 1, which speaks about Adam and his creation, the term *book* appears. But as there is no record in the

1, 2. With what ability did God gift man? and how did God use it?
3. What purpose does the writing of His Word have?
4. Was Genesis revealed verbally to Moses by God's spirit? Why?

Bible saying directly that anyone wrote before the days of Job and Moses, it was long thought that "book" there did not refer to writing back in Adam's day. This led to the thought, a quite reasonable one, too, that Moses got his information from his forefathers by oral tradition.

5 The record of Genesis could have been thus transmitted to Moses by oral tradition without too great likelihood that it would be corrupted and twisted from the truth. Why, there were just five human links needed to fill out the gap between Adam, created in the forty-first century B.C., and Moses, born in the sixteenth century B.C. This was possible because Adam's long life overlapped on that of (1) Methuselah; his on that of (2) Noah's son Shem; his on that of (3) Abraham's son Isaac; his on that of his grandson (4) Levi; his on that of his grandson (5) Amram, who was the father of Moses.*

6 Remarkable, but true, just those five intermediaries could have verbally carried down to Moses the story of creation and the garden of Eden from Adam, together with all the intervening history through which these five intervening men lived. Moses could then have written it down. Being moved by God's holy spirit, he would have had its help and guidance in compiling the information thus received by oral tradition. All things are possible with Almighty God; and this writing with oral tradition as the source of information was just as possible as direct verbal inspiration, in fact, more likely, more reasonable. The important factor which would produce a true, accurate record in either case would be the inspiring spirit of God. During the twenty-five centuries from Adam's creation to Moses' beginning to write there was unquestionably a great deal of passing on of historical information from generation to generation by oral tradition. Did Moses get it that way? The Bible does not say so. We examine another possible way, then.

THE ART OF WRITING

7 At least since Moses' day Jehovah God has shown he approved of the committing of his Holy Word to men by means of a faithful written record. Why, then, should he not also have the events of the book of Genesis, prior to Moses, committed to writing for Moses to receive in that form? What was to hinder him? Ah, you say, man's failure to develop the art of writing. Upon this understanding that the art of writing had not been invented much before Moses' day the theory of oral tradition is based. Says the noted Bible commentator, Dr. Adam Clarke: "There are only *three* ways in which these important records could have been preserved and brought down to the time of Moses: viz., *writing, tradition,* and *divine revelation.* In the antediluvian world, when the life of man was so protracted, there was comparatively little need for *writing* of any kind, and perhaps no alphabetical writing then existed. *Tradition* answered every purpose to which writing in any kind of characters could be subservient; and the necessity of erecting *monuments* to perpetuate public events could scarcely have suggested itself, as during those times there could be little danger apprehended of any important fact becoming obsolete, as its history had to pass through very few hands, and all these *friends* and *relatives* in the most proper sense of the terms; for they lived in an insulated state under a patriarchal government." ("Preface to Genesis," 1836) But this theory as to the ancientness of writing and the alphabet has been shaken by what the archaeologists have uncovered in Bible lands from the early part of this twentieth century forward.

8 Whenever writing was invented and the human instruments of God acquired the art, then the putting of vital information about God down in writing must have begun. Just when an alphabet for writing originated is not yet proved, but it has been ascribed by some learned scholars to Adam and other men before the Flood. How to furnish support for this thought was lacking until the diggings and discoveries of archaeologists brought to the surface good reasons to believe writing was invented before the great flood of Noah's day 4,317 years ago. In view of this the honor for the discovery, or rather for the transmitting, of writing can no longer be divided between the Babylonians, the Phoenicians, and the Egyptians. The honor must be conferred upon someone before the Flood. Consequently, the art of writing was carried through the Flood of 2,370 B.C. from the world that then was to this present evil world, by no others than Noah and his three sons.*

PREFLOOD WRITING

9 The Bible tells us the ark landed upon the mountains of Ararat in Armenia. From there Noah and his household went forth into the post-Flood epoch that continues till this day. Then we read: "In the days when the whole earth had one language and one vocabulary, there was a migration from the east, and men came upon a plain in the land of Shinar, where they settled. Then they said to one another, 'Come on, let us make bricks, and give them a good burning.' Then, as they had bricks for stone and

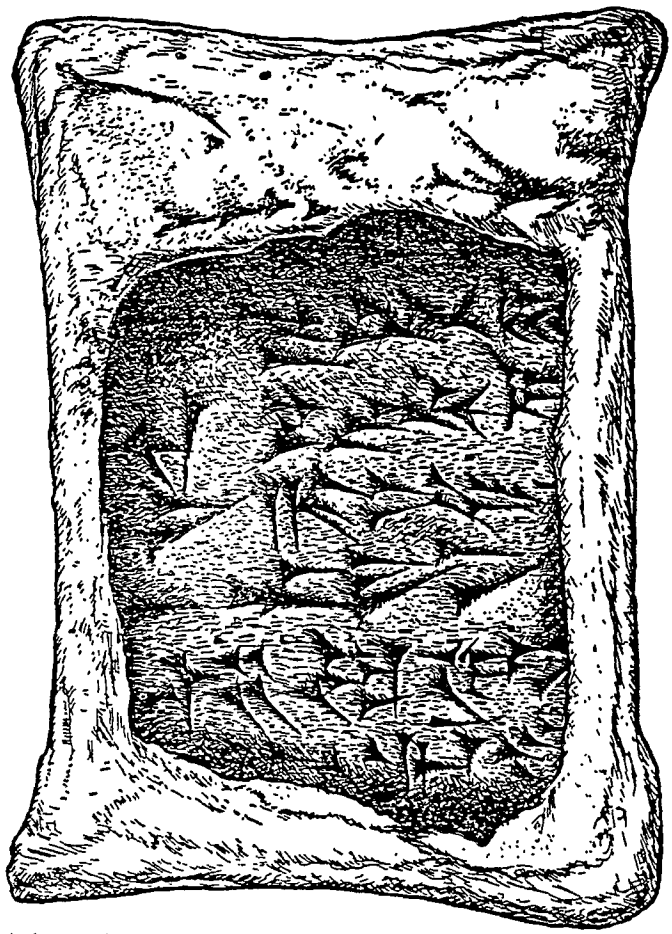
* See *"The Truth Shall Make You Free"*, pages 148, 204, 205, edition of 1943.

* We accept the date of 2,370 B.C. for the Flood, as given in the book *"Equipped for Every Good Work"*, page 143, chart of chronology.

5, 6. How could Moses have gotten it by tradition with accuracy?
7. Why was oral tradition thought likely? but why less so now?
8. When do we have reason to believe writing was invented? Why?
9. Where as a homeland did men settle after the Flood?

asphalt for mortar, they said, 'Come on, let us make a name for ourselves by building a city and a tower whose top reaches to heaven; it will keep us from being scattered all over the wide earth." (Gen. 8:4; 11:1-4, *Moffatt*) In this plain of Shinar the city of Babylon (Babel) was built, as well as Kish and Ur of the Chaldees, the city of Abraham "the friend of God". The Bible, and ancient tradition, and now archaeology assign the homeland of mankind after the Flood to the plain of Shinar, or Babylonia, now known as Mesopotamia or the Kingdom of Iraq.

[10] Logically it is there that we look for the uncovering of the earliest traces of our present-day civilization since the Flood, including early evidences of the art of writing. Digging in the Mesopotamian valley, archaeologists are amazed, the farther down they dig, at the suddenness with which civilization of a high order bursts upon the world. This directly contradicts the so-called "evolution theory". Just as the first post-Flood builders here used sun-dried brick, so the writing from the earliest times was on tablets made from clay and dried in the sun to the hardness of stone after inscriptions had been made upon them with a stylus. This kind of pen had an angular head, and with it they made wedge-shaped impressions in the clay, combining these in various patterns to a great number of combinations. Such writing is called *cuneiform,* meaning *wedge-shaped.*



A letter in cuneiform with the front of the clay envelope broken away. It is of Noah's time, found at Ur of Chaldees

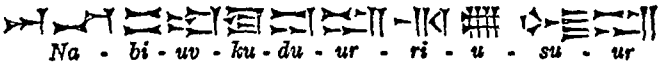
[11] At the invitation of Jehovah God, his friend Abraham left Ur of the Chaldees, his native city, and arrived in Palestine in 1943 B.C. Yet in that twentieth century B.C. when he left Ur, this city was enjoying a high level of civilization, with many things making for culture, including writing. Just twenty-five years ago (A.D. 1923) the great high place or "ziggurat" was cleared of the dirt mound covering it. The claim is made that the ziggurat had been built 250 years before Abraham was born. During the excavation they found bricks bearing the inscription of the city-king, Ur-Nammu, who built the high place. Cuneiform characters were found perfectly stamped, thus disclosing that hundreds of years before Abraham writing was common in the plain of Shinar. This was therefore in Noah's own time, for Abraham was born only two years after Noah died. At a place (Al Ubaid) some four miles from Ur a clay tablet was found, which was calculated to belong to a period 5,000 years ago, as the archaeologists push the Flood farther back than the Bible locates it. The names of the two Sumerian kings found on the tablet actually follow the Flood, but precede Abraham. There have been found various deposits of clay of great thickness and which various archaeologists have ascribed to the evidences of the Flood at that area. But this is not conclusive. The statements made, for instance, by Ashurbanipal (called Osnapper in the Bible), indicate in themselves that there was writing before the Flood. For the benefit of our readers we quote the words of Ashurbanipal: "I had my joy in the reading of inscriptions on stone from the time before the flood." As early as 1872 tablets had been recovered that described a great flood.

[12] The Sumerian records before Abraham's time refer to five cities before the Flood, namely, Eridu, Badtibira, Larak, Sippar, and Shuruppak, and one record lists a sixth, Ellasar. Also, cuneiform tablets found in both Babylonia and Assyria frequently refer to the time before the Deluge. The Bible proves that there were cities before the Flood. It names Cain, the murderer of Abel, as the first one to build a city, which he called Enoch, after his son. (Gen.

10. On what was writing early done, and with what alphabet?
11. What shows that writing was in vogue right after the Flood?
12, 13 What indications are there of writing before the Flood?

4:16, 17) The development of the art of working in metals is attributed to a great-grandson of Cain before the Flood, namely, Tubal-cain, concerning whom we read: "Zillah in turn bore Tubal-cain, the forger of bronze and iron utensils." (Gen. 4:21, 22, *An Amer. Trans.*) This marks a great advance in the arts and sciences, including stringed and pipe music and also writing, in Adam's time.

[13] Before the Flood men used seals to impress their signature. At Ur of the Chaldees Sir Leonard Woolley found seals belonging to men that lived before the Flood. The impress of such seals on plastic material like clay was the equivalent of the modern signature. Usually the seal was a cylinder from half an inch to an inch and a half long, but sometimes it was a precious stone engraved and worn on a ring. Each seal was specially inscribed for the owner. It often included his name in cuneiform.* Here, then, is definite evidence of writing in use before the Flood, of 2,370 B.C.



Na - bi - uv - ku - du - ur - ri - u - su - ur

The name of Nebuchadnezzar in syllabic cuneiform

[14] Writing was therefore no strange art to Noah and his sons with him in the ark. It was easily possible for him or his sons to keep a logbook of their ship, the ark, during and after the forty-day rainfall, until they emerged from the ark. (Gen. 7:7 to 8:19) As the human family multiplied after the Flood writing passed into general use. Thousands of clay tablets have been found written before the patriarch Abraham's day. Till now, about a quarter of a million cuneiform clay tablets have been found and distributed to museums throughout the world. Hence, when Abraham moved out of Ur of the Chaldees, writing was being used in connection with all the transactions of life, the clay tablet being used to receive records and the cuneiform script being the style of writing.

[15] On moving into the Promised Land of Palestine Abraham found writing in vogue there, the cuneiform syllabic system being the one used. Because of famine in Canaan Abraham moved down into Egypt for a while. There he found the Egyptians acquainted not only with their own local style of writing but also with the Akkadian cuneiform which doubtless he himself used. The facts show that at least shortly afterward Akkadian was an international language. This is proved by the more than 350 clay tablets discovered A.D. 1887 at Tell el-Amarna, about 160 miles south of the Nile delta. Written in Akkadian cuneiform, these proved to be the correspondence addressed by princes and governors in Syria and Palestine to their foreign overlords, the kings of Egypt. Their being found in Egypt proves that Egyptian officials could read the cuneiform as well as their own hieroglyphic,* hieratic and demotic writing. Since Abraham's great-grandson, Moses, up till his fortieth year, "was learned in all the wisdom of the Egyptians," he was doubtless taught to read, write and translate the cuneiform for state purposes. (Acts 7:22) He also wrote Hebrew in Semitic alphabetic characters then used by his brethren to transmit the sacred record. This is proved by the hundreds of tablets in cuneiform found at Ugarit (now Ras Shamra) on the Mediterranean coast opposite Cyprus. These tablets show that the Canaanite scribes invented a new way of writing, dropping the syllabic cuneiform and adapting the Semitic alphabet to cuneiform writing. The dialect they used was closely related to the Hebrew of the Holy Scriptures.

* See page 42 of *New Discoveries in Babylonia About Genesis*, by P. J. Wiseman, C.B.E. On page 82 Wiseman claims to be in possession of cuneiform tablets written a thousand years before Moses.

* Some modern archaeologists claim to have found an Egyptian inscription of the thirteenth century B.C. with the name *Jehovah* written on it in Egyptian hieroglyphics. While hundreds of much older hieroglyphic inscriptions are known, this is the first time the name *Jehovah* has been found written in hieroglyphics.

14. How were records on the Flood and other matters of life kept?

15. What indicates Moses could read cuneiform to transmit records?

COMPILING THE RECORD FROM ORIGINAL SOURCES

WHETHER tradition by word of mouth or written document was the means used to pass on the information during the sixteen centuries between Adam and Moses, Moses was the compiler of the facts contained in the book of Genesis. "The book of Moses," or "the book of the law of Moses", was originally one book including what are now called Genesis, Exodus, Leviticus, Numbers and Deuteronomy, but it was made a Pentateuch or divided up into these five sections for convenience' sake. (Ezra 6:18; Neh. 8:1; Mark 12:26) By the very way that Moses wrote Genesis for us he indicates the sources of his material for this book. By this method also he indicates that the material was handed down to him in writing and not by oral tradition.

[2] At the latest, Moses began writing his book in the year 1513 B.C., after the battle of Rephidim on the peninsula of Sinai which occurred a few weeks after he led the Israelites out of Egypt. We read: "Then the LORD said to Moses, 'Write this as a memorandum

1, 2. When did Moses begin writing, and with what records?

in a book, and recite it to Joshua; for I will blot out the very memory of Amalek from under the heavens." (Ex. 17:14, *An Amer. Trans.*) Since the Lord had decided upon Moses to do the writing, He would see to it that Moses had the records from the creation forward for consultation and compiling, so as to write up one connected account for God's people, the children of Israel, in the language that they understood and in the script that they could read.

3 Those ancient records, in writing, were as a Bible to Moses in Egypt. They were like "oracles of God" that were committed to him to hold in sacred trust and to use according to the will of God. (Rom. 3:1, 2) Moses was of the tribe of Levi. He doubtless received these prized records from his great-grandfather Levi through his own father Amram, Levi and Amram being two of the overlapping links between Moses and Adam. (Page 196, ¶ 5) The tribe of Levi was the one tribe of Israel that Jehovah set apart for himself to act as his servants at the tabernacle, to take care of the written oracles of God, to make copies of them, and to teach them to the other tribes of Israel. So the choice of Moses the Levite as a writer was a fitting one. Moses was to write those things of which he was an eyewitness, and the written records that he consulted for compiling the account of *Genesis* were those of eyewitnesses.

4 Papyrus paper was invented in Egypt at an early date and was imported into Palestine and Syria, but prior thereto writing was done in the land of Shinar and the Mesopotamian valley upon stone and baked clay tablets. Noah must have carried such tablets concerning the world before the Flood into the ark with him, and his sons could keep the log of the ark during the Flood, writing on tablets of some material. After they left the ark the account was continued by them. The life of Shem, son of Noah, overlapped upon that of Abraham; and Abraham, being "the friend of God", doubtless received the records on tablets from Shem. These he carried along with him as a sacred trust when he left Ur of the Chaldees twenty centuries before Christ. This friend of God must have had some records to read on the works of God with relation to his forefathers, in order to build up his faith in Almighty God. What Shem personally could have told him, as well as what was written on tablets, supplied Abraham with the knowledge essential to faith.

5 Abraham's grandson Jacob moved down into Egypt when his son Joseph was prime minister of that country. He would take along all the precious documents that he had on tablets to hand them down to his sons at his death. Through his son Levi and his great-grandson Amram such tablets came into the hands of Moses, son of Amram. The records included Jacob's document and were written in cuneiform. But as the Foreign Office of Egypt exchanged correspondence with the land of Palestine and Syria in the cuneiform, Moses, as a statesman in Egypt up to his fortieth year, could read those ancient tablets. He could have transcribed them, recopying them in the proto-Hebrew alphabetic letters readable by any of his Hebrew brethren.

6 Although papyrus paper was at hand in Egypt, the writing upon stone or upon clay tablets was not at once broken off with Moses. The first writing that Jehovah God directly committed to Moses through His angel was upon stone tablets, upon which the "finger of God" had inscribed the Ten Commandments. (Ex. 31:18) The finger of God wrote, not in cuneiform nor in hieroglyphics, but in the ancient proto-Hebraic alphabet. That was the living alphabet among the Israelites then; and the law given on Mount Sinai was to be read widely by the Israelites, particularly the Levites, and was to be understood by all Israel. That written record was to continue on in the Hebrew alphabet, the characters of which would undergo some changes simplifying their outline, so as to be read in unbroken sequence by Hebrew and Christian scholars down to our own day.

7 Moses did not take up a supply of papyrus paper to the top of Mount Sinai for writing purposes. After his first descent from Sinai following the giving of the Ten Commandments, we read: "And Moses wrote all the words of Jehovah, . . . 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." Moses also sprinkled this book of the law with the blood of the sacrifices over which Jehovah made his covenant with Israel. (Ex. 24:4, 7, 8, *Am. Stan. Ver.;* Heb. 9:19) After this, when Moses spent forty days atop Mount Sinai in communion with Jehovah's angel, he had plenty of time to write, and he wrote, not on papyrus, but on tablets. "And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." (Ex. 34:27, 28, *Am. Stan. Ver.*) All this serves to show that the use of stone or clay for writing was an established practice among God's people even as late as Moses' day. Some such hard, imperishable substance must have been what Adam used in making his personal record more than sixteen centuries before Moses.

8 As early as 1894 *The Watch Tower* raised the question of whether Adam did any writing. On page

3. Why was God's choice of Moses the Levite to write a fitting one?
4. How did Abraham get the knowledge essential to his faith?
5. How did the tablets come into Moses' hands?

6, 7. On what, and in what script, did Moses write for his brethren?
8. What have we to show whether Adam did or did not write?

324 of its October 15 issue of that year it said: "It does not follow that they had a written language in Adam's day, or that they printed books or had the law written upon tables of stone. Perhaps they had conditions which were preferable. Perhaps they had means of communicating thoughts without writing or printing. We believe they had. The necessity for written language may (we believe does) lie in the fact that Adam's race has *fallen* from the original, perfect state in which he was created." Of course, that statement was made back in 1894, when, as the same paragraph said, "The flood of Noah's day has left no traces of the early civilization, so far as is now known." Now, in this twentieth century, the diggings of the archaeologists in the Mesopotamian valley have uncovered traces of the civilization prior to the Flood, showing that writing was then in use. All the archaeological finds which show the ancientness of writing clear up to right after the Flood when Noah and his sons were still alive indicate that writing was carried over from antediluvian days by those men in the ark. Furthermore, to indicate that Adam wrote or possessed written records, we have the statement at Genesis 5:1, namely: "This is the book of the generations of Adam." The term *book* infers writing.*

ELEVEN HISTORIES

[9] Genesis 5:1 reads in full: "This is the book of the generations† of Adam. In the day that God created man, in the likeness of God made he him." Verse 2 belongs to this to make the full conclusion to Adam's document. But with Genesis 5:3 we have the beginning of a new document written by Noah and ending with the statement, at Genesis 6:9, "These are the generations of Noah." However, there are other generations that are spoken of before those of Noah and Adam, and of these we read, at Genesis 2:4: "These are the *generations* of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven." (*Am. Stan. Ver.*) Those words end the first written document on which the book of Genesis is based and which is the earliest written source consulted by Moses. It is after these words that the second document begins.

[10] In the ancient Greek *Septuagint* translation of the Hebrew Scriptures it renders Genesis 2:4 as follows: "This is the book of the generation of heaven and earth, . . ." By *book* it denotes the writing down of those *generations* of the heavens and earth. Now it is evident that the unintelligent heavens and earth did not generate, beget, or originate anything of themselves. Also what follows this verse does not describe heaven and earth as generating anything. This indicates that here, at Genesis 2:4, as well as at 5:1 and 6:9, the translation of the Hebrew word *toledoth* (תולדות) is incorrect when rendered *generations*. It should really be translated *history*, or *family history*, or *origins*, to refer to what precedes this word, and not to what follows it.

[11] Hence, *An American Translation* is wrong when it translates Genesis 2:4: "The FOLLOWING are the origins of the heavens and the earth in their creation." It inserts *following*. Dr. Jas. Moffatt saw the difficulty here, and in his translation he took these words of Genesis 2:4 right out of their setting and made them the very first verse of the Bible, so that his translation reads: "This is the story of how the universe was formed. When God began to form the universe, the world was void and vacant, darkness lay over the abyss; but the spirit of God was hovering over the waters." (Gen. 2:4; 1:1, 2) Note that Moffatt renders the Hebrew word, not as *generations*, but as *story*. Authoritative lexicons, such as those of Benjamin Davies and F. H. Gesenius, show that one meaning of the Hebrew word is *history* or *story of origin*. Moffatt's forced arrangement of Genesis 2:4 shows he did not understand that *story* or *history* in that ancient Hebrew document referred to what went before, and not to what follows in our Bible. The expression was the concluding statement for what went before.* It was not the introduction for what follows in the next document which has been added.

[12] Now if *Watchtower* readers will take their Bible concordances and look under "generation(s)", they will find that the particular expression we are discussing is found eleven (11) times in the book of Genesis, as follows:

Genesis 2:4a: "These are the generations of the

* In a footnote on Genesis 5:1 we read, in Dr. Adam Clarke's *Commentary* (of 1836): "ספר *sepher*, in Hebrew, which we generally translate *book*, signifies a *register*, an *account*, any kind of writing, even a *letter*, such as the bill of divorce. Here it means the *account* or *register* of the *generations of Adam*."

Page 214 of Volume I of Delitzsch's *New Commentary on Genesis* (of 1888) says: "*This is the book of the generations of Adam.* ספר [*sepher*] may designate any COMPLETED writing, even a document consisting of only a few leaves or of a single one, such as, for example, a writing of divorcement, Deut. 24:1; or a deed of purchase, Jer. 32:11; or a written memorial, Ex. 17:14; Isa. 30:8."

† The expression "the book of the generations" occurs also at Matthew 1:1; and in the Greek *Septuagint Version* at Genesis 2:4.

9 Of what generations before those of Adam do we read? Where?

* As far back as 1873 it was suggested that Genesis 2:4 was a conclusion to what went ahead. In *The Book of Genesis* with notes, published that year by American Bible Union, New York city, the footnote on Genesis 2:4 said: "This verse has by some been regarded as the conclusion of the preceding narrative. In their view, the writer means: "These (referring to what precedes) are the generations of the heavens and the earth." But then the footnote went on to discount this view and to speak for the common view that Genesis 2:4 is "an introduction to what follows".

10. What does Genesis 2:4 show *generations* really to mean?
11. How have modern translations misunderstood these *generations*?
12. In Genesis "these are the generations" occurs how many times?

heavens and of the earth when they were created."
Genesis 5:1a: "This is the book of the generations of Adam."
Genesis 6:9a: "These are the generations of Noah."
Genesis 10:1a: "Now these are the generations of the sons of Noah."
Genesis 11:10a: "These are the generations of Shem."
Genesis 11:27a: "Now these are the generations of Terah."
Genesis 25:12a: "Now these are the generations of Ishmael."
Genesis 25:19a: "And these are the generations of Isaac."
Genesis 36:1a: "Now these are the generations of Esau."
Genesis 36:9a: "And these are the generations of Esau."
Genesis 37:2a: "These are the generations of Jacob."

[13] According to our modern style of literary composition the repetitious expression above seems misplaced in most cases. This is because Moses wrote in the ancient style as he received it, and he thereby revealed the source of the document that he incorporated into Genesis. In Moses' day, and in the more than sixteen centuries preceding him, it was the literary style for a historical document to be concluded with the words, "These are the generations," or, better translated, "This is the history," of So-and-so, in this way to indicate who was the writer of the document or its owner.*

[14] This expression is therefore to be understood as the conclusion of the document whose writer or owner is named. It is not the introduction of any document that the compiler Moses puts behind it. Moses himself used this type of conclusion to certain sections of his own writings. For example, in the last verse of Leviticus Moses framed his conclusion in these words: "These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai." (Lev. 27:34) These words do not form an introduction to what follows, namely, the book of Numbers. Moses ended the book of Numbers with the words: "These are the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho." (Num. 36:13) These words do not form the introduction to the next book, Deuteronomy. Hence in both verses above-quoted *An American Translation* reads: "These *were* the commands . . ." Notice in Numbers 36:13 how Moses dated the book of Numbers by there saying, "in the plains of Moab by Jordan near Jericho," thus indicating 1474 B.C.

[15] From the foregoing it becomes clear that Moses compiled the material for Genesis, down to chapter 37, verse 2, from eleven written documents. When we consider that these were written or inscribed upon the ordinary-size clay tablets of the time, we can see that the material of some of the documents could not be gotten all on one tablet. Two or more tablets were needed for some documents. The size of the tablets usually depended upon the quantity of material that was to be written on it, and a tablet was rarely more than fifteen inches square, according to cuneiform tablets which archaeology has recovered. To keep tablets that belonged in a certain order to a certain series, it was customary to put them together in their order on a string.

[16] As further insurance that the tablets would be put and kept and read in their proper order, the device was adopted of using certain catchwords and titles, as well as numbering the tablets. Today we use titles at the top of the pages to show to which book the pages belong and also to what chapter of it. Take, for instance, the book *"Let God Be True"*, and the pages of chapter two, entitled "Who Is Jehovah?" We find that the pages on the left-hand side are marked with the even numbers from 22 to 32 and have at the top of the page the title of the book, "Let God Be True". The pages on the right-hand side are marked with the odd numbers from 21 to 31 and have at the top of the page the title of chapter two, namely, "Who Is Jehovah?" Thus in preparing the book for publication the assemblers at the WATCHTOWER printing establishment have no difficulty in getting the pages in their proper sequence. In like manner Moses used certain title words from the document at the end as well as the beginning to certify to which series the tablets belonged.

[17] As for catchwords, it was different: Words from the following document were added to the end of the preceding document. This method is still followed today. For instance, in the Hebrew Bible put out by the Hebrew Publishing Company, New York city, the type is, of course, read from right to left; and at the bottom-left of each page there is put the opening expression of the next succeeding page. At the bottom of the first page are printed in smaller type the Hebrew words of verse 15 which mean "And let them be"; those are the words with which page two begins. Likewise, Moses used such catchwords to

* In the Bible the genitive case is again and again used to denote the possessor of something, the one to whom something belongs. For instance, in Galatians 3:29 the genitive case, "of Christ," or, "Christ's," occurs, and *An American Translation* renders it: "And if you belong to Christ, then you are true descendants of Abraham and his heirs under the promise."

13, 14. This expression forms what part of each document? Why?

15. What cuneiform tablets were bound together, and why?
16. What was the use of "titles"?
17. What was the use of "catchwords"?

connect two adjoining documents to each other in proper order. (Gen. 11:26, 27)—See page 203, ¶ 26.

[18] Then, too, there was the conclusion of the document, which is called a "colophon". This is an inscription placed at the end of a document or manuscript, often containing facts relative to its production, such as the writer's or printer's name and the date and place of writing or publication. In a modern book this would be the information placed at the beginning on the "title page"; but in Moses' day and prior to him it was put at the end. The foregoing facts have been abundantly established by the findings of modern archaeology in Bible lands.

REVIEW OF HISTORIES

[19] Briefly reviewing, then, the eleven documents that Moses consulted in compiling Genesis, we note the following features:

[20] Document I includes Genesis 1:1 to 2:4 and is the account of creation. Its colophon or conclusion is Genesis 2:4, reading: "These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens." Those parts of this account which took place before Adam was made had to be revealed to him by God, as no man was eyewitness to such. Adam, who was created at the close of the sixth day and before Eve's creation, could write the record as God revealed it to him. It is written with all the pure original flavor; and the fact that it speaks of "two great lights" on the fourth day and does not name the sun and the moon agrees with the fact that at the time of Adam the earth was encircled with a great canopy of water and sublimated minerals in suspension which did not let Adam directly see the sun and the moon but only their diffused light.* Adam did not necessarily write the creation account in Eden. After he sinned and was driven out and death began working in him and memory's powers began to fail, Adam had centuries of time in which to write or dictate the creation account. In this document a title occurs at its beginning and end, namely, "God created the heaven and the earth," at Genesis 1:1 and 2:4.

[21] Document II runs from Genesis 2:5 to 5:2. Its colophon or conclusion is: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created." (Gen. 5:1, 2) The words "when they were created" repeats the like expression of Genesis 2:4b, and thus ties this document to Document I. Adam wrote or owned Document II, as its colophon shows. This is not giving credit to sinner Adam for writing part of the Bible, because Moses was the inspired compiler and editor of Genesis. Whether Moses depended upon oral tradition or upon written documents, in either case he would have to depend upon Adam for the information which only Adam could give as an actor and eyewitness or which God had told Adam about creation. Jehovah God is the Author of the entire Bible, and by his power he would watch that the material contributed by Adam and compiled by Moses would be correct and genuine. Even the unfaithful prophet Balaam, contrary to his intention to curse Israel, was made to pronounce a blessing, and his prophecy is included in Moses' writings, at Numbers, chapters 22-24.

[22] Document III includes Genesis 5:3 to 6:9a, and Noah is the writer of this document, as shown by the colophon or conclusion in the last verse: "These are the generations of Noah." For this document Noah could get information directly from Adam's descendants, from his grandson Enos down to Methuselah, except Enoch, who was translated 69 years before Noah's birth.

[23] Document IV extends from Genesis 6:9b and ends with the colophon, at Genesis 10:1, "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood." All three sons of Noah contributed to this document, and this accounts for three statements of like meaning in parts of the document, denoting the separate viewpoints of the three sons. (Gen. 7:18-20 and 21-23) They were eyewitnesses of what Document IV relates. They open up their document with the words, "Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth." (Gen. 6:9b, 10) The colophon of this document repeats "Shem, Ham, and Japheth," like repeating a title for the series of tablets.

[24] Document V includes Genesis 10:2 to 11:10a, ending with the colophon: "These are the generations of Shem." This marks Shem as the writer. He lived for 502 years after the Flood began, and his life overlapped upon that of Abraham 150 years and upon that of Isaac 50 years. He had sufficient years after the Flood to observe personally what he describes in his document (V). That this and other documents should begin with genealogical data should not seem improper for an introduction. The book of Exodus begins with such genealogical data (Ex. 1:1-6), and so does the book of 1 Chronicles. (1 Chron. 1:1 to 9:44); also Matthew's gospel

* See the book *The Earth's Annular System*, by Isaac N. Vail (1885); also *"The Truth Shall Make You Free"*, pages 64-66.

18. What was the use of "colophons"?
19, 20. What are some features of Document I?
21. What are some features of Document II?
22. What are some features of Document III?
23. What are some features of Document IV?
24. What are some features of Document V?

account, written for Jewish readers, to begin with. —Matt. 1:1-17.

[25] Document VI, from Genesis 11:10b to 11:27a, belongs to Terah, Abraham's father, for its colophon says: "Now these are the generations of Terah." Moses did not compile more than 18 verses from Terah's document. It begins, "Shem was an hundred years old, and begat Arphaxad two years after the flood." These last words, "after the flood," correspond with the words in the documents of Noah's sons, at Genesis 10:1b, namely, "Shem, Ham, and Japheth: and unto them were sons born *after the flood.*" This establishes a bond with those documents preceding, and shows coherence.

[26] Terah's document, at Genesis 11:26, says: "And Terah lived seventy years, and begat Abram, Nahor, and Haran." This has led many Bible students to jump to the conclusion that Abram (Abraham) was born when Terah was seventy years old. The facts are that Abraham was born when Terah was 130 years old, and was 75 years old when Terah died. It has been suggested* that the difficulty is due to the use of a catchline in this verse, as above described at page 201, ¶17. This catchline was taken from the beginning of the document following next, and which begins with the words: "Terah begat Abram, Nahor, and Haran," and these words were added to Terah's document, at Genesis 11:26. Doubtless, Terah's document at this verse originally read merely: "And Terah lived seventy years." Without specifying the particular event at Terah's seventieth year, this dated the time of writing his document, namely, 60 years before Abram's birth.

[27] Document VII opens at Genesis 11:27b, with the statement, "Terah begat Abram, Nahor, and Haran; and Haran begat Lot." It continues to Genesis 25:12, where we find the colophon, "Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham." This document includes matters about Ishmael and his younger half brother Isaac and was doubtless composed by both of them, for Isaac's colophon is recorded just seven verses later. We have seen how this document (VII) is attached to the preceding one by the catchline, "begat Abram, Nahor, and Haran." The fact that no document is ascribed to Abraham is no proof that he could not write. The transaction described at Genesis 23:1-20, where Abraham enters a contract to buy a burial cave for his wife Sarah, indicates he could write. Verses 17-19 include place names, old and new, which fact suggests that the original words of the written document appear here. Moses used the place names of the original contract, but he also gave the name of the place as it was called in his day, saying: "The field of Machpelah before Mamre: the same is Hebron in the land of Canaan." (Gen. 23:19) Other places in Genesis where Moses uses place names new and old are Genesis 2:11-14; 14:2, 8, 3, 7, 15, 17; 35:19.

[28] Document VIII is exclusively Isaac's. What Moses compiled from it runs from Genesis 25:13 to 25:19a, closing with the colophon, "And these are the generations of Isaac, Abraham's son." This is not saying Isaac did not contribute also to the document ahead of this one. Isaac outlived his half brother Ishmael by 58 years, and hence could write about Ishmael's death, at Genesis 25:17, 18. The words "Abraham's son" occur in Isaac's colophon and act as a tie to the preceding document where the like words occur.—Gen. 25:12.

[29] Document IX takes up at Genesis 25:19b and continues to 36:1, where the colophon says: "Now these are the generations of Esau, who is Edom." This document was composed by Esau and Jacob. It might be ascribed to Esau as the firstborn son of Isaac, but Esau's twin brother Jacob would have a copy of it. It contains much information about Jacob in his relations with Esau.

[30] Document X is also Esau's document. It includes the verses from Genesis 36:2 to 36:9, where the colophon says: "And these are the generations of Esau the father of the Edomites in mount Seir." At Genesis 36:8 we find the expression "Esau is Edom", and this repeats what appears in the colophon of the preceding document just seven verses above, and thus it ties the two documents together.

[31] Document XI, beginning at Genesis 36:10 and ending at 37:2a, is assigned to Jacob by its colophon, "These are the generations of Jacob." Near the end of this document we find the expression, "the father of the Edomites" (Gen. 36:43), and, as this repeats what is said in the colophon of the preceding document, it binds the two documents together in sequence. Just before the end of this eleventh document the statement is made: "And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan." (Gen. 37:1) This seemingly isolated and misplaced statement was written at this point of the document in order to date it. By it Jacob shows he produced the document while still in Canaan and before he went down into Egypt, where he lived for seventeen years, dying at the age of 147 years. —Gen. 47:28.

* See page 66, ¶2, of *New Discoveries in Babylonia About Genesis*, by P. J. Wiseman. (Edition of 1936)

25, 26. (a) What are some features of Document VI? (b) How does a "catchline" seem to create a difficulty of understanding here?
27. What are some features of Document VII?
28. What are some features of Document VIII?
29. What are some features of Document IX?
30. What are some features of Document X?
31. What are some features of Document XI?

MOSES CONTINUES THE RECORD

[32] Thinking, with other "higher critics", that the colophon was a title or superscription to what follows, F. Delitzsch makes this comment on Genesis 37:2: "That the title: *'These are the generations of Jacob,* should be followed by: *Joseph was seventeen years old, and was feeding the flock with his brethren,* seemed so strange to ancient expositors, that they felt obliged to regard this SUPERSCRIPTION as the subscription of 35:23-26, and as referring thereto past the PARENTHETICAL portion chapter 36. . . . The [*generations of Jacob*] are, according to their proper notion, the history of Jacob in his sons, not merely in Joseph, though chiefly in him." (*New Commentary on Genesis,* Volume 2, page 252) Following that "higher critical" notion, James Moffatt in his *The Bible, A New Translation* of 1935 actually lifts Genesis 35:22-26 from its place and inserts it in Genesis 37:2, between "These are the generations of Jacob" and "Joseph was seventeen years old", etc. The difficulty felt by such higher critics vanishes when we see that the words *These are the generations of Jacob* are not the introduction to the history of Jacob's sons but the final statement to the document that precedes. Moses, in order to preserve the purity of the documents from which he compiled Genesis, stuck to their literary style and inserted their expressions as he found them. By this device he showed the sources of his information and genuineness of his data.

[33] From Genesis 37:2b forward the expression "These are the generations of", or, "This is the history of," occurs no more, and the book of Genesis does not end with that expression*. The closing verse leads smoothly on to the opening verse of Exodus. Therefore it is evident that Moses himself composed the remainder of Genesis, as he was the compiler of the whole book and the writer of Exodus. For this purpose he could get his information through his father Amram from Joseph's brother Levi. Joseph died 64 years before Moses.

[34] The weight of the evidence, both the internal peculiarities of Genesis and the findings of archaeology, goes to show Moses got his materials for writing Genesis from written documents and not by oral tradition. Even getting his information in writing was in a sense getting it by tradition, for the broad meaning of this word is "delivery; act of delivering into the hands of another". Since tradition can be either by mouth-to-mouth transmission or by writing, the apostle Paul writes: "So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours." (2 Thess. 2:15, *Am. Stan. Ver.*) Compiling the record from original sources in writing safeguarded against the lapses of memory of imperfect men and insured the accurate, uncorrupted transmitting of the vital facts to future generations of God's people. Most important of all, the spirit of God exercised itself that there might be a faithful transmitting and compiling of the Holy Scriptures for the servants of Jehovah God, that they might be sure of the firmness of the basis of their faith.

32. What difficulty of understanding has there been about Genesis 37:2, and how is it easily cleared up?
33. Who composed directly the remainder of Genesis? How so?

* Outside of Genesis, where it occurs eleven times, the expression is found at Numbers 3:1, Ruth 4:18, and Matthew 1:1, or fourteen times in all.

34 What does the weight of evidence go to show? and of what benefit to us has this been?

WBBR LIFTS UP ITS VOICE

THOUSANDS of radio stations of every conceivable type and of a wide range of powers operate daily in every nook and corner of the earth's surface. All purport to operate in the public's interest, convenience and necessity. But among these thousands there is but one station that can truthfully justify its claim of such an existence. That broadcasting station is Watchtower Radio—WBBR, located on Staten Island, New York. This claim can be substantiated by the attestations of a multitude of its enthusiastic listeners. Its unselfish devotion to proclaiming only what is for the public's welfare has the approbation of thousands. What could possibly be of greater interest, convenience, and necessity in this day of turmoil than the broadcasting of refreshing draughts of divine truth, proclaiming the disintegration of a corrupt old world, and announcing the dawning of a glorious new world created by Almighty God in which all strife and greed will cease forever? That is what Watchtower—WBBR is broadcasting today. That is what it has been broadcasting without ceasing for the past twenty-four years. What other radio station anywhere, in any country or clime, can lay claim to doing this? Not one!

Back in 1922, on the eighth day of September, at the unforgettable convention of Jehovah's witnesses at Cedar Point, Ohio, the slogan was sounded forth amid the acclamation of the thousands of conventioners, "Advertise the King and his kingdom!" Only two short years before that, radio broadcasting had its beginning. Would this newcomer in the field of advertising also be used to announce the presence of Jehovah's anointed King, Christ Jesus? Yes. In that same eventful year of 1922 the practicalness of using the radio for publishing the Kingdom message was first recognized, and its adoption as an adjunct to the already existing advertising agencies God was using was initiated. Thousands of radio receiving sets were then in daily use, and radio broadcasting had begun to be established as a reliable medium of communication. New York city being America's great metropolis, with millions of people residing in it and in near-by cities in New Jersey and New England, eyes quite logically turned in that direction for a radio station site. Too, in the Borough of Brooklyn of New York city were located the central office and printery of the Watchtower Bible and Tract Society, Inc., the legal entity that would build the station.

Directly to the south of the Borough of Manhattan in New York city there is a long triangular-shaped island named Staten Island and which comprises the city's Borough of Richmond. Toward the southern end is a small village named Huguenot. Within a mile of this is the site that was selected for the location of the proposed station. There, in 1922, the late J. F. Rutherford, then president of the Watchtower Society, together with a few of his advisers, first took claim to some twenty-four acres as the location for the Society's first radio station. It was a high point on the island, more than a hundred feet above sea level.

A working brigade to establish the radio was soon organized with competent men at the head to direct the work. First driveways were constructed leading back from Woodrow road to the site for the station some five hundred feet away. Trees were cleared off, and the swamps filled, and the land leveled off. All during the long winter of 1922-23 and the summer of 1923 construction work went on apace. Many young men from the Society's Bethel home in Brooklyn assisted in this work week-ends, among them the present president of the Society. Assiduously did carpenters, plumbers, masons and electricians soon erect a large 22-room, stucco-finished, two-story frame dwelling house to shelter the workers and to provide accommodations for the radio station operating and programing personnel. A power house for the transmitting equipment was also constructed. To support the antenna for the projected station two large three-section wood masts of fir timber from the western coast of the United States were erected north and south of the power house and spaced three hundred feet apart. They towered to a height of 200 feet and were guyed by massive steel cables, which, in turn, were anchored in huge blocks of concrete. As a ground system, which is necessary to a radiating system, just a limited number of copper wires were buried over an area of about 150 feet square. The radio studio, in the attic of the dwelling house, was connected with the transmitter some 150 feet distant by suitable interconnecting circuits placed underground. For broadcasting purposes the first microphone used in the studio was of a type identical to such as used on ordinary desk-stand telephones. WBBR was a pioneer in radiocasting.

On April 23, 1923, permission was obtained from the Federal Radio Commission at Washington, D.C., to broadcast on 660 kilocycles. However, by the time WBBR obtained and installed a small composite 500-watt transmitter, early in 1924, the Commission granted a new frequency, a much inferior one of 1230 kilocycles. This was the one used on WBBR's initial program on Sunday, February 24, 1924, at 8:30 p.m. Since then many efforts were unsuccessfully made to obtain a more desirable frequency somewhere in the middle of the broadcasting band. After changes of assignment to 1100 kilocycles, then to 720 kc., back to 1170 kc., the Commission ordered WBBR to go to the "graveyard" section of the broadcasting spectrum, at the level of 1300 kc., on November 11, 1928. Nevertheless, during the following twelve years to March 29, 1941, thousands of people of good-will continued to get a heart-cheering message much to their delight, as testified to by their numerous letters. But on this last date WBBR was caught in the general shake-up of all broadcasting stations, and the frequency was again raised to a still higher frequency value and one of less efficiency to broadcasters, that of 1330 kc. This frequency remains in force to the present day, as a damaging testimony on how little value the authorities of this world attach to the message of God's kingdom and the educating of people for eternal life in His new world.

Early in 1924, by February, all necessary preparations seemed to be well in hand. Many had waited long to hear WBBR on the air. So when the date for the initial broadcast, Sunday, February 24, was finally announced, many waiting ears were in earnest expectation. Crystal receiving sets with their galena crystals and "cat whisker" detectors were adjusted for the occasion, or the more modern receiving sets having one or two "electron relays" (as they were then called, instead of "vacuum tubes") and the horn type of loud-speakers were gotten in tune. As the hour for the opening ceremonies that cold winter night finally rolled around, the radio engineers down in the power house were feverishly watching their transmitter meters and fingering the various control knobs. Some twenty miles distant in Brooklyn the Bethel family had assembled to listen to this new wonder of radio advertising God's kingdom. The hour of 8:30 p.m. arrived! Switches were thrown, power was applied, the radio carrier went "on the air", signals were flashed to the "studio in the attic", the radio announcer began his introductory announcement, and WBBR as a broadcaster was born. That first program over WBBR continued for two hours, from 8:30 p.m. to 10:30. There were piano solos, vocal duets and solos, congregational singing, and the I.B.S.A. Hawaiian trio, and in between was the feature of the program, the lecture by the Society's president, J. F. Rutherford, on the subject, "Radio and Divine Prophecy." Listeners of good-will were delighted and clamored for more. Each evening thereafter, from 8:30 to 10:30 p.m., and on Sundays, from 3 to 5 p.m., programs with good music and educational talks were radiocast.

STUDIO MOVED TO BROOKLYN

That humble beginning was merely the prelude to hundreds of thousands of hours of broadcasting the Kingdom message over not only WBBR but, in due time, over hundreds of other radio stations in various parts of the earth. The first two-hour broadcast was the beginning of a regular schedule which was rigorously kept up from that Sunday in February of 1924 to this very day in 1948. Every hour of the thousands that were broadcast during the interval of 24 years contained something of worth to the people. Because there were so few transmitters on the air at that time, and possibly because there were fewer sunspots, WBBR could be heard practically all over the earth. It received letters from England, Ireland, Alaska, Washington, California, and intervening places.

About a year later the studio was moved from the attic space down to a beautiful large studio in the transmitter house. But as this studio was located on Staten Island at a distance of twenty miles from the Society's main office in Brooklyn, the problem became more and more pressing, namely, how to keep up a high standard of program with a varied musical talent at so remote a location and with such limited transportation facilities. This problem was not completely solved until years later, about the latter part of 1929. Then the studio was moved to the Society's administration building at 124 Columbia Heights, Brooklyn 2, N.Y., near to the source of supply of the necessary program talent. The telephone circuits between the excellent new studios in Brooklyn and the transmitter on Staten Island consisted of small-gauge wires enclosed in lead cable, some of which was routed underground and the rest overhead. Amplifiers and equalizers were installed in this telephone line at two remote relay points, equidistant from each other. For some time the WBBR principal studio in Brooklyn was rated one of the most beautiful in the world. It occupied a large palatial room, 45 feet long by 23 feet wide, with a ceiling 17 feet 6 inches above the floor, the whole artistically designed. A control room and a small studio were adjacent. These rendered good service until, due to the city's constructing a new superhighway to the rear of the Brooklyn headquarters, the studios had to be moved back to the former location in the transmitter house on Saturday, October 12, 1946. New studios are projected in the new headquarters addition now under construction in Brooklyn.

THE WATCHTOWER NETWORK ORGANIZED

While radiocasting of the Kingdom message was initiated by Watchtower—WBBR, other radio stations not owned by the

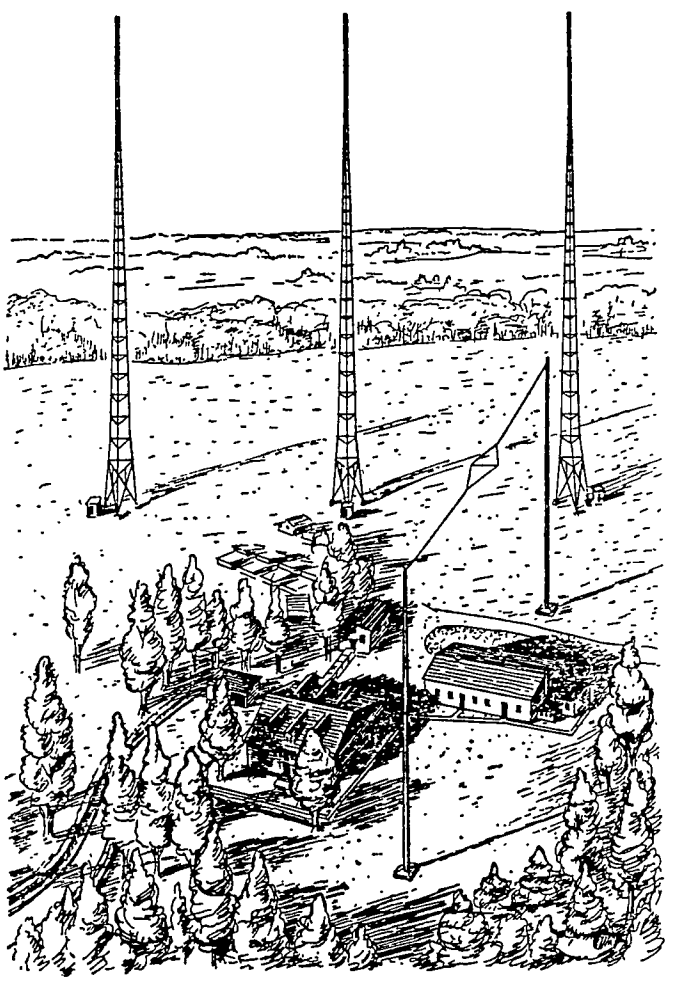
Society were also employed from time to time. In July, 1927, while a convention of Jehovah's witnesses was in session at Toronto, Canada, the largest hookup attempted till then, including the facilities of the National Broadcasting Company, was used to broadcast the public lecture on "Freedom for the Peoples", by J. F. Rutherford, Sunday, July 24. After this the use of the facilities of the NBC and also other chain broadcasting systems were denied to Jehovah's witnesses, for "controversial reasons", as they claimed. Then the Society organized a chain broadcasting network of its own, with WBBR as the key station, and known as the Watchtower or White Network. The Watchtower chain broadcast was begun on Sunday, November 18, 1928. At the beginning this network included twelve stations along the eastern seaboard of the United States from Maine southward to North Carolina, and inland as far westward as Cleveland, Ohio. The total power aggregated but 12,750 watts, ranging from the lowest station of 150 watts to the highest one of 5,000 watts. In course of time the chain was lengthened to many more than twelve connected stations.

In 1933 recordings of Brother Rutherford's speeches began to be made by electrical transcription. Thereafter thousands of recorded programs made on 15-minute discs and known as "transcriptions" were mailed out to hundreds of radio stations which were willing to accept them at the regular commercial rates for broadcasting. These stations were located in many countries from Australia to Europe and also Japan as well as America. At one time more than three hundred of such radio stations scattered throughout the world were broadcasting these 15-minute transcriptions weekly. In all this period of time, for broadcasting the Kingdom message, the Society spent upward of two million dollars and never received a cent of pecuniary profit from it. Then in a lecture broadcast on September 26, 1937, from the international convention of Jehovah's witnesses at Columbus, Ohio, Brother Rutherford announced that on the following October 31 the Society would cancel all contracts for broadcasting requiring the payment of money. Said he: "We are not being driven from the air; but are notifying the people in advance in order that they may be prepared to receive the message of truth IN ANOTHER MANNER by which it will be brought to them." That new manner proved to be special pioneer work, supplemented later by foreign missionary work.

And so on October 31, 1937, one phase of advertising the Kingdom ended, that is, by the broadcasting of 15-minute recorded lectures over hundreds of radio stations at commercial rates. A few radio stations in widely scattered localities kept on proclaiming the glad tidings in spite of dire threats from a few of the bellicose religious individuals residing within the radio audience. Today, in our year of 1948, WBBR stands alone as a beacon light in a bedarkened world. Even during the tumultuous years of World War II WBBR unceasingly radiated the message of God's kingdom and day of his vengeance, based upon the solid foundation of the Bible, to gladden the hearts of the downtrodden and saddened peoples groaning under the burdens of this demon-controlled world.

World War II having ended in 1945, indications pointed in the direction of expansion in all lines of Kingdom activities, including the radio. Engineering plans were formulated, and the usual legal procedure with the Federal Communications Commission (FCC), at Washington, D.C., was instituted. After some months of waiting for action on WBBR's application for an increase of power from 1,000 watts to 5,000 watts, permission was finally granted early in 1947, but under the stipulation that the increase to 5,000 watts would cause no harmful interference with other stations operating on the same frequency as WBBR in widely scattered parts of America. To do this it required that the radiated energy from the new 5,000-watt transmitter of WBBR be so controlled that a minimum amount of energy be radiated toward the northwest and southwest where other regional stations were operating on WBBR's wave length. Such a requirement could be fulfilled in only one way, that is, by using a directional antenna system. The present location of WBBR so happens to be such that a directional antenna system could be installed that the greatest field of radiated energy could be directed to the north and northeast, right over the most densely populated areas of New York city and surroundings, with a total population of 20,000,000. At the same time the radiated field would be reduced to a minimum in the direction of the other regional stations requiring protection. To do so required of WBBR an antenna system consisting of three steel towers each of which is an antenna of a three-element array. Each tower must be 411 feet above grade and be spaced precisely one quarter of a wave length apart (or 185 feet apart) and on a straight line running 50 degrees east of north.

No tall trees are permitted in the neighborhood of this type of directional antenna, and, at the time, the area selected for the antenna system was timberland. Moreover, the laying of the many miles of copper wire around the three towers required all stumps, roots, boulders, etc., to be removed from a large area extending out at least 300 feet from each tower. Clearly, much work lay ahead before the full 5,000 watts of radiated power could be



Aerial view of Watchtower—WBBR. In the foreground can be seen the old antenna towers, with the transmitter house between them. In the background are the new 411-foot-high steel towers used by the new WBBR.

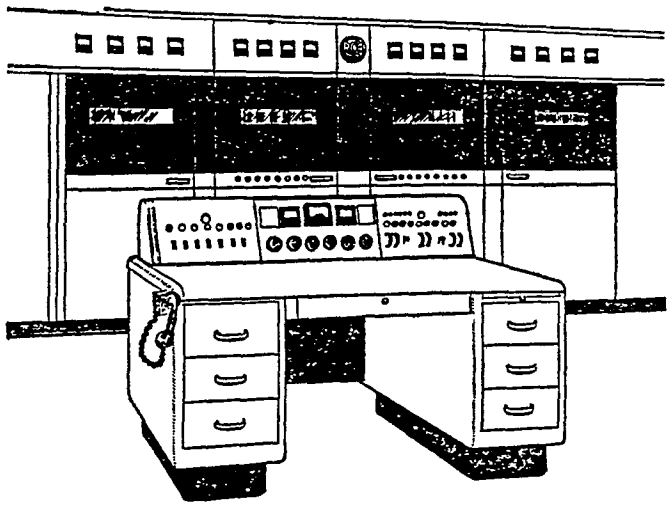
realized. On June 9, 1947, the work began. And work it was by the hands of consecrated brethren, from morning till night, often seven days a week and late into the night until it was finally completed nine months later, or early in 1948. Extensions of time for the construction period were requested and granted by the FCC at Washington from time to time.

The area required for the antenna array having once been cleared off and prepared, the next operation of pouring the concrete foundations for the three towers and of laying the fifteen miles of copper wire for the ground system was begun. The wires were laid to a depth below plow level by means of a special machine designed for the purpose, which was drawn by a heavy-duty tractor. The wire-laying was begun in November and continued through many cold wintry days amid sticky mud and occasional snow and ice until December 24, 1947. Two days later, December 26-27, the greatest snowstorm ever recorded for the New York city area occurred, preventing all further groundwork operations for the rest of the winter. But enough of the ground-wire laying had been completed, together with the making of more than 700 copper-welded joints in the ground system, and the pouring of the concrete foundations, with 85-pound anchor bolts, for the towers, so as to permit the erection of the antenna array. On February 18, 1948, the insulators, 350 pounds each, were attached to the anchor bolts, and thereafter the construction of the towers began.

So throughout the severe winter of 1947-1948 the construction work outside and inside proceeded apace. A transmission line mounted on wooden poles high above the ground to carry the radio power was constructed, also the various radio circuits and the electric power for lighting the six 1,000-watt beacon lights on the towers. At the base of each tower was constructed a small wooden building for housing the complex electrical phasing and tuning equipment. In the transmitter house, some 600 feet away from the antenna array, work progressed to prepare the interior for installing the new transmitter. Flooring was arranged to permit laying numerous electrical cables interconnecting the diverse electrical apparatuses. Air-filtering equipment to protect the valuable radio equipment was installed, and numerous other details worked out while howling blizzards raged outside.

January arrived, and with it carloads of steel for the radio towers arrived. The following month these began to be erected. The new 5,000-watt radio transmitter had been delivered early in December, and now during the snowy winter months it was gradually being assembled, piece by piece and wire by wire. By the time the three antenna towers were completed, the transmitter was also assembled and ready for testing. By noon of April 21 the erection crew finished the antenna construction with the completion of the third and last tower to its full height. However, before broadcasting could be permitted with the higher power, highly technical engineering work had to be done first on this three-element antenna array to cause it to produce the required directional effect of the radiated power, intensified many times in the northeasterly direction across New York city and the site of the United Nations capital, but decreased in a similar proportion in the southwesterly direction. The initial power generated by WBBR's new radio transmitting apparatuses is rated as 5,000 watts. But by using the directional antenna array, this power is multiplied to more than 25,000 watts in the northeasterly direction where the population is densest. In fact, by actual test, the power radiated in that direction is found to be approximately 30,000 watts. In terms of the voltage ratio of WBBR's signal, this means that its new signal over the metropolitan area is 5½ times stronger than that radiated by old WBBR.

The first transmitter used by WBBR back in 1924 was an amateurish type of instrument of but 500 watts power and which, according to the present-day standards of good engineering practice, would be considered to be what is jocularly known as "haywire" construction. Three years later when WBBR had



The new 5,000-watt broadcast transmitter, with the transmitter control console in the foreground

obtained permission to increase its power, a new transmitter (the third for the station) having 1,000 watts power was purchased. For twenty-one years this was used continually to herald forth the one message of hope for the peoples. In this year 1948 when WBBR expands to 5,000 watts power by government license, the most modern equipment available has been installed, all intended to assist in rendering to the radio audience the best possible service. Watchtower Radio—WBBR is worthy of this expansion, and we thank the Lord God for it at this his due time. WBBR is in existence for but one reason, to advertise the dawning of the new world of God's own making, a world wherein shall dwell peace and righteousness without end. It is dedicated to the broadcasting of such programs only which offer information of life-giving value to the prospective citizens of the new world, hence programs of the highest educational and spiritually upbuilding kind. These deserve the best transmission and the widest publicity.

OFFICIAL OPENING

In view of the departure of the Society's president for the San Francisco District Assembly the following day, his official introduction of WBBR to the radio audience on its increased power and new directional antenna equipment was set for Tuesday, May 25. For this purpose Brother Knorr made a special trip out to the Staten Island studio. Unnumbered thousands throughout northeastern United States and adjacent Canada were eagerly intent on hearing this particular program. Specially printed postcards announcing the official opening had been provided and mailed out by the thousands to companies, pioneers and friendly persons of good-will in all the area in which WBBR was expected to reach with its new installation. Most of those in this area had been unable to get WBBR up till now because of its low power and its non-directional system of radiocasting.

At 6 p.m. the regular evening's program began, with WBBR going on the air by means of its old transmitter and antenna system which had served its listeners for many years and on its old power assignment of 1,000 watts. After a fine musical program, an interview was put on, beginning 6:45 p.m., in which WBBR's manager asked the Society's president eight pointed questions which WBBR's listeners had asked or would like to have answered. These Brother Knorr now answered quite satisfactorily and with much enlightenment to all in his audience. This ended at 6:59 p.m., at which time the station announcer said: "And this brings us to the end of our broadcasting on old WBBR on 1,000 watts. In just a few moments we shall bring you

the new WBBR with its directional system, its brand new transmitter and its higher power." The station manager then made the station announcement and bade the audience: "Stand by for the new voice of WBBR." There were some seconds of dead stillness, punctuated by a click as WBBR was switched off its old equipment onto its new. About 4 seconds after 7 p.m. the announcer's voice broke the silence: "We come to you now with our new voice and say, This is WBBR now broadcasting with its new power of 5,000 watts on 1330 kilocycles. And here again is Mr. N. H. Knorr the president of the Watchtower Bible and Tract Society to greet you officially for the Watchtower Society."

Those of us listening in on our receiving sets out at WBBR right under the shadow of the new three-tower antenna array noticed the increase in volume of sound and also the richer quality with which the speaking voice was transmitted. Immediately after the president began speaking an anonymous gentleman telephoned the station from Bay Ridge, Long Island, N. Y., to advise us that his instrument for measuring the loudness of sound showed WBBR was now coming in on his radio set 21 decibles stronger than before. This means it was about ten times as strong as before. Brother Knorr's introductory remarks were very appropriate. After greetings he said:

"In officially opening up WBBR with its new transmitter and increased power, I wish, first of all, to acknowledge and give thanks to the Creator of radio. No, not to any set of men known as inventors and scientists who have merely experimented with and made practical applications of this invisible power called 'radio'; but to the great Creator of all things, Jehovah God. He is the source of all the marvelous forces at work throughout the universe; he is the Framer of the wondrous laws of nature; he is the One that endowed man with the mental faculties to observe the operation of His laws, to investigate the mystifying hidden forces, and to invent machines and apparatuses to harness those forces. Jehovah God put those forces in operation, and in his due time he has let man discover them and determine their way of operation according to law and apply them usefully. Therefore all praise and credit are due to be given Him for the revelation and the development of the power of radio today, and to Him I take pleasure in publicly giving the praise and credit at this momentous time. In harmony with this attitude I am keenly interested in the best use of radio, which means its use in harmony with the will of the Creator and hence to his glory and praise and to the blessing of my fellow creatures."

For the next twenty minutes he related about the beginnings of WBBR and led up to its present expansion. From here he broadened his remarks to discuss the world-wide expansion of God's work in departments other than the radio. The tremendous work of preaching the gospel in all the world for a witness began nineteen hundred years ago. It continues to this day. Jehovah's witnesses have dedicated themselves to preach the gospel. They are not discouraged because of the hardships connected with it. They know their good deeds never find favor among selfish men. They are not trying to convert the world, but merely trying to preach the gospel, turning the minds of the people to the Bible. Their education concerning Jehovah's purpose is essential. The people often appreciate this more in times of distress. The growth of our work in Germany illustrates this. In 1932 Jehovah's witnesses were diligently preaching this same gospel, when Hitler and his Nazi crowd came along and put them in prisons and concentration camps. That year, before such restraints, there were 14,453 Kingdom publishers reporting in Germany. In 1946, after the brethren came forth from their restraints, there were just 8,895. But these pushed ahead preaching to their distressed fellow Germans, and now in March of 1948 a new peak of 32,064 publishers reported as gospel ministers. Not only in Germany, but also in Greece, Rumania and elsewhere the witnesses press forward in the world-wide expansion, though under great difficulties.

So the work moves on, noticeably. In 1924 when WBBR was born only a few hundred persons in Greater New York city were interested in the Kingdom message. Now, in 1948, in this city alone, instead of one fair-sized company of publishers there are 19 units, and 2,749 Kingdom publishers reported activity during April. These ministers are ready to serve WBBR's listeners of good-will anytime, anywhere. With WBBR's excellent work over the new penetrated area, more people will become interested in the message. The care for this interest falls upon Jehovah's witnesses in this area. At WBBR's beginning in 1924 there were only 1,064 publishers throughout the United States. But April of 1948 shows us a new peak of 76,639. The world-wide report of publishers brings the grand total from 207,000 last year up to 233,578 for 1948. These witnesses of Jehovah will use every instrument possible to advance the true worship of the Most High God in all the earth.

The expansion goes on in every country. The Watchtower Bible School of Gilead, established in 1943, has graduated one thousand students, and has 534 of them located in 68 countries and with 85 different missionary homes. Shortly 14 new countries would be served by graduates from Gilead, to make a total of 82 countries in which they will be serving. Many others of the thousand graduates are serving here in the United States and in Canada.

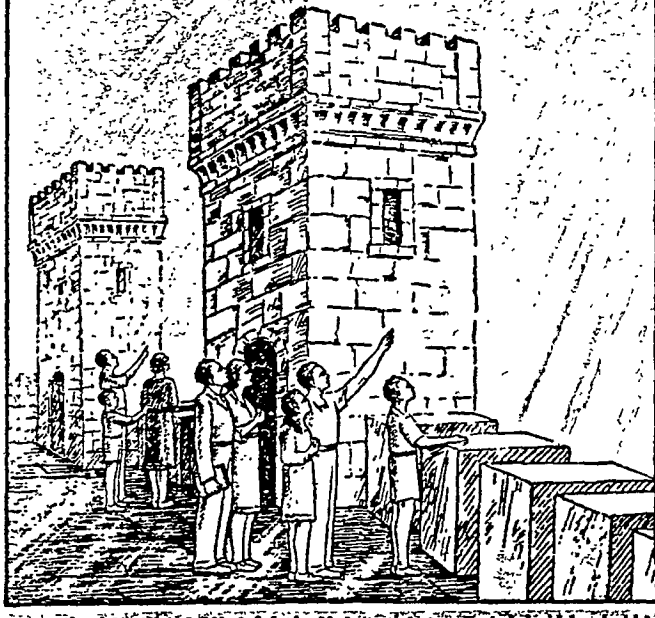
WBBR has kept pace with the general expansion work of the Lord's people world-wide. Beginning on 500 watts of power, and later increasing to 1,000 watts, now it moves up to 5,000 watts with entirely new equipment in hopes of serving a far greater area. Everyone tuning in on the program was requested to drop the station a card or letter telling how the program was received. This present stage is not the end of expansion of WBBR. Within twelve months it hopes to move into new studios located at the administration building at 124 Columbia Heights, Brooklyn, where a new Bethel home is being constructed. The excavation was now under way, and had gotten to a great depth, and the following week the pouring of the concrete into the forms should begin for the foundations of a new ten-story home. There WBBR will have a large studio which will accommodate 400 persons, as well as two other smaller studios in which discussions can be held, concerts given, and WBBR's splendid news service broadcast to its listeners. The hundreds of ministers of the gospel at this enlarged Bethel home will be used in giving Bible instruction over WBBR. So the new Bethel home, into which WBBR hopes to move its studios next year, will be the next step in this station's expansion, which is a worthy part of the expansion work of the Watchtower Society in this country.

Plans have been finished for the construction of a new factory for publishing the Society's greatly demanded literature, and excavation at the site of this would begin around July 1. Thus before 1949 rolls around, remarkable changes will be seen at 124 Columbia Heights and at 117 Adams street, Brooklyn, by the grace of Jehovah. This means that here we are trying to keep pace with the world-wide expansion. "The expansion work is on, to the glory of God," said Brother Knorr in conclusion, "and when all engines of war lie smoldering in ruins; when all greedy wealth lies desolate in shame; when all evil tongues lie silent in the dust, then will the righteous living give boundless praise to the great Creator, Jehovah, the One who caused his everlasting name to resound throughout the earth. All hail his holy name."

With this the official opening program came to a close about 7:42 p.m., with the radio audience, new and old, unspeakably uplifted and rejoicing. Telephone calls and telegrams now began coming in to the station, concerning which we may have more to say elsewhere. So, by divine mercy, WBBR continues to serve in an enlarged capacity Jehovah's gospel purpose of salvation. God bless it.

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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JULY 15, 1948

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

Please address the Watch Tower Society in every case.

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

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"GOD'S MINISTERS" TESTIMONY PERIOD

Because the Testimony Period during the month of August is entitled "God's Ministers", that does not exclude any of our *Watchtower* readers. To be one of his ministers does not mean to be an ordained graduate from some sectarian religious theological seminary; it simply means to be one of his servants, spreading the gospel of his King and kingdom. You can be one of such by taking part with all of Jehovah's witnesses during August in spreading his message by word of mouth and by printed page. The special offer for the month will be the combination of the book *"The Kingdom Is at Hand"* and the new booklet *Permanent Governor of All Nations*, on a contribution of 35c. Anyone willing to minister God's message to the people can easily and quickly learn to present this offer from door to door with success and have the rare joy of singing God's praises to all nations. Experienced ministers stand ready to help any desiring to start out in this ministry during August, and your request to us by card will move us to put you in touch with the needed personal help and instructions. All participating in this midsummer Testimony Period should submit their report when August closes.

"WATCHTOWER" STUDIES

Week of August 22: "'Our Common Salvation,'" ¶ 1-19 inclusive, *The Watchtower* July 15, 1948.

Week of August 29: "Contending for the Faith," ¶ 1-18 inclusive, *The Watchtower* July 15, 1948.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is $1, American money; individual copy, 5c; mailed anywhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX JULY 15, 1948 No. 14

"OUR COMMON SALVATION"

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints."—Jude 3, Am. Stan. Ver.

JEHOVAH is the God to whom salvation is to be ascribed. If all men but looked up above their ordinary pursuits and recognized that fact and acted in harmony with it, there would be the start of a great difference in earth's affairs for human salvation. Certain American religionists have raised the prayer: "Savior of the world, save Russia." The fear because of which they raise this prayer shows they are not saved themselves. They may mock at the suggestion, but, just the same, they stand faced with sudden destruction at the battle of Armageddon. Who will be saved, how can *we* be saved, from the wreckage of this world when its annihilation comes in the "battle of that great day of God Almighty"? That is a realistic question now. In considering it we should disregard all the mocking to which we can expect to expose ourselves for not following the ideas of worldly-wise mockers. But Jehovah God has provided for the salvation of those who ascribe the glory, majesty, dominion and power for a righteous new world to Him. His salvation will work, and *that* is what honest lovers of life and happiness want. It is the thing worth contending for against all mockers and subversive elements.

[2] Some of our readers may exclaim: 'Oh, I'm sure I'm saved already; I am a good paying member of a religious organization.' Well, granted that you are now in a saved condition, still you have to admit that your salvation is not at its completion. Not yet; not if you perceive the dangers, the temptations and the conditions on earth that destroy faith in the Savior. You may have a favorite religious organization. Now if, in the great turmoil ahead, this should go down, where will your faith be then? How will you keep from stumbling and slipping then? Is your faith such that it will survive such an event? Or do your faith and your saved condition rest upon the solid foundation? To use the Bible expression, Is yours 'the faith that Jehovah God once for all delivered to his holy people'? It is by God's grace that we are saved through faith. If you have that faith and contend for it in order to hold it, it means your eternal salvation. If you do not have it, lose no time in getting it. Then hold onto it till faith is fully rewarded. If we are all together in this effort, we are going to share salvation in the new world together with all other faithful ones. We now need warning, and to warn us a disciple of the Messiah long ago wrote a letter, short but of the greatest importance today.

[3] The writer's name is Jude, or Judah. He was named after one of the twelve sons of the patriarch Jacob, from whom the twelve-tribe nation of Israel sprang. When this Jacob of old became father to Judah, then, we read about Leah his mother, "she said, This time will I praise Jehovah: therefore she called his name Judah." Hence the name "Judah", or Jude, means "praise", particularly with reference to Jehovah God.—Gen. 29:35, *Am. Stan. Ver.*

[4] Jude wrote his valuable letter about A.D. 65, or about thirty years after the death of Jesus of Nazareth.* In fact, he was a brother of Jesus. Not that Jude here tells us so, but he identifies himself as a brother of James, who was a brother of Jesus according to the flesh. (Matt. 13:55; Gal. 1:19; Acts 15:13; Jas. 1:1) But Jude does not try to make capital of his being a fleshly brother of Jesus the Messiah, so as to get any glory for himself. There is a more important relationship to Jesus Christ than as a fleshly brother. It is a spiritual relationship. To this latter Jude points and confesses himself to be subject to Jesus. He does this in harmony with the Christian rule stated by the apostle Paul, that Christians henceforth know no brother according to what he is in the flesh. Though they had once known Christ according to the flesh, yet now, as God's new creation, they know him no more in a fleshly sense. (2 Cor. 5:16, 17) Accordingly Jude writes: "Jude, a slave of Jesus Christ, and the brother of James, to those who have been called, who are dear to God the Father and have been kept

1. What is the thing we want? and against whom do we contend for it?
2. What should we now determine regarding our faith, and why?

* See the book *"Equipped for Every Good Work"*, pages 264, 350-352.

3, 4. Who wrote the letter? and how was he related to Jesus Christ?

through union with Jesus Christ; may mercy, peace, and love be granted you in abundance."—Jude 1, 2, *An Amer. Trans.*

5 It is not a self-degrading term for Jude to style himself as a "slave" of Jesus Christ. It shows humility upon his part, and how he is not seeking to glorify himself out of having been Jesus' fleshly relative. But fleshly relationship carries little importance, for at one time, so John 7:5 tells us, "neither did his brethren believe in him." Only after Jesus' resurrection did these doubting brethren believe upon him. To confess oneself as his "slave" counts more with true Christians than fleshly connection with Jesus Christ. Such slavery to him is a life-giving service, and is what makes us Christian brothers. It is what puts us all upon the same level. Just like slaves, we have been bought, yes, bought by Jesus by the value of his precious blood shed under the most painful circumstances. The apostle Paul reminds us of this when saying: "For a slave who has been called to union with the Lord is a freedman of the Lord, just as a free man who has been called is a slave of Christ. You have been bought and paid for; you must not let yourselves become slaves to men." (1 Cor. 7:22, 23, *An Amer. Trans.*) Besides being bought by our Master Jesus Christ for his everlasting service, for which he gives us everlasting life, we have been taken captive by his love and have willingly surrendered ourselves to him. As a slave Jude tried to please his Master Jesus Christ. He would try to please him by writing to fellow slaves what was most needful and profitable for them in serving Christ. Only after first mentioning his slavehood to Jesus Christ did Jude identify himself as a fleshly brother of James. He started his letter right.

6 Jude's letter is not addressed to any particular local congregation of slaves of Jesus Christ, and is therefore a general one. Yet the letter is very definite as to to whom it is directed, for it is addressed "to those who have been called". To what have all these Christian slaves been called? To a position higher and freer than that of the freest citizen of this world, freer than the greatest slaveholder or employer of the greatest number of industrial workers. So they have something of which to conduct themselves worthy. For this reason Paul writes to them: "That ye would walk worthy of God, who hath called you unto his kingdom and glory." (1 Thess. 2:12) Slaves now of Jesus Christ, but also called by Jehovah God to the glorious kingdom of his Son in the heavens! This ordering of matters illustrates the wise rule of humility before glory. As Jesus said: "Whoever wants to hold the first place among you must be your slave." (Matt. 20:27, *An Amer. Trans.*) What a wonderful salvation is in store for these Christian slaves if they walk worthy of it to the end by loyally serving their Master to the death, despite having to bear all the reproaches that came upon him also! No wonder they are said to be beloved and dear to God their heavenly Father, and no wonder they are kept by him. He safeguards them because they are in union with his Son Jesus Christ and they are destined for membership with him in his kingdom. It is the heavenly Father's good pleasure to give them the kingdom with Jesus if they prove their faith and obedience toward him to the end.

5. In what way did he start his letter right, and why?
6 To whom is the letter addressed? and why are they dear to God?

GOOD WISHES FULFILLED

7 Jude opens his letter with the wish that mercy, peace and love may be multiplied to these dear called ones. That good wish of nineteen centuries ago carries over to us today in this "time of the end". If we speak for the remnant of "called" ones yet alive on earth, we can say that expressions of divine mercy, peace and love have been granted us in abundance. Of course, we experienced these things when we believed and consecrated ourselves to God and received his forgiveness of our sins through Jesus Christ. But we have experienced them in special ways since A.D. 1918. That year brought the end of World War I, but it found the remnant of Jehovah's witnesses on earth quite neglectful of their service to him as slaves of Jesus Christ. Why? Because they had a large amount of fear of men of this world who used governmental measures and violent means to try to suppress and destroy their work of publishing the good news of God's kingdom to all nations. The remnant were still under the religious idea that the "higher powers" to which all Christian souls must be subject with fear and awe were the secular rulers of this world. Hence if these rulers yielded to their religious prejudices and framed mischief by unjust laws to ban Jehovah's witnesses and forbid their God-given gospel work, then they must comply. (Rom. 13:1) Besides this, there were other religious soils from which they had not gotten clean and which marred their organization and hindered their free service as witnesses of the Lord God.

8 It was, therefore, a multiplying of his mercy to us when the God of salvation opened our eyes to see these sins and shortcomings and forgave us these unwitting transgressions after our confession. It was mercy on his part that he had not let the enemy destroy us, but kept us for Jesus Christ that we might further serve as slaves to him, carrying out his command for the end of the world: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) He did not mercilessly hold

7. Why did the remnant need mercy to be multiplied since 1918?
8. How did God multiply mercy, peace and love to the remnant?

onto his displeasure and anger toward us for our general failure during the period of World War I. No; but he restored us to peaceful relations with him by forgiving us in our repentance and delivering us from the slavish fear of worldly men. He broke the power of the Devil's Babylonish organization over us and opened up to us new and grander privileges of serving him within his free organization. He cleared out the disturbers and filled the company of his restored, reorganized people with peace to do their work unitedly. Out of love he cleansed us from Babylonish religious soils. He opened up to us more fully the meaning of his Word, revealing to us the fulfillment of its prophecies and feeding us spiritually with fresh truths that imparted new strength. He disclosed that the birth of his kingdom had occurred A.D. 1914, when he enthroned his Son Jesus Christ in the heavens and commanded him to rule in the midst of his enemies till he had destroyed them and brought in a righteous new world.

[9] Manifestly this turbulent, distressed world does not have the divine blessing and favor upon it. But Jehovah's witnesses know they have God's mercy, peace and love toward them in abundance. Thousands upon thousands of persons of good-will are beginning to realize this. Oh yes, persecutions are heaped upon these witnesses of the Most High God. Notwithstanding this, they have the evidences of mercy, peace and love such as religious Christendom and the rest of the world do not have. It is because of the evidences of the divine goodness toward these that Christendom and all the world hate and persecute them. But the people of good-will flock to their side. They too want to share in the good things that Jehovah God is showering down upon his faithful remnant of "called" ones. The remnant lovingly welcome these people of good-will, these "other sheep" whom the Good Shepherd Jesus Christ the King hunts and gathers. Together, the remnant and these "other sheep" rejoice that God's kingdom long prayed for is now here and that shortly Jehovah's King Jesus Christ will finish his rule amidst his enemies by wiping them out in the universal war of Armageddon. Thus, as one peaceful flock safeguarded by the Good Shepherd, the remnant and the good-will "sheep" joy together in God's love and mercy. The prayer of Jude's letter has been abundantly answered upon them.

HOW "COMMON"?

[10] Having together entered into these loving-kindnesses and benefits from on high, we need, more now than ever, to give heed to the faithful exhortation of Jude. He prayed that the divine mercy, peace and love might increase toward us, and not decrease and finally cease. This is possible. Hence he writes: "Beloved, my whole concern was to write to you on the subject of our common salvation, but I am forced to write you an appeal to defend the faith which has once for all been committed to the saints." (Jude 3, *Moffatt*) This indicates that Jude had been inclined to write in a general way about "our common salvation". But by the spirit of inspiration God made Jude aware that something more forceful and rousing was needed than mere doctrine on the common salvation, something urgently needed to make that salvation sure to them, by God's grace. What the circumstance was that inspired him to turn from explanation of the common salvation to stirring exhortation we shall see.

[11] First, however, what is this "common salvation", and in what way is it common? This expression that Jude uses in the original Greek is one that occurs in the literary common Greek by non-Christian writers of his day. By them it meant "the safety of the state".* But Jude uses the expression in a Christian sense and with no reference to the political states, in bilingual Palestine or elsewhere. He is writing to those called to the kingdom of God, which kingdom is not of this political, commercial, religious world. Hence the salvation has reference to that kingdom and is a salvation of those called to it. It is common, but not in the sense of being low-grade, ordinary, for the Kingdom is Jehovah's capital organization through which he now rules the universe. The salvation is "common" in that it is shared equally and alike by all those in the group of called ones; it is shared in common by them all. Hence they are exclusively God's kingdom-class and he has made them a nation separate and different from all the nations of this earth.

[12] They were foreshadowed by the nation of the twelve tribes of Israel, to whom Jehovah said by his prophet Moses: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:5, 6) For lack of belief in Jesus the Messiah, the Israelites failed to realize that divine promise. As a people they failed, but thousands of individuals showed the required faith in Jesus Christ and were called to the kingdom with him. In God's appointed time he called men and women with faith from among the non-Jewish peoples. He formed all these believers, Jew and Gen-

9. (a) How does Christendom act toward them? (b) How do the "other sheep"?
10. From writing on what subject did Jude change, and why?

* See *A Grammar of the Greek New Testament in the Light of Historical Research*, by A. T. Robertson, page 125, edition of 1923.

11. What is this "common salvation", and how is it "common"?
12. (a) Who foreshadowed this new nation? (b) Who make it up?

tile alike, into his new spiritual nation. The apostle Peter bears out this fact, saying to the called and chosen ones: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9) This is the nation to which Jude now belonged and whose salvation he meant.

13 Jude wrote at a time when the Good Shepherd had not yet begun to gather the "great multitude" of "other sheep" who were foreseen in the Revelation to the apostle John. (Rev. 7:9-17) Jude was not writing about a salvation that is common to this great multitude or to other faithful ones of mankind. While this present-day multitude of "other sheep" are not included in the "common salvation" of which Jude wrote, nevertheless these dear ones of mankind have good prospects of eternal life before them. All the rest of the Bible is full of divine assurances, promises, and prophecies that they do. Their hope is one of eternal life in the new world as much as that of the remnant of the "little flock" is. But they are not of the spirit-begotten class who are called to the Kingdom and heavenly glory with Jesus Christ. In consequence of this their hope is one of life unending on this earth brought to a global paradise condition by the kingdom of Jesus Christ with his called ones. God's kingdom is the means for blessing them. Their salvation is dependent upon the Kingdom. The King Jesus Christ died to save them as well as his little flock of called ones, for "he is himself an atoning sacrifice for our sins, and not only for ours but also for the whole world". (1 John 2:2, *An Amer. Trans.*) This is a salvation which the Devil begrudges them. He is now trying to cheat them of it. Their salvation is a precious part of the faith once delivered to the saints in Jude's day, and it must be unremittingly contended for until the prize is gained by these "other sheep".

14 For a "common salvation" we must have a "common faith", and *that* we do have, unlike Christendom with her hundreds of religions. (Titus 1:4) The "faith" is the sum of beliefs concerning Jehovah God and his kingdom as delivered to us by Jesus Christ and his inspired disciples. It is based upon the ancient Hebrew Scriptures, to which Jesus constantly made reference to support what he taught, and also upon the teachings which Jesus gave as the Son of God sent down from heaven. It is the gospel or good news concerning God's "own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel".—2 Tim. 1:9, 10.

13. How is salvation for "other sheep" related to common salvation?
14. What is the "common faith"?

15 This is the gospel faith that was delivered nineteen centuries ago to the saints "once for all", and for that reason there is no other gospel. There will never be another gospel given. What has been delivered to us remains the faith, because it is sufficient to accomplish God's good purpose. It is the good news that Jehovah God had in his prophetic view in the garden of Eden when he said that 'The Seed of the woman shall bruise the head of the Serpent, who had started sin upon this earth'. The Devil would like to turn the heirs of salvation aside from the true faith of the gospel by counterfeiting the true and foisting a false gospel upon God's people. There was danger, said the apostle Paul, that some Christians would be removed from God's favor to "another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed".—Gal. 1:6-9; 2 Cor. 11:3, 4.

16 The Devil would like to make us let go our grip on this precious faith and give it up. In all earnestness, then, we have to struggle and wrestle and contend against the shams and diversions with which the Devil tries to win us away. It is a "precious faith", well worth contending for, because it leads to everlasting salvation. (2 Pet. 1:1) By a sham gospel the adversary wilily tries to adulterate our faith and confuse us and make us be conformed to this world's beliefs and ways. This leads to self-deception and destruction. The Devil makes it his business to add to or take away from the written Word of God so as to bring contradiction into it, confuse our understanding, and turn us to the philosophies of unbelieving "wise men" of this world.

17 There is but the one gospel which was once for all delivered to God's holy people, the one delivered in purity by the Lord Jesus Christ and his inspired apostles and disciples. Hence the way for us to contend for the true faith is to hold fast to that original gospel in its purity; to go back always to it in cases of doubt or dispute; and to measure any new, foreign suggestions by means of it as the canon or straightedge of faith. That means to go back to the written Word of God, from Genesis to Revelation. If we let this slip from us, there is no escaping destruction. "God . . . hath in these last days spoken unto us by his Son, . . . How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the holy [spirit], according to his own will?" —Heb. 1:1, 2; 2:3, 4.

15. How is it a faith delivered "once for all"?
16, 17. Why must we contend for this faith? and how do we?

[18] It goes without saying that the remnant of God's called ones must earnestly stand in defense of the faith against all invasion attempts by the Devil and his agents. When we resist what these enemies of the faith have to offer, persecution is raised to make us compromise with the world and its encroachments upon our faith. Now that Jesus Christ has begun his heavenly rule in the midst of all his enemies, including those on earth, we live in the days of the coming and presence of the Son of man. To indicate the great difficulty we would have in holding fast the pure faith in this time of struggle for world domination, Jesus said: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Not any more faith than in the days of Noah before the flood. (Luke 18:8) If we consider the sore persecution that has come upon the upholders of true, unadulterated faith since A.D. 1914, this is a time of struggle and testing. Indeed, it began when the witnesses of Jehovah were taken captive by the Devil's visible organization during World War I. To mark this as a time of special proving of our adherence to the true faith, Revelation, chapter 13, describing that organization as a wild, vicious beast, says: "Whoever is destined for captivity, to captivity he goes: whoever kills with the sword, by the sword must he be killed. This is what shows the patience and the faith of the saints." —Rev. 13:10, *Moffatt.*

[19] Now the Good Shepherd's "other sheep" as well as the remnant of "saints" must show good endurance and unbreakable adherence to the faith once for all delivered to the saints. As we cling together in the Lord, we strengthen and uphold one another to do so. Beholding our steadfastness, others take courage to adopt this glorious faith, and the number of "other sheep" goes on increasing.

18. How did Jesus and Revelation show faith would be tested now?

19. How do the "other sheep" take courage to adopt this faith?

CONTENDING FOR THE FAITH

THIS twentieth century is not the first time that an enemy has filtered in trained workers into another nation to undermine that nation, weaken it, overturn it and bring it under control of the enemy. Those are the tactics that God's enemy, Satan the Devil, began using in the first century against God's "holy nation" in the midst of a hostile world. All the consecrated members of this holy nation are called to God's heavenly kingdom with Christ. They are heirs of a "common salvation" to that kingdom. God keeps his holy nation for Jesus Christ, and He will save the nation to the Kingdom. But certain individuals that were once members of the nation will not share in that "common salvation". This is due to those individuals themselves. They may now, in common with other called ones, be holding a hope of final salvation, yet that is no certain guarantee that they will see that hope realized. Our being now in a saved condition is no reason for imagining we cannot be moved, forced or drawn out from that place of refuge and thereby not make our salvation eternal. The adversary is opposed to God's purpose of saving a holy nation unswervingly devoted to Him. He uses various means to bring about the destruction of as many as he can of those in that saved condition, to the reproach of God. One of his tactics is to introduce slyly in among the ranks of the holy nation persons that will serve his nefarious purposes. This makes it necessary for those who want to make their salvation a fully realized thing to contend earnestly for the faith that saves, once for all delivered to God's saints.

[2] Contention, or standing up in defense, is forced upon God's people. God permits it to test the integrity and devotion of his holy nation to him. We have to contend thus, or stand up in defense, not only in our congregations against any infiltered enemies, but also in our preaching the gospel from house to house. Testing by this method is good for God's people, to make them strong and immovable. Explaining why he exhorts the people of God to contend for the apostolic faith, Jude says: "For some people have sneaked in among us—their doom was foretold long ago—godless persons, who turn the mercy of our God into an excuse for immorality, and disown our only Master and Lord, Jesus Christ."—Jude 4, *An Amer. Trans.*

[3] Until Jude wrote his letter, about A.D. 65, some thirty years after Jesus Christ ascended to heaven, there had been plenty of time for foreign elements, persons with devilish designs, to worm their way in among God's people. Even the Hebrew Scriptures had warned that such enemy agents would steal their way in. About ten years before Jude's letter (or about A.D. 56) the apostle Paul had warned of the same thing, saying: "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." (Acts 20:29, 30) Jesus had pictorially described the same enemy movement. He gave the parable of the tares, in which the Devil sows the bearded darnel seed, or "children of the wicked one", in among the good seed, or "children of the

1. Do all in line for the common salvation gain it? and why?

2. Why does God let contending for the faith be forced upon us?

3. How was the sneaking in of such godless men foretold?

kingdom", and does so stealthily by night when men are sleeping. (Matt. 13:24-43) The result has been the corrupt organization of Christendom, with its tremendous falling away from the faith once for all delivered to the saints nineteen centuries ago.

4 Now we are thirty years past the momentous year A.D. 1918. Bible prophecy, made plain by the spirit of God in the face of world events in fulfillment, indicates that then the reigning King Jesus Christ came to the temple of God for judgment work. Malachi 3:1-5 foretold that this judicial Messenger of God would cleanse the temple of all foreign, injurious elements, just as Jesus Christ did when he came to the typical temple in Jerusalem. To be sure, Christendom and her religious systems have not been cleansed since A.D. 1918, but have grown more corrupt and worldly, have supported a second world war, and now approve the preparations for a third. But look at the witnesses of Jehovah, the most hated and persecuted minority group in all the earth. Their irrepressible zeal for the gospel service of God proves they are consecrated to Him as followers in the footsteps of Jesus Christ. The recent history of their faith, organization and activities proves they have undergone a continuous purification from all soils of this world and a purging of their ranks from undesirable elements. Even the heavy persecution against them has served to purify their ranks and to sever them farther apart from this world. By their fearless zeal in God's service they show His spirit has been poured out upon them. It is the King and Judge, Christ Jesus, at Jehovah's temple, who has been thus purifying the remnant of God's holy nation. It is evident proof that he did come to God's spiritual temple in the spring or Memorial season of A.D. 1918.

5 Honest men love a clean organization. God's purpose is to have now on earth a clean organization of his people, to which his Good Shepherd can assemble the "great multitude" of "other sheep". Hence God orders those who bear the vessels of his temple for use in his service to be clean from all Babylonish or worldly contamination. (Isa. 52:11; 2 Cor. 6:17) Having now sent his Messenger-Judge to the temple for the cleansing of those worshiping at it, Jehovah God promises that his temple class shall be kept pure. The enemy forces shall never again defile it. However, droves of "other sheep" are now being gathered to the side of the remnant, and they are joining these in 'serving God day and night at his temple'. (Rev. 7:15) The Devil would like to infiltrate injurious, evil-designing individuals among them. With Jesuitic craftiness he would like to work them in among the Theocratic organization of God's people, to start a work of defilement from within. Even with God's promise to keep his organization clean, even with his angels on duty to gather out of His kingdom-class all offenders and workers of lawlessness, there is a need to watch. Our reigning King has cast Satan the Devil out of heaven down to the earth, where he now has great wrath and makes war against the remnant and their great multitude of good-will companions. He is out to injure, disrupt, destroy. (Rev. 12:12-17) So we dare not relax our guard among our local groups, for the Devil is still trying his old tactics. All the strict means for straining out or debarring enemy agents and keeping him from gaining a foothold among us must be kept raised up and ever applied.

6 Those who now slip in through some craftiness will not succeed in subverting or undermining and defiling the organization as a whole, although they may do injury locally with some individuals. But even this is to be regretted and to be guarded against jealously. Let persons who do slyly get inside know that doom was foretold for such kind as them long ago, and the Lord God will speedily execute it now through his angels. From the start these persons do not sincerely fear God. They do not seek admittance into the organization with the clean desire of learning about him to serve him and worship him. They do not look at the organization and its members with pure eyes and chaste motives. Peter describes them as "having eyes full of adultery [or, an adulteress], and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing". Or, as a modern translation renders Peter's description: "They have eyes for nobody but adulterous women—eyes insatiable in sin. They lure unsteadfast souls. Their hearts are trained in greed. They are accursed!"—2 Pet. 2:14, *Am. Stan. Ver.*, margin; and *An Amer. Trans.*

7 Worldly men have been heard to say, 'I'll propose immoral relations with this girl and that, and the first girl that refuses me, I'll marry her as a faithful girl.' The Devil tries to corrupt God's organization by insinuating persons of such a mind in among the Lord's pure-hearted people, to try to lure and entice unsteady souls into pleasurable sin. These evil-minded persons see the grace and mercy that God has extended to his people in forgiving their sins through Christ's precious sacrifice. They observe that among God's consecrated people are those who were once fornicators, idolaters, adulterers, effeminate, men of unnatural vice, thieves, covetous, drunkards, revilers, extortioners, such as are named by the apostle Paul at 1 Corinthians 6:9, 10. So they think that if God forgave a person for fornication, adultery, sodomy, and such things, in the past, he will be gracious and merciful enough to forgive a

4. Who show a purification since A.D. 1918, and how?
5. Despite this purification, why may we not relax our guard?

6, 7. (a) Will those sneaking in succeed? and how do they look at the organization? (b) How do they reason on God's mercy toward sin?

person if he intentionally and willfully goes after such sinful things again. They think they can go in for a season of enjoying the pleasures of sin whenever they like or feel the urge. All they have to do is to go through a form of repentance and good behavior and ask God's forgiveness, taking advantage of his grace. Thus they can continue among God's people, until the next time that they want to seek further indulgence in sin among the Lord's people, if they can persuade others by false, impure reasoning to yield to their subtle advances.

[8] Such persons are guilty of "turning the grace of our God into lasciviousness". They pervert the grace of our God into immorality. They overlook the fact that, although the apostle told the consecrated believers, "Such were some of you," he also added, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." (1 Cor. 6:11) They do not appreciate that God was gracious and merciful to us in washing us from our sins in Christ's blood, not for us to yield to the cravings of our fallen flesh and go back to the former filth and uncleanness now and again, but for us to pursue determinedly the way of righteousness henceforth. The faithful person that appreciates this purpose of the grace and mercy of God will not pervert it presumptuously. He will contend for the faith once delivered to the saints by indignantly resisting the advances and suggestions of ungodly persons who creep in among us unawares. We know we are the slaves of Jesus Christ bought with blood for the service of God, in obedience to the example of our Master and Lord Jesus Christ. Hence if we yielded unsteadily to ungodly persons and took up the service of sin for the selfish pleasure of our flesh, it would be denying, yes, disowning Jesus Christ as Master and Lord. True to the faith once delivered, we refuse to do this. By this course we have part with Christ in vindicating Jehovah's name.

SOMETHING OF WHICH TO BE REMINDED

[9] What Jude now shows those who share in the hope of "our common salvation" is that this salvation is not yet a closed matter, all sealed up and delivered to us beyond loss and failure. He points out that, despite our being now in the saved condition, we of the remnant can fail of "our common salvation". How? By not contending for the faith. Just succumb to the enticements of the ungodly persons who pervert God's grace into an excuse for immorality and worldliness and whose course disowns our Master and Lord Jesus Christ. Jude has already stated that such impious persons had their doom foretold long ago; but how? By the historical record of the Bible. It tells us of such kind of persons in connection with God's people in ancient times and of the sentence of destruction that He executed upon them. These were precedents or types of what God will do in like cases now. Let such persons of today know definitely that, before they ever start within the Lord's organized people into which they have sneaked for unclean, selfish purposes, they are doomed. Let them read their doom, and also let us read how it is possible to fail of final salvation by yielding to such doomed ones, as we quote Jude's words:

"Now I want to remind you, though you know it already, that he who brought the people safely out of the land of Egypt afterward destroyed the ones who did not believe, and the angels who neglected their responsibilities and abandoned their homes he has put in everlasting chains to be kept in darkness for the judgment of the great Day, just as Sodom and Gomorrah and the neighboring towns which like them indulged in immorality and unnatural vice stand as a warning, in undergoing the punishment of eternal fire."—Jude 5-7, *An Amer. Trans.*

[10] Egypt was a type of this world, where our Lord Jesus was impaled as "the Lamb of God, which taketh away the sin of the world". (Rev. 11:8; John 1:29, 36) Jehovah God saved the Israelites and the mixed multitude of good-will people out of Egypt. Before ever he did so, they killed the typical passover lamb and sprinkled its blood on the doorways and ate its flesh roasted with fire that night. Their firstborn of man and animal were saved from the death that struck all the firstborn of Egypt not partaking of the benefits of the passover lamb. The next day the Israelites and mixed multitude marched out of Egypt and later marched through the Red sea, God saving them all from death or re-enslavement by destroying all the heavily armed Egyptian pursuers in the midst of the sea. Then the command of God their Savior was that they should not return to worldly Egypt again. (Ex. 13:17; Deut. 17:16) Note, now, what those dramatic events prefigured: Those whom God saves from this world recognize Jehovah as God and Jesus Christ as the passover Lamb whose blood buys them out of this world. They confess, "Christ our passover is sacrificed for us." (1 Cor. 5:7) They have been thus saved from this world, but with the understanding that they should never return to it and its sinful bondage.

[11] However, does this initial salvation from Satan's world mean we are unalterably saved to everlasting life in the new world without any possibility of failure now? Not if those Israelites with their mixed multitude are a true illustration. God, one time their Savior, destroyed a million or more of them in the wilderness. Why? Because these "believed not", yielded to temptation and rebelled.

8 How do we contend for the faith against such men, and why?
9. How can we fail of salvation, and how does Jude remind us?
10. What was forbidden to Israel after salvation from Egypt? and why?
11, 12. How did they show our final salvation is not yet certain?

12 The apostle Paul uses the same illustration to warn us here at the end of the world that our being saved from this world at the beginning of our Christian career is no final proof that we shall share in the "common salvation" when the new world begins. He emphasizes that Israel as a whole experienced a common salvation from Egypt and as a nation the Israelites finally entered into the Promised Land of milk and honey, but that hundreds of thousands of individuals perished before entry into the Promised Land was made. Paul states the reason for their failing to attain the final salvation into the land of promise: "Still most of them disappointed God, for they were struck down in the desert. Now these things happened to warn us, so that we should not long for what is evil as they did. You must not become idolaters, like some of them, for the Scripture says, 'The people sat down to eat and drink and got up to dance.' Let us not practice immorality, like some of them, twenty-three thousand of whom fell dead in one day. Let us not try the Lord's patience too far, as some of them did, for they were killed for it by the snakes. You must not grumble, as some of them did, for they were destroyed for it by the destroying angel. These things happened to them as a warning to others, but they were written down to instruct us, in whose days the ages have reached their climax. So the man who thinks he can stand must be on his guard against a fall." (1 Cor. 10:1-12, *An Amer. Trans.*) Whether we are of the remnant of called ones or are of the "great multitude" of "other sheep", we must all be on guard. We must contend for the faith.

ANGELS NOT EXEMPT FROM FALLING TO DESTRUCTION

13 We are men, made a little lower than the angels. (Ps. 8:5; Heb. 2:9) Yet, because angels are free moral agents like ourselves and mortal, they are not free from all possibility of falling to their destruction. Their having access to God and beholding the face of our heavenly Father is a blessed privilege that they have, but even from this high estate in life they can fall. Why, right now there are angels that once enjoyed the light of the favor of Jehovah God and the light of the knowledge of his purpose but that are now under sentence to destruction. What false step led them to this terrible result? It was their departing from the clean, holy condition in which God created them and departing from the responsible place in his heavenly organization to which he had assigned them. They were created holy spirit creatures, perfect and glorious; they had the opportunity for eternal life in heaven before them. That was their beginning, their original or first estate. They were not amphibious creatures, meant to live partly in heaven as spirits and partly upon earth as humans. The invisible heavens were their home, their habitation, where they should live righteous lives in God's service in full harmony with their holy beginning.

14 How did angels with such a favorable start come into their present "everlasting chains to be kept in darkness for the judgment of the great Day"? As in the case of other creatures since, they did not choose to continue in the righteousness of their original estate. They yielded to Satan the Devil after he rebelled against Jehovah God and brought sin into this world. In the ancient world before the Flood, and particularly during the six hundred years of Noah's life before that catastrophe, they decided to mix in directly with the wickedness of mankind. Says Genesis 6:4: "There were giants in the earth in those days." Such giants were those fallen angels, in the Devil's service.* They did not keep their position of responsibility to God but went over to the service of His enemy. In pursuance of this, they left heaven, which is the home of spirit creatures, and transferred their home to this earth. They did so by materializing in visible human flesh as "giants", to domineer over wicked humankind. They wanted close fleshly associations.

15 For joining Satan's rebellion, God sentenced them to destruction with Satan. The Flood did not destroy them with mankind, for then they merely dematerialized their giant fleshly bodies and returned to their proper home or habitation in the spirit world. But they did not return to their original estate of righteousness inside God's universal organization, with responsibilities laid upon them by Him and enjoying the light of His approval and counsel. No, but God has restrained them with chains that have held them since he sentenced them until now, "everlasting chains". These are not chains such as we humans know, but are God's powers of restraint by which he has kept them "in darkness" respecting his arrangements and purposes. In this restrained condition and under sentence of destruction they are kept in reserve until Almighty God executes his judgment against all of Satan's organization in this great day. Then their sentence of destruction will be executed. (Rev. 20:1, 2; Mark 1:23-27) So angels fell to destruction. We could yet do so.

16 The Lord God is decidedly against fornication and sodomy, and on this account fiery destruction poured down upon Sodom and Gomorrah, more than 450 years after the Flood. Two angels of God materialized in flesh and went to Sodom, a city in which there were not even ten righteous persons, but only

13. (a) Why are angels subject to falling? (b) What is their habitation?

* See the 64-page booklet entitled "Angels".

14. Why did they leave their first estate and their habitation?
15. In what are they restrained, and reserved to what?
16. Particularly for what sin were Sodom and Gomorrah destroyed?

Lot, who had moved in with his wife and two daughters. The angels went to Sodom, not to indulge the passions of the flesh with the wicked population, but to inspect the city's moral conditions and to rescue Lot from the destruction overhanging the place. By close personal observation these angels found that the Sodomites had "given themselves over to fornication and gone after strange flesh". The men not only delivered themselves to fornication with women but also went after relations with flesh other than female flesh, namely, the flesh of men, besides, no doubt, the flesh of brute beasts. (Lev. 18: 22-25) The two angels turned in for the night at Lot's house, and then, the record says: "They had not lain down to rest before all the townsmen, the inhabitants of Sodom, beset the house, young and old from every quarter, shouting to Lot, 'Where are the men who came to visit you to-night? Bring them out to us that we may rape them.'" They lusted more hotly for male flesh than for female, for they refused Lot's offer of his own daughters for the purpose of intercourse in order to protect the two angels appearing as men. (Gen. 19: 4-9, *Moffatt*) That capped the climax, and the next morning, at sunrise, fire and sulphur rained down upon Sodom, Gomorrah and near-by cities. Lot and his daughters escaped to Zoar just in time.—Gen. 19: 10-30.

[17] Like the angels that left their proper habitation in the invisible heavens, the inhabitants of all those burned-up cities went after the satisfaction of the flesh. It brought sudden destruction upon them by means like fire bombs dropped from airplanes in World War II. They suffered the punishment of "eternal fire". Its being called "eternal" does not mean the sulphurous fire still burns at those city sites today. In fact, the charred ruins of those cities lie under water, according to the latest maps of Palestine, which represent Sodom, Gomorrah and Zoar as lying beneath the waters of the southern end of the Salt (Dead) sea, just below the peninsula that juts into the sea.* So the meaning is that the fire resulted in eternal destruction to those cities. That is the meaning of the "lake of fire burning with brimstone" described in Revelation 19: 20; 20: 10, 14, 15; 21: 8. The Sodomites, etc., were not tormented eternally in that fire. They are "set forth as an example, suffering the punishment of eternal fire".—Jude 7; *Am. Stan. Ver.*

[18] For whom are they an example of warning? Peter answers: "Unto those that after should live ungodly." (2 Pet. 2: 6) Let those who sneak in and try to defile God's holy organization beware. Those Sodomites were destroyed for burning with desire to defile the flesh of Jehovah's holy angels. So these impious, ungodly persons are under doom to eternal destruction just as complete as if accomplished by fire and brimstone. May all of God's sincere people take warning and not consider even momentarily the enticements of such doomed persons who sneak in with devilish cunning. In the hope of eternal salvation to be realized in the new world may we all resist such persons and so avoid their fate, by defending and contending earnestly for the faith once for all delivered to God's saints.

17. How is the fire with which they were punished eternal?

* See *The Westminster Historical Atlas to the Bible,* 1945 edition, page 62, Plate X.

18. Who should take warning, and what course should they follow?

POLITICS AND DEMONISM

POLITICIANS have always required worldly religion and used it as their handmaid. From the time of ancient Babylon and ancient Egypt on down to this very hour the visible ruling factors of all worldly nations have had their "wise men", astrologers, soothsayers and other demon-controlled religionists at hand for counsel and advice. Such rulers have always called for "more religion", whether it was a so-called "state religion" or an ecclesiastical religion. To this very day the rulers in the Occident continue advocating more religion, saying that 'the religion of your individual choice is all that is necessary, whether that religion be Catholic, Protestant, Jewish, or Mohammedan. Any one of these meets the requirements, just so you have religion.' Even in the United States where separation of church and state is constitutionally required the president and the governors of the forty-eight states say: 'We must have more religion; otherwise the government of the United States cannot stand.'

Without an exception, however, the religionists of Christendom have always opposed the real and true servants of Jehovah God and Christ Jesus. Their opposition shows that the religion they have proceeds from the same source as Babylon's religion of old time, namely, from Satan the Devil, "the prince of the demons," who is the chief adversary of God and Christ and all who follow Christ. Note, now, some of the Scriptural proof upon this point.

Nimrod was the founder of Babel or Babylon, and, as its dictatorial ruler, he made religion the leading factor of his government, in opposition to Jehovah God. The brief account at Genesis 10: 8-10 reveals that fact. As to ancient Egypt, the king Pharaoh set himself up as a mighty one and was worshiped as a god by his servile subjects. When the Israelites were held slaves in Egypt, Pharaoh set himself in full opposition to the servants of Almighty God. Moses and Aaron appeared before this political ruler and delivered the message of Jehovah God to him, and to back up the message they performed certain miracles. But the account at Exodus 7: 11, 12 tells us: "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their

rods." Those magicians and sorcerers were the visible representatives and mediums of Satan's demons, influencing and inducing the king Pharaoh to put himself in direct antagonism to the Almighty God. Each time Jehovah's appointed servant appeared before Pharaoh he called upon the sorcerers, magicians, and representatives of the practice of demon religion, to appear before him and perform their powers, until they at last had to admit they were outdone. —Ex. 8:7, 18, 19; 9:11.

Nebuchadnezzar, the Babylonian king who destroyed Jerusalem in 607 B.C., had his demon mediums or representatives always on hand to give advice, whether out on military expeditions or at court. (See Ezekiel 21:21-23; Daniel 1:20; 2:2.) Those demon representatives were in complete opposition to Jehovah God and his servants. This is proved by the fact that God gave to his servant Daniel wisdom and power to tell the king's dream and to explain to Nebuchadnezzar its meaning, but those practitioners of demon religion were unable. "Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." (Dan. 2:27-30; 4:7) With such words Daniel exposed the demons as false gods whom the astrologers, magicians and soothsayers worshiped, but proved that Jehovah is the true, living God.

The Israelites, of whom Daniel was one, would have gotten protection from the influence and power of the demons had they obeyed God's commandments and kept their covenant with him and avoided demon religion. Instead, they as a nation demanded a king, and God let them have a king, Saul. This man, their first king, quickly embraced devil religion. Being influenced by it, he violated God's commandment and rebelled against His sovereignty. Then Samuel, the prophet and visible representative of Jehovah, delivered to king Saul this message from the Most High: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king." (1 Sam. 15:22, 23) Thereafter Saul, who continued to hold the office of king, made himself a further abomination before Almighty God by seeking advice from a demon medium, the witch of Endor, who lied to Saul and led him further into the Devil's snare.—1 Sam. 28:7, 8.

Saul, under the influence of demons, fell to persecuting David the true servant of Jehovah. This persecution Saul carried on for about thirteen years while at the same time he kept up an appearance of godliness. Thus Saul the politician had an outward form of godliness, but denied the supreme power of Almighty God, just as the political religionists do in this present day. Because Saul embraced the demon religion he went into darkness concerning God's purpose and continued ever afterward in darkness, and had no truth or revelation from Almighty God. (Contrast Exodus 22:18 and 1 Samuel 28:6-18.) This action of Saul was in direct violation of God's law governing demon religion and its practice. It violated Leviticus 19:26, 31, which reads: "Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God."

Saul's death was because he rebelled against Jehovah God in a manner similar to that rebellion of the Devil against God at the beginning. Naturally, then, Saul sought advice of a woman who was a demon medium. "So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse." (1 Chron. 10:13, 14) This ought to be a warning to all the religious clergy and the principal ones of their flock, namely, the politicians, judges and commercial men, who do not, however, appear to heed it but continue to say to the people: "What we need is more religion." And they try to legislate accordingly.

MODERN COUNTERPARTS

In this time of Christendom's distress it is appropriate to compare the course of King Saul and the cause of his death, with that of the religious leaders or clergymen. Saul, at first placed in a position of favor by Jehovah God, went over to demonism, and in this he foreshadowed or typified the clergymen of Christendom and their course of action, leading to a like disastrous end. Concerning those who claim to serve God and who act as clergymen and religious leaders of so-called "Christians" but who really practice demon religion, it is written, at Isaiah 9:16: "For the leaders of this people cause them to err; and they that are led of them are destroyed." Such religious leaders, who assume to teach the people God's Word but who yield to the doctrines of demon religion, become blind to the truth and lead others into blindness. Concerning religious leaders like these Jesus Christ said: "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt. 15:14.

In their desperation the Roman Catholic Hierarchy are taking more and more of the lead among all the religionists on earth in an attempt to guide and teach the people in political affairs of the nations, and particularly in the United States, and not only in political affairs but also in social, economic, military and educational matters. That religious organization participates in the politics of every nation on earth. The members of the Hierarchy cause the people to err, and the Protestant clergy are not far behind, and all of them are headed for destruction. All people who give heed to such religious teachers and blindly follow them are therefore held under the influence and control of the demons. They are all in line for the same end, unless the individuals awaken to the great danger and turn quickly to Jehovah God and fully trust in him.

The politicians and commercial leaders are induced to believe that the religious clergy are clothed with some invisible power. Because of this such politicians and commercial men fear their religious leaders and are thereby led into the snare of demon religion and entrapped by these malignant invisible powers. Politicians and commercial men seek the advice of clergymen, and, most notoriously, the advice of the ruler of Vatican City, and the clergymen can only give bad advice because they are under the influence of demonism and not strict adherents to the Bible. It reminds us of the days of King Ahab, ruler of the ten-tribe kingdom of Israel with capital at Samaria. Ahab had gathered to himself some 400 false prophets, who were nothing other than practitioners of the Devil religion, and they gave Ahab bad military advice regarding a campaign for the recapture of Ramoth-gilead. We read: "Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king."—1 Ki. 22:6.

Now Micaiah was the true prophet of Almighty God. At the insistence of King Jehoshaphat, the ally of Ahab, Micaiah was called before King Ahab, who demanded that Micaiah should give his piece of advice. Micaiah gave good advice, but because it was unfavorable Ahab caused him to be imprisoned, no doubt on the charge that he was interfering with the successful prosecution of the war. Heedless of Micaiah but yielding to the subtle advice of the false prophets, King Ahab went to battle and was slain. Thus was illustrated long ago how the religious leaders of this day give advice out of harmony with God's Word to the politicians. The result is certain to be disastrous to the foolish political rulers. Like advice was given by false prophets and diviners to the political rulers of Jerusalem in Jeremiah's time, with similar bad results to the politicians and all the people for not heeding Jeremiah's warning against them. There are many other Biblical accounts of advice given to rulers by unfaithful religious leaders and which resulted bad to them.—Gen. 41:1-24; Dan. 2:1-13; Ex. 7:11 to 8:19; 9:11.

The Scriptures refer to the present time as "the last days". In this same connection it is written respecting the present-day clergymen, who give advice to the politicians: "Having a form of godliness, but denying the power thereof: . . . ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:5-7) In this twentieth century the religious leaders claim to be learned and ever learning, but they, by their course of action, disclose that they have neither knowledge nor appreciation of the truth of God's Word. This is due to the fact that they have fallen under the power of the demons and teach their doctrines. They are therefore in darkness concerning Jehovah's purpose and have no revelation whatever from Him of his purpose. Being blind to the Kingdom truth, they lead their blinded parishioners and congregations down into the ditch of destruction at Armageddon. They attempt to be spiritual advisers of the political and commercial men and at the same time they openly oppose Jehovah's witnesses who proclaim God's pure Word of truth to the people. Let it be admitted, to be generous toward them, that their opposition to Jehovah's Theocratic Government is due to ignorance. That only further supports the conclusion that they are under the influence and power of the demons because of spiritual blindness. When telling of their "form of godliness" the scripture tells why these religious men are of Satan's organization and therefore sightless; it says: "Now as Jannes and Jambres withstood Moses, so do these also *resist the truth;* men of corrupt minds, *reprobate concerning the faith.* But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."—2 Tim. 3:8, 9.

The Bible likens our modern-day religious leaders and spiritual advisers of Christendom to the false prophets among the Israelites. They are like the prophet Balaam who claimed to serve Jehovah God, but who was a soothsayer, hence under the influence and power of the demons, and who sold himself to try to curse the children of Israel before they got into the Promised Land. Thus he hired himself out to the politically minded King Balak of Moab and tried to use religion against the chosen people of God, but his efforts were in vain and his intended curse was turned into a blessing.—Josh. 13:22; Num. 22:1-41; 23:1-30.

One more example of a false spiritual adviser in the pay of a politician, namely, Elymas, of Cyprus. This magus or sorcerer counseled the Roman governor against the Christian apostle, Paul, but that advice was prompted by the demons and resulted only in hurt for magician Elymas himself. (Acts 13:6-12) Today the clergymen as leaders in the practice of Christendom's religions proffer advice to the politicians and commercial strong men. Their advice leads the men advised by them right into the snare of the Devil. So the religious leaders enter into a conspiracy with one another and with the political, judicial and commercial men, and together they work in an effort to injure and suppress the faithful witnesses of Jehovah God and to oppose the Theocratic Government which is due to rule all the earth. In doing this, those conspirators are, as the Scriptures make plain, influenced by the demons and acting accordingly. Referring to their efforts at world domination to the exclusion of the heavenly kingdom of God, Isaiah's prophecy says, in the language of the Roman Catholic Bible, the *Douay Version:* "Say ye not: A conspiracy: for all that this people speaketh, is a conspiracy: neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread." "And when they shall say to you: Seek of them that have pythonical spirits [prophetic inspiration by demons], and to diviners, that mutter in their enchantments: should not the people seek unto their God, and not for the living to the dead? To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light."—Isa. 8:12, 13, 19, 20.

The religionists have fully approved the conspiracy formed among the politicians to rule the world by human political systems and unions and alliances, instead of having it ruled from heaven by Jehovah's great Theocracy under Christ Jesus. The religion practiced by such religious clergy is therefore not Christianity, for true Christianity upholds God's kingdom and absolutely washes its hands clean of all co-operation and fraternization with the politicians of this world. The collaboration of the rulers in Christendom is therefore a working together of politics with demon religion and has God's disapproval. It shall be broken up and destroyed at Armageddon.

DIVINE FOREKNOWLEDGE AND HUMAN DESTINY

OFTENTIMES in Bible discussions the question comes up as to whether Almighty God foreknew that rebellion would break out in the garden of Eden, and did he, despite this foreknowledge, put the perfect man there and also install the covering cherub, Lucifer, over him. Did he foreknow the destiny of Adam, and does he likewise foreknow the destiny of each of Adam's descendants? Some, in reply, claim that God did not choose to know the outcome of matters in Eden in advance, but laid his plans in the alternative against any possible deflection of Adam. Others, in arguing for God's foreknowledge of each one's destiny, point to the apostle Peter, and cite how Jesus foretold he would deny his Master three times that very night.

In reply, we say there was no need for the omnipotent God to form a plan in the alternative to provide against any unforeseen emergency. He is so mighty and so wise that, without delving into matters in advance, he would be equal to any emergency that would suddenly arise and he could instantly form his purpose as to how to deal with it and dispose of it to his own glory and vindication. So there is no necessity for him to exercise his powers to peer in advance into the destiny of each of his creatures, to forearm himself for coming developments. Nothing can overtake him and get the better of him.

Persons who argue for divine foreknowledge of each creature's destiny and who call to their support the case of Peter might have further referred to Christ's predictions respecting him. They could have cited Jesus' words to Peter after His resurrection, that when Peter got old he would stretch forth his hands and another would gird him and carry him whither he did not want to go; to which prediction Jesus also added that the apostle John would tarry until He came.—John 21:17-23.

That there would be an unfaithful apostle among the twelve original apostles, the Holy Scriptures foretold, and Judas Iscariot proved to be that one. (Ps. 41:9; John 13:18) Divine prophecy had also declared that Jesus the Good Shepherd would be smitten by the enemy and that his sheep would be scattered at that time. Therefore when Peter bragged greatly after the last supper about his flawless devotion to Jesus, our Lord Jesus knew that Peter was talking contrary to what the prophecies said about the sheep. Hence Jesus foretold Peter's three denials of him. In order that the prediction might be fulfilled, Almighty God maneuvered the course of developments about Peter that night so as to bring Jesus' prediction to pass and also to show Peter his weakness on three counts. But Jesus also said for the overconfident man's comfort that afterward Peter would become strengthened and then with his strength he should comfort his brethren. Hence, after the resurrection, because the risen Jesus now had confidence in Peter's unswerving course henceforth, he told Peter just how he was going to die and also how the apostle John would survive until a certain late event. In fulfillment of Jesus' prophecy concerning the two apostles, God could maneuver the affairs of Peter and John, to work out for the vindication of His name and word.—Zech. 13:7; Mark 14:26-31; John 13:18, 38; 21:18-22.

However, Peter and John were representative men, of the band of twelve apostles and also foundations of the Christian church. Therefore special predictions would properly be made concerning them by the Lord Jesus. So it was not in the ordinary course of things that God would foretell by Christ Jesus how he would deal with Peter and John for their continued faithfulness to him. But their cases are not to be taken as proofs that God foreknows the destiny of each human individual.

All righteous things are possible with God. He can accordingly withhold knowledge from himself, and this he does with regard to the destiny of individuals. In this way he allows the individual to determine his own destiny by the course of action he takes in the light of certain knowledge or under certain circumstances. For God to exercise himself to foreknow our destinies would mean for him to make predeterminations and prejudgments concerning us. This would, in effect, be a personal predestination of us, and would make our cases either hopeless or foolproof from the start of our lives. He would have to see that everything concerning us individually would have to be maneuvered by himself so as not to prove his foreknowledge to be false and unreliable.

If God foreknew our destiny, why, for instance, should he let any of us come to a knowledge of the truth and then beget us by his spirit and call us to the heavenly kingdom, when he already foreknew that we would fail? Why, then, should it be allowed that "many are called, but few are chosen"? Why not, at the outset, limit the calling only to the few that would make good, and not waste time with the many who are foreknown to prove failures? Wasting time with them is not economical, and God does not waste time and effort. For God to foreknow our destiny as a failure but to give us still an opportunity would be nothing less than a deception of us, a mocking of us; raising our hopes when he already knew we would not make good. Why not be frank with us, and inform us at the start that we are not worth wasting time and attention upon, because in the end we will fail anyhow? Since it is not a matter of divine justice to let any creatures gain the heavenly kingdom, but since it is of God's mercy toward sinners, the requirement of justice to give all an equal opportunity does not figure in here. It would be no counterbalance to his foreknowledge of our individual destiny.

Carefully studied, the foreknowledge of each person's destiny by God cannot be harmonized with the Scriptures and all the various situations that they describe, such as that of Lucifer and Adam in Eden, etc. The outcome of God's testing our personal integrity toward him is not a foregone conclusion with him, already foreknown to him and unable to turn out otherwise contrary to his foreknowledge. He is just and fair with us, with no prejudice; and he lets it all depend upon us as to whether we win or fail. He supplies all the help we need to win. He could hardly be expected to do this if he had determined upon our destiny by his foreknowledge. What point would he prove to the Devil by helping us when He had prior knowledge that we would lose out? The only thing proved would be the accuracy of his foreknowledge.

It was first when God brought Satan the Serpent and Adam and Eve to judgment there in the garden of Eden that God foreknew the end from the beginning, and he disclosed this by what he told all three of them. It is as regards God's own purposes and works that he foreknows and fore-

tells the end from the start. (Isa. 14:24-27 and 46:9-11) It is only regarding *His* works that we read: "Known unto God are all his works from the beginning of the world." (Acts 15:18) But this is not said regarding *our* personal works as his creatures. Almighty God lets us determine these for ourselves, without his foreknowledge. If we know his foretold purposes and works, then we have the privilege of co-operating with him and having a part in the fulfillment of divine prophecy. By proving our integrity to him down to the end of our test, then we may be sure we shall have a blessed destiny according to what he promises and according to what he has in reservation for all those who love him.

JOTHAM BECOMES POWERFUL

YOUNG Prince Jotham of Judah admired his father's constant efforts to obey Jehovah God's law. As far back as he could remember, his father King Uzziah and his mother Jerusha had taught him concerning Jehovah, his mighty acts on behalf of his name-people, and his law. (2 Ki. 15:33; 2 Chron. 27:1) Jotham was fully determined to set his course in harmony with God's will that he might do what was right in the eyes of Jehovah, as his father was doing. (2 Ki. 15:34; 2 Chron. 27:6) That is why Jotham was greatly surprised one day when he saw his father enter the temple of Jehovah with a censer in his hand. The sight caused to flash through his mind the incident of non-priestly Korah and his 250 non-priestly followers whom Jehovah consumed with fire for attempting to usurp the priestly prerogative of offering incense before Jehovah. His own parents had told him about it when he was a child. It seemed but yesterday that his father had read to him from God's law: "No stranger, that is not of the seed of Aaron, [shall] come near to burn incense before Jehovah; that he be not as Korah, and as his company." (Num. 16:1-40, *Am. Stan. Ver.*) As these thoughts were running through Jotham's mind he saw Azariah the chief priest and dozens of other priests rush into the temple after his father. Then he saw his father with his clothes rent run out of the temple and past him, crying out, "Unclean, unclean!"

Immediately Jotham knew. His father had not been consumed by fire, but Jehovah had smitten him with leprosy; for he knew that God's law commanded: "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean." (Lev. 13:45, 46; 2 Chron. 26:16-20) Though his father had not been consumed instantly, he realized that leprosy would eventually lead to his death. After that his father lived in an isolated house outside Jerusalem and never again came near the temple of Jehovah.

Jotham was appointed regent. (2 Ki. 15:5; 2 Chron. 26:21) Now he was more determined than ever to adhere to the course marked out in God's Word for his true worshipers. (2 Chron. 27:2) He remembered the kingdom covenant Jehovah had made with his ancestor David and expressed to him through His prophet Nathan: "Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my lovingkindness shall not depart from him, as I took it from Saul, whom I put way before thee. And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever."—2 Sam. 7:11-16, *Am. Stan. Ver.*

Shortly thereafter when Jotham heard that the Assyrian emperor Pul* was marching south from northern Syria toward Israel, he felt secure in Judah, because he knew that his God Jehovah was all-powerful and able to protect him from the might of Assyria. Knowing that King Menahem of Israel to the north was following a wicked course in spite of Jehovah's admonition through his prophet Hosea, Jotham was not surprised to learn next that Menahem had bought off Pul with a large amount of silver.—Hos. 1:1; 2 Ki. 15:19, 20.

The twenty-first year (779 B.C.) of Jotham's life was an eventful one. Not only did the Israelite king Menahem die, but Jotham's son Ahaz was born. Jotham could now look forward to bringing him up in the admonition of Jehovah.

The following year (778 B.C.) Judah was prosperous and peaceful, as usual; but conditions in the northern kingdom of Israel were such that Menahem's son Pekahiah was unable to ascend the throne. Wicked Pekahiah did not become king until the year after that, in 777 B.C.—2 Ki. 15:23, 24.

Two years later, 775 B.C., Jotham learned that Pekahiah had been murdered by his successor, Pekah. But other news interested him more; a young man named Isaiah was proclaiming to the people a message from Jehovah: "Keep on hearing, but understand not; and keep on seeing, but know not!" Wanting to know more, Jotham found out that in a vision given him by God Isaiah "saw the Lord seated on a high and lofty throne; his trailing robes spread over the temple-floor, and seraphs hovered round him, each with six wings—two covering the face, two covering the body, and two to fly with. They kept calling to one another, 'Holy, holy, holy, is [Jehovah] of hosts, his majestic splendour fills the whole earth!'" (Isa. 6:1-3, *Moffatt*) At the sound of those who called, the foundations of the thresholds shook, and the temple began to fill with smoke. Then Isaiah said to himself, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts." (Isa. 6:4, 5, *Am. Stan. Ver.*) But one of the seraphs flew toward Isaiah with a live coal in his hand, which he had lifted with tongs from the altar, and touched his mouth with it, saying: "See! this has touched your lips; so your guilt is removed, and your sin forgiven." Then he heard the Lord's voice saying: "Whom shall I send, and who will go for us?" Isaiah answered, "Here am I! send me." Then he said, "Go and say to this people: 'Keep on hearing, but understand not; and keep on seeing, but know not!' Make

* Pul is also called Tiglath-pileser.

the mind of this people gross, dull their ears, and besmear their eyes; lest they see with their eyes, and hear with their ears, and have a mind to understand, and turn, and be healed." (Isa. 6:6-10, *An Amer. Trans.*) Jotham was glad that now there was a prophet in Judah, but the realization that his people were acting corruptly and transgressing God's law grieved him. He deplored the fact that the people were still sacrificing and burning incense in the high places. —2 Chron. 27:2; 2 Ki. 15:35.

That same year (775 B.C.) Jotham's father, King Uzziah, died and was buried with his fathers. The next year (774 B.C.) Jotham continued to rule, but no longer as regent; now he was king. (2 Chron. 26:23; 2 Ki. 15:7, 32) He set about to build up the higher gate of Jehovah's temple, the gate on the north of the temple area at the upper end of the little valley that led down and around to the Kidron valley. He also built extensively on the wall of Ophel, to the south of the temple area and overlooking the Kidron valley.—2 Ki. 15:35; 2 Chron. 27:3.

Though the Ammonites had paid tribute to his father Uzziah, it became necessary for Jotham to fight against them and conquer them. Then they paid their yearly tribute of forty-one thousand two hundred and fifty pounds in silver, a hundred thousand bushels of wheat, and a hundred thousand bushels of barley. (2 Chron. 26:8; 27:5, *Moffatt*) The Gadites, who lived between the kingdom of Judah and the kingdom of Ammon "were enrolled in the genealogical records in the days of Jotham, king of Judah".—1 Chron. 5:17, *An Amer. Trans.*

So much did Jehovah prosper Judah during Jotham's reign that Jotham "built cities in the highlands of Judah, and in the forests he built castles and towers". (2 Chron. 27:4, *An Amer. Trans.*) Elath on the Red sea to the south continued under Judah's control, being ruled by a governor to whom Jotham entrusted one of his own signet seal rings. Jotham was interested in that port because by sea and land were brought to it gold and silks and the spices and incense which Jehovah's duly appointed priests burned before Him in the temple at Jerusalem.

Though the people of Judah perversely continued to go wrong, Jotham tried to do what was right in the eyes of Jehovah. He was grateful to God that in addition to Isaiah He had also raised up Micah as a prophet to admonish his people. (2 Ki. 15:34; Mic. 1:1) Jotham "became powerful, because he established his ways in the sight of [Jehovah] his God". (2 Chron. 27:2, 6, *Moffatt* and *An Amer. Trans.*) Following the example of his ancestors Jotham associated his son Ahaz on the throne with him in the sixteenth year of his reign, which proved to be his last. (2 Ki. 15:33; 2 Chron. 27:1, 8) He had set his people a good example, but they had continued in their evil ways.

Toward the end of his reign Jotham learned that King Pekah of Israel and King Rezin of Damascene Syria were plotting against Judah and its king. Though the two conspiring countries together were larger than Judah, Jotham knew they could never defeat Judah as long as it had Jehovah's protection. He knew that the demon gods Israel worshiped under the guise of golden calves and Baals (Hos. 2:8), and Damascus under the name Rimmon, or Hadad, could never prevail against Jehovah. (2 Ki. 5:18) He knew that Jehovah had inspired his ancestor David to say: "Give ear, O Jehovah, unto my prayer; and hearken unto the voice of my supplications. In the day of my trouble I will call upon thee; for thou wilt answer me. There is none like unto thee among the gods, O Lord; neither are there any works like unto thy works. . . . For thou art great, and doest wondrous things: thou art God alone. Teach me thy way, O Jehovah; I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with my whole heart; and I will glorify thy name for evermore."—Ps. 86:6-12, *Am. Stan. Ver.*

Just as Jotham "was strengthened, because he had his way directed before the Lord his God" (2 Chron. 27:6, *Douay*), so likewise all the true worshipers of Jehovah God, including those on earth today, are strengthened because they have their way directed before Jehovah their God; therefore, they pray unto Jehovah: "Show me thy ways, O Jehovah; teach me thy paths. Guide me in thy truth, and teach me; for thou art the God of my salvation; for thee do I wait all the day."—Ps. 25:4, 5, *Am. Stan. Ver.*

A LETTER

IN RE THE 144,000 SINGERS

June 6, 1948

Dear Brother:

With reference to your inquiry concerning Revelation 14:3:

The Luther translation "*without* the hundred and forty and four thousand" is forced. The Greek expression is the one regularly used to mean "except".

This verse does not mention the words of the "new song", but Revelation 5:8-10 does mention them. There we read that the four living creatures and the twenty-four elders offered up the prayers of the saints, symbolized as incense, and sang this "new song": "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth."—*Am. Stan. Ver.*

Only the 144,000 can take up the words of that new song and sing: 'You purchased or redeemed US with your blood out of all earthly tribes, tongues, people, and nations, and made us to be a kingdom and priests to our God, and we shall reign over the earth.' You will notice that Revelation 14:3 emphasized that the 144,000 were purchased or redeemed OUT OF the earth, in harmony with the terms of the new song. Hence they go to heaven to reign with Christ.

Hence the great multitude of good-will today who expect to be under the Kingdom rule and to remain on earth forever as a part of perfected mankind could never sing that song, because it does not apply to them. They hear the small remnant yet on earth of the 144,000 singing that new song, and they get familiar with it and can tell the contents of it to more people than the remnant can, but they can never sing it as belonging to them and as expressing their hope according to the Scriptures.

Faithfully yours in Kingdom service,

WATCH TOWER BIBLE & TRACT SOCIETY

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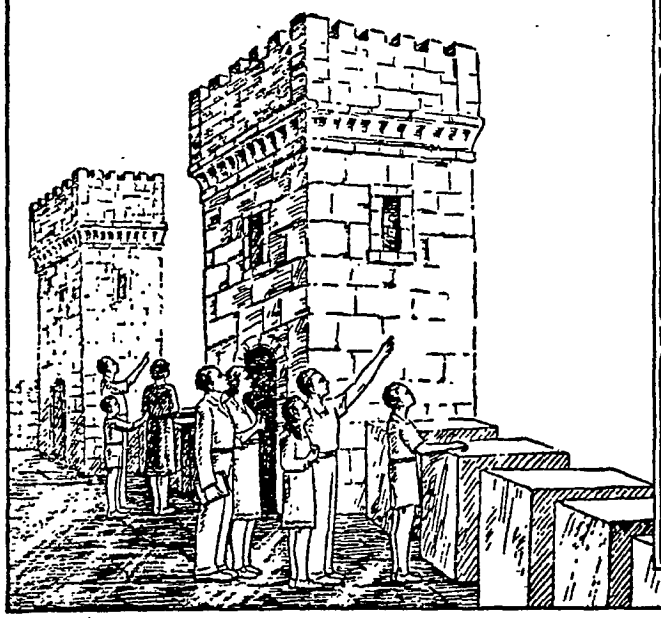
Announcing Jehovah's Kingdom



They shall know that I am Jehovah.
—Ezekiel 7:27.

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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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"GOD'S MINISTERS" TESTIMONY PERIOD

Because the Testimony Period during the month of August is entitled "God's Ministers", that does not exclude any of our *Watchtower* readers. To be one of his ministers does not mean to be an ordained graduate from some sectarian religious theological seminary; it simply means to be one of his servants, spreading the gospel of his King and kingdom. You can be one of such by taking part with all of Jehovah's witnesses during August in spreading his message by word of mouth and by printed page. The special offer for the month will be the combination of the book *"The Kingdom Is at Hand"* and the new booklet *Permanent Governor of All Nations,* on a contribution of 35c. Anyone willing to minister God's message to the people can easily and quickly learn to present this offer from door to door with success and have the rare joy of singing God's praises to all nations. Experienced ministers stand ready to help any desiring to start out in this ministry during August, and your request to us by card will move us to put you in touch with the needed personal help and instructions. All participating in this midsummer Testimony Period should submit their report when August closes.

"WATCHTOWER" STUDIES

Week of September 5: "Paying Respect to the Judge," ¶ 1-16 inclusive, *The Watchtower* August 1, 1948.

Week of September 12: "Paying Respect to the Judge," ¶ 17-27 inclusive, also "Keeping in the Love of God", ¶ 1-11 inclusive, *The Watchtower* August 1, 1948.

"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 required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower.* Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. Subscription rates are shown above.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX AUGUST 1, 1948 No. 15

PAYING RESPECT TO THE JUDGE

"Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all."
—Jude 14, 15, Am. Stan. Ver.

JEHOVAH as Judge of heaven and earth deserves the respect of all. But who on earth now pays the due respect to him? Few men will question that the world has entered its most critical judgment period. What mankind does now will count in the determination of the judgment for or against. Prominent men have the feeling that history will catch up with them and that the future generations of men will by the history now made pass judgment on how they spoke and acted at present, and will either approve or condemn them. Unfortunately such men do not think about the judgment of the One far higher and more important than future generations of men. Nor do they consider that this is the appointed generation in whose time the Supreme Justice has taken his seat to render final judgment on the world. He has come to judgment with all his court attendants and executioners. Men ought to open their eyes of understanding to see the great Judge on his throne, with the court examination now proceeding. Then they might pay more respect to Him than to history. They might change their course of action for the sake of having the Judge hand down a favorable decision. His decision counts above that of all others. Those who are discreet, with an eye to their eternal destiny, will take recognition of this Judge. In this world crisis they will pay him the respect that is his due by a right course of conduct.

[2] Jude, a Bible writer, produces evidence from more than five thousand years ago to show that this judgment time was foretold long in advance and set down on God's trial docket. Jude does this to warn men who act in contempt of court by mocking Jehovah God's authority as Judge. He also comforts and assures us who love truth and justice that the punishing of wickedness and the exalting of righteousness are sure to come. In our last preceding issue of *The Watchtower* we discussed the first seven verses of the letter of Jude. In this issue we complete our verse-by-verse discussion of his robust letter addressed to those whom God has called to the Kingdom. Jude now gives further reason why we should have nothing to do with the ungodly men that sneak into the congregation of the called ones, saying: "Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee."—Jude 8, 9, *Am. Stan. Ver.*

[3] In the same way that the filthy people of Sodom and Gomorrah polluted their flesh with loose sex relations and unnatural relations with the male sex, so these evil-intentioned sneaks defile the fleshly body. They are bent on corrupting those inside the organization of God's people. They have no regard for the apostolic command: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the holy spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body."—1 Cor. 6:18-20, *Am. Stan. Ver.*

[4] Although the flaming destruction upon immoral Sodom and Gomorrah was set forth as a warning to men inclined to imitate their sex debauchery, these filthy intruders try to carry their practice into the Christian congregation, God's temple. However, they are dreamers. Why? Because they imagine they can ignore the plain teaching of Bible history showing how God deals with the wicked. They are visionaries because what they think is contrary to God's Word and purpose, which will never fail. They dream of being able to pervert the graciousness of God into an excuse for disorderly conduct and to get off without a sentence of punishment by the Judge. One certain day they will find they are not in a dream world; they will wake up to find the Judge executing his sentence against them. Since A.D. 1918, when the Judge sent his Messenger to the temple for judgment proceedings, he is fulfilling his declaration: "And I will come near to you to judgment; and I will be a

1. To whom as judge ought men to pay respect, especially now?
2. Of what does Jude give warning, and how does he comfort us?
3. How are such men like Sodomites and Gomorrheans?
4, 5. How are they filthy dreamers, visionaries despising dominion?

swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts."—Mal. 3:1, 5, *Am. Stan. Ver.*

5 No, those who bore from within do not fear Jehovah, Sovereign Lord of the universe. They do not realize they are dealing with the true organization of the living Jehovah. Either that or else they do not care, for they "despise dominion", "lordship they set aside." (Jude 8, *Rotherham*) No desire moves them to share with God's people in vindicating His universal sovereignty by obeying him and keeping integrity to him even under persecution. They set aside the fact that Jehovah is the Owner and Master of his organized people and that he has appointed it to be pure. He will not let it be converted into a modern-day Sodom and Gomorrah fit only for destruction. And so, until they run up hard against that immovable fact, these filthy dreamers continue their efforts.

DIGNITIES

6 Jude tells us we can identify them because they "speak evil of dignities". What are the "dignities" against which they rail, blaspheme and speak abusively? Jude used a Greek word meaning "glories, honors". Hence he must refer to persons who hold or occupy glories and honors. All such things come from God through his King Jesus Christ, and properly no credit is to be given the favored persons on earth who enjoy them. Yet they are to be respected for it and treated and spoken of accordingly, with chief regard for God, who says: "Them that honour me I will honour, and they that despise me shall be lightly esteemed." (1 Sam. 2:30) God has delivered his remnant of faithful called ones from bondage to this world and has especially honored them since A.D. 1918. As we read: "Arise, shine; for thy light is come, and the GLORY of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his GLORY shall be seen upon thee." (Isa. 60:1, 2, *Am. Stan. Ver.*) It is a glory to shine thus for the Lord God, enlightening the bedarkened peoples concerning the true God and his kingdom of blessing. The enlightened remnant, letting the glorious light shine by proclaiming the Kingdom gospel in an organized way, are therefore to be respected, because Jehovah God has made it possible for them to do this work by shining his glorious light upon them.

7 Upon Mount Sinai Moses received the law of God's covenant with the nation of Israel. There the divine glory shone upon him, so much so that Moses' face shone when he came down. It became necessary for him to wear a veil when addressing the fear-smitten Israelites. Now God, through a Greater Moses, Jesus Christ, has made a new covenant with the Christian congregation, and the apostle Paul was made a special minister or servant of that new covenant. Paul wrote to his Christian brothers who were fellows with him in serving the purposes of that new covenant. He said: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. Therefore seeing we have this ministry, even as we obtained mercy, we faint not." (2 Cor. 3:18; 4:1, *Am. Stan. Ver.*) The new covenant is more glorious than the Mosaic law covenant. So the privilege of being under the new covenant and serving its purposes by letting God's light shine is a glory. Just because the faithful Christians were yet in earthen vessels God did not hold back from them this precious treasure of the ministry, but had mercy upon them in committing it to them. Consequently, even if the remnant of today are in earthen vessels, they are not to be disrespected. Rather, because the great Judge has counted them worthy of his mercy and has glorified them with his ministry, we should fear to speak abusively of them. Jesus included them in his prayer to God when he said: "And the GLORY which thou gavest me I have given them; that they may be one, even as we are one."—John 17:22.

8 If the remnant of called ones did not show belief in God instead of in men, he would not in his mercy show them such glory. Jesus said to the religious leaders who failed to receive the New Covenant glory from God: "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. How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" (John 5:43, 44, *Am. Stan. Ver.*) For that reason those religionists spoke injuriously of Jesus; they had no regard for the glory that Jehovah God had conferred upon him and was revealing through him. So it is today. God has an organization of his people. In this organization there are special positions of responsibility, such as overseer and assistant, which Christendom in her religious style of talk calls "bishop" and "deacon". When the great Judge Jehovah honors certain ones in his visible organization with special places of service because of their faithfulness, then these responsible special servants are to be treated with due regard. It is not because of what they are in themselves in the flesh, but is because of the favor God has bestowed upon them and because we know the source of such favor and know what it means in

6. Of what dignities do they speak evil, especially as to light?
7. Why, though in earthen vessels, are the remnant to be respected?
8. Why do we not fear appointed servants, and yet respect them?

the way of responsibility. Of course, we do not fear these, flatter them, show partiality to them or heap worldly titles and honors upon them, but we unselfishly co-operate with them and support them in the Lord's service. Thereby we pay due respect to the Judge, Jehovah God. We have respect for the dignity from God, rather than for just the person wearing it.

[9] The flesh-defiling dreamers do not respect such dignities or glories from Jehovah. They despise his lordship and therefore talk evil and abusively of those clothed with such dignities and glories, not only certain individuals but the whole visible organization. They look at the flesh; and because they are burning to defile the flesh they abuse and blaspheme God's servants in the flesh. In doing so they presumptuously take liberties such as even the chief one of God's angels, Michael the archangel, did not take. His name means "Who is like God?" It shows he is a defender of Jehovah God. The book of the prophet Daniel speaks of Michael as "one of the chief princes" and as Daniel's prince, "the great prince which standeth for the children of thy people." When he stands up in his princely power in the "time of the end", there comes the "time of trouble, such as never was since there was a nation even to that same time". (Dan. 10:13, 21; 12:1) The "time of the end" for the nations of this world began at the birth of Jehovah's kingdom with Christ Jesus enthroned as his King. Revelation 12 describes this birth of the Kingdom and the beginning of the time of the end, and says: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan." (Rev. 12:7-9) All this evidence identifies Michael as the Chief Son of God. It proves that Michael of Daniel's day was the beloved Son of God who became the "man Christ Jesus".

[10] The Michael of Revelation is the Lord Jesus Christ after he was sacrificed as a man, resurrected, and received up into heaven again, with glory, honor and immortality. When casting Satan the Devil out of heaven after the Kingdom was born A.D. 1914, Michael stood up in his Kingdom power and administered Jehovah's rebuke to that wicked deceiver. That was not the first brush of Michael with Satan. Jude tells us that long before this rebuke of A.D. 1914 Michael had contended with the Devil. He disputed over the body of Moses, who had just died on top of Mount Nebo. The Devil well knew the catholic use of religious relics. He wanted the body of Moses to start a religious cult around the corpse of Moses, and thereby lead the Israelites to violate Jehovah's commands. In resisting him Michael the archangel did not resort to abusive speech and condemn him with scoffs and railing. He did not try to run ahead of God's appointed time for him, but respected the great Judge of all and accorded to him the right to rebuke. He humbly said: "The Lord [Jehovah] rebuke thee." (Jude 9; Delitzsch's Hebrew Translation) Despite the mildness of this expression against the Devil, Michael prevailed over him and kept control over Moses' corpse; for the record says: "So Moses the servant of Jehovah died there . . . And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day." (Deut. 34:5, 6, *Am. Stan. Ver.*) Michael's example of giving respectful place to Jehovah and saying, "Jehovah rebuke thee," was followed later on when repulsing His enemies, down till A.D. 1914. —See Zechariah 3:1, 2.

9, 10. (a) Whom do developments show Michael to be? (b) How do the filthy dreamers take more liberties than Michael did toward Satan?

TYPICAL MEN

[11] Michael's respect for the dignity and glory of Jehovah God was displayed here on earth when he became flesh as "the man Christ Jesus". But these dreamers, who pretend to be his followers and who slip in among his true followers, do not follow his example, even though they are so inferior to Michael the archangel. Says Peter: "Daring, self-willed, they tremble not to rail at dignities: whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord." (2 Pet. 2:10, 11, *Am. Stan. Ver.*) In this way they give evidence of having fully surrendered to that which is animal and having lost the power of reason that man has. The first man Adam was made in the image and likeness of God. He was thus made higher than the animals, which move more by instinct than by reason. Animals cannot appreciate dignities, glories and honors conferred by the Most High God. In blaspheming and speaking abusively of such things from God, these disrespectful persons are like animals that do not know what such things mean. They are animalistic still more in that they understand only what appeals to the passions of their flesh, and not to the mind and the faculty of reason. So, like an animal that minds only the flesh, they seek the satisfaction of the flesh. And as they have been born with fallen flesh, they corrupt themselves in fleshly sins and so work out their own destruction according to the laws of God. They show themselves to be no better than mere beasts that were made to be caught and destroyed without any provision for resurrection from the dead. Indeed, that kind of destruction awaits such sinners.

[12] Jude now uses certain men of Bible history as types to show the sins for which these animalistic religious persons will be destroyed. They follow

11. How do those dreamers show themselves to be like brute beasts?
12. How do they go in the "way of Cain"?

Cain's path. Cain acted religious and offered a gift on his altar to the Lord God. It was bloodless, and so it betrayed that Cain felt no need of a living sacrifice for him as a man born in sin and condemned in God's sight. His righteous brother Abel realized the need of a sacrifice with life in its blood and he accordingly offered a slain lamb upon the altar. He had faith in God's power to provide the suitable sacrifice in due time, and for his faith he was counted righteous with God. In judging between the two offerings God dignified Abel with the acceptance of his sacrifice. He instructed Cain to procure a like sacrifice as a sin-offering. Cain grew envious. He did not respect the dignity bestowed upon Abel and follow his example and seek honor from God. He hated the dignity upon his brother and thought injuriously of him. Then he murdered him. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." (1 John 3:12) These animalistic religionists are like Cain in hating the faithful witnesses whom Jehovah has dignified with his service and in speaking abusively about them. They are murderers because of having Cain's attitude: "whosoever hateth his brother is a murderer." (1 John 3:15) Cain was cursed; there is no eternal life for him, and his offspring were wiped out by the Flood. Hence, woe to those today who have gone in the way of Cain! Do not follow them.

[13] Another typical bad man was Balaam, of Moses' day. He was a prophet in the land now Iraq and had relations with Jehovah God, but he was a prophet far different from Moses. Moses loved God's people, but Balaam showed no respect for them as Jehovah's chosen nation. Moses had led the nation of Israel to the plains of Moab across the Jordan river from the Promised Land. Balak, king of Moab, sent to Mesopotamia to hire Balaam to come down and prophesy a curse upon Jehovah's chosen people. King Balak offered the prophet gifts and honor if he would do so. At the start Balaam did not say a flat, final No! to the offer. Then he yielded to the renewed offer of selfish reward from man. He went to curse Israel, in utter disregard for Jehovah, who had chosen them. For reward he was willing to plunge into destruction, whereas, on the way down to Moab, the brute beast under him was sensible enough to turn aside from the path of destruction. The animal's action and its miraculously speaking to warn Balaam of his madness saved Balaam's life then. When he came to King Balak, Balaam twice tried to curse Israel, but God turned his curse into a blessing.—Num. 22:1 to 24:25; Deut. 23:3-5.

[14] Balaam's heart was not in that blessing. Having failed to curse, he went after Israel's destruction in another way, by trying to corrupt them with false religion and animal passion. The death of 24,000 Israelites by a plague at Shittim on the plains of Moab was because Balaam "taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication". (Num. 25:1-9; Rev. 2:14, *Am. Stan. Ver.*) Shortly afterward the Israelites warred against the Midianites whose girls had been used to entice Israelites into fornication, and "Balaam also the son of Beor they slew with the sword". (Num. 31:8, 16) The divine disapproval and destruction that came upon Balaam were typical of the certain destruction that must come upon men today who can be hired by the Devil's organization to work for the cursing, corrupting and downfall of Jehovah's people. Woe to them!

[15] The third typical person to whom Jude likens this class of ambitious sinners is Korah. Korah was inside the organization of Israel; he was an Israelite. More than that, he was a Levite honored like all the adult male Levites with service at the tabernacle of testimony, as assistants to the priests, High Priest Aaron and his sons. Korah and other male members of the family of Kohath had charge of transporting the ark of the covenant and other precious pieces of furniture of the tabernacle. Korah, as a Kohathite, encamped on the south side of the tabernacle, where the tribe of Reuben encamped. Korah and his fellow Kohathites were greatly honored by Jehovah God. Why, then, did he give way to gainsaying and rebelliousness? Because he grew proud and thought himself as good as his cousins Moses and Aaron. He had ambitions to make himself a priest like Aaron and his sons. He charged Moses with having selfishly arranged for his brother Aaron to become high priest and Aaron with having grabbed the honor of the priesthood for himself and his family. Korah did not respect the dignity conferred upon Aaron and his sons by Jehovah, and did not show respect for Jehovah's decision in these matters as the Judge. He challenged Jehovah's appointments and rebelled against them. His determination to put Jehovah to the test as to who should be priest followed. He drew into his rebellion certain prominent members of the tribe of Reuben, on his side of the tabernacle.

[16] Korah and these Reubenites had been saved out of Egypt, but they never entered the Promised Land and did not die natural deaths. They were destroyed in a new way. An earthquake cracked open the ground beneath them: "and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They . . . went down alive into the pit, and the earth closed upon them: and they perished." The 250 Levites that joined Korah and tried out the

13, 14. How do they run greedily after Balaam's error for reward?

15, 16. (a) What was Korah's gainsaying? (b) Why is it woe to all like him?

priest's function of burning incense were burned to death by a burst of fire from Jehovah God. Next the Israelites that murmured at this judgment from God died by plague to the number of 14,700. Their salvation from Egypt proved to be vain, for lacking faith and due respect toward the Supreme Judge. Do you shudder at the destruction that befell all these? Then know that those who rebel against Jehovah's Theocratic arrangements and instructions for his organized people are following Korah's rebellious example and are certain to perish as he and his company did. "Woe unto them!"

THEIR DESTINY

[17] Today the literal earth does not need to open up to swallow men guilty of gainsaying and rebellion like Korah's. The type can be fulfilled in another way, as prophecy shows. The religionists of Christendom begrudge Jehovah's witnesses their privileges of testifying to him among all nations. As Korah and his company said to Moses and Aaron, "Wherefore then lift ye up yourselves above the assembly of Jehovah?" so these religious leaders say now, "When did Jehovah call these people to be his witnesses?" Then, to blunt the effect of Jehovah's witnesses upon the people, the clergy speak in abuse of them and try to get the political government to suppress them. The Roman Catholic clergy in particular blasphemously call them "Communists" and say: "Whatever may be the professions of Jehovah's witnesses, there is no room for doubt that the practical effect of the Watch Tower activities is to stimulate Communism, not to say anarchy, and to undermine all feeling of reverence for authority." (Magazine *Catholic Mind*) But the actual truth is the other way around, as facts show. Here in the United States of America this spring there were more than 76,800 witnesses of Jehovah reporting actual time spent in the field preaching the gospel of God's kingdom; but the *World Almanac* for 1948, published by the New York *World-Telegram*, says, on page 659, that there are only 70,000 Communists in the United States. But in the Roman Catholic land of Italy the national elections on April 18, 19, 1948, disclosed that, in spite of the most intense anti-Communist pressure and interference, yet between 30.5 and 32.1 percent, or 8,025,990, of the Italians voted Communist. This high Communist percentage is the practical effect of *whose* activities? The Vatican and the Roman Catholic Hierarchy have been in Italy for more than sixteen centuries. Let them answer, honestly if they can.

[18] In World War II the symbolic "earth" opened its mouth and swallowed up or absorbed the Nazi-Fascist deluge, which had the priests' blessing in Italy, Germany, Austria, Slovakia and elsewhere. (Rev. 12:16) Revelation, chapter 17, illustrates how the "earth" will open its mouth again to swallow these religious leaders who show no respect for Jehovah the Judge but speak injuriously of those whom He has dignified. Their organized religion is pictured as being of Babylonish origin and also as being guilty of fornication with the political rulers and riding a seven-headed beastly creature "full of names of blasphemy". This beast and the political rulers are all of the corrupt earthly organization. How will this symbolic "earth" open up to swallow organized religion in frightful destruction?

[19] The apostle John describes it, saying: "The seven heads are seven mountains, on which the woman sitteth. And the ten horns that thou sawest are ten kings, who . . . receive authority as kings, with the beast, for one hour. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, . . . And the woman whom thou sawest is the great city, which reigneth over the kings of the earth." (Rev. 17:9, 12, 16, 17, 18, *Am. Stan. Ver.*) Following this, in short order, will also come the destruction of the "beast" and earthly rulers, all defeated by Jehovah's King of kings at the battle of Armageddon. (Rev. 19:11-19) The faithful remnant and their associates of goodwill will rejoice at this vindication of Jehovah's universal sovereignty against all who defile the flesh, set at nought his dominion and speak abusively of the Theocratic organization which he has dignified.

[20] To make as forceful as possible his warning not to have anything to do with these men but to stand immovable in defense of the faith once delivered to the saints, Jude shows more of the shamefulness of this class and their terrifying destiny. "These," he says, "are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever."—Jude 12, 13, *Am. Stan. Ver.*

[21] A vessel that moves in toward a rocky shore must be careful. Jagged rocks hidden under water might spell its disaster. Like hidden rocks that rip vessels or swimmers unsuspectedly, the Devil's agents who sneak in make a showy pretense of love for the brethren to cover their selfish, unclean motives. They used to frequent the love-feasts in Jude's day and to mix in with God's people and partake of their feast. Just what these love-feasts were

17. How do Christendom's religionists act like Korah toward us?
18, 19. How will the symbolic earth open and swallow them down?

20, 21. (a) How are they like "hidden rocks"? (b) What are more profitable than the "love feasts" they used to frequent?

is not clearly described in apostolic accounts; but they were not mandatory upon the Christian congregation and have been discontinued in their ancient form. The self-seeking persons here described abused them. Today we have conventions of Jehovah's witnesses of an international, national, district and circuit kind. The cafeteria arrangements at these conventions, whereby the conventioners may get wholesome food at a reduced rate or even free and may eat it in a community dining room, are for the convenience of the Lord's people of small means. It is not a revival of the ancient love-feasts. But these regular large-scale gatherings do allow for the brethren to sit down to a spiritual table primarily, to hear God's Word and service discussed and to do his will unitedly. There is evidence to prove these are far more effective and upbuilding than the old-time love-feasts. Nevertheless, even at these profitable gatherings the Devil constantly tries to infiltrate some of his servants of evil design, to catch some unstable souls off guard. It is best to be watchful on all occasions.

[22] The spiritual benefits are the things that a person should seek at the Lord's organization, because these are what mean everlasting life. But animalistic persons seek to satisfy their flesh, whether it be their stomach or their sexual appetite or their craving for power. After Jesus miraculously fed the five thousand, many followed him; but Jesus said: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." (John 6:26, 27) Those who lower themselves to the animal level do not seek the spiritual food for the everlasting life in the new world. They think solely of this life and of enjoying selfish benefits at the expense of the Lord's organization. They are like shepherds that fleece and sacrifice the flock to dress and feed themselves. They have no fear for the needs of others, but think first of themselves: "when they feast with you, shepherds that without fear feed themselves." (*Am. Stan. Ver.*) Or, "They have no qualms about carousing in your midst, they look after none but themselves." (Jude 12, *Moffatt*) Desiring to be always on the receiving end, how could such persons be productive of anything for the blessing of others? They are deceptive in appearance, and disappointing, like clouds that a farmer thinks will drop down much-needed rain for the furtherance of the crops, but which clouds prove to be without water and are driven from overhead by winds before depositing any moisture.

[23] These selfish persons fail to see the real purpose God has in calling people to his organization, namely, to be fruitful in righteous works and to let the heavenly truth shine out. When, for the time that they have been among us, they ought to be producing, they contribute nothing to the spiritual good of the organization and fail to be shining lights in this dark world. They are as trees that, at the close of the fruit-bearing season, are found without fruit, showing they have missed their purpose and are as good as DEAD. In Palestine unproductive trees were cut down or uprooted to escape the tax on fruit trees. When uprooted, such fruitless trees became twice dead or doubly dead. Likewise, persons of this kind, who are dead to righteous works, are destroyed forever as hopeless cases. In place of admirable fruit, they disorderly bring forth works of shame, just as the wild sea waves stir up mire and dirt, mixing these with their foam. (Isa. 57:20, 21) They do not hold to a steady course in righteousness, carrying out the organization instructions as witnesses of Jehovah, but disobediently follow an irregular path. They are wandering stars, and have no part in fulfilling Daniel's prophecy for the time of the end: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3) For such "wandering stars" no bright-shining place has been reserved in the heavenly kingdom. By decree of the great Judge, Jehovah, the "blackness of darkness hath been reserved for ever" for them. (*Am. Stan. Ver.*) That signifies destruction.

22, 23. (a) In what way do they feed themselves without fear? (b) How are they rainless clouds, twice-dead trees, dirty waves, stars?

ENOCH'S PROPHECY

[24] Through faithful Enoch, Jehovah God foretold the bringing of religious persons of the above kind to judgment. Enoch was the seventh in the line of human progression, counting from the first man Adam, as follows: (1) Adam, (2) Seth, (3) Enos, (4) Cainan, (5) Mahalaleel, (6) Jared, and (7) Enoch. Because of Enoch's faith and faithful walking in God's way, he "was translated that he should not see death". But before his translation beyond the power of wicked men to put him to a violent end, God used him as his prophet. (Gen. 5:1-24; Heb. 11:5, 6) Enoch's particular prophecy was carried down by means outside the Hebrew Scriptures. It was not incorporated in the Bible until Jude was inspired to write it in. In the last two centuries before Christ, a book came into existence called "The Book of Enoch". But Jesus and his disciples did not recognize it as inspired and canonical. This book, copies of which have been found in Greek and Ethiopic, is composed of twenty sections, subdivided into 108 chapters. It enjoyed some popularity after the death of Christ's apostles. It was certainly not written by Enoch, but by several spurious writers, who embodied the

24, 25. (a) How was Enoch seventh from Adam, and what did he prophesy? (b) When and how is his prophecy fulfilled?

prophecy of Enoch in Chapter Two, to make it seem authoritative and genuine.*

[25] Jude quoted the prophecy of Enoch as handed down, rather than that apocryphal book of Enoch, when he wrote: "It was of these, too, that Enoch the seventh from Adam prophesied, when he said, Behold the Lord comes with myriads of his holy ones, to execute judgment upon all, and to convict all the impious of all the impious deeds they have committed, and of all harsh things said against him by impious sinners." (Jude 14, 15, *Moffatt*) It is Jehovah whose coming to judgment is here foretold by Enoch; and the Hebrew translation of Jude 14 reads: "Behold, Jehovah comes with ten thousands of his holy ones." (*Delitzsch;* also *Salkinson-Ginsburg*) The chief holy one is the Messiah, Jesus Christ, to whom Jehovah has committed all judgment. Jehovah sends him as His judicial Messenger to the temple for judgment proceedings. Hence, as represented in this holy Judge, Jehovah comes and judges by him. (John 5: 27-29; Acts 17: 31) The coming is at the end of this world, for Jesus uttered a prophecy on the end of the world and closed it with the parable of the sheep and goats, saying: "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) This separating of the people of the nations is now under way, according to all the facts at hand; and the ungodly sinners of whom Enoch prophesied have just one judgment possible for them. That is, to be divided off to the company of the "goats", at the Judge's left hand, to be punished with everlasting destruction.—Matt. 25: 41-46.

[26] Seeing we are in the time of this judgment and that the day of execution of sentence is drawing near, Jehovah God permits that ungodly class to become manifest. To that end he lets them engage in their ungodly works and speeches. In this way he can convict them all of such ungodly practices against his name, his kingdom, and his faithful witnesses. We should not be surprised at their appearing among us and all about us. This "time of the end" is when iniquity was foretold to abound. We should take comfort that their end is foretold and is near. Jude identifies them, saying: "For these people are murmurers, grumbling at their lot in life—they fall in with their own passions, their talk is arrogant, they pay court to men to benefit themselves." (Jude 16, *Moffatt)* Lacking the godliness with contentment, which is a precious thing to gain, they grumble and betray a lack of faith in God's provision for his people. His ways do not suit them. They do not see such a thing as a Theocratic organization in which Jehovah God by Christ appoints each one to places of service as He pleases. Naturally, then, they do not pay respect to the Supreme Judge, but find fault with their lot in life. Because they cannot have their own way inside his Theocratic organization and because, in time, his holy ones or angels put them outside, they complain and vent their spite on certain outstanding servants of the Lord God. Slaves to selfish desire and passions, they cannot break off following these. Not succeeding in finding satisfaction for these inside God's faithful organization, they murmur, speaking abusively.

[27] Since they think they deserve more prominence than they are getting, these complainers seek to draw attention to themselves and speak arrogantly. They give out their own views and interpretations with ponderous, wordy speech, assuming a great deal for themselves and their importance. Desire to gain some advantage for themselves always moves them. So they look around, single out persons, make a show of admiration for them, and try to cultivate the favor and support of these. It is not sincere, but is done with hope of some gain, materially or socially. Their seeking advantage by means of a fellow creature blinds them to the higher aim of cultivating the favor of the Creator and Giver of life. In this crucial day of judgment they fail to pay the deserved respect to the great Judge who can award life or destruction to creatures. For this failure they shall perish. If we love and respect the Judge, seeking the promised life eternal at His hands, we will be on watch against these doomed ones and give them no encouragement. We will contend against them in wholehearted defense of the faith, all for the vindication of the great Judge of all.

* In the "Book of Enoch" the part corresponding to Enoch's prophecy quoted by Jude reads: "For he cometh with his ten thousands and with his saints, to execute judgment upon all, and to destroy all the ungodly, and to convict all flesh of all the deeds of their ungodliness which they have ungodly committed, and of the hard speeches which they have spoken, and of all the things which ungodly sinners have spoken against him."—From Chapter Two.

26. How are they murmurers, complainers, walking after lusts?

27. How do they speak? and why show admiration for persons?

KEEPING IN THE LOVE OF GOD

THE thing the Lord Jesus Christ predicted concerning the end of the world was the very opposite of world conversion to Jehovah God and his Christ. He said: "Because of the increase of wickedness, most men's love will grow cold. But he who holds out to the end will be saved." (Matt. 24: 12, 13, *An Amer. Trans.*) Jude, a brother of Jesus, uses the most of his letter, in pointed, descriptive

1 Was Jude an apostle? and of whom does he next warn us?

language, to expose those who now work iniquity and slyly try to cool our love for God and get us out of his love. Jude indicates he is not one of the twelve apostles of Christ by referring to *others* as apostles who have given warning of these workers of iniquity in the last times of this world. He writes: "But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual [natural; animal], having not the spirit."—Jude 17-19, *Am. Stan. Ver.*

2 We have simply to turn to the second epistle of Peter (3:1-4) to locate a written warning by that apostle regarding "the last days", our own time. He tells us the presence of mockers and scoffers is a proof of the late hour of this world, and they are to be looked for, not in heathendom where men have not had access to the Bible, but inside the so-called "Christendom". They scoff and mock at us for believing from prophecy and world conditions that we have reached the world's end, that the Kingdom has been born in the heavens, and that Jehovah's Judge has come to the temple and the judgment is on, both of God's household and of the nations. In their own minds they postpone the Lord's coming and the time for judgment, and accordingly they keep on following their godless passions, feeling that the time of accounting is nowhere near.

3 Contrary to the unifying work that the Lord God is carrying on among his people all over the earth, the mockers use various means to create divisions and to set up distinctions among His people. There is no true show of spirituality about them, but they are animal like other natural men. Although the final and complete fulfillment of Joel 2:28-32 is in progress and the Lord God has poured out his spirit upon his faithful remnant in the flesh, the mockers have not received that outpouring of spirit. So there is no burning with zeal for God's service about them. They assault us with abuse, they stir up strife and contention in companies to produce divisions and to distract us from God's witness work. They do not gather with the Lord of the harvest, but scatter. This neither promotes love of God nor wins love from him.

4 Under the circumstances, what is the right course for the faithful remnant to follow to share at last in "our common salvation"? The next words of Jude mark it out: "But ye, beloved, building up yourselves on your most holy faith, praying in the holy spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 20, 21, *Am. Stan. Ver.*) In the opening verse Jude tells us we are "beloved in God the Father, and kept for Jesus Christ", and he prays that the divine mercy, peace and love may be multiplied to us. For this prayer to be fulfilled toward us, we must keep in the love of God. How?

5 It takes faith to please God. The mockers and scoffers would destroy our faith now when it is most necessary. Against their railing, abuse and fault-finding we must build ourselves and our brethren up in it, to give us stronger incentive to please God. It is a most holy faith, for it looks to the God of holiness and is based exclusively upon his holy Word. It does not rest itself partly upon the traditions of worldly religions or the lofty-sounding philosophies of men of this world. It is completely separate from them and does not conform to human schemes of a "finer and better world created by men's hands". Our faith is confidently fixed upon the new world which God alone can produce and which will be subject to the kingdom of his beloved Son Jesus Christ.

6 To build ourselves up and grow stronger in this most holy faith we have to study the Bible, growing more familiar with it and gaining a better understanding of it, being more and more convinced of its truth. To this end we will use all the Bible helps that God has provided for us through his organization. All the meetings and assemblies for studying and discussing his Word together with our brethren we will regularly attend. We will deepen the impression his Word makes upon our lives by serving it to our brethren and going forth to the people in world distress so as to proclaim it to them. By this course we shall be made more able to "contend earnestly for the faith which was once for all delivered unto the saints". (Jude 3, *Am. Stan. Ver.*) This makes God love us more.

7 We cannot do these things apart from prayer. We are told to pray "in the holy spirit". This we do when we pray in harmony with the things in his Word, which things God grants us to see by the power of his spirit. Praying according to our flesh like natural men of this world will not receive any answer from God. Jesus, when filled with God's spirit, taught us how to pray. And all the Word of God written under inspiration of his spirit shows us what to ask in prayer. We will pray to be filled with his spirit, knowing God is more pleased to give this to his children than earthly parents are to give good things to their children. His spirit is an effective protection against the influence of this world and the religious scoffers of the times. If we pray in the holy spirit our prayers will disclose a right heart condition. God loves that.

2. How does Peter warn us of the same mockers? and how do they mock?
3. How do they show no love of unity and spirituality?
4, 5. Where do we keep ourselves?
6. How do we build ourselves up?
7. How do we pray in the holy spirit?

MERCY TO OTHERS AS TO OURSELVES

[8] If we keep ourselves in God's love, we may look for mercy to be multiplied to us. God will extend this to us through our Lord Jesus Christ. We continually need it; for we are still in the imperfect flesh. This continuance of his mercy to us means everlasting life in the end, for through it we are forgiven our sins and restored to divine favor. Moreover, when God raised Jesus from the dead, he bestowed upon him the "sure mercies of David". (Acts 13:34; Isa. 55:3) It is a special mercy to share in Christ's resurrection, and that is what the faithful remnant may expect, after we have faithfully kept ourselves in God's love to the end.—Phil. 3:10.

[9] We ourselves expect further divine mercy. So we must be merciful to others whose eternal life is at stake. Jude tells us: "And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh." (Jude 22, 23, *Am. Stan. Ver.*) To do this we must make a distinction between these and the doomed scoffers and animalistic dreamers, whose destruction was pictured by the fiery end of Sodom and Gomorrah. Slipping in among God's people, they try to make some of us unsteady, uncertain and full of doubts as to whether this is the truth, the Lord's work, the Lord's organization. Jude says to pity and have mercy upon those who have been made to waver and doubt. Patiently seek to build them up again in the faith once delivered to the saints. We must act quickly, now that we are in the day when judgment begins at the house of God.

[10] Such unstable ones are in danger of the fire or everlasting destruction reserved for the "goats" of this time. By our coming quickly to their aid with exhortation, instruction and prayer, we are in effect snatching them out of the fire. Some may have yielded to the deceivers and fallen to immorality with them or fornication with this world, spiritually speaking. As it were, the inner garment next to their flesh they have stained through giving way to animal practices. They have stained their identity as true Christians. We hate such a garment, and fear to spot up our own garment of Christian identity in such a way, because it displeases God and may lead to destruction. But, while we hate the stained garment, we have mercy upon the wearer of it. We try to help them back to salvation from the death to which keeping on in such worldly, animal uncleanness would at last lead them.

[11] Desiring to see us win the "common salvation", Jude closes reminding us of the One able to bring us through the great fight of faith victoriously. He is the One to whom to ascribe glory, majesty, dominion and power, and Jude does so, in almost a prayer to Him for us, saying: "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen." (Jude 24, 25, *Am. Stan. Ver.*) We of the remnant want to be safeguarded against stumbling into destruction. We want Jesus Christ to resurrect us from the dead to present us in spiritual perfection before the glorious presence of God with exceeding joy. Since that is so, we too must attribute to Jehovah God glory, majesty, dominion and power. If we ascribe these things to him now when he has taken to himself his majestic Kingdom authority over all the earth, we will order our lives on earth in harmony and will bear witness to him. Then he will keep us from falling and bring us into the heavenly kingdom. All persons of good-will, who want to stand approved for eternal life in the new world, must also now ascribe glory, majesty, dominion and authority to the only God. He is "our Saviour through Jesus Christ our Lord".

8. Why must we continue to look for mercy of our Lord Jesus?
9. How are some made to waver? and why must we have mercy on them?
10. (a) How do we snatch some out of the fire? (b) How do we hate the spotted garment and yet have mercy?
11. Why now ascribe glory, majesty, dominion and power to God?

THE TOMB OF THE RESURRECTION

AS READERS of *The Watchtower* will recall, the president of the Watch Tower Bible & Tract Society visited Palestine toward the end of April of 1947.* We were interested in what he had to say regarding the so-called "holy places" there, over the preservation of which the pope of Vatican City was so concerned during the Arab-Jewish fighting following the declaration of the new State of Israel on May 14, 1948. According to the account directly given us, such places seized upon as "holy" by religionists are subject, and have been subject for years, to commercial development and sectarian exploitation. This practice reminds us of Paul's description to Timothy of religious men, "corrupted in mind, and who are destitute of the truth, supposing gain to be godliness." (1 Tim. 6:5, Catholic *Douay Version*) "Religion, they think, will provide them with a living." (Monsignor Knox's Trans.) They work religious tradition for all the gain they can get out of it.

The present city of Jerusalem, that is, the part of it which is called "the old city", is bounded by very high walls, quite similar to those in the olden days when Jerusalem had great prominence in Bible history. This part is now smaller than the city was when it was overrun by the Romans A.D. 70. But the religious systems, Catholic, Protestant, and others, have set aside certain things within this outwardly dirty city of today that they claim are the "sacred spots"

* See *The Watchtower* of August 15, 1947, pages 252-255.

where Jesus walked, celebrated the Memorial of his death, etc. Covering some of such supposed sacred spots is the edifice known as "the church of the holy sepulcher".

According to the Roman Catholic sect, the sites of Calvary and of the sepulcher from which Christ was resurrected are located within the walled city of Jerusalem. Inside of this "church of the holy sepulcher", located near the center of the city, they have one large tomb. It is decorated very elaborately, so that on observing it the tourist does not get any conception of something hewn out of rock, as the gospel accounts say of Jesus' tomb, but the floor of the church is the base, and the tomb seems to sit on the floor of the church. The tourist goes into a hole to get inside of what they call a "tomb". On the inside the whole thing has a beautiful marble lining. It is just like a little chapel inside of a big religious structure, "the church of the holy sepulcher." The Roman Catholics claim it is the spot where Jesus was buried. Guides take tourists through and describe it to them.

Inside the church and a little toward the east is the site they call "Calvary", where Jesus was hung upon the tree. When the tourist walks into the church from the south he turns to the right. From the floor of the church there are steps that take the tourist from this ground floor to a place about twelve feet high. Up there the tourist is on "Calvary", according to the traditional teaching of the Roman Catholic sect. The tourist having walked up these stairs to this platform is then supposed to be on top of Calvary, yes, where Christ was put to death on the stake. Do not be surprised, but "Calvary" is inside of this church, this structure being built around the hill as well as around the tomb. When the tourist gets upon the hill it appears to be built out of rock or granite. On the walls round about are hung all kinds of tapestries, lamps, and other religious paraphernalia. It is interesting to look at, but the tourist that knows his Bible wonders what all this has to do with the true worship of God.

Now the tourist gets to the "exact spot" where they claim Jesus was staked. The religionists have a bronze plate in the floor, and a hole, where the guide tells the tourist he can put in his hand and feel the very spot where the "cross" stood. The tourist that understands the Holy Scriptures is not so awestruck and anxious to put his hand down there, because he does not believe the religious tradition. However, to the religiously inclined people who swallow tradition without investigation it means a lot.

Immediately behind this hole is an image of what is represented to be Christ Jesus nailed on a cross, in all his agony, and a thief on each side on a cross, too. That, Mr. Tourist, is "the exact place of Calvary". All around are many kinds of jewels and millions of dollars' worth of gems, coins, embroideries of gold thread, and all kinds of things that have been designed and stuck around this entire place of "Calvary". But the tourist that has a sincere respect for what was transacted at the real Calvary revolts at the sight of all this gawdy decorating of traditional "holy places". Yet it remains the idea of credulous religionists today that Calvary is situated right here within this church building and the Savior's tomb is about twenty-five to fifty yards to the west of "Calvary" within the same building, near the heart of Jerusalem.

From early centuries there have been doubts about whether the tomb that Bishop Macarius found in Emperor Constantine's day was the true sepulcher. As far back as A.D. 754, when the pilgrim Wildebald paid Jerusalem a visit, he remarked, in the course of his description of the religious sites, that "Calvary was formerly outside the city, but that the empress arranged that place so that it should be within the city Jerusalem". Many travelers during the course of the centuries have expressed doubt about this traditional Calvary, claiming it could not be the true one because it was in the middle of the town. Plainly the effort at making this a "holy place" has been a forced one. Says the *Encyclopædia Britannica* under "The Holy Sepulcher": "After He had risen from the dead, the place of His burial does not appear to have had any attraction for His followers, and there is nothing in the writings of the first three centuries to lead us to suppose that the actual rock-cut tomb was regarded with any special feelings of veneration. Whether even a recollection of the site was preserved traditionally is doubtful. . . . no writer up to the time of Constantine speaks of the tomb, or of worship being performed there." (Edition of 1911) Certainly the writings of the apostles and fellow disciples mention no pilgrimages' being made from year to year to Calvary and the sepulcher to hold religious ceremonies.

Now there is another teaching or belief among many of the people in Palestine who have studied these things. These adhere to the Scripture description that Calvary was outside of the city and that there was where Christ Jesus was also buried. This is at a site called "Gordon's Calvary", and immediately to the west of it is a garden with a tomb. This site is shown on the map of Jerusalem today in *The Westminster Historical Atlas to the Bible*, of 1945, on page 101, D. In 1842 Dr. Otto Thenius asserted that the killing of Christ must have taken place on the north of Jerusalem on the rising ground outside the Damascus gate above the quarry known as Jeremiah's Quarry. Back in 1867 a man found this garden tomb, discovering it quite by accident, and he was led to believe it was the place where Jesus was interred. (See the Palestine Exploration Fund's Quarterly Statement, April, 1892, pages 120-124.) The British General Chas. G. Gordon, of Khartoum fame, made it his custom when he was in Jerusalem to come here for prayer and meditation, and for this reason the name was given to the spot, Gordon's Calvary and Tomb. In arriving at the conclusion that this was the Calvary, and this the tomb, marking Jesus' death and burial, certain scriptures were considered by those who reject the traditional sites and adopt those here under consideration. The garden site has since been purchased by a Garden Tomb Association, and among the main purposes of the purchase as defined in the Trust Deed was "that the Garden and Tomb be kept sacred as a quiet spot, and preserved on the one hand from desecration, and on the other hand from superstitious uses". So, today, there are no religious paraphernalia hanging around the place as in the "church of the holy sepulcher". It is strictly a garden with a tomb in it, Gordon's Calvary being a little to the east.

With reference to what was the true site John 19: 17-22 (*Rev. Stan. Ver.*) reads: "So they took Jesus, and he went out, bearing his own cross, to the place called the place

of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this title, for the place where Jesus was crucified was NEAR THE CITY; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate, 'Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."' Pilate answered: 'What I have written I have written.'"

"NEAR THE CITY"

Note the statement that Jesus was crucified "near the city". But immediately adjoining the place was a garden, as it is stated in John 19:38-42, where we read: "After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there."—*Rev. Stan. Ver.*

From the foregoing we note that Jesus was impaled at the "place called the place of a skull". But in the traditional site within the "church of the holy sepulcher" inside of Jerusalem there is nothing that corresponds with a place called by that name. But when the tourist goes out of the Damascus Gate on the north and walks a little toward the east, he sees a very steep cliff that cuts off very sharply. As he looks at this cliff from different angles, he sees the resemblance of a skull: he marks the forehead, rather flat, and two hollow eye sockets, a jagged nose, and a mouth. Indeed, it looks like a skull. That rock or precipice must have been there 1,900 years with the same big jagged appearances or caves in the rock that suggest the features of a rotting skull. When the tourist is down on the road below and sees this big cliff he can see this effect: it does not take much to imagine a very large skull. It is believed by the archaeologists that the Jews 1,900 years ago referred to that hillside as "the place of a skull". On top of it is what is known as "Gordon's Calvary". In Aramaic it would be called *Golgotha.*

The apostle John says Jesus was staked "near the city". But, as we have observed, the "church of the holy sepulcher" has "Calvary" and the "tomb" inside of the city. The apostle Paul also says: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered WITHOUT THE GATE." (Heb. 13:12) And if they took Jesus out through the Damascus Gate on the north and then northeast to Gordon's Calvary, it would be both "outside the gate" and "near the city".

Another point to notice is that near where he was staked there was a garden. Now, within the city and inside the "church of the holy sepulcher" there is hardly space for a garden between the traditional Calvary and the tomb. But about a hundred yards to the west of Gordon's Calvary there is found a very large garden. With the passage of time they have altered it, but within it there was once a winepress, one that had been dug out and where the grapes could be trodden under foot of creatures so that the juice would overflow into vats below and then be taken away in animal skins. There are also wells in this garden, of very fine, clear water, and these they claim are some hundreds of years of age, possibly thousands. In making exploratory excavations they have found walls that bounded the garden.

The apostle John tells us there was "in the garden a new tomb where no one had ever been laid". Quite in keeping with all the other local features that match the Scriptures, there was found in this garden a tomb hewn out of the rock. It is a very large garden, bounded at its north end by a cliff. This cliff that rises from the garden is solid rock, and in it the tomb is located. The entrance into the tomb was likely quite small in the early days, but evidently it was enlarged during the past centuries. Inside, it appears to have been a new tomb that had never been used, but just such a kind as would have been convenient for Joseph of Arimathea and his family.

The tourist goes through the entrance into a room, takes a few steps down to the central floor, and there to the left is one finished grave space, cut out of the live rock, with a head rest hewn at the west end of this space. Evidently the dead person put into this grave would have had his head at the west, and thus would have faced east in his burial position. This is the only finished grave inside this sepulcher. In the opposite wall, which is toward the outside, there are windows giving light to the other grave spaces, but, very likely, when the tomb was first built this wall was solid, and the only way for light to get in was through the entrance. As the tourist stands outside at one position, he can see the finished grave, but not much of it. If someone were in it, the inspector could see from outside that the body was there and had not been removed. From any other position outside, one would see nothing of this finished grave through the entrance. This is the grave inside the sepulcher where it is thought that Jesus was laid.

At the one entrance to the sepulcher is where they would have put the stone and sealed the doorway shut. There is now a grooved runway extending lengthwise of this sepulcher and past this doorway. A round stone could be run easily in this trough and rolled to the doorway. The archaeologist who takes the tourist through the place and describes it will tell him that many tombs have been discovered with what is called a "rolling stone", that is, a high, circular, flat stone which can be rolled into place in front of the grave. In this way the tomb can be closed, after one interment, and then the stone rolled away for another interment and replaced. But such stones can easily be rolled away and back into place, which indicates that such was not the kind of a stone that was rolled in front of Jesus' tomb. When Mary Magdalene and the other women went to the sepulcher early on the resurrection day, "they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great." (Mark 16:1-4) The angel by his mighty power had rolled away the stone before they arrived. (Matt. 28:1, 2) The groove in front of the tomb is therefore accounted for by the coming of the Crusaders in the eleventh century and their

cutting this channel as a feeding trough for their animals. So the experts view it. In fact, the front face of the rock is so shaped as to indicate that once there was an arched building built before this tomb. Fragments of hard Roman mortar still adhere to the rock. The two water cisterns there still in good repair and the remains of extensive masonry foundations and ruined buildings give proof that this garden enclosure was also built over in Byzantine and Crusading times. This served to conceal the tomb from ancient times, and its discovery only quite recently is therefore not surprising.

John tells us that, "as the tomb was close at hand, they laid Jesus there." This fits in well with the fact that this particular tomb is but a hundred yards away from what is called "Gordon's Calvary". This tomb would be "close at hand", and it would not have been very difficult to carry Jesus' corpse this distance.

That the sepulcher as well as execution place should be outside the city is indicated by another circumstance. At Matthew 27:31, 32, we read: "And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him. As they were marching out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross." (*Rev. Stan. Ver.*) Mark 15:21 also reports: "And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross." (*Rev. Stan. Ver.*) Plainly this means that as they were leading Jesus out of the city they met this Simon of Cyrene, who was on the outside and coming toward the city from the country. This would hardly have occurred in a crowded street inside the city. It is not certain that Jesus was led outside the city through the Damascus Gate on the north, but the Scriptures show he was led from the governor's palace. The governor occupied the Citadel which was once Herod the Great's palace, and this has been excavated and found to conform to the description given by the Jewish historian Josephus. Leaving this palace Christ Jesus would pass outside the city and along the line of the wall to the place of the skull, Golgotha, Calvary. The findings of archaeologists quite recently establish that this wall stood to the west and north of the "church of the holy sepulcher" and included a Damascus Gate. This would indicate that the traditional sites now included inside the "church of the holy sepulcher" were deep within the city in Jesus' day, and hence could not be the true locations of the historical Calvary and tomb of Christ's burial and resurrection.

We therefore have no faith in the traditional religious sites which are today venerated as "holy places". However, we are not dogmatically declaring that the so-called "Gordon's Calvary" and the "Garden Tomb" are the actual sites, although we are inclined to give them favorable consideration. The sacred Scriptures do not advocate the establishing of any of these locations of historical events as "holy places" and "holy relics", nor the making of regular pilgrimages to them and paying almost idolatrous worship to them, and opening up the way for a lot of superstitious usage and religious commercialism and exploitation. We give the above information to show how Satan the Devil, appearing as an "angel of light", can mislead the gullible religious folk by the use of religious tradition into many unscriptural practices, and thus waste their money, substance, time and attention on that which is nought, in fact, bringing reproach upon God's holy name and creating a great deal of contempt for religion. Instead of religious tradition, let us magnify the Scriptural facts and truths. Then we shall not be misled, but shall have God's approval and blessing.

AHAZ FEARS MAN

TWENTY-one-year-old Ahaz is filled with fear in the second year of his reign over the kingdom of Judah (758 B.C.) when he learns that King Rezin of Syria is marching against Elath, Judah's port on the Red sea. He sends some Judean troops south to Elath, prays to the molten images he has made of Baal, offers sacrifice and burns incense on the high places, and fearfully awaits the results. The report of the outcome confirms his fears: Syria defeated Israel and took captive to its capital Damascus a great multitude of Judeans, including all the survivors in Elath. Now Elath is to be colonized by Syrians.—2 Ki. 16:4, 6; 2 Chron. 28:2, 4, 5.

Ahaz wonders what Syria's next move will be. Fearing King Rezin, Ahaz says: "Forasmuch as the gods of the king of Syria themselves strengthen them, therefore will I sacrifice to them, and they will help me." Then he sacrifices openly to Rimmon and the rest of the demon gods of Damascus, Syria.—2 Chron. 28:22, 23, *Bagster LXX.*

No sooner has he done that than he hears that King Pekah of Israel is attacking him from the north. Ahaz sends out the Judean army, and then fearfully goes down into the valley of the son of Hinnom south of Jerusalem and there offers incense to demon gods. Back at the palace he receives later the report of a single day's fighting: Pekah has slain in Judah a hundred and twenty thousand men, all of them brave soldiers; Zichri, a general of Ephraim, has killed Judah's prince Maaseiah, Azrikam the commander of the palace, and the prime minister Elkanah; and the Israelites have carried away captive two hundred thousand Judean women and children, besides carrying off rich plunder, which they have taken to Samaria. (2 Chron. 28:5-8) When he has heard the report he hurriedly takes one of his little sons and rushes down to the valley of the son of Hinnom and there has one of the heathen priests burn him in the flames as a sacrifice to the demon gods. (2 Ki. 16:3; 2 Chron. 28:3) He goes back to his palace, and as he and his people are trying to bolster up each other's courage a messenger arrives with the report that King Rezin of Damascus has joined up with King Pekah of Samaria and that the Syrian armies are already encamped in Ephraim; that since Gibeah, just four miles north of Jerusalem, is already in the enemy's hands it will not be long before Jerusalem will be attacked. Such news makes the heart of Ahaz quiver like the trees before the wind in the forest. Ahaz gives orders for the defense of the capital and, accompanied by some of his armed courtiers, he goes

out to inspect the city walls and Uzziah's defensive artillery thereon. (2 Chron. 26:15) On Fuller's Field highway he sees Jehovah's prophet Isaiah and his son Shear-jashub walking toward him, but he notices them too late to avoid them. All three meet at the end of the aqueduct coming down from the upper pool, which is just below the eastern walls of Jerusalem. Isaiah then gives him a message from Jehovah:

"Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of [Pekah] the son of Remaliah. 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. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken in pieces, so that it shall not be a people: and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son." Ahaz thinks to himself, Who can believe such dreams? It seemed to him that the expression on his courtiers' faces showed like unbelief. Isaiah continues: "If ye will not believe, surely ye shall not be established." (Isa. 7:2-9, *Am. Stan. Ver.*) Ahaz, feeling greatly annoyed, continues his inspection of the defenses.

Soon after Ahaz returns to his palace a messenger arrives from the northeast corner of the kingdom. He reports that the two hundred thousand captive women and children have been set free by Israelite chiefs as a result of a protest made by Jehovah's prophet Oded. (2 Chron. 28:8-15, *Am. Stan. Ver.*) Ahaz thinks to himself, If those simple-minded Israelite chiefs want to be impractical and visionary, they can; but I am going to be practical.

Just then a watchman reports that the armies of Pekah and Rezin are encircling Jerusalem. Later Isaiah presents himself before Ahaz and the royal family. Ahaz thinks to himself, What will this dreamer pester me with this time? Isaiah says, "Ask thee a sign of Jehovah thy God; ask it either in the depth, or in the height above." Ahaz answers indifferently, "I will not ask." Then he adds with a self-righteous air, "Neither will I tempt Jehovah." Ahaz is pleased to notice members of the royal family second him with bored sighs and looks. Isaiah retorts: "Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken. Jehovah will bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah—even the king of Assyria. (Isa. 7:10-17, *Am. Stan. Ver.*) Ahaz and his companions just yawn. He is relieved when Isaiah leaves. The king is seriously considering calling on Tiglath-pileser, the Assyrian emperor, for help. He mentions it later to some officials.

It was not very long thereafter that two officials in Judah, Uriah the priest and Zechariah Jeberechiah's son, reported to the king that Isaiah had posted a big board with the words, "For the spoil speedeth, the prey hasteth," and had served notice on them by having them attest it. They explained to the king that the pithy message was intended to discourage calling on Assyria for help. (Isa. 8:1, 2, *Am. Stan. Ver.*, margin) Ahaz was displeased but was very much afraid of the enemy's attack on Jerusalem. Day after day he expected the attack. The suspense was telling on his nerves. Finally the enemy lifted the siege and withdrew without ever succeeding in delivering their attack. (Isa. 7:1; 2 Ki. 16:5, *An Amer. Trans.* and *Moffatt*) Ahaz trembled as he wondered what the enemy's next move would be.

He was shocked when he received the report that the Edomites had attacked Judah from the southeast, defeated it, and carried away captives; then another report that the Philistines had raided all the western part of Judah, capturing Beth-shemesh, Ajalon, Gederoth, Shocho, Timnah, and Gimzo, with their townships, and settling in that northwestern portion of Judah. (2 Chron. 28:17, 18, *Moffatt*) That settled it for Ahaz. He decided the only practical thing to do was to appeal to Assyria for aid. He had heard that Tiglath-pileser had just successfully attacked Ararat to the north of the empire. "So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me. And Ahaz took the silver and gold that was found in the house of Jehovah, and in the treasures of the king's house, and sent it for a present to the king of Assyria."—2 Ki. 16:7, 8, *Am. Stan. Ver.*; 2 Chron. 28:16.

Toward the end of Ahaz' second year he learned that Isaiah's wife had borne the prophet a son whom he had named The-spoil-speedeth—the-prey-hasteth, with the explanation that before the child would be old enough to say his first words, the riches of Damascus and the spoil of Samaria would be taken away before the king of Assyria. (Isa. 8:3, 4) To counteract Isaiah's preaching Ahaz instructed that the people be counseled to consult mediums and wizards. (Isa. 8:19) Later Ahaz was annoyed when he heard that Isaiah was still publicly preaching against his appeal to Tiglath-pileser and was also counseling against consulting mediums and wizards, but rather directing them "to the law and to the testimony".—Isa. 8:5-22.

In Ahaz' third year Tiglath-pileser overran the sixteen provinces of Syria and then laid siege to Rezin in his capital, Damascus, and destroyed the gardens and orchards surrounding the city.

In Ahaz' fourth year, while Damascus continued under siege, Tiglath-pileser invaded Israel and Philistia, making Assyrian provinces of all Israel except a small portion in the center and south, and taking away the inhabitants. Then Hoshea in Israel conspired against Pekah and killed him. Toward the end of Ahaz' fourth year (early in 755 B.C.) Damascus fell, Tiglath-pileser killed its king Rezin and transported its population to Kir. (2 Ki. 16:9) Ahaz hurried to Damascus to meet Tiglath-pileser and pay the tribute he demanded. While there he met the kings of Ammon, Moab and Edom, who had also come to pay tribute. There Ahaz learned about Assyrian worship and saw an altar, whose pattern he sent to priest Urijah with instruc-

tions to make one like it.—2 Ki. 16:10; 2 Chron. 28:21.

When Ahaz returned from Damascus he "drew near unto the altar, and offered thereon. And he burnt his burnt-offering and his meal-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings, upon the altar. And the brazen altar, which was before Jehovah, he brought from the forefront of the house, from between his altar and the house of Jehovah, and put it on the north side of his altar." King Ahaz commanded Urijah the priest to use the new altar for all the offerings.—2 Ki. 16:12-16, *Am. Stan. Ver.*

"King Ahaz also cut off the border-frames of the stands and removed the lavers from them; he also took down the sea from the bronze oxen that were under it, and put it upon a stone pediment." (2 Ki. 16:17, *An Amer. Trans.*) He made further modifications in the temple to conform it to Assyrian worship, "cut in pieces the vessels of the house of God, and shut up the doors of the house of Jehovah; and he made him altars in every corner of Jerusalem. And in every city of Judah he made high places to burn incense unto other gods." (2 Ki. 16:18; 2 Chron. 28:24, 25; 29:19, *Am. Stan. Ver.*) Even on the roof of his upper chamber he set up altars.—2 Ki. 23:12.

Concerning Ahaz' course the sacred Record says: "He did not that which was right in the eyes of Jehovah his God." "He had dealt wantonly in Judah, and trespassed sore against Jehovah." Instead of putting his trust in Jehovah he let his fear of man lead him into the snare of false worship and compromise with God's enemies. "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe."—2 Ki. 16:2; 2 Chron. 28:1, 2, 19; Prov. 29:25, *Am. Stan. Ver.*

FIELD EXPERIENCE

THE LORD'S "OTHER SHEEP" KNOW HIS VOICE

Sheeplike persons of good-will toward God readily recognize and rejoice to hear his voice in the message his ordained ministers take to them. One of God's ordained ministers in western Canada met a little group of such "sheep" in Canada. Concerning them she says:

"While offering the *Watchtower* subscription in my newly assigned territory, I met a young mother of three small children. I explained why I was calling and then opened my brief case to get a sample copy of *The Watchtower*. She immediately saw my No. 10 Bible and said, 'Oh, the Bible! I have always wanted one, but the Catholic priest has never let me have one. Do you handle them too? I'd sure like to get one of my own. My husband and I quit going to church because we weren't allowed to have a Bible.' I explained to her that I could bring her a Bible the next time I came around. 'You know,' she said, 'I have a green book, *"Let God Be True"*, that one of Jehovah's witnesses left here. I have read most of it, but I think I'd get more out of it if someone studied it with me. You have studies with other people, don't you?' I explained that we did. 'Well, could you come and study with me too?' 'Why, of course!' So I immediately asked her to suggest a day or evening. 'Oh, any day is good enough for me. What day would suit you?' Wednesday evening, 7 o'clock was decided upon. 'Now, what did you say that magazine cost for a year?' I told her that the subscription for one year was one dollar. 'In one year you would get twenty-four magazines, or two a month, and, besides, eight free booklets.' 'Sure, I'll take that subscription. That sure is a reasonable price.' So I sent in a subscription for her. 'I'll be looking forward to having that study on Wednesday night,' she said.

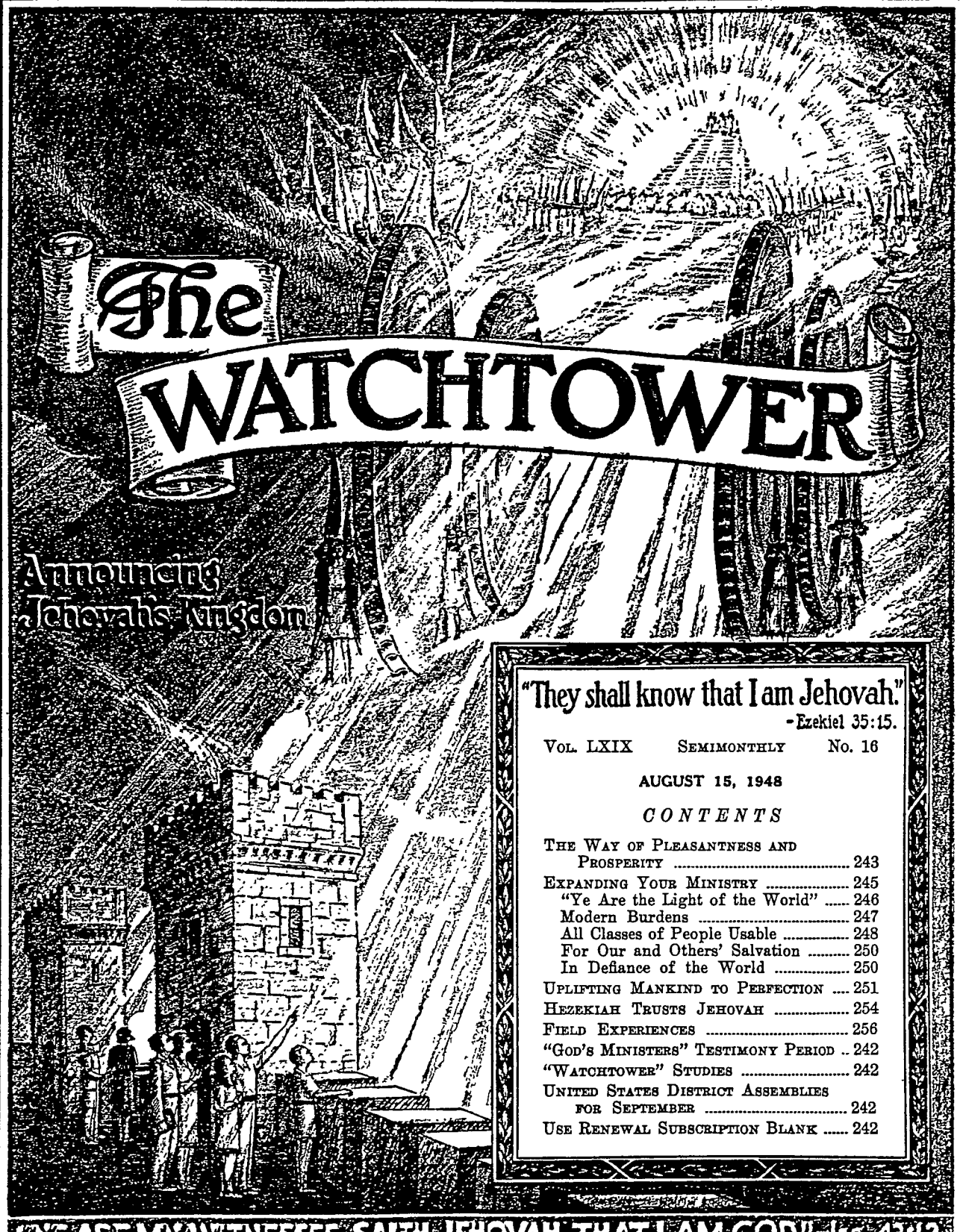
"On Wednesday night at 7 o'clock she was ready and waiting. Her husband was not at home. Before the study she asked if I had brought that Bible. I told her I had; so she wanted to know how much it cost. I replied that it was on a contribution of one dollar. 'One dollar! Is that all? Why, in the book stores they are a lot more than that. I can see you people are not making any profit at that rate.' I explained that it was not our duty to 'sell' literature but that we asked a small contribution to cover the cost of printing, and that we left the literature with the people for their own benefit and not to make money on it. This she could see quite readily. During the study she listened carefully. The children made a lot of noise; so she put them into the next room. She was anxious to read the scriptures but knew very little about where to find them. She read them aloud. After an hour of study she said she really enjoyed it and wanted to study the whole book through and asked me to come and study with her again next week.

"Next Wednesday she was ready and waiting again. Her husband was not at home, but we had the study anyway. After the study she said that her husband would be home for it next week and that now she knew why Jehovah's witnesses were persecuted so much. 'I don't know what would become of the good-will people on earth if there were not any Jehovah's witnesses to explain the Bible to them,' she said.

"After talking to her for some time about the work that Jehovah's witnesses did and showing how they follow Christ Jesus' example, she showed a keen desire to learn more about them and their work; so I told her I'd bring a *Yearbook*, dealing with what Jehovah's witnesses have done in other countries.

"Next Wednesday her sister and husband were present. She invited her sister to stay for the study, and she did and listened to the explanations of the scriptures and seemed quite interested. Her husband answered many of the questions and read many scriptures, although he, too, needed help in finding the scriptures, as he was not acquainted with the Bible. After the study he said, 'I never studied for such a short time and learned so much. I went to the Catholic church for two years, but I didn't learn anything. I don't think they know what they are talking about.'

"Next week I studied with them again. All the children sat around quietly and listened for the whole hour without saying a word. After the study they stood about for five minutes while I answered some questions. When I was asked if I would come back next week, all the youngsters exclaimed, 'Oh, goodie, she is going to come and study with us again next week!' These children have not started to school yet, but they seem to understand a lot more than some people I have called on that said they knew everything about the Bible."



"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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"GOD'S MINISTERS" TESTIMONY PERIOD

Because the Testimony Period during the month of August is entitled "God's Ministers", that does not exclude any of our *Watchtower* readers. To be one of his ministers does not mean to be an ordained graduate from some sectarian religious theological seminary; it simply means to be one of his servants, spreading the gospel of his King and kingdom. You can be one of such by taking part with all of Jehovah's witnesses during August in spreading his message by word of mouth and by printed page. The special offer for the month will be the combination of the book *"The Kingdom Is at Hand"* and the new booklet *Permanent Governor of All Nations,* on a contribution of 35c. Anyone willing to minister God's message to the people can easily and quickly learn to present this offer from door to door with success and have the rare joy of singing God's praises to all nations. Experienced ministers stand ready to help any desiring to start out in this ministry during August, and your request to us by card will move us to put you in touch with the needed personal help and instructions. All participating in this midsummer Testimony Period should submit their report when August closes.

"WATCHTOWER" STUDIES

Week of September 19: "The Way of Pleasantness and Prosperity,"
¶ 1-8 inclusive, also "Expanding Your Ministry",
¶ 1-13 inclusive, *The Watchtower* August 15, 1948.

Week of September 26: "Expanding Your Ministry,"
¶ 14-33 inclusive, *The Watchtower* August 15, 1948.

UNITED STATES DISTRICT ASSEMBLIES FOR SEPTEMBER

Splendid success has marked the district assemblies held thus far in North America. The three final ones of the series are just ahead, and announcement is here made of their time and place and convention committee address. All persons of good-will are invited to attend the district assembly serving their area. Please write at once to the Watchtower Convention Committee at the assembly you choose to attend and obtain rooming accommodations.

DES MOINES, IOWA: September 3-5, Des Moines Coliseum
Convention Committee, 702 W. Third St., Des Moines, Iowa.

CHICAGO, ILLINOIS: September 10-12, International Amphitheatre, Forty-third & South Halsted Sts.
Convention Committee, 2357 S. Lawndale Ave., Chicago 23, Ill.

PROVIDENCE, RHODE ISLAND: September 17-19, Rhode Island Auditorium
Convention Committee, 22 Plainfield St., Providence 7, R. I.

USE RENEWAL SUBSCRIPTION BLANK

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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THE WAY OF PLEASANTNESS AND PROSPERITY

"Then thou shalt make thy way prosperous, and then thou shalt have good success."—Josh. 1:8.

JEHOVAH makes real prosperity sure. To him Psalm 119:165 is addressed: "Great prosperity have they who love thy law, and no obstacles confront them." (*An Amer. Trans.*) To love God's law, the keeping of which leads to prosperity, we have to know it. The knowledge of his Word containing his law is important to our lasting prosperity and contentment. If we study his Word and its law, from Genesis through to Revelation, and follow his principles of truth and righteousness, then we are bound to have the contentment that comes from prosperity, and all the obstacles that confront us will pass out of the picture in one way or another. The Lord God will help us, and by studying his Word and watching his leadings we shall find the way out. Not that we shall not have problems now and then. We shall. The hardest tasks may arise in our lives, such as problems because of our brethren in the faith being thrown into prison unjustly, or mob action stirred up against us, but if, in the light of God's Word, we have the proper view of what we are doing we can overcome the obstacles.

[2] We must therefore keep abreast of the revelation of God's truth. We cannot slow down along the way, saying: "I have read the Bible two or three times, and I have pretty well in mind everything I should have." No; we are leaky vessels, and we need continual replenishment. Also at his due times God continues to reveal his truth for our benefit. He reveals, because he is the interpreter. We are not the interpreters of his Word, but must keep up with his revelations. He says: "My son, forget not my teaching, but keep my commands in mind; for a long and happy life, with abundant prosperity, will they bring to you." (Prov. 3:1, *An Amer. Trans.*) We should never neglect the study of the Scriptures, but keep our minds on the laws of God. By doing so, we are gainers, because this course brings us a long and happy life with abundant prosperity.

[3] The apostle Paul admonished Timothy to study God's Word continually. He said: "Attend to your Scripture-reading, your preaching, and your teaching, till I come." (1 Tim. 4:13, *Moffatt*) Paul was interested in having Timothy study the Bible and teach God's Word, because he wanted to see the young man's progress. He told him: "Let no one slight you because you are a youth, but set the believers an example of speech, behaviour, love, faith, and purity. . . . Attend to these duties, let them absorb you, so that all men may note your progress." (1 Tim. 4:12, 15, *Moffatt*) The thought is, to set a good example in the congregation of God's people; and, when others see your progress in the right way, they will imitate you. They will see the advantage of studying and teaching the Bible. They will note your godliness marked with great gain and contentment. By your course of life they will see you are wholly satisfied and contented. That is what Paul wanted to see in the case of Timothy; namely, his progress in the Lord's work, the expansion of his ministry, and not his just standing still. The Lord God assures us that by not forgetting his teachings our lives will be pleasant. Indeed, the life of the faithful Christian is the most pleasant one, because it satisfies; it is complete.

[4] An understanding is one of the gains we make by applying the knowledge we receive from God's Word. We study his Word, we get information and knowledge from it, and we put this to work. Then, because of the Lord's blessing, we see the results, and thus we get an appreciation and understanding of how God's laws and instructions operate. The ungodly do not gain such understanding, because they do not study and apply God's Word. The inspired wise man, writing the Proverbs, says: "Happy is the man that findeth wisdom, and the man that getteth understanding. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace." (Prov. 3:13, 16, 17) We cannot have a long and happy life if we are quarreling and fighting with our fellow Christians, our brethren. When we faithfully walk in the footsteps of Christ and put his teachings in practice, then we shall be at peace with our brethren. Our paths will be peaceful. We shall go in the way that means a pleasant life for

1. What guarantees real prosperity for us?
2, 3. To what good ends should we study God's Word continually?
4. How do we gain understanding and a pleasant way of life?

each one of us. The person that is not quarreling with another has contentment and peace of mind. He is an enjoyable brother with whom to be associated, and it makes easier our united expansion of God's work. All those associated together in a company of Christians, all those full-time Kingdom publishers that are sent out in groups into special territories or into foreign lands and who must work together, should get along in peace with their fellow workers. That is the course of contentment. It brings satisfaction.

5 Paul described to Timothy those craving for controversy. Such would rather fight than be pleasant. There are some who like to wrangle over words. They believe in argumentation rather than in practice. They do not realize that God's service comes before their fights. There are others who like to slander and find fault and start gossip. None of these are contented; they could not be when following such a course of conduct. Oh, they may point to their record of service in the field as their godliness. But even at that, there is no real, inward gain to such individuals, no real profit to them, because they are not contented.

6 With all the sound advice available to us in the Lord's Word, we should try to get His mind on matters. If we do that we can become contented. The Lord does not want us to gossip about our brethren and judge them, but to leave that to his Son, to whom he has committed all judgment. Why should we start judging our brethren? Why start suspicions about them, and create divisions in our ranks? Why not mind our own business and concentrate on preaching the gospel? Why not try to be thoroughly contented, with peace of mind and joy, and with pleasant association with our brethren? Sometimes individuals will imagine to themselves such an important position in life that they feel they can become the judges and find fault with others. Then they cause disturbance in the Christian company, until no one is contented. They really do not gain anything by it, because godliness brings gain to us if it is accompanied by contentment. But there is great gain in coming to a knowledge of the truth and becoming God's servant and pursuing godliness. Yes, there is great gain in that, *if* we are contented. But we cannot afford to be faultfinders. If we become such, there will be no contentment. Godliness must stay linked up with contentment if we are going to find some satisfaction in being a witness of Jehovah and in being associated with his Theocratic organization. Our service to God must be connected with peace among ourselves. Otherwise, there will be no happiness so far as we are concerned.

7 As we serve the Lord we should be content with food and clothing. Those who desire to be rich fall into temptation. The apostle is right when he says: "The love of money is the root of all evil." (1 Tim. 6:10) It is true, as he says, that through this craving many professed Christians have wandered away and pierced their hearts through with many pangs. But if a Christian has the necessary food and clothing and has the knowledge of God and his purpose, what more should he want? Certainly with food and clothing we should be content. That is all we are promised as God's servants. We brought nothing into the world when we were born. Why, then, make a fuss about what someone else has? If we can help other people out with food and clothing, that is an aid to them in God's service. But we should not feel that anybody is obligated to us to feed and clothe us in our need. If they want to help us, that is a good thing if it is with benefit to the Lord's service. The point is, As long as we have food and clothing we should be content, because, besides such things, we have something far more precious than food and clothing. That is the message of God's kingdom. The great thing for us in the Lord's organization is to have a knowledge of his Word and to minister it to others and be content.

8 The individual that comes to a knowledge of the truth should engage in preaching it, because that will be gain to him in the things of the Lord. He should take advantage of the ministry which is possible for him through possessing the knowledge of God's kingdom message. Do you want to become a minister? You can. By doing so you will expand your privileges. Jehovah God is keenly interested in having you be his minister and expand your privileges in the ministry. He loves his servants, and we can always depend upon him to help us in every time of need. When we become ministers of the Almighty God we do need all the assistance and instruction we can get from him through his organization to share in the great work of preaching the gospel to all the world for a witness before the end comes at the battle of Armageddon. As a servant of the visible organization of God's people, the Watch Tower Bible & Tract Society is interested in helping you in your ministry, yes, in increasing your privileges in the ministry. The active ministry will prove to you to be the way of pleasantness and prosperity.

5, 6. Why do some fail to get real gain with their godliness?

7. Why should we be content?
8. Why should we engage in the ministry, and who will help us?

The salvation of the righteous is of Jehovah: he is their stronghold in the time of trouble. And Jehovah helpeth them, and rescueth them: he rescueth them from the wicked, and saveth them, because they have taken refuge in him.
—Psalm 37:39, 40, *A.S.V.*

EXPANDING YOUR MINISTRY

IN TRYING to encourage all faithful volunteers today in the great work of expanding the worship of God in all the earth, how does the Watch Tower Bible & Tract Society deal with us? Note the various ways. Are you a subscriber for *The Watchtower* or do you get copies of this magazine regularly from a Kingdom publisher on a street corner or one visiting your home on his route with each issue? If so, then the Society helps you by coming directly with the *Watchtower* magazine twice a month to you. This magazine is published in sixteen languages. Thus, whether the *Watchtower* reader speaks English or another language, the Society is interested in him. No matter of what tongue its readers be, the WATCH TOWER organization tries to reach each hungry individual with spiritual "meat in due season".

[2] Each month the Society also publishes in many languages a field-service paper entitled "Informant". If you take up the active ministry of God's Word, then the Society is interested in having you get a copy of each release of this *Informant*. It publishes the magazine *Awake!* twice each month, with its many features of world-wide interest. This live magazine helps to keep you abreast of the times and supplies material for use in your field service, and in building up talks for delivery at service meetings and at public occasions. So the Society is interested in every individual and his progress in the Lord's service by coming into your home weekly or monthly with a magazine or an *Informant*. Yes, it is interested in you personally in that, if you write the Society for information and help, it will come into your home with a letter of reply.

[3] Furthermore, the Society wants to assist you in increasingly serving Almighty God as his minister, preaching the gospel. Under Society supervision companies of His consecrated people have been organized in thousands of locations all over the earth. The Society shows concern for all the individual members of such companies by appointing the various servants to essential duties of benefit to all. It appoints and finances traveling representatives, to act as "servants to the brethren" and to visit all the companies, also isolated persons. These representatives help in solving local problems, assisting in the general field-service work, and going out with various publishers when calling at the people's homes. We ask these special servants to take you from door to door and help you by giving you their personal attention as you preach from house to house or make return visits upon the interested or start home book studies with persons for their instruction in the Bible. Not only does the Society have the desire, but it tries to help you through its representatives in expanding the extent and degree of your Christian ministry. These men call twice a year at each company or unit and spend a week with it. Everyone should take advantage of these visits, by arranging to go from door to door with the servant or to make a back-call on persons that have taken literature. If the servant to the brethren is married and his wife is traveling with him, she, too, is expected to assist in the local activities, and the sisters in the company should avail themselves of her assistance in their field work.

[4] Thus individually and collectively, as company publishers and organized groups, the active ministers of the Lord God receive help from the Society in expanding their ministry. The Society aids each publisher to keep spiritually healthy and up-to-date in the truth by providing its various publications and releases with timely instructions and spiritual food. It arranges for group study of *The Watchtower* weekly by the company, where you may attend and express yourself in answer to the questions on the week's lesson. Attendance at these *Watchtower* studies is very vital to you. True, you read *The Watchtower* privately, but, when thus reading it by yourself, you do not get out of each paragraph everything that there is in it or that you would like. Reading is a difficulty with many, even with all their schooling. *The Watchtower* endeavors to express itself in language and phraseology that is understood from one end of the country to the other; but with some persons at a *Watchtower* study, if there is some local expressing of it in other words, if it is said in the local accent or according to the local dialect, the point is made clear to them. When we hear someone else say or read it with the proper inflection of the voice, it means much more to us.

[5] We urge all servants appointed in each company to attend the *Watchtower* study and to participate vocally in it. They are the mature ones in the company, the overseers or assistants in various capacities, and they should set the proper example to the other brethren in the company by faithful, regular attendance. If they do so, not only their own personal progress will become manifest, but that of all the company also.

[6] Activity or service meetings are advised weekly, or as regularly as possible, for all organized companies of God's consecrated people. By urging these meetings we want you to know still further of our interest in your expansion of the Christian ministry in your territory. Such meetings should be well planned, and the local servants as well as the visiting "servant to the brethren" should help in planning good, lively, interesting, practical, profitable pro-

1, 2. With what papers does the Society show interest in ministers?
3. By what appointments does the Society show further interest?
4, 5. What special study does it urge, and participation in it?
6, 7. What other weekly meetings does it urge, to expand ministry?

grams. We help with suggestions from here, through the *Informant* or special letters. In addition to the foregoing, the Society aids your expansion work by urging the establishment in each company of the Theocratic Ministry school, to be held weekly, if possible.

[7] For the proper course of study in such schools the Society has provided the excellent publications *Theocratic Aid to Kingdom Publishers* and *"Equipped for Every Good Work"*, and it issues a regular schedule for the conducting of such ministerial schools uniformly throughout the land by all companies. These are for the benefit of your growing company. Not only are the one-hour school sessions interesting in themselves, but they help all in attendance to learn how to deliver public discourses, or to carry on good conversations in the truth on return-visits, or to present effective testimonies to the people as we bear witness from door to door. As we continue these schools, the "other sheep" that are coming into the organization from time to time can take advantage of this grand provision for ministerial training. We do not want them to be without the good things provided for us. It is because you individually exert yourself to expand your ministry that these "other sheep" are coming to associate with your local company or unit.

[8] Another thing: There are isolated, unattended territories in many counties, states, provinces and lands. To the extent possible, the Society gives attention to these by sending in pioneer publishers. Occasionally they are sent to organized companies in order to help in some service in their expansion activity. Realizing the commission from the Lord Jesus to go and make disciples of all nations, the Society interests itself in expanding the Christian ministry to every country in the world. To that end it establishes Branch offices or supply depots wherever the territory warrants it. It obtains property for Branch offices and puts trained men in the offices to look after Kingdom interests in that territory.

[9] For the training of special representative servants and missionaries, the Society, in the very midst of World War II, opened up an educational institution, the Watchtower Bible School of Gilead, in upstate New York. Among others, active servants are brought from Branch offices to this school and put through it as well as through a practical training process at the Society's headquarters in Brooklyn, N.Y. Then it sends them back better qualified and more efficient to the Branches. It has opened up many missionary homes in many lands, and to these it has already sent more than six hundred missionaries graduated from the School of Gilead. This discloses the Society's world-wide outlook, an interest in global expansion; and to carry on the expansion on such a broad scale the WATCH TOWER literature is published in 89 languages at present. All the money that is voluntarily contributed to it the Society uses in this expansion program, seeking to render a faithful account to the Lord for the discreet and effective use of all such finances.

8, 9. How does the Society show a world-wide outlook on the work?

"YE ARE THE LIGHT OF THE WORLD"

[10] Each individual publisher, in every land, has an active part in this world-wide expansion. It all devolves upon the publishers, those who tell the truth out to others. Each individual, no matter how isolated, each organized group, no matter how small, must make a contribution of service if there is to be further growth on all fronts. Each must constantly sustain his part of the work in his territory. All together, the publishers constitute the "light of the world". (Matt. 5:14) If it were not for them, no light of truth about Jehovah's kingdom by Christ Jesus would be going out into the world today, and it would be necessary for 'the stones to cry out'. Because we as individuals are letting the light shine, the people in our neighborhood, yes, right next door to us, are learning or being given the opportunity to learn the life-giving truth. We let the light shine on the street where we live, in the city in which we reside, in the territory circuit within the boundaries of which our groups of companies are located. We are letting the light shine in the country in which we are citizens; and just as the apostle Paul used his Roman citizenship for the advancement of the gospel message, so do we today.

[11] But the field of gospel-preaching extends beyond our own land. "The field is the world," Jesus said; and all of us throughout the habitable earth, by unitedly sounding out the one Kingdom message and mutually supporting one another, are covering the entire field of the world with the gospel of salvation. Each publisher shining locally, when combined with all his fellow publishers throughout the earth, creates a great blaze of light that is penetrating in every direction and serving notice upon all nations and peoples that God has set up his promised kingdom by Christ and that the new world of righteousness governed by that kingdom is at hand. In consequence of all this expansion activity the great sign proving the end of this world is being fulfilled, namely, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

[12] Thus it is apparent that, particularly since the close of World War I in 1918, Jehovah God has been organizing his consecrated people in all the earth for the ministry of the glad tidings of the Kingdom. He

10, 11. Who are now the "light of the world"? and how?
12. For what has God organized his people since 1914, and why?

established this kingdom of the new world with Christ Jesus in the heavens A.D. 1914. The "seven times" allotted to Satan the Devil for uninterrupted Gentile domination of the earth ended that year, according to Bible calculations. There is, therefore, no occupation or profession of more importance today than this Christian ministry of the Kingdom message. And you do not have to graduate from a secular university or college and then attend a theological school for several years and finally be ordained by a body of religious clergymen and priests in order to be such genuine ministers. Jehovah God has made the provisions for your training and share in the glorious ministry as described in the foregoing paragraphs, and the Watch Tower Bible & Tract Society stands at your disposal to help you with its world-wide organization.

[13] Do not be afraid. The only question is, Are you willing? We cannot make our secular work, or our social position in life, or the personal, selfish things we have to do or like to do more important than the things God has for us to do, if we are seeking eternal life in the new world. Sometimes creatures weigh matters as to whether to serve God and to do the active preaching of the gospel. But why should we weigh matters when it comes to serving the Lord God? Is it not the right thing to do? Is it not what his Word instructs us to do if we want life through his Son Christ Jesus? Is it not the example that this Son set for us, which example he set for us to follow as a sure guide to everlasting gain? He said: "Lo, I come to do thy will, O God." Do we also come to God for the same purpose? If we follow in Jesus' footsteps, then we should be willing to do the things he did when on earth; and his chief work was bearing witness and preaching the gospel. He was a minister of God. When Isaiah had a vision of the Lord God at the temple and the question rang out, "Whom shall I send? and who will go for us?" he promptly responded, "Here am I; send me." The Lord accepted him and sent him, and the grand book of the prophecy of Isaiah is one of the results. The like question comes to us today. Having the light of the truth and getting an appreciation of the opportunity of becoming a real minister and expanding our privileges of serving God, are we now just as ready as Isaiah to answer the question and say, "Here am I; send me"? If we are anxious to follow Christ's steps, we will do so. If we do, we shall gain unspeakable blessings, and these without end. —Isaiah, chapter 6.

MODERN BURDENS

[14] Confronted with the opportunity of such a ministry, let us not be anxious about food, clothing and shelter. Jesus did not make these the deciding factors in his life. He was content as long as he had some food and clothing, although, as he tells us, "the Son of man hath not where to lay his head." (Matt. 8:20) The conditions in his day were not far unlike those today in these respects, except as to style. In parts of America and elsewhere people live considerably better than the majority of mankind throughout the earth. In India, Africa, Asia, and sections of Europe, the customs have changed very little since the time of Christ. Our conditions of life have become great burdens, because we have some features they did not have in Jesus' day. With our houses, our heating systems, our large wardrobes, etc., we find ourselves burdened. When one female finds out that some other female of the community has gotten a new coat or hat, she, too, has to get one to keep up with the style. Things like these are actually burdens falling upon us because we live in this modern civilization. Here in the Occident during 1948 the feminine population are supposed to have the "new look". In India, Africa, and elsewhere, they do not have the new look. They have one look, the old look.

[15] Truly, because of our "civilization" we have brought upon ourselves heavy burdens in the way of clothing, food, housing, automobiles, etc. These things require money, and trying to get them leads to love of money. Thousands of our Christian brethren in other countries have really an advantage in not having all the worries we have assumed. We are worried about our meals. If we have the same meat twice in a day, we think we are not being fed properly. We are used to having every meal changed. But if we go to Africa and live with the natives, as our missionaries ofttimes have to do, we shall have the same thing seven days a week. For instance, they will take some roots of trees and pound them into flour, sift it, and pour in boiling water, roll it into balls, and pop it into their mouths. If they want fruit, they can go to the country and get bananas and other fruit. They take several yards of cloth and wind it around themselves and, lo, they are dressed. In Germany the end of World War II saw the release of Jehovah's witnesses from the concentration camps, underground dens and prisons into which the Hitler Nazi regime had forced them. To this day innumerable homes of the people are just shells. But Jehovah's witnesses in that war-battered country are not worried particularly about building homes. Nor are they worried about clothing. They could not get it if they did worry. Food is not too great a worry. They put forth efforts to get what food and clothing they need, but their foremost concern is preaching the gospel. In Germany there are

13. How did Jesus and Isaiah illustrate for us willingness?
14. How has modern civilization created burdens for us?
15. How do brethren in other lands show freedom from such worries?

in this third postwar year more than 32,064 active Kingdom publishers reporting, to compare with 16,077 a year ago.

[16] Even we who live in more favored spots might be able to take care of modern problems of civilization more simply than we do, if it were not for the selfishness of fallen man. With less attention to the selfish things of life, the consecrated natives who devote themselves to publishing the message of God's kingdom in Africa run up averages of 25 or 26 or 27 hours a month preaching the Kingdom by word of mouth and distribution of literature. They do not have automobiles to take them to their territory assignments for gospel-preaching among the people. They do not even have shoes. Yet they make their calls upon the people and proclaim God's message. Those conditions are similar to what Jesus had in his day. So, as long as we have food, clothing and shelter, we can be happy. We should be content, as the apostle Paul tells us to be. (1 Tim. 6:8) It is plain why the native Christian of Africa is content with his meal of fu-fu and his several yards of cloth for dress. He does not have the problems and big worries we assume and carry on our shoulders. He shows us we should not take these things so seriously. Jesus said: "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."—Matt. 6:31-33.

[17] As to getting out among people and presenting the glad tidings of the new world of righteousness, there is basically little difference between the method of Jesus' day and ours. His was a direct communication with individuals, getting in personal touch with the people. So is ours. The results are the same. He went about preaching for about three and a half years, personally. He told some persons he cured to relate to others the good things the Lord God had done to them, and he also sent out his twelve apostles and seventy evangelists. They preached the gospel. What were the results? On the day of Pentecost following Jesus' ascension to heaven there was, to begin with, a congregation of about 120 souls in Jerusalem. Then the holy spirit descended upon them, and they preached in many languages to the great throng that gathered at the miraculous event. On that day of preaching by word of mouth there were 3,000 that were added, submitting to baptism in confession of their faith in Jesus Christ as the Messiah. These, too, must have taken up the preaching work, for the record, at Acts 2:46, 47, 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, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

[18] Today Jehovah's witnesses go about preaching in the same manner as Jesus and his disciples. The result? We see some hearers of good-will coming into association with Jehovah's Theocratic organization, and this is because of expanding the ministry of His Word in all lands. Let us not forget, this is not educating people merely for a way of life now. It is a life-saving work, helping people of good-will into God's way of salvation that conducts them to a happy, everlasting future in the new world. Is any work more salutary, more productive of lasting good, more beneficial to the people and more pleasing to God and his Christ, than this? Do you not want a share in it while it lasts? It means your own salvation as well as that of those whom you assist into the truth.—1 Tim. 4:16.

ALL CLASSES OF PEOPLE USABLE

[19] There is, then, every reason to keep your interest in the ministry high, realizing that it is not the job exclusively of men who parade around in ecclesiastical skirts, in frock coats, collars and vests buttoned at the hinder side, and always presenting a mournfully black sight. Jesus' disciples were of the common, everyday people without college or seminarial education, and he taught them to preach, and to preach what really led to the salvation of the people. Today the Watch Tower Society is teaching all who want to serve the interests of God's kingdom, regardless of the walks of life from which they come. It is using a number of agencies in order to help them into the ministry, namely, *The Watchtower,* the local Theocratic Ministry schools, regular Bible studies and practical service meetings at company meeting-places, the appointment of many servants, local and traveling, and many other means.

[20] The Society is helping these thousands upon thousands of consecrated people of God to make the Christian ministry their real life's vocation. Then their secular businesses and activities that they have to carry on become merely the secondary operation of their life, just as the apostle Paul made tent-making secondary to preaching as an ambassador of God's kingdom. If we appreciate God's kingdom as the most important thing in the universe, how could we make being its ambassador and proclaimer secondary to our less important, selfish, personal occupations for material gain? If we have expanded

16. What shows we should give less attention to selfish things?
17, 18. How are the working methods and the results in the days of Jesus and the apostles similar to those of us today?

19, 20. Who may become ministers, and how important is being one?

our view on the importance of the Kingdom and of the exalted privilege of serving it, we can not do so.

[21] All over the earth Almighty God has organized his people for the ministry. Those already engaged in it are encouraging and helping others into it, because to confess God and Christ by sharing in the ministry means life to the minister and his hearers. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) Because of certain inescapable responsibilities, not all those who enter the ministry and make it their chief concern can put in 15 or 20 or 30 hours a month in direct field activity. God through Christ sends those consecrated to him into the field as His witnesses to the extent of their ability and circumstances. If you have made a consecration to obey the Lord God with Christlike obedience, then you can not sidestep it: you are sent to do the Lord's witness work, and you should prepare and equip yourself to go.

[22] If you attach to it the importance that God's kingdom imparts to it, then you will not be content to do just as little as you can in this service. You will rather seek to enlarge your direct share in it. If you are putting in two or three hours a month, possibly you can so arrange your personal affairs that your privileges of field ministry will be greater, in connection with your local company of Jehovah's witnesses. There is an added privilege of service by being a "pioneer". As such, you are in full-time service to the extent of putting in 120 hours a month directly in the field, witnessing by word of mouth, distributing literature from house to house or at magazine posts, revisiting the people getting the literature, and promoting home Bible study or even conducting such studies with persons willing to learn. Taking part in the pioneer work may open up the way for you to attend the Watchtower Bible School of Gilead with free tuition. Knowing we are sent of God, can we not feel, too, that he is sending us to do pioneer service? Is it not possible for more *Watchtower* readers to engage in this blessed pioneer service? We are interested, not merely in the expanding of organized companies, circuits, districts, and countries, but also in each person's larger share in the grandest, most important and most profitable service on the earth. Profitable, gainful, remunerative? Yes, not as respects personal material gain to ourselves, but in terms of the heart satisfaction and peace of mind accruing to us from this godly activity now, besides the invigorating hope of a prosperous eternity in God's new world.

[23] So, if we want to get into the ministry or want to expand our ministerial activity, why not give the matter of pioneer service very careful consideration, making your life's work the full-time preaching of God's kingdom now here? That more publishers are needed in the pioneer ranks hardly needs demonstration. We have made it known as our objective to have at least one-tenth of all the present active Kingdom publishers enlisted in the pioneer division. Even now in a number of parts of the earth we find approximately one Kingdom publisher reporting for each 1,000 of the national population. According to the news release of March 10, 1948, by the United States Census Bureau the nation's population reached a new high of 145,340,000 at the start of this year. If, now, we had one Kingdom publisher reporting for every 1,000 persons in these United States, we should have to show about 145,000 publishers. If a tenth of these became pioneers it would mean 14,500 pioneers. If we were to have one Kingdom publisher to every thousand of the whole world's population, it would call for 2,000,000 publishers. We have far to go to meet this figure.

[24] The 1948 *Yearbook* disclosed there were 187,000 publishers reporting field service throughout the earth in 1947. Ten percent of this would mean 18,700 pioneers in all the earth. Actually the average for the globe was 7,017. With earth's two billion population, think what would happen or could be done if we had those 18,700 pioneers. Other countries where they have the ten-percent figure show that if each of us were to care for a thousand individuals in our personal territory, the field would not be overcrowded, it running that average already in Cuba, Canada, and Denmark. As we survey the field, the world, and perceive the vast untouched portions, we can see it constitutes a call to every *Watchtower* reader to take up the ministry, to expand the number of heralds of God's kingdom, and thus to try to meet the world's need.

[25] Could we reflect on Paul's advice to Timothy from a practical viewpoint? He speaks to Timothy as a minister, and Timothy was just a young man whom he picked up in the course of his missionary work in the small city of Lystra, in Asia Minor. Through Timothy he speaks to everyone interested in the ministry and reminds us that there is great gain in godliness with contentment. We brought nothing into the world, but came in without a stitch of clothing. We can take nothing out of the world. We should not be going after money, for the love of this is the root of all evil. (1 Tim. 6:6-10) Now at this end of the world, when it will go out of existence and be able to take nothing out except the lives that it has wrecked and ruined, are we interested in things we shall not be able to take out? Are we in our daily lives just intent on keeping up a big home,

21. Why should we engage in the ministry, and to what extent?
22. What suggestions to expand our ministry are put to us? and why?
23, 24. How should number of publishers compare with population?
25, 26. By contentment with necessary things, what could we do?

or the easy comforts of life, and are we slaving away much of our time and energy in trying to hold on to the present position we hold? Or could we be more content with less, with just necessary things, and by such contentment spare ourselves to enlarge our ministerial efforts? Could we arrange our affairs now, forgetting about wealth and things of the world without which we can get along? Could we thereby devote more talent and endeavor to God's work which leads to eternal gain? Could we arrange to enlist as pioneers? Would we not be really more content if we were actually in such full-time service?

[26] How many of you *Watchtower* readers ever said, "I wish I could be a pioneer like these about whose experiences I read?" Not at our invitation, but at the Lord's invitation and the challenge of the world's end, why not quit wishing, and *be* one? Of course, not everyone of us can do so, because of binding obligations. So, if you can, how privileged you ought to consider yourself to be!

FOR OUR AND OTHERS' SALVATION

[27] Expansion of our individual ministry is very important for our own lives now and forever. First of all, it helps us personally in rendering direct worship of the living and true God to a greater extent, and that means an enrichment of our lives. Secondly, it affords us greater opportunity to help people of good-will to gain a knowledge of the life-giving truth. That helps them to answer the grand call to this blessed gospel ministry. We should be concerned not only in expanding our own privileges in this matter, but also in helping others to get into the work which God now commands his consecrated people to do for the vindication of his name. It is not the contribution of money that does this, but is chiefly the contribution of ourselves, the giving of our personal attention and aid to those who hunger and thirst after righteousness and life.

[28] There is no end of work before Armageddon is fought. Jesus said this gospel shall be preached to all the nations for a *witness,* not for world conversion, and then the end will come. While we could never accomplish world conversion, we can try with our comparatively few workers to give a big witness to all nations by preaching as energetically as we can, by all means of publicity, until Jehovah shuts down the international work by signaling to Christ Jesus to begin the fight of Armageddon and wipe out the enemy nations. Let us strive to expand our personal accomplishments in the divine service. Let us help the "other sheep" to do the same, especially to get started in it. Invite them to read *The Watchtower,* to attend the public meetings, the studies and service meetings and Theocratic Ministry school sessions in the company's Kingdom Hall. Invite them to go with you into the field witnessing as your companions. Let them taste the good things you already enjoy as you widen the sphere of your service. The results will be, probably not astonishing, but at least gratifying as the weeks, months and years hasten along toward Armageddon. We do not know how long it will be till then. We are not worried. If we have the truth in our hearts and are privileged to confess it with our mouths to others, we can be content. With this we are satisfied, we are pleased, we are at peace. What more could a creature now on earth in this old world ask for?

27, 28. Besides expanding our own ministry, what else should we do?

IN DEFIANCE OF THE WORLD

[29] The more active we are about our heavenly Father's business, the more we can expect the world to frown and oppose. But why let that dishearten us? There is no use in trying to get on the favorable side with this world. We cannot please it and our God at the same time. So we should never be fearful about speaking the truth, but should present it whether in season or out of season to ourselves. Remember that, though Jehovah God sent Christ Jesus into the world with all the signs and miracles to show for it, they did not believe this Perfect One. This great Minister of God told us that the world will not believe us either. The thought of that should not cause us to slack our hand, but should nerve us to face an unappreciative world and to seek the Lord's "other sheep" and to appreciate all the more whatever of them we do find by proclaiming the Kingdom news. Press on, then, in your individual expansion work, because if we all do so together, then there will be tremendous expansion results on the part of the organization as a whole.

[30] It will be impossible to please the religionists, the commercial men and the political rulers of this world and also find favor with God. They will always find fault with you and put you in the unpopular class. For example, in Rumania, before World War II and Hitler's taking over the country, Jehovah's witnesses were classed as "Communists" and they were persecuted and killed because they were not Hitlerites, Fascists, and Axis supporters. Now the Communists have taken control of Rumania, but Jehovah's witnesses keep on in preaching the same message now as they did then, preaching God's kingdom as the only hope of mankind. Before the war the Rumanian clergy played up to the Nazis, but now, to please the people in power, they are playing up to the Communists. These clergymen who have changed their tune and their tactics also change their charges against Jehovah's witnesses. Now they say we are "imperialists" and that they must stop the witness

29. Why is it useless to try getting into favor with the world?
30, 31. How may we draw on Rumania for an illustration and example?

work and get us out of the country. The same organization that such religionists a short time ago called "Communist" they now call "imperialist". The sole reason for this ecclesiastical somersault is, in every case, to make Jehovah's witnesses unpopular and to set them up as a target of attack because we show up the hypocrisy and the lack of Christianity of the religious clergy. Does that slow down the efforts at expansion of Jehovah's work in Rumania? No. The people of good-will in that eastern European country still want to hear the message of truth, and they are hearing it under great obstacles.

[31] We know our brethren there have an understanding of the truth. They have the Theocratic Ministry school as we do in countries outside of the Soviet sphere of influence. They also have the weekly *Watchtower* study and service meeting. They are pushing the work and, by God's grace, are succeeding in helping the people with His message. Even though the enemy kill some of them, they will not stop preaching the Kingdom gospel. They are God's ministers. They know they are sent by Him to preach, the same as our active *Watchtower* readers in other lands are sent to preach, yes, the same as the Son of God was sent to earth to preach The course of the Rumanian brethren furnishes us just another concrete example that if we can appreciate we are commissioned and dispatched by God to do this work we will follow his instructions and Word. Realizing we are sent and also being willing and joyfully volunteering to be sent, we will put forth every effort to expand our service privileges, now more so than ever before because the time remaining is so short.

[32] Are we following Christ's footsteps? Then we shall want to do the heavenly Father's will as he did. When we find out what the divine will is we will press on in the service he assigns to us, so as to show him our obedience to his will. We cannot give him too much direct worship in this world. His worship is to our advantage. The more we properly worship him according to truth and with the help of his spirit, the more our interest grows in vindicating his universal sovereignty, name and Word. The more, too, we are training our minds in the right direction. As we expand our ministry we find our love for our neighbors deepening, for more of them; yes, not merely for the brother or the sister whom we know and with whom we work in the local company organization or in the pioneer group, or missionary home, or Branch office, but for all the other strayed and lost "sheep" that Christ Jesus the Good Shepherd says he will gather and bring safely into the fold before Armageddon. By expanding our ministry we get in touch with more of such "other sheep", we gain many more friends, Christian brethren, people for whom we can show love, people we can help and train in God's true worship in which we are already engaged. Ah, yes, we can help these dear ones to gain life, getting into the same righteous way into which we have been brought through Christ's ransom sacrifice and through the Christian ministry of some other faithful servants of God. Can the acquiring of uncertain material riches compare with the reward attending our efforts at gathering together the Lord's "other sheep"? No, indeed!

[33] The ministry of preaching the Kingdom gospel for the gathering of the Lord's "sheep" was foretold. It is now in progress. In no great while it will be accomplished and will be history in vindication of God's name and Word. Our greatest privilege in these pre-Armageddon days is to avail ourselves of the opportunity and to enter into it with heart and soul. So, enter it and stay with it we *will,* and that with contentment. We will serve and abide with our brethren in peace, yes, with the "other sheep". We will not be drawn into strife and let ourselves be provoked to it. Away with all discontent and fault-finding! We will make the best of situations and give ourselves unselfishly to improving things for the sake of the work and the spiritual welfare of our fellow servants of God. We will enjoy to the full all our privileges as they come to us, responding to the call to action the way Christ Jesus our Leader did. Being sent by the Supreme Power and Authority, we will preach his message that those who believe may be saved. Appreciating that we are sent as his servants and that he is with us till his "strange work" is finished, we are bound to expand our ministry.

32. How does expanding our ministry affect our expression of love?

33. How will we now conduct ourselves in the ministry, and why?

UPLIFTING MANKIND TO PERFECTION

IS MANKIND, without superhuman aid, able to bring itself back into harmony with the Creator, the God of all the universe? Mankind's history for the past six thousand years, culminating in the condition in which it is found today, answers, No. It is well that we have the plain, blunt answer. Then we can appreciate all the more the one effective means for uplifting mankind to the perfection in which it will be a glory and praise to the Creator.

We must bear in mind that for about sixty centuries the human race has been traveling the broad road of unrighteousness that has led it to its present degradation and now to the brink of destruction at the battle of Armageddon. After such a long journey in sin and debauchery the race is today most wicked and depraved. Visit the New York city slums or those of any other great city and gather some idea of the vice, immorality, corruption, juvenile delinquency and wickedness practiced in those places. Take a look at the filth, muck and poverty-stricken conditions.

Shudder as you look at those afflicted with loathsome disease, the mentally weak, the wretched, the crippled, the lame, the blind, all herded together in small, poorly ventilated hovels, and no proper clothing and food. Uplift for the mind and body they have none. Many of them have likely reached the state of total depravity. Certainly it is a time of woe for the earth and its inhabitants, for the Devil has come down unto them and wrought his work with a vengeance.

Do not quit just yet, but come along to the insane asylums, and gaze horror-smitten at the hundreds of thousands whose minds are turned entirely into the ways of unreasonableness and nervous distraction and prostration, and inability to grasp any truth. And ponder at the same time the ominous reports of bad management of these institutions and brutal treatment of these poor victims of conditions which the minds of increasing numbers of people can endure no longer. From these mental hospitals go to the other hospitals and look with pitying eyes upon the bedridden, the maimed, the pain-racked, and the moaning sick and dying. What a wreck sin and its author, Satan the Devil, has made of this race of ours!

Do not stop here, but now go to those who are moral wrecks and addicts of crime. Yes, go into the jails, prisons and penitentiaries and look through the bars at the marks of crime upon the faces of the men and women and youths behind, dragging out a weary and depressing existence in such places of confinement, like animals in cages. Since we are out to see it all, at its worst, let us not shrink from the "red light districts", but let us peer into the brothels and houses of ill fame. Those girls there, whose beauty of face and form is now corroding away, have been turned into female demons by reason of evil practices which forced many of them unwillingly into this kind of life. Do not overlook, too, those men burning with passion that regularly patronize these places, contaminating and being contaminated with gruesome diseases that modern science is trying to eliminate. What a modern Sodom and Gomorrah!

For a contrast, first pay a visit to the highly respected financial centers and view the hard, merciless, greedy countenances of the money gamblers and profiteers who do not stop at war to force millions of youths into the muddy, vermin-ridden, blood-soaked trenches or foxholes, there to kill and be killed; financiers who take advantage of every favorable turn of the market to make gain and satisfy their conscienceless love of money. Turn away from them and look down into the dark coalpits and salt pits and other mining projects and behold the poor, miserable creatures, toiling amid dampness, darkness, and dangers to limb and life, for a pittance to support themselves and families, while those barons of wealth roll in wealth and material splendor, at ease. Go, too, the rounds of the sweatshops, where poor widows, friendless girls and poverty-driven men labor under cramped, unsanitary conditions, to eke out some kind of existence. And then on your way from all this sightseeing in the Devil's world, worm your way through the crowded streets and press into the subways, the excursion boats, the restaurants and the soup joints, the jazzy dance halls, and other such places and take note of the modern boys and girls, the old men and women, pleasure-mad, slaves to nicotine and drugs, breeding vice and crime. These are all samples of what Satan the Devil, "the god of this world," has to show for his wicked rule over humankind.

We read: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8) At his first manifestation of the Son of God on earth he suffered death, but, thank God! was resurrected to life in glory in the heavens. But his death and resurrection alone will not undo all the evils described above. Armageddon's overthrow of Satan's world organization and the restraining of Satan and all his demons and human servants will not relieve humankind from their miserable downfallen condition. There is something else that must be done. It will be done, and that by the establishment of Christ's kingdom of a thousand years for mankind's uplift to perfection. There will be a restitution of God's kingdom with a righteous invisible overlord over mankind; and of this we read: "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." (Acts 3:19-21) For this reason men should repent and turn to God.

Satan's misrule of six thousand years has wrought all the evils among humankind. Now God will demonstrate to all his intelligent creatures that one thousand years of rule by his beloved Son, Jesus Christ the righteous One, can and will undo all the evil that has been done, and will uplift all the willing and obedient ones on earth to the full glory and beauty of perfect humanity. This blessed and glorious work will make an everlasting name for Jehovah in the minds of all, and they will forever honor it. The sacred Bible shows that this uplift work will embrace the first one thousand years of the new world, the "new heavens and a new earth, wherein dwelleth righteousness". "Millennium" means one thousand years, and so this reign of Jesus Christ is called "the Millennium". During that time the entire human race will be under his control, and he will lead all the obedient ones among men back into harmony with Jehovah God. Satan the Devil will be bound so that he cannot hinder this uplift work in the slightest. His ousting from power in the earth will be completely effected by the battle of Armageddon now near in which the new world's King, Christ Jesus, will vanquish all the organization of wickedness, demonic and human. Multitudes of persons of goodwill today living upon earth are now taking their stand for God's kingdom and will see this destruction of Satan's organization at Armageddon and will sing the praises of God and his triumphant King after the battle is over and peace has come to this earth to stay.

RESURRECTION TO OPPORTUNITIES FOR LIFE

These good-will survivors of the battle of Armageddon are included in the words of the apostle Paul to Timothy telling him to preach this good news to mankind, saying: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [that is, the living] and the dead at his appearing and his kingdom; preach the word." (2 Tim. 4:1, 2) Particularly since A.D. 1918, at which time the Scriptures show the King came to the temple

for judgment proceedings, the nations of this world have been under judgment, and these people of good-will have turned away from the worldly way of the nations and have repented and dedicated themselves to God's kingdom of the new world. Therefore the King and Judge at the temple judges them to be worthy to be preserved from destruction with the nations at Armageddon and to be carried alive, "quick," into the glorious new world after that battle. So the thousand years of the judgment day of mankind in general begins favorably for them. They will enjoy many earthly blessings before the general resurrection of mankind in the graves begins.

The Bible's comforting teaching concerning the resurrection of the dead has long been hid from the minds of people inside and outside of Christendom, and this has been accomplished by Satan's use of his earthly representatives, the religious clergy, to teach unscriptural pagan doctrines. These false prophets, claiming authority to teach the Bible, have caused people to believe every man has an immortal soul and that what is called death is not really death because the human soul is deathless; and so the person supposed to be dead has merely had a change and has passed on into another realm of life, either heaven, or a terrifying purgatory, or a hopeless hell of torment unending. If the dead are thus not nonexistent, but consciously alive somewhere, what need is there of resurrection?

The truth is that every human creature is a soul; no man has a soul that can exist independently of his fleshly body. Genesis 2: 7 declares plainly that God formed man of the dust of the earth, breathed into man's nostrils the breath of life, and man became a living soul. That means, man became a living, moving, breathing, sentient creature. Mankind's first parents sinned, but they did not thereby bring upon themselves and us their descendants a hell of conscious torment for our souls after death. In the law of God it is written in Roman Catholic and other editions of the Bible: "The soul that sinneth, the same shall die." (Ezech. 18: 4, 20, *Douay*) If the human soul were immortal it could not die. No souls at death can go or do go to a "purgatory" or a hell of eternal fiery torment. Psalm 89: 48 says: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" No; but when a man dies he is as dead as any brute beast, a lion or a dog. You can read that for yourselves at Ecclesiastes 3: 19-21 and 9: 5, 10 and Psalm 115: 17. The man remains thus until the resurrection.

We do not have to tell you that these religious clergymen have induced millions of people in Christendom to believe that at death the church members go to purgatory, if not directly to heaven, and there they suffer purgation until they are relieved at the instance of religious priests, who pray for them and accept money considerations for such prayers. They also teach that the wicked die and go to the lowest hell, and that depth of hell is a place of eternal torture. To the contrary of this, God's Word teaches that Hades, hell or the inferno is the tomb, the condition of the dead; and that all who die within the bounds of God's grace through Christ go there with a possibility of a resurrection from the dead. The purgatory doctrine is purely an invention of demon-controlled religious leaders. There is no such place or condition where men are suffering torments after death and from which they can be relieved by clerical prayers with or without money consideration.

Concerning Jesus it is written: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psalm 16: 10) The apostle Peter said that meant Jesus Christ, at Acts 2: 27-32. Jesus did not suffer torment in hell, and he did not stay there forever, but was resurrected from hell the third day. This is of itself conclusive proof that the Bible Hades, hell or inferno is not a place of eternal torment. There is no doctrine that is more clearly taught in the Bible than that of the resurrection of the dead. But if the human soul were immortal or deathless, then there could be no resurrection from the dead; and if the souls of men were in torment that was decreed to be eternal, they could not be brought out for all eternity.

The resurrection of Jesus Christ is a guarantee that the dead will be resurrected. The argument of the apostle Paul concerning the body of Christ's footstep followers is that Christ Jesus was raised from the dead, and that if he was not raised, then there is no resurrection of any dead, not even of Christians. In other words, the resurrection of Christ Jesus is proof that the other dead will be raised. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming."—1 Cor. 15: 20-23.

That even the un-Christian dead are to be resurrected we have inspired Scripture. The apostle Paul said: "There shall be a resurrection of the dead, both of the just and unjust." (Acts 24: 15) In discussing the judgment day Jesus said concerning the dead: "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 by judgment." (John 5: 28, 29, *Am. Stan. Ver.*) The word in Greek here translated "tombs" means "memorial" and implies the memory of God. Therefore these words of Jesus are proof conclusive that God holds in his memory all those who have died, except those who have been willfully wicked, such as Judas, or those who are beyond correction and uplift; and that in His due time, through Christ Jesus, he will bring them back out of death by the resurrection. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. 4: 14.

When will the general awakening of the dead begin after the battle of Armageddon? The Scriptures do not disclose the day, but indicate it will be after the new organization in the earth has been built by the resurrection of the faithful men of old to be "princes in all the earth" and after the surviving multitude of persons of good-will have had an opportunity to do their part with these princes in spreading righteousness throughout all the earth and cultivating and caring for the earth according to the will of God, toward its beautification to a paradise condition. Revelation, chapter 20, describes the general resurrection of mankind

to life on this earth. (Rev. 20:11-15) During the millennial reign of Christ all human creatures on earth may enjoy the Kingdom blessings and experience its uplifting powers by obediently co-operating with it and serving God and Christ his King. Attaining to human perfection by the end of the thousand years, all those who hold fast to it by integrity to God during the loosing of Satan the Devil for a short season will be justified to eternal life in human perfection upon the paradisaic earth. All the disobedient and rebellious will be destroyed. The kingdom of God by Christ Jesus is mankind's only hope today for everlasting uplift.

HEZEKIAH TRUSTS JEHOVAH

HEZEKIAH finishes his study of a part of Jehovah's law from the roll that he had his scribe copy for him thirteen years before, in the very first year of his reign (745 B.C.). It makes him think of the roll from which his faithful grandfather, King Jotham, used to instruct him. Though he has missed discussing God's righteous doings with his grandfather since he died, 27 years before, during all those years he has had the joy and privilege of associating with God's prophets Isaiah and Micah, and the rest of Jehovah's faithful worshipers in all Judah and beyond, whether Israelites or proselytes.—2 Ki. 16:20; 18:1-3, 13; Isa. 26:1; 2 Chron. 28:27; 29:1; 32:1.

Spiritually refreshed, he goes for his morning meal. A panting messenger meets him with the news that the Assyrian emperor Sennacherib has crossed the Euphrates river up north and is marching south. Up in the cool Lebanon mountains he has already burned down the summer house of the king of Tyre, who with his family has fled to Cyprus. Sennacherib is overthrowing his strongholds, the places of his food and drink and the forts in which he trusted, and they are submitting to him.

King Hezekiah immediately commands that his princes and his mighty men be assembled that he may confer with them. As he awaits their arrival in the council hall he reviews in his mind Jehovah's mighty acts on behalf of his people that he has personally seen; how He strengthened his grandfather Jotham because of his faithfulness (then with pain he remembers how low his father Ahaz brought Judah through his false worship; his grief and the determination in his heart to purge the land of demon-worship as soon as Jehovah gave him the power); how the day finally came when Jehovah used him to restore His true, pure worship throughout the land. The realization that ever since then proper worship of Jehovah has been carried on in his kingdom in an orderly, enthusiastic way gives Hezekiah great peace of mind. He knows that he has sought his God with all his heart and that He has prospered every work that he has begun in the interests of God's temple, his law and his commandments, keeping him and his kingdom free while Ephraim and Manasseh have fallen to Assyria (740 B.C.) "because they obeyed not the voice of Jehovah their God, but transgressed his covenant, even all that Moses the servant of Jehovah commanded, and would not hear it, nor do it." Jehovah has smitten the Philistines before him and he has completely conquered Philistia as far as Gaza.—2 Ki. 18:4-12, *Am. Stan. Ver.*; 2 Chron. 29:3–32:3; Psalms 33 and 122; Isa. 22:15-25.

As he hears his princes and leading men approach he silently thanks Jehovah for all his blessings and protection and confidently asks his direction and protection in the present emergency. When they are gathered they prayerfully consider the Assyrian threat. The decision is that a tunnel be cut to bring into the city the water from Gihon spring which is outside the city and that the outside springs be covered over. The people enthusiastically co-operate, shouting, "Why should the kings of Assyria come, and find much water?" Hezekiah takes courage and builds up any part of the city wall in need of repair, builds towers on the wall, and rears another wall outside. He strengthens the citadel in the city of David and makes weapons and shields in great quantity.—2 Chron. 32:2-6, *Am. Stan. Ver.*

While all this preparation is going on, reports keep coming in to Hezekiah of Sennacherib's southward advance toward Jerusalem. All the dominion of Tyre has surrendered to him. While Sennacherib is stationed at Hosah on the mainland opposite insular Tyre, the rulers of Shimron-meron, Zidon, Arvad, Gebal, Ashdod, Ammon, Moab and Edom rush there to present their tribute and kiss his feet. Then Sennacherib crosses over to the plain of Sharon and through it to northern Philistia where he takes the towns of Beth-dagon, Joppa, Bene-berak and Azor. Then he goes up to Aiath in the highlands north of Jerusalem and takes Migron, just about six miles north-northeast of Jerusalem. At Michmash he is storing his baggage; now they have crossed the gorge, they are lodging at Geba; Ramah trembles, Gibeah is in flight, Madmenah (less than three miles north of Jerusalem) is running away; the inhabitants of Gebim just outside Jerusalem to the north are scurrying into the capital for safety. The enemy has reached Nob on the ridge less than a mile north of the temple. There Sennacherib is shaking his fist at Jerusalem.—Isa. 10:28-32.

Then Hezekiah, appointing captains of war over the people, gathers them to him in the open space at the gate of the city and speaks reassuringly, saying: "Be strong and of good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there is a greater with us than with him: with him is an arm of flesh; but with us is Jehovah our God to help us, and to fight our battles." (2 Chron. 32:6-8, *Am. Stan. Ver.*) Hezekiah is pleased to hear the expressions of the people, showing they trust in Jehovah. Encouraged, Hezekiah and the people await Sennacherib's next move. After staying at Nob that day, Sennacherib withdraws.

The next report Hezekiah receives tells of Ekron's having feared Sennacherib's advance and having sent to Egypt for help; of the Egyptian armies under Tirhaka king of Ethiopia and nephew of Egypt's Pharaoh as having come and drawn up in battle array in the environs of Eltekeh, about 22 miles west of Jerusalem; of Sennacherib's defeating them and taking Eltekeh and then advancing southeast about six miles and taking Timnath; of going back to Ekron and taking possession of it; of Sennacherib's

reducing the rest of Philistia and marching up to Lachish and laying siege to it. Part of the Assyrian army is raiding towns of Judah and causing much suffering.

At that Hezekiah sends word to Sennacherib at Lachish, admitting that he has offended the Assyrian monarch, and adding, "Withdraw, and I will pay any fine you choose to inflict." Messengers return with the information that Sennacherib has fixed the fine at 300 talents of silver and 30 talents of gold. Hezekiah pays it and awaits Sennacherib's withdrawal and the end of the people's suffering. —2 Ki. 18:14-16, *Moff.*

Hezekiah is surprised to see a large Assyrian army approach Jerusalem and encamp before it. He is informed that three Assyrian officers, one of them, the Rabshakeh or field marshal, a renegade Jew, are stationed on the road below the citadel and are calling for the king. Hezekiah sends out three of his own officials to them, and instructs the rest of the people to keep silent. When his officials return he sees they have torn their own garments and are in anguish. They report to the king the arrogant Assyrian demand of surrender and insults to Jehovah and His servants. As soon as Hezekiah hears it, he tears his own garments, and sends his three officials to the prophet Isaiah, instructing them to say to him: "This day is a day of trouble, and of rebuke, and of contumely; for the children are come to birth, and there is not strength to bring forth. It may be Jehovah thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to defy the living God, and will rebuke the words which Jehovah thy God hath heard: wherefore lift up thy prayer for the remnant that is left." Hezekiah then puts on sackcloth and goes to the temple of Jehovah. When he leaves the temple his officers meet him with Isaiah's answer: "Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land." —2 Ki. 18:17–19:7, *Am. Stan. Ver.;* Isa. 36:2–37:7; 2 Chron. 32:9-19.

Rabshakeh withdraws from Jerusalem to Sennacherib, now at Libnah. When next messengers are sent to Jerusalem, they bring along a letter from Sennacherib. Hezekiah receives the letter from the hand of a messenger and reads it: "Do not let your God in whom you trust deceive you, saying, 'Jerusalem shall not be given into the hand of the king of Assyria.' You have surely heard what the kings of Assyria have done to all the lands in completely destroying them, and will you be delivered? Did the gods of the nations which my fathers destroyed deliver them?"—2 Ki. 19:8-14, *An Amer. Trans.;* Isa. 37:8-14.

Hezekiah is indignant but his trust in Jehovah is unshaken. He goes up to the temple and spreads out the letter before Jehovah and prays: "O Jehovah, the God of Israel, that sittest above the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see; and hear the words of Sennacherib, wherewith he hath sent him to defy the living God. Of a truth, Jehovah, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Jehovah our God, save thou us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou Jehovah art God alone."—2 Ki. 19:14-19, *Am. Stan. Ver.;* Isa. 37:14-20.

As he leaves the temple he meets a messenger from Isaiah who tells him that God has told the prophet that He has heard his prayer. Then he tells the king what Jehovah has spoken concerning Sennacherib. "The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast defied the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into his farthest lodging-place, the forest of his fruitful field. I have digged and drunk strange waters, and with the sole of my feet will I dry up all the rivers of Egypt. Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that it should be thine to lay waste fortified cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as grain blasted before it is grown up. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."—2 Ki. 19:20-28, *Am. Stan. Ver.;* Isa. 37:21-29.

Then the messenger relates Jehovah's assurance of deliverance from Sennacherib: "He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's sake."—2 Ki. 19:29-34, *Am. Stan. Ver.;* Isa. 37:30-35.

Early the next morning when Hezekiah looks beyond the walls, he sees no Assyrian army marching against the city. Soon a Judean messenger appears with the news: Sennacherib had left Lachish and was besieging Libnah when he heard Tirhakah was marching against him. It was then that he had sent his blasphemous letter. But this morning 185,000 Assyrian warriors and officers were found dead in the Assyrian camp, slain by Jehovah, and Sennacherib has rushed back to Assyria.—2 Ki. 19:35, 36; Isa. 37:36, 37; 2 Chron. 32:21.

"Thus Jehovah saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all others, and guided them on every side." Hezekiah's prayer that all the kingdoms of the earth might know that Jehovah is God alone was also answered, for "many brought gifts unto Jehovah to Jerusalem, and precious things to Hezekiah king of Judah; so that he was exalted in the sight of all nations from

thenceforth." He was thus blessed and strengthened by Jehovah because "he trusted in Jehovah, the God of Israel", and "departed not from following him, but kept his commandments, which Jehovah commanded Moses".—2 Chron. 29:2; 32:22-33; 2 Ki. 18:3, 5, 6; 20:1-21, *Am. Stan. Ver.;* Isa. 38:1–39:8; 1 Chron. 4:32-43.

Hezekiah prefigured Jehovah's King, Christ Jesus, who always trusts Jehovah and is now restoring true worship. Jehovah's destruction of the Assyrians prefigured Jehovah's destruction of all his enemies at the impending battle of Armageddon and his preservation of his heavenly King and kingdom, that all may know that Jehovah is God alone.

FIELD EXPERIENCES

A REAL MINISTER OF GOD AND A PRETENDED ONE

A fifteen-year-old bona fide minister of God tells us:

"One day while working in my territory I knocked at the door of an ordinary-looking house and was suddenly confronted by a priest. I went ahead with the presentation of the *Watchtower* magazine which was a current offer. The priest asked me if I was one of Jehovah's witnesses. When I replied I was, he asked me in, saying that he had heard and read quite a bit about us but had never had a chance to speak to one of us. The first question he asked was why we were always attacking the Catholic church. I tried to explain to him that we were not against the Catholic people but were fulfilling our commission to Jehovah by preaching the truth contained in the Bible and that these truths proved that religion was contrary to the worship of Jehovah God. He then asked if I did not know that the Catholic church was the preserver of the Bible. I asked him, if the Catholic church were the preserver of the Bible why did she have Tyndale and others tortured and killed because of their work of translating and publishing the Bible. He excused that by saying that it happened long ago, and that the Catholic church had improved since then. Oh, then what about the 110,000 Bibles that were destroyed in 1941 in Spain by the Hierarchy? That did not look as though they were trying to preserve the Bible. He came back with the question, 'What kind of Bibles were they?' I told him, 'No doubt the *King James Version,* as they were sent to Spain from England.' He then said that only the *Douay Version* of the Bible was inspired. From my knowledge of the *'Equipped'* book I explained to him that the *Douay Version* in itself was not inspired and was just a translation of the Bible from the Latin Vulgate by Jerome. The faithful men who wrote the original Hebrew and Greek canon were inspired but not the translators. This confused him quite a bit, and he then went to the doctrines and asked me about purgatory. I told him that we did not believe in purgatory, as it was not even mentioned in the Bible. To prove the doctrine, he quoted the text from the Maccabees. I told him that the Maccabees were not a part of the Bible canon but were of the Apocrypha, and therefore were not inspired authority. He insisted that the book was part of the Bible. Then I told him that, even if it were, it did not support the doctrine of purgatory but actually the doctrine of the resurrection of the dead, and I quoted other scriptures showing the condition of the dead. He then brought up other doctrines, such as the immortality of the soul, Peter the first pope, etc. Each time I refuted his argument he would jump to another subject. I left a *Watchtower* magazine with him, and, as I was about to leave (we had discussed these things for more than an hour), he said: 'I am sure that God will bless all you people because of your sincerity and conviction in your worship.'"

PREACHING ALONG THE HIGHWAYS

Wherever they are Jehovah's ministers are always ready to declare Jehovah's praises. Concerning a salesman whom they met while traveling in New York state two of Jehovah's witnesses say:

"We gave him a witness as best we could and on leaving him left the book *'Equipped for Every Good Work'* with him. He seemed very much for religion, stating he lived with a Catholic priest and discussed the Bible very much. He was completely forgotten until this morning when we received a letter from him. The following is what he said:

" 'I know you both will be surprised to hear from me at all and especially so since so much time has elapsed since we rode together. I've read up to the seventh lesson in *"Equipped for Every Good Work".* I told you at the time I received this book that you would probably have it returned with marginal notes and comments. Sorry, fellows, it won't be marked at all. I'm surprised and pleased. So far I find it sound, factual and on the whole very much something I've been looking for in all religions. As you know, I was born a Catholic. There have been many, many things supposedly taught me that were far from satisfactory in my search for truth. I don't believe that my life will ever be long enough to give me even a mild satisfaction in this search. These first seven chapters are the nearest non-confusing, progressive and aggressive evidence toward a definite understanding that I've found. When I stop to think of the number of Jehovah's witnesses I've sent from my front door without a chance to speak, I feel ashamed.' "

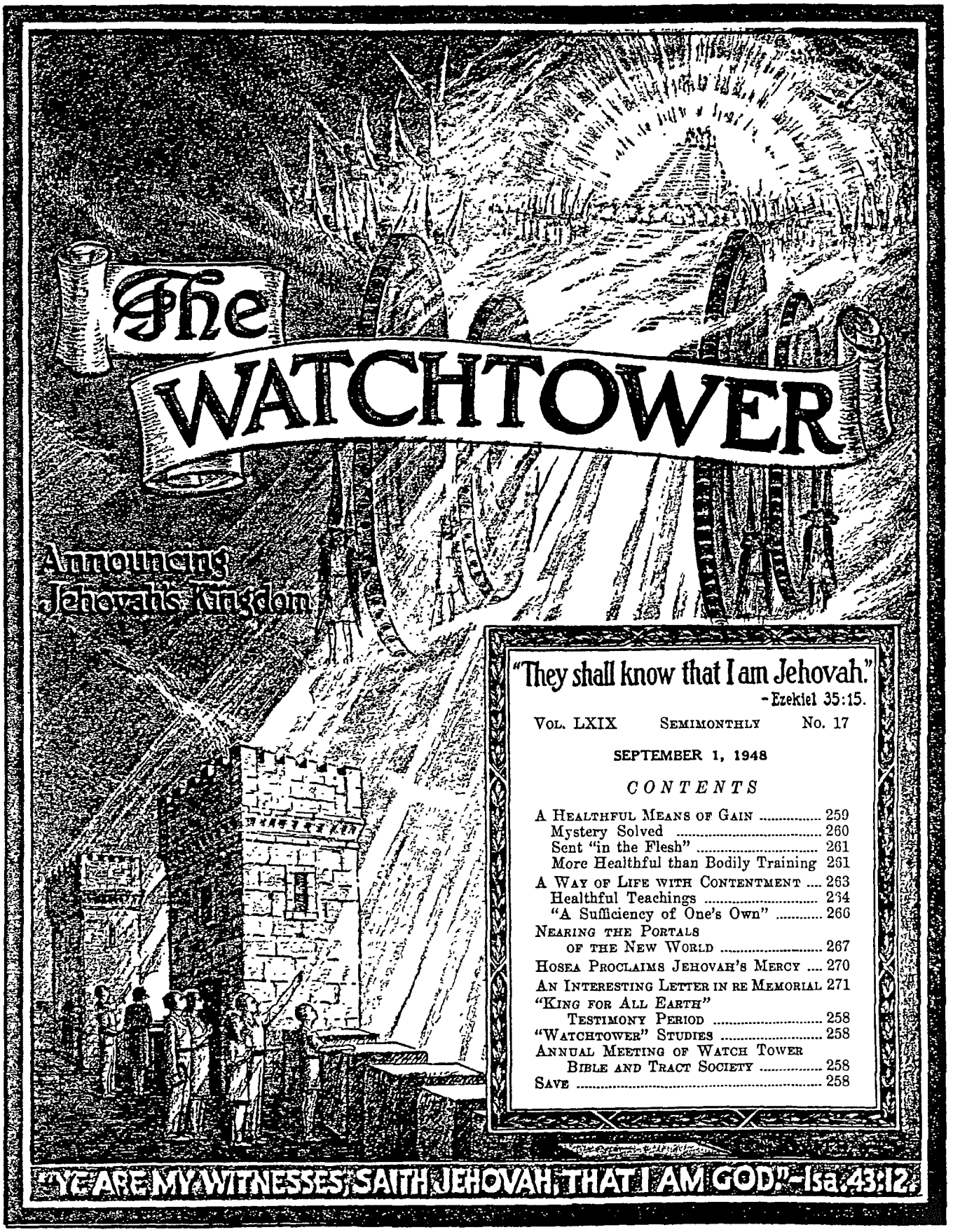
GOD'S TRUTH MORE PRECIOUS THAN GOLD

A native of Budapest, Hungary, writes from there:

"A few booklets got into my hands which a friend of mine received from America, but she threw them out in the garbage can in her kitchen and for some reason I picked them up and brought them home. These little booklets, *Choosing Riches or Ruin, Escape to the Kingdom, Warning, Hereafter,* from day to day enlightened my understanding so much that for the past two weeks I can hardly sleep, for my mind is constantly on the contents of the booklets and the Bible. I find many interesting new things in these booklets which have changed my life completely. If I had found gold in my friend's garbage can, it would not have made me as happy as those four booklets which I found.

"One of the booklets states that a lecture in printed form will be sent free to anyone for the asking. Will you please send me this lecture, because I admit that I have use for more enlightenment which will lead me to Jehovah God. My conscience dictates that I write this letter.

"Now I will close with the belief that I will not be cheated in Jehovah God's service and that He will give me the things necessary for me to get life, which I desire."



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

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

The WATCHTOWER

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OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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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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"KING FOR ALL EARTH" TESTIMONY PERIOD

For a world-wide testimony to the one "King for all the earth" the month of October has been set aside. During that favorable season all subjects of Jehovah's King, who now reigns despite his enemies, will join in special efforts to advertise the King and his kingdom. The *Awake!* magazine will be the principal offer to the people, a year's subscription for $1.00. For those who are readers of *Awake!* already, the offer will be three bound books on a contribution of $1.00. The books to be offered are *"Let God Be True", "The Kingdom Is at Hand",* and *"The Truth Shall Make You Free",* besides the latest booklet, *Permanent Governor of All Nations.* This is not book-agency work, but is ambassadorial work for winning subjects to the new world's King. Viewing it that Scriptural way, *Watchtower* readers will appreciate the honor of it and will want to show their allegiance to the "King for all the earth" by sharing in this special work of October. We anticipate that many will write for references and instructions and supplies. We want to put all such in happy contact with the organized active subjects of the King. We close with a reminder of your reporting at the end of this Testimony Period.

"WATCHTOWER" STUDIES

Week of October 3: "A Healthful Means of Gain," 1-21 inclusive, *The Watchtower* September 1, 1948.

Week of October 10: "A Way of Life with Contentment," ¶ 1-17 inclusive, *The Watchtower* September 1, 1948.

ANNUAL MEETING
OF WATCH TOWER BIBLE AND TRACT SOCIETY

The Watch Tower Bible and Tract Society, a nonprofit Pennsylvania corporation, will hold the annual meeting of its members on Friday, October 1, 1948, at 10:00 o'clock, forenoon, at the registered office of the Society, Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. Regular business of the corporation will be then transacted.

This announcement merely supplements the regular notices of the meeting, which are being mailed to the members together with proxy forms. Every member, whether attending the meeting in person or not, should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, by September 15, 1948.

SAVE

your personal or home copy of each issue of *The Watchtower.* Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIX SEPTEMBER 1, 1948 No. 17

A HEALTHFUL MEANS OF GAIN

"Supposing godliness to be a means of gain! Now it is a great means of gain—godliness, with a sufficiency of one's own."—1 Tim. 6:5, 6, Rotherham.

JEHOVAH knows the most healthful way of living. The health that it brings us if we follow it means everlasting life to us. Christendom has failed to bring this healthful way of life to this world, notwithstanding her sixteen centuries of existence and her hundreds of religions and her 592,406,542 members. Today she is in a spiritually and morally diseased condition worse than ever in her history. Her sickness is one spelling her death soon. Her condition with all its symptoms fits the prediction of what was due to come in the last days of her life, namely: "Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money [high profits, revenues, salaries, wages], boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: . . . evil men and impostors shall wax worse and worse, deceiving and being deceived." —2 Tim. 3:1-5, 13, *Am. Stan. Ver.*

[2] In such a condition Christendom could never be God's organization. The trouble with her is, she does not walk in God's wholesome laws and ways. She is the dominant part of this wicked world and she is as worldly as any other part of it. She is soaked through with religious hypocrisy and holds to only a "form of godliness". Because she does not have true godliness and its health-giving power she will die. All her selfish gain will be lost forever.

[3] She has gone out of the way of godliness for the sake of gaining all this world has to offer. For this she will lose her own soul, her life. Thinking that an injection of a *form* of godliness would immunize her against sin's penalty, death, she has not minded the words of Christ, whom she loudly boasts of following: "For 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*) Christendom has been willing to exchange her soul for the selfish political, commercial and religious gains she has won from this world. Her whole system is now pierced with the continual pangs of distress, suffering, sorrow, suspicions, perplexity, and fear. Shortly she will sink to her ruin and destruction. She cannot escape the penalty for ignoring the warning she has often read: "They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."—1 Tim. 6:9, 10, *Am. Stan. Ver.*

[4] The way of this world is a sickly way of death. Christendom has been walking in it and leading her religious flocks in it. Now she and they are near the end of the way! All along she has copied worldliness, which is the opposite of godliness. If honest-hearted men and women both inside and outside of Christendom have become disgusted with her religious sham, it is only fair to God that we have them understand that Christendom's practice of religion in hundreds of forms is not true godliness. Men and women should not reproach Jehovah God, thinking he approves of her hypocrisy and does not see through it. They should not blame him for all the disastrous results that have befallen this world due to her inconsistent professions and actions. To pass a correct judgment upon godliness, they should first come to know what it is, and its benefits.

[5] In spite of his perfection, the first man Adam did not set the perfect example of godliness for us. He broke off from devotion to God and hunted for selfish gain, and this has led to all of our ills which end up in death. Adam did not vindicate God as Creator by worshiping him and obeying him in the face of temptation, but yielded to the wicked one, Satan the Devil. Whereas that wicked one set himself to destroy all godliness from the earth and to keep it out, Jehovah at once declared in Eden his purpose to put a man on earth who would display

1, 2. What is the reason for Christendom's spiritually sick state?
3. Why has she not walked the godly way, ignoring what warning?
4. Why should the honest not misjudge godliness by Christendom?
5. How and why was the "mystery of godliness" introduced?

perfect godliness, dying rather than swerve over to the Devil's world. Godliness is at enmity with this world, and so in declaring his purpose Jehovah God said to the Devil: "And enmity will I put between thee and the woman, and between thy seed and her seed,—he shall crush thy head, but thou shalt crush his heel." (Gen. 3:15, *Rotherham*) This statement of purpose introduced a mystery. For four thousand years after that it remained a sacred secret, namely, Who will be this perfect exemplar of godliness, the Seed of God's "woman"? All creatures had to admit that the secret was great indeed, for angels as well as many faithful men, and wicked schemers also, tried to delve into the meaning of the secret. None of them solved the mystery. (1 Pet. 1:10-12) Then, nineteen centuries ago, Jehovah opened up this secret of godliness, and the apostle Paul called attention to it, saying: "And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory."—1 Tim. 3:16, *Douay*.

MYSTERY SOLVED

6 How was this "mystery of godliness" solved? By producing the Seed of God's "woman" and by proving that it was absolutely godly. Jehovah God solved the mystery in this way by sending his beloved Son, Jesus Christ, into the world to give a perfect demonstration under the most searching test. The test was made with Jesus Christ in the flesh to the extent of letting his 'heel be bruised by the deceitful Serpent'. Under test he proved that a man in the flesh can be tried to the very limit, a most shameful and painful death, and yet hold onto perfect godliness. Satan the Devil has made himself the "god of this world" and wants everybody in it to become worldly according to the style of this world. He tries to get all to worship him as god by becoming a part of this world and thereby giving their allegiance to the Devil's domination. Conforming oneself to the Devil's wishes is worldliness, and it denies the universal sovereignty of Jehovah God. Worldliness and godliness are exact opposites. By cleaving to godliness in the midst of the Devil's world Jesus Christ vindicated the universal sovereignty of God his Father. He refused to bow down and worship Satan the Devil and to become a part of his wicked world. He did not go worldly.

7 For suffering the final heel-wound because of his godliness, Jesus Christ gained the most glorious reward. He had left the spirit realms in order to become man and undergo the test in the flesh. But at his resurrection from a martyr's death he was restored to the spirit realms. As an immortal spirit creature he was exalted to God's right hand. Jehovah God then instructed Jesus to sit at his right hand and wait till his Father should glorify him with Kingdom power and honor, making all his foes to be his footstool. Then Jesus Christ as reigning King would vindicate his Father completely by destroying all such enemies.—Ps. 110:1-6; Heb. 10:12, 13.

8 Jesus' course of absolute godliness and the eternal gain to which it led were foretold in veiled language in God's prophecies from Genesis to Malachi. No wonder it was long a mystery! The apostle Paul admits it was a great one when he writes: "And confessedly great is the sacred secret of godliness, —Who was made manifest in flesh, was declared righteous in spirit, was made visible unto messengers [angels], was proclaimed among nations, was believed on in the world, was taken up in glory." (1 Tim. 3:16, *Rotherham*) It was not Jehovah God himself, but was his beloved Son Jesus Christ that was thus "made manifest in flesh". He was a fleshly descendant of King David with whom a covenant for an everlasting kingdom had been made. By his devotion to Jehovah as God and Universal Sovereign, Jesus held fast to that kingdom covenant as its Heir. Hence when raised from death he was "declared righteous", or was justified, vindicated. But this justification or vindication was given him in the spirit by rewarding him with spirit life at his resurrection. When he returned to the spirit realms from which he descended to earth, Jesus Christ was again seen in the midst of God's holy messengers or angels in heaven. This paved the way for fulfilling the scripture: "And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him." (Heb. 1:6, *Am. Stan. Ver.*) At his resurrection he was made so much better than the angels. His godliness on earth under test in the flesh was the healthful means of this great gain.

9 For the three and a half years of ministry in the flesh Jesus confined his preaching and miracles almost exclusively to the Jews. For three and a half years after his resurrection from the dead his disciples preached him exclusively to the Jewish nation and their relatives, the Samaritans. At the end of that time Jehovah God sent Peter the apostle to preach the good news of Christ to the Gentile nations. Shortly afterward the apostle Paul began having a large part in preaching this profoundly great "mystery of godliness" to the Gentile nations. Paul, writing to the Colossians about A.D. 60, shows how widely the gospel-preaching had expanded, when he speaks of the "gospel, which is come unto you; even as it is also in all the world . . . the gospel

6, 7. How was this mystery solved? and with what reward?

8. How was he made manifest, justified, and seen of angels?
9 To whom was he preached, by whom believed on, and how glorified?

which ye heard, which was preached in all creation under heaven". (Col. 1:5, 6, 23, *Am. Stan. Ver.*) There was a response by the Gentiles to this expanded preaching, and consequently Jesus Christ "was believed on in the world" as well as "proclaimed among nations". Finally, A.D. 1914, he was "received up into glory" by being placed upon the heavenly throne to act as "King of kings" for Jehovah God, to rule in the midst of his enemies. This glorious elevation of him was pictured prophetically at Revelation 12:1-5. Since then the preaching of this good news of the Kingdom has been expanded to all nations, to fulfill Jesus' own prophecy on how to recognize the near end of this world: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

SENT "IN THE FLESH"

10 Godliness means service and devotion to God and his universal sovereignty. When manifesting this important trait in the flesh Christ Jesus preached the good news of God's kingdom. He also arranged for his disciples after his resurrection and ascension to heaven to expand the preaching by making disciples not only of the Jews but also of all nations. He was "manifested in the flesh" for the purpose of bearing witness to Jehovah God and his kingdom. When declaring his godly separateness from this world, Jesus testified to Governor Pilate: "My kingdom is not 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." (John 18:36, 37) On coming into this world, even to the Jews, his brethren according to the flesh, it was highly necessary for Jesus to prove he was sent from heaven by his Father, Jehovah God. Why? In order for men to receive him as God's Seed of His "woman".

11 The apostle Peter declared Jesus Christ was the Prophet whom Moses had foretold and who was to be a prophet greater than Moses. (Acts 3:20-23; Deut. 18:15-19) When Jehovah God was commissioning Moses to go down into Egypt, Moses said: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath SENT me unto you; and they shall say to me, What is his name? what shall I say unto them?" Jehovah's angel then told Moses to declare Jehovah sent him and that he came in Jehovah's name. To prove this Moses was given power to perform miraculous signs, even curing leprosy. Hence, in order to furnish more than human proof that he was sent by Jehovah God and came in His name, Moses performed miracles both before his own Israelite brethren and before the ruler Pharaoh and all Egypt. (Ex. 3:13 to 4:9; 7:1 to 12:30) If, now, Jesus Christ was the promised Prophet greater than Moses, he must likewise be sent by Jehovah God and be able to prove it by signs even greater than those performed by Moses. Otherwise, Jews loyal to Moses would never let go of him and go over to Jesus as the Greater Moses. Jesus furnished proof. He persistently claimed to be sent by Jehovah and to have come in Jehovah's name. To back up this claim, as Moses had done, Jesus did many more miracles than Moses did, and more marvelous. He not only cured leprosy, but also raised the dead and freed his disciples from the whole world, of which ancient Egypt was once the dominant part.

12 In proof of being the Greater Moses sent by and in the name of Jehovah God his Father Jesus said to the Jews who professed loyalty to Moses: "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. . . . I am come in my Father's name, and ye receive me not. . . . 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 5:36, 37, 43, 45, 46) In spite of the hardhearted refusal of most of the natural Jews to receive him as the Greater Moses, Jesus proved his godliness by remaining loyally devoted to his Superior, his Sender. Down to his death as God's great Martyr he carried out the earthly mission upon which he was sent. In his earthly life in the flesh he found godliness to be the way of gaining his heavenly Father's approval and blessings and all the privileges of acting as His witness and minister. But when he was resurrected from the dead he found that godliness on earth had been the means of gaining vindication in the spirit and gaining all the heavenly blessings to which this vindication introduced him. His godliness proved to be the most profitable course, both in this life and in the life to come. It was, indeed, the means of everlasting gain. It has always been such, and Jesus' gain recommends that way of life also to us.

MORE HEALTHFUL THAN BODILY TRAINING

13 A.D. 1914 was the time when the perfect Exemplar of godliness was "received up into glory", for then he was installed as acting "King of kings and Lord of lords". This means we are living in the "latter times" of this world. For that reason what Paul writes after describing the "mystery of godliness" has a peculiar application to us living thirty-four years since 1914. Paul warns us that in later

10, 11. Why must he prove he was sent, and how must he prove it?

12. How was his godliness a means of gain on earth and afterward?
13, 14. What did the spirit distinctly say as to our times, and why?

times many would not follow the "mystery of godliness", but would revolt against faith in it and in its profitableness. So Paul referred to the Holy Scriptures which had been given by inspiration of the spirit and he also wrote under inspiration of that same spirit of God and said: "The spirit distinctly says that in later times some will turn away from the faith, and devote their attention to deceitful spirits and the things that demons teach through the pretensions of liars—men with seared consciences who forbid people to marry and insist on abstinence from certain kinds of food."—1 Tim. 4:1-3, *An Amer. Trans.*

14 So, look about you today for men that fit that description in Christendom. They have a sickly or morbid craving for religious arguments and quarreling and try to dictate in the lives of God's people. They follow the "mystery of iniquity" instead of that of godliness. They expose themselves to the demons by going contrary to the Bible and giving themselves over to worldly teachings opposed to godliness. During Jesus' days in the flesh those demons and evil spirits opposed him, and he cast out many of them from demonized people. He has freed us from their power. Let us not be like men who lose faith and become enticed by the demons.

15 Seeing we are in the time when the demons are expanding their power over mankind, we must heed what Paul advised us for our lasting good. He wrote Timothy, who was a young overseer in the Christian congregation and who was to be an example to his brethren. Keeping in mind the lesson taught by the "mystery of godliness", Paul told Timothy: "Have nothing to do with godless and silly myths. Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. The saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe." (1 Tim. 4:7-10, *Rev. Stan. Ver.*) Timothy's father was a Greek, and in his day the Greeks were much addicted to physical training such as gymnastic exercises, athletics and field sports. Contrary to that popular form of worldliness, Paul gave no instructions to Timothy as overseer to build gynasiums alongside of Christian meeting-places, and to organize youth movements in order to keep children off the streets and prevent juvenile delinquency; and to establish organizations of "knights" with militaristic training and exercises to keep the physical bodies of the mature and aging Christians in good health. No; Paul set no example for Christendom's bishops to do so.

15, 16. (a) How did Paul differ from this world on bodily exercise? (b) How is bodily training shown of small service to Christendom?

16 Paul was not shortsighted spiritually. He did not narrow his view down to our brief life in this unhealthy world. He looked to the eternal future also, as of more importance. He honestly admitted that bodily exercises were of some physical value, but just a little, for a little while at most. Statuary of ancient times reveal what beautiful bodies the athletic Greeks and Romans developed by physical training. Much earlier, Nimrod king of Babylon introduced athletic exercises to build up a strong army of aggression. (Gen. 10:8-10) But such physical training did not throw off the condemnation of death. It did not stop the dying processes in the men exercising and training. Today Christendom's leading religious organizations go in strongly for athletics, gymnastic exercises, and religio-military societies and orders. But at the same time we have increase of juvenile delinquency, general godlessness and sexual diseases. We have the prophecy for the "last days" fulfilled in a crop of religious "lovers of pleasures more than lovers of God". Isaiah's prophetic description finds a greater fulfillment in Christendom than in ancient Israel: "Why will you earn fresh strokes, for holding on in your revolt? Your whole head is sick, your whole heart is diseased; from the sole of the foot to the head, no part is sound; nothing but bruises and gashes, and raw, bleeding wounds, unsqueezed, unbandaged, unsoftened with oil. Your land lies desolate, your towns are burned, and foreigners ravage your soil under your very eyes." (Isa. 1:5-7, *Moffatt*) Ah, yes, bodily training is only of some small service to Christendom.

17 Paul's wisdom is better than that of this world in urging us to train in godliness. This, too, is strenuous. It calls for activity just the same as bodily exercise does, but the benefits are greater and more lasting. It does not mean living a retired sanctimonious life like a hermit or walled up in monkeries and nunneries, shunning contact with the daily flow of human life and dodging opposition and persecution. Out of his own experience Paul said to Timothy: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) If we do not want to give up our devotion to God under pressure of persecution it certainly requires training to make us strong in godliness as Jesus was. He showed godliness in a very active way, acting as God's minister, prophet and witness. He got right out among the people, visiting their homes, preaching the good news of God's kingdom to them, healing their sicknesses, protecting them against religious frauds, and building up a missionary school of gospel-preachers. There was nothing lazy or weak about his godliness. Regardless of the bitterest per-

17. What training did Paul advise, and how is it strenuous?

secution from the religious leaders of Israel, he held fast to his devotion and service to God and resisted all compromise with the opposing world. Under the conditions of the flesh he trained in godliness by displaying faithful endurance and loving obedience. Paul trained to be like Jesus. So he followed Jesus' example and kept very active as a gospel-preacher, continually trying to expand his Christian ministry as an apostle or "sent one". He said, "To this end we toil and strive."—1 Tim. 4:10, *Rev. Stan. Ver.*

[18] Take notice that "godliness is of value in every way, as it holds promise for the present life and also for the life to come". If it is as profitable as that, then it is a means of gain, indeed. And it really is. By what other way could we gain the forgiveness of sin and the peace of mind this brings? Also the relationship with God as his children and servants, and the joy, the knowledge, the protection, care and provision, and the privileges of service, all due to godliness. These are all things of the present life.

[19] Do not think, though, that godliness does not profit us also physically now. It safeguards us against all the ills, excesses, expenses and dangers to which worldliness exposes us. We read: "Fear Jehovah, and depart from evil: it will be health to thy navel, and marrow [refreshing] to thy bones." Of the benefit of words of godly instruction we read, as follows: "Keep them in the midst of thy heart. For they are life unto those that find them, and health to all their flesh." "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones." (Prov. 3:7, 8 and 4:21, 22 and 16:24, *Am. Stan. Ver.*) Pursuing godliness we avoid the way of sexual sins and all the physical disease and deterioration it means; for we read: "Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. . . . Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life." (Prov. 6:32, 33; 7:10-23) Undeniably, godliness is a means of gain in physical health.

[20] As for physical exercise, with all the benefits this brings the body, think of all the motion in Jesus and his apostles' lives as they traveled from place to place, and from one end of the land to the other, afoot, entering into the temple, synagogues and homes, using out-of-door settings, mountainsides, seasides, and grassy plains as locations to preach the gospel. If a person craves physical exercise he has merely to enter the ranks of publishers of the Kingdom, going from door to door and from house to house, climbing stairs or hills, tramping the city sidewalks or country roads, carrying a load of Kingdom literature to distribute, entering into the homes and lives of the people, observing their conditions and ways of life and thought. It is more interesting and exciting than listening to the radio, or watching the movies or television, or taking in a theatrical performance or a circus. Before the Kingdom publisher it lays bare, not just artificial stage play, but real life. Physically and mentally, there is nothing better than such practical godly exercise. If it does not cause chest expansion, it does bring expansion of the mind and of one's gospel service.

[21] All that has to do with the present life. But there is also promise for the life to come. The consecrated Christian that is begotten by the spirit of God to a heavenly inheritance with his Son, Jesus Christ, has "exceeding great and precious promises" of eternal life in the Kingdom. Godliness in this present life is the healthful means of realizing those promises at the resurrection to life immortal in the world to come. Then there are also the consecrated persons of good-will whom Christ Jesus the Good Shepherd is now enfolding as his "other sheep". They have the delightful promises of eternal life on the paradise earth, with God's kingdom ruling above, Satan the Devil fully bound, and God's will being done on earth as in heaven, and peace, prosperity and true knowledge and worship of God encircling the globe. Godliness now in our perilous times near this world's end is the healthful means of gaining realization of those promises. It is the only way to gain God's protection amid the battle of Armageddon and to be carried through alive into the righteous new world to come.

18, 19. How is godliness profitable for our life now, physically?
20 How does it bring beneficial physical exercise?

21. How does godliness have promise of the life to come?

A WAY OF LIFE WITH CONTENTMENT

FAR from being a sanctimonious garb worn by religious clergymen or a pious front worn on Sundays and when going to religious meetings, godliness is an everyday way of life. It takes hold on all of life's relationships, whether one is a father, mother or child, an old person or young, a slave or freeman, an employer or a laborer, an appointed servant in a Christian company or just an average member. It tries to copy Jesus Christ, who unfolded the "mystery of godliness". It strives to do all things as if they were being done directly to God. The apostle Paul showed how godliness is something for all to practice now, when he took notice of economic

1. To what days and relationships does godliness apply?

slaves and wrote: "Let slaves who are under the yoke account their masters deserving of all honor, that the name of the Lord and his teaching be not blasphemed. And when they have masters who are believers, let them not despise them because they are brethren, but let them serve them all the more because they who share in the benefit are believers and beloved."—1 Tim. 6:1, 2, *Cath. Confrat.*

[2] In apostolic days half of the Roman Empire was slave population. Many of these slaves, such as Onesimus, came to a knowledge of the gospel, consecrated themselves to Jehovah and became followers of his Son Jesus Christ. (Philem. 10-12) But this did not give slaves the license to run away, on the plea that they might gain a more direct part in God's service. The apostle Paul was a Roman citizen and freeborn, but he did not enter worldly politics and try to make himself the prototype of Abraham Lincoln and emancipate the slaves by a costly, sanguinary war. The slaves had been bought, paid for, and brought into the establishments of their legal masters and directed to work. Those who heard Paul and Timothy preach the gospel and teachings of godliness must have had some time off from work. Paul told Timothy to instruct these slaves in the way of true godliness. A godly slave regards his legal master as deserving all the honor and respect due him. He will not run off to gain his freedom selfishly, but will continue on in his place as a slave doing the work laid upon him. In that way God's name and the teachings of godliness would not become defamed. The Christian organization would not get a bad name as though it taught disrespect, disobedience and social disruption, and as though it operated an "underground" to help the escape of runaway slaves.

[3] If they used their yoke of slavery as an opportunity to show what Christian slaves are, they could impress their masters and could advantageously talk Christianity to them. If their masters became Christian believers, that made no change with the master and slave socially. The slave should respect him just as much as when his master was an unbelieving Jew or pagan. Slavery, under that name, does not exist in Christendom today, but Paul's words to Timothy still show the right relations between employers and employees, regardless of whether employers associations or trades and labor unions may agree or not. Paul was talking godliness and showing it is not a way of taking selfish advantage of another person, whether Christian or not. There is no reason for us to begin to disesteem a person in certain social relations just because that individual with whom or under whom we work should come into the truth.

2, 3. Why were slaves instructed to live godly, and how?

[4] Suppose we work in an office or a factory and we interest the person we call "the boss" in the truth. If "the boss" comes to our meetings, gains the proper knowledge of the truth, consecrates to God and then goes out into the field service as an active witness of Jehovah, no reason has come into being why we should disrespect him, now that he has become our Christian brother. He holds the same place over us as before. We may not lose our appreciation for his position in the commercial, industrial or other organization. We should not take liberties with him or presume upon him, thinking he should now be indulgent because he is now one of us as a Christian. We should render him all the service for which the job pays us. Paul told the slave to render all the better service because now the one getting the benefit of his good workmanship was a believer and hence a beloved brother. Love of our Christian brother and neighbor would be shown by not taking advantage of his Christlike mildness and rendering less service than was due. It is our employer that gets the advantage of our good work, and if he is now a Christian brother we should be all the more eager to deliver good service. In fact, the whole organization or enterprise benefits by our good service; and this means improved returns for us indirectly. So let us give good service returns for our pay, and not take unfair, selfish advantage of anyone because he is closely related in the truth. Neither our godliness nor that of others is to be used as a way of making selfish gain.

HEALTHFUL TEACHINGS

[5] The principal theme in Paul's first letter to Timothy was godliness, and he explained to Timothy what this was in practice. Timothy must, in turn, explain to other Christians what it meant and must insist upon it. Said Paul to the young overseer: "These things be teaching and exhorting:—If anyone doth otherwise teach and doth not adhere to *healthful* discourses—those of our Lord Jesus Christ, and to the teaching that is according to godliness, he is beclouded, knowing nothing rightly, but is *diseased* about questionings and word-battles—out of which spring envy, strife, defamations, wicked surmisings, incessant quarrellings of men wholly corrupt in their mind and bereft of the truth, supposing godliness to be a means of gain! Now it is a great means of gain—godliness with a sufficiency of one's own; for nothing brought we into the world, neither to take anything out are we able; and having sustenance and covering we shall be content." —1 Tim. 6:2-8, *Roth.*

[6] The Lord Jesus Christ by his faithful course on earth unlocked the "mystery of godliness". The

4 How do the godly treat their employers, whether Christian or not?
5, 6 (a) Who gave healthful discourses, and how so? (b) Those opposing such discourses are how diseased beyond hiding it?

things he taught by word and action were "healthful discourses"; they were teaching which accords with godliness. They lead to spiritual health which both profits us in this life and works for our profit in the life to come in the righteous new world. If Christendom had followed such healthful discourses of Christ during the sixteen centuries of her history, she would not be in her spiritually bankrupt state today. By word of mouth her religious leaders, politicians and social guides agree with what Paul says all through his letter about practical godliness, but the facts show they do not teach and practice what he says. They are not spiritually healthy, but are mentally "diseased about questionings and word-battles". It must be so, because Christendom is filled with envy, strife, defamations, wicked suspicions, incessant quarrelings, corrupt minds. These are the symptoms of something wrong inside, and Paul says they spring from a diseased mental and spiritual condition. Christendom has fooled herself into thinking a mere "form of godliness" has power to save and give health. It does not hide her corrupt, dying condition any more. Everybody can see she uses her "form of godliness" as a means of selfish worldly gain.

[7] When professed Christians get to thinking that their adoption of godliness provides ways and means for selfish worldly gain, their minds have gone bad and have become corrupted. Such persons become lost to the truth. Sometimes people will associate with the truth thinking they are going to get some personal material gain from the individuals in God's organization. A doctor may get closely acquainted with a few of God's people and find it convenient to drum up a patronage among them and so find business coming from the congregation. Further to attract business from the congregation, he may adopt an appearance of activity and go out with the brethren in various forms of field activity. He puts up a front of godliness for selfish gain. He may not take undue advantage of the brethren while doing so. That is, he may give proper, yes, excellent treatment for the money he accepts from them, even better treatment than other doctors would give at the same rates. But the question is, What is the motive behind carrying on his practice among God's people, getting patronage and financial returns for himself? If he is using godliness as a means of selfish gain, then his motive and mental attitude will injure him spiritually. His mind will grow corrupt. He will become bereft of the truth, lost! The Watch Tower Society does not co-operate with any such doctors, nor with others who commercialize their association with Jehovah's witnesses. It does not drum up trade for them, or advertise their services or products, or otherwise help in selling these to God's people.

[8] The Watch Tower Society operates printing plants and produces and ships out tens of millions of books, booklets, magazines and tracts each year. However, this is no effort to make godliness a means of gain. The Watch Tower Society and all its subsidiaries have sprung up since 1881. They were not organized and established to make personal material gain for any individuals or groups of persons. They were founded originally to spread the knowledge of God and his purpose of salvation through Christ. From the first publication of the *Watch Tower* magazine, in July, 1879, to this date this modern organization of Jehovah's witnesses has stuck to this unselfish purpose. The establishment of printing plants from 1920 forward to produce its own magazines, booklets, bound books and other printed releases was not resorted to for the purpose of making money. It was to expand the great educational campaign for Christian knowledge by providing the literature most economically, reducing the cost of production and distribution, and so produce more and make it available to a larger number of people in as many languages as possible. The literature is always placed on a minimum contribution, that the contributor may value more what he is getting and also have a part in financially helping in the making and circulating of more literature.

[9] But from the beginning, particularly from 1881 on, when 1,400,000 copies of the 164-page book *Food for Thinking Christians* were distributed absolutely free at church doors and by newspaper circulation lists, the Society has given away hundreds of millions of pieces of literature free to whosoever was interested to read it. Even since the installation of publishing houses and Kingdom farms the Watch Tower Society's operations have not resulted in the financial enrichment of any of Jehovah's witnesses, including the president of the legally incorporated Society. All contributions to the Society, whether made directly or through the placing of literature, have been unsparingly used to maintain and continually expand the Christian educational work throughout all the earth. At great expense the Society operates WBBR, a noncommercial radio station on Staten Island, New York, solely to penetrate into millions of homes with the Kingdom message. Under the great persecution and opposition against Jehovah's witnesses in all lands the Society has gone into the courts in their behalf, freely providing legal aid, but this at tremendous expense to itself.

[10] Trusting in Jehovah God to provide the funds, the Society has never advocated and authorized the

7. How may one try to make godliness a means of selfish gain?

8, 9. What proves that the Society as a publisher and printer has not been making godliness a means of selfish gain?

10. How also does the Society tender free services and education?

passing of money collection plates around at any meetings of Jehovah's witnesses. Besides supplying pioneers and company publishers with excellent educational literature for distribution free or on nominal contributions, the Society instructs these witnesses to make return visits on the friendly people to stimulate their interest in regular Bible study and to open and conduct home Bible studies. All this is at no charge to the persons visited and accepting weekly Bible-study help. The Society operates a missionary training school, the Watchtower Bible School of Gilead, at South Lansing, N.Y., to which full-time Kingdom publishers from all parts of the earth are brought and given an intensive course of study and training, and all their traveling and tuition expenses, board, lodging, etc., are provided free. In more than ninety lands around the globe the Society supports missionary homes, Branch offices and literature supply depots. This calls for great outlay of money, but this is gladly tendered so as to teach the peoples the way of godliness. In every way the Society seeks to provide the means for all men and women accepting the truth and consecrating themselves to God to become his active and efficient ministers. We are interested in helping all *Watchtower* readers to be God's ministers, but not to make any selfish material gain either for themselves or for us.

"A SUFFICIENCY OF ONE'S OWN"

[11] It betrays a corrupt mind to view godliness as a way and means of personal material gain. Yet the inspired apostle does say "it is a great means of gain", that is, provided one combines godliness "with a sufficiency of one's own". Feeling a sufficiency of one's own means contentment. The Greek word that Paul uses means literally "self-sufficiency". So it means being satisfied with one's lot or provisions, having enough to suit one, thus being independent and grabbing at no excuse to complain and find fault. The person who does not have godliness with contentment goes after other gain than that which true devotion and service to God now brings. He goes after something selfish, something to his own personal advantage and enrichment, but not for God's glory and the good of his brethren. Persons who take up godliness but who let their minds grow corrupt are the ones who become discontented. How misguided they are, beclouded through selfishness, diseased mentally! They do not look to Jesus Christ, who summed up the "mystery of godliness", to see what worth-while gains he made both while being in the flesh and after being vindicated in the spirit. Why did he make such gains? Because he was contented while in the flesh on earth. He was satisfied with the lot his Father provided for him. We do not have to go to some worldly college and take up a course in psychology to learn how to be in that mental state of contentment.

[12] If we are following in Christ's steps, we need only to keep in mind what he always had in mind. He never put himself ambitiously ahead of his Father. He was always ready to be sent, to be put in service, and always ready to take orders from his Father. He was sent to accomplish a work here. He received a commission from his Father, and he fulfilled it. He proved his love for his Father by being obedient. Jehovah God, his heavenly Father, made all arrangements for him. He did not figure these out for himself. He did not come of himself. He was sent. He was content to be here on earth for the time appointed for him, and he did not think his Father had made a mistake. No matter what God told him or taught him, he fulfilled his Father's words, because it was an act of true worship. It was a joy to him, because he was doing his Father's will. He was not ashamed of being sent into the world as a subordinate and servant of God. He was glad to be an obedient minister.

[13] If we profess to be followers and imitators of Christ Jesus we properly ask ourselves: Are we, like him, willing to be sent? Are we willing to take orders from God's Word and through his Theocratic organization? Jesus was a perfect man, but because of our imperfection we his followers need orders and instructions all the more. He went whithersoever sent, and are we following his example by willingly going whithersoever sent in the great field, the world, to take part in the great expansion of Christian education? A servant is not greater than his master, neither he that is sent greater than he that sent him. A servant should be satisfied to become like his master, and a pupil like his teacher; and we should not be afraid or ashamed to be ambassadors and servants of God any more than our Master and Teacher Jesus Christ was. Being sent, we ought to comply gladly with orders, because we have them from the right source. We ought to be willing and satisfied to do the work we are commissioned and sent to do. In sending forth his followers, Jesus assured us we shall be treated just as he was. But why should we find fault at that? When we make our consecration to God, we know it will not be a simple matter to carry out. We start out willing to endure trials, hardships and privations for his name's sake. We must persist in doing so. That is godliness with contentment.

[14] Through persisting in godliness because of the satisfaction, joy and peace of mind it now gives us,

11. What does a "sufficiency of one's own" mean? and how does it act?

12. How was Jesus contented and unashamed on earth?
13. How do we imitate him in being willing and contented, and why?
14, 15. How did Paul learn contentment? and how do we now?

we learn contentment. Paul the apostle did. If his brethren of their own free will contributed materially to his support in his missionary work out in the field or when he was in prison, he rejoiced at their show of Christian love and assistance to God's work. But if he did not receive such material support, he was just as glad to serve God. Then he used whatever means and resources he found at hand, to make himself independent and self-sufficient. He did not let shortages impede the Lord's work. To the Philippians who sent him some supplies for his use in prison at Rome, Paul wrote: "I rejoice in the Lord greatly that now at length you have revived your concern for me; you were indeed concerned for me, but you had no opportunity. Not that I complain of want; for I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me. Yet it was kind of you to share my trouble. . . . Not that I seek the gift; but I seek the fruit which increases to your credit."—Phil. 4:10-17, *Rev. Stan. Ver.*

[15] Likewise, Jehovah's witnesses in war-torn parts of the earth did not let postwar conditions hold them up in preaching the gospel. They were content just to serve the Lord God, despite the hard conditions prevailing. However, they did appreciate the relief supplies of food, clothing, and printing materials and means that their fellow witnesses in other lands lovingly sent them.

[16] When we have true godliness with all its blessings, we have reason to be content with all we have. We brought nothing into the world. At death we can take nothing out. As Job said, after he lost all his material possession and all his ten children: "Naked came I out of my mother's womb, and naked shall I return thither." So, what selfish gains we try to make at the expense of losing godliness are merely temporary. Why heap up material riches for others after we pass on? The gain we make by means of holding fast our godliness through contentment endures, to eternal life in the new world. God took care of his Son Jesus when He sent him into this world. If he never left his Son alone but was always with him to care for him, then we can expect the same attention of God, for Jesus asked his Father to bless his followers whom he sends into the world. Having God's care, we can be content. If we have food and also clothing and shelter to cover us, "we shall be content." We do not want money. We want godliness with contentment, because this protects us from all the many kinds of evil which find their root in the love of money. The love of money makes men slaves to the commercial organization of this world. —1 Tim. 6:9, 10.

16. What reason do we have for being content?

[17] Having stated the case so plainly, Paul gave this closing exhortation to Timothy, and to us as well: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." He said we should pray "that we may lead a quiet and peaceable life in all godliness and honesty". (1 Tim. 6:11; 2:2) At this stage of world developments, it behooves us to do what the apostle here says. There are some prophecies yet to be fulfilled completely before this world reaches its accomplished end. A great gathering of the Lord's "other sheep" must yet be done. Meantime, we shall have to endure many hard things; but this should not be permitted to rob us of our godliness. Peter says: "Add to your faith . . . patience [endurance]; and to patience godliness." (2 Pet. 1:5, 6) If we endure, we shall live a life of devotion and service as Jesus did. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (Titus 2:11, 12, *Am. Stan. Ver.*) We can now live this way, because we have what the world does not have, namely, contentment in the Lord. He is our All in all, everything to every one of us. By our faithful devotion and service to him in this present world, we shall shortly enter into the enduring gain of the new world under his glorious King Jesus Christ.

17. What way are we exhorted to live now, and how is it possible?

NEARING THE PORTALS OF THE NEW WORLD

THE righteous new world of God's creating is just ahead of us now. It will be under the government of his kingdom by Christ Jesus, and multitudes of persons of good-will are now traveling over the "highway of holiness" that leads them into harmony with that kingdom of the new world. Both the anointed remnant of heirs of that heavenly kingdom and larger throngs of persons of good-will are together marching over that holy highway in the light of God's favor and under his protection in this evil day; and the sublime language of the prophet Isaiah speaks of it with inspired words: "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. No lion shall be there, no ravenous beast shall go up it; they shall not be found there. But the redeemed shall walk in it, the ransomed of the LORD shall return by it; they shall come to Zion [Jehovah God's organization] with sing-

ing, and with everlasting joy upon their heads; they shall attain to joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:8-10, *An Amer. Trans.*

The laws of Jehovah God are unchangeable. His fixed rules apply to all his intelligent creatures. He lays down in his Word, the Bible, the general rules that govern all those who enter upon the highway to Zion. His prophet addresses us, to say: "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8) This means that creatures on the holy highway are required to do justly, that is to say, do that which is right. They will be taught what is right, so that they cannot mistake which is the right way to pursue. No rebellious fools of this world will stray onto this highway, and none of those who are unclean and unjust will get onto it and pass over it into the new world. God's requirement means that the remnant and the persons of good-will on the highway must love mercy and practice it. If anyone of them sees his fellow creature struggling along the highway because of hindering weaknesses, he must have a sincere and honest desire to help him to rise up from his unwilling yielding to weakness, and must be kind and considerate with him. The requirement upon all of them is that they must walk humbly with their God; that is to say, they must gladly be obedient to the laws of God in all submissiveness. Acting according to these requirements of the Most High God, all travel along together over the highway in unity, peace and mutual helpfulness.

The good news of the new world of righteousness as now near is being preached among all nations of the world, and thousands with hearing ears are taking heed to the information concerning the holy highway that conducts those who walk in it into harmony with the kingdom of the new world. As the people of good-will learn of the highway and the way of holiness that leads to life they think not only of their own interests but also of that of their neighbors, and hence the prophecy of Isaiah 2:1-3 is being fulfilled, which predicts: "And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

One of the titles of the Lord's King of the new world is "the Prince of Peace". He shall rule the world to come in peace and will establish it forever. (Isa. 9:6, 7) And because he stands for peace, all those traveling over the highway from all nations are now striving to get along in peace regardless of race, nationality, color, or language. They are all learning righteousness, because the Prince of Peace is now judging the nations and the judgments of the Lord God are being proclaimed throughout the earth by the followers of the Prince of Peace. They say: "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early [at this dawn of the new world]: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) All are looking forward to the new world when men will learn peace and have no more war, in fulfillment of Isaiah 2:4: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Whereas the United Nations has failed and will continue to fail in bringing about this peaceful accomplishment, the Prince of Peace will succeed gloriously. Under him every one on earth will dwell in peace, and nobody will make earth's inhabitants afraid. They will have peace for evermore.—Mic. 4:4.

One of the curses resulting from sin and human selfishness and greed has been poverty. The houses and lands have been held by the few who possess sharper wits or more power than others. The weaker ones have built houses, while the stronger and unscrupulous have owned them. The weaker have been crowded into inadequate and even filthy quarters, and have been pinched by cold and hunger because they could not provide things needful for themselves and their loved ones. Ah, but under the Messiah's reign it will not be so. Leviticus 25:23 declares that the land belongs to the Lord God, and the Meek One Christ Jesus has become His heir of all things and has inherited the earth. (Heb. 1:1-4) He will see to it that the earth is properly apportioned among the people so that all may have some place in which to live. Every man shall then sit under his own vine and spreading fig tree, and will build his own house and live in it with those closely related to him.—Isa. 65:21, 22.

One part of the curse upon man was that he should earn his bread in the sweat of his brow. From man's expulsion out of Eden until now he has had to fight with the thorns, thistles and weeds and many other vexations, while trying to produce food for himself and his family. By his marvelous Kingdom agencies the Lord God will teach man how to eliminate the weeds, briars and thistles, that his crops may grow and yield an abundance, and that without laborious effort. What God accomplished in Israel at their restoration from captivity back to their desolate neglected homeland, he will also accomplish for mankind under the Kingdom; as it is written: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off." "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God." (Isa. 55:13; 41:19; 35:1, 2) "Then shall the earth yield her increase; and God, even our own God, shall bless us."—Ps. 67:6.

PLENTY AND HEALTH

All hovels of poverty, vice and ignorance will then be a thing of the past, and plenty will be the portion of obedient mankind; and they shall rejoice. God's kingdom by Christ Jesus was established in the heavens A.D. 1914 to rule among his enemies and to clear the earth of them completely

at the battle of Armageddon. And already, while the misrule of the wicked over the earth is fast nearing its end in disaster, those who walk over the holy highway to Mount Zion are experiencing the fulfillment of the prophecy: "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it."—Isa. 25:6-8.

Pestilence and blight will be removed, and the land that once lay desolate will become a place of joy and delight. That God's kingdom by Christ can do this Jehovah God showed by accomplishing this very thing for his chosen people after their return from captivity, to fulfill the prophecy: "Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities are become fenced, and are inhabited." (Ezek. 36:33-35) But no fenced or fortified cities will be needed in the Paradise earth under God's kingdom as protection.

The Kingdom will care for the health of each and every individual among the people. Why are the asylums full of the insane, and the hospitals overcrowded with the sick and dying? Because of disease of mind and body, the result of sin. On earth the loving heart of Jesus was moved with compassion when the sick and the afflicted came to him, and he healed many of them. Now Jesus was born under the Mosaic law and fulfilled it perfectly, and the notable thing about that law was that its provisions foreshadowed better things to come under the Kingdom. (Gal. 4:4; Matt. 5:17; Heb. 10:1) Therefore when Jesus Christ healed the sick, opened the eyes of the blind and gave strength to the infirm, it foreshadowed the greater work that he will do during his Millennial reign. He will teach the people the ways of perfect health, how to eat, how to exercise, how to sleep, how to think, and how to love and obey righteousness. He will heal all the obedient and faithful ones and at last bring them up to perfect soundness of body and mind. In a typical way the Lord God accomplished these things for his chosen people in fulfillment of his promises to Jerusalem and her restored inhabitants: "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." (Jer. 33:6) "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—Isa. 33:24.

Jesus said he came to earth that God's sheep might have life, and might have it abundantly. (John 10:10) Life means existence, coupled with the right to exist and to enjoy all the blessings incident to existing. Jesus said to his Father concerning his sheep: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3) By his death and resurrection Jesus Christ redeemed mankind's right to life, and under his righteous government he will bestow that right upon all his loyal subjects. As mankind progresses in righteousness, he will multiply to them the blessings of peace, prosperity, health and physical vigor. The wicked work of Satan, resulting in a depraved, crooked state of mind and inclinations, the King Christ Jesus will undo for all those who are willing to have it undone. If these onetime slaves of sin turn away from the practice of sin and walk in harmony with the Kingdom and its righteousness, they will steadily be improved in body and mind. Continuing on toward the close of the thousand years of reformation work, the faithful adherents of righteousness will be granted the right to live forever in the earthly Paradise. The principle then followed will be as stated at Ezekiel 18:27, 28: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die."

Yes, the obedient are the ones that will be given the right to eternal life and that will live, for Jesus stated: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." (John 8:51) Then those who live and believe on the Lord Jesus, showing their belief by obedience to him as King, will live and not die. (John 11:26) The battle of Armageddon at this end of the world will wipe out of existence all of Satan's organization, demonic and human, invisible and visible, and thus rid mankind of these enemies and opposers of all reformation and progress in truth and righteousness. But the great enemy, death, due to our inheritance from the sinner Adam, will remain. Hence Christ must reign until he has also accomplished the destruction of this mortal foe of humankind. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15:25, 26) And the start of destroying this enemy's control over mankind is the payment of Jesus' ransom price and the resurrecting of mankind from the graves.

During the entire time of the progress of mankind under the heavenly kingdom, Satan the Devil will be incarcerated in the abyss that he may not deceive anyone during all that thousand-year period. (Rev. 20:1-3) It is a fixed rule of God's purpose that he will grant eternal life to no one without first having that one prove his loyalty and integrity under a conclusive test. So at the end of the thousand years the wicked one will be turned loose that he may try his hand once more at deceiving earth's inhabitants and turning them from God as he did in the original paradise on earth. Jehovah God evidently proceeds upon the rule that anyone that has received full knowledge of Satan's course and the great wickedness and sorrow he wrought in the earth in the past, and then has also learned of God's loving-kindness under the Kingdom, does not deserve to live if, after all this, he deliberately turns away from truth and righteousness and yields to Satan then on the loose. All those who thus follow him will be everlastingly destroyed, with no future resurrection in store, and Satan the Devil will himself be blotted out of existence. That destruction of the willful followers of Satan the Devil will be the

"second death", not death traceable to Adam. Those who remain faithful and true to God and his King will be justified to everlasting life in the new world, and that will, indeed, mean the destruction of the enemy, the Adamic death, for them. In this manner the scripture is fulfilled: "And death and hell [the grave or abode of the dead] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:7-15) The glorious and eternal result of this destruction of Satan the Devil and all his deliberate followers will be a clean, pure and holy universe. As we near the portals of the righteous new world we are nearing the going into fulfillment of all these blessed promises of God. May we therefore not faint, but keep our faces turned in the right direction and march forward in faith.

HOSEA PROCLAIMS JEHOVAH'S MERCY

YOUNG Hosea, Beeri's son, was filled with pity every time he saw his fellow Israelites indulge in false worship and wallow in the luxury of Jeroboam's prosperous reign (852-812 B.C.) and completely ignore Jehovah God, his law and his purposes. He was determined to remain faithful and true to Jehovah his God and had a burning desire to serve him actively. As Hosea was meditating on these things one day Jehovah said to him: "Go, and take to yourself a harlotrous wife, and harlotrous children." Hosea could hardly believe that he was hearing right; but Jehovah's next words cleared up the matter for him: "For the land has committed great harlotry, turning from following the LORD [Jehovah]." (Hos. 1:1, 2, *An Amer. Trans.*) Now Hosea understood; the unfaithfulness of his wife would illustrate Israel's unfaithfulness to Jehovah. How apt! In obedience to Jehovah's command he went and married Gomer, the daughter of Diblaim.

Later, when Gomer bore Hosea a son, Jehovah said to him: "Call him Jezreel; for but a little while, and I will demand the blood of Jezreel from the house of Jehu; and I will bring to an end the dominion of the house of Israel. And it shall come to pass on that day, that I will break the bow of Israel, in the valley of Jezreel." (Hos. 1:3-5, *An Amer. Trans.*) What a relief! At last Jehovah would put an end to the dominion of the wicked reigning family. Hosea remembered Jehovah's promise to Jehu, King Jeroboam's great-grandfather, that his children of the fourth generation would sit on the throne of Israel. Now that meant Jeroboam's son would sit on the throne and then the dominion of that family would end.

The words which Jehovah gave to Hosea from time to time brought him comfort, but his family affairs did not. Gomer became unfaithful and even gave birth to a daughter that was not Hosea's child. Hosea was grieved; but again Jehovah spoke to him: "Call her name Lo-ruhamah [Not having obtained mercy]; for I will no more have mercy upon the house of Israel, that I should in any wise pardon them. But I will have mercy upon the house of Judah, and will save them by Jehovah their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." (Hos. 1:6, 7, *Am. Stan. Ver.*) Hosea found further consolation in the knowledge that young Uzziah who had ascended the throne of Judah to the south was a stickler for God's law. He also found strength in preaching to his wayward neighbors in Israel, calling their attention to their unfaithfulness to God, which his own family life so fittingly illustrated.

Hosea saw little Lo-ruhamah grow with her half-brother Jezreel, his own son. Finally his faithless wife Gomer weaned Lo-ruhamah and continued with her unfaithfulness. Again she bore a child, a son that was not Hosea's. Then Jehovah said to Hosea, "Call his name Lo-ammi [Not my people]: for ye are not my people, and I will not be your God." Hosea's unfaithful wife had now borne two illegitimate children; Jehovah had disowned his faithless people; Hosea was feeling very low. Then he heard Jehovah say mercifully: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people [Lo-ammi], there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."—Hos. 1:9-11.

With such a loving message of mercy from Jehovah Hosea just could not hold it back from his fellow Israelites. Even after his wife left him altogether, he would speak to them and under inspiration say: "Argue it, argue it with your mother (for she is no wife of mine, and I am not her husband), bid her clear her face of harlotry, and her breasts of adulterous charms; or . . . I will make her like a land forlorn, . . . On her children I will have no mercy, for they are born out of wedlock; . . . she who conceived them has been shameless; . . . (none shall save her from my hand). I will lay waste her vine and fig-trees, . . . I will bring all her gaiety to an end, her festivals, new-moons, and sabbaths, to punish her for all the days when to the Baals she offered incense, decking herself with rings and jewels, running after her lovers, and forgetting me, says the Eternal [Jehovah]. . . . she will pursue her lovers and miss them, seek them and never find them. Then at last she will say, 'Let me go back to my first husband, I fared better with him than today.' . . . then I will restore her the vineyards, and make the dale of Trouble a door of hope; then shall she answer me as in her youthful days, when she came up from Egypt's land."—Hos. 2:1-15, *Moffatt.*

Then with a brightening of his eyes and greater warmth in his voice, Hosea continued, quoting Jehovah's words addressed directly to Israel: "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah." With increased enthusiasm and tenderness Hosea went on: "I will have mercy upon her that had not obtained mercy [Lo-ruhamah]; and I will say to them that were not my people [Lo-ammi], Thou art my people; and they shall say, Thou art my God."—Hos. 2:16-23, *Am. Stan. Ver.*, margin.

God's word and its proclamation were Hosea's only comfort during the long days that his wife Gomer was indulging in her unfaithfulness. Then, finally, one day Jehovah said to him, "Go again and love an adulterous woman, in love with a paramour, as the Eternal [Jehovah] loves the Israelites, although they turn to other gods and love their idolatrous raisin-cakes." Obediently Hosea went out and looked for Gomer until he found her. Then he bought her for fifteen pieces of silver and sixteen bushels and twenty-two quarts of barley. He said to her, as Jehovah God had commanded him, "For many a day you must remain mine, you must not play the harlot, you must have nothing to do with a man—and I will have nothing to do with you." Why? Jehovah explained: "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 [Jehovah] their God once more, and their Davidic king, and at the end come eagerly to the Eternal [Jehovah] and his goodness." —Hos. 3:1-5, *Moffatt.*

In spite of Hosea's sad family life he faithfully proclaimed Jehovah's message throughout his life. Hosea was filled with pity when he saw his fellow Israelites given over to death-dealing false worship led by unfaithful clergy who refused to teach them God's law, and who even threatened God's prophet Amos who had come up from Judah and accused him falsely of conspiracy before King Jeroboam. (Amos 7:10-17) He saw Israel persist in cursing, lying, murder and theft. To the clergy Jehovah inspired Hosea to say: "With you is my quarrel. O priest; and you shall stumble by day; the prophet also shall stumble with you by night; and I will destroy your people. My people are destroyed for want of knowledge—because you have rejected knowledge, I will reject you from being my priest. Since you have forgotten the law of your God, I likewise will forget your children."—Hos. 4:1-6, *An Amer. Trans.*

Hosea had noticed that his and Amos' preaching had already put the faithless clergy to shame in the minds of those few who heeded Jehovah's word. Concerning this, too, Jehovah had inspired Hosea to say: "The more they increased, the more they sinned against me; they have exchanged their glory for shame." But the majority was wholly given over to demon-worship. Hosea saw nauseating idol-worship practiced everywhere, on mountains and hills and under green trees, all because of lack of knowledge of God.—Hos. 4:7-19, *An Amer. Trans.*

Hosea prophesied to the end of Jeroboam's 41-year evil reign and through the 22-year interregnum which followed. (2 Ki. 14:23) He kept right on prophesying through more evil reigns and interregnums right into Hoshea's reign (748-740 B.C.) (2 Ki. 17:1) Though by that time Hosea was a very old man, the fire of his zeal for Jehovah's worship had not been quenched. Throughout those troublous times, with Assyria's mounting power ever threatening, Hosea had faithfully kept proclaiming Jehovah's message to the unfaithful clergy, to the unfaithful house of Israel and to the unfaithful royal house, and even to the princes of Judah.—Hos. 5:1-15.

With all the judgment and reproof Jehovah always gave him a message of mercy to strengthen the hope of the few who had regard for His word: "Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth." (Hos. 6:1-3, *Am. Stan. Ver.*) Through Hosea Jehovah counseled Israel, too, to exercise mercy: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you."—Hos. 6:6; 7:1; 10:12.

In spite of all Jehovah's reproof and mercy Israel was unfaithful to its covenant and relied upon worldly powers such as Egypt and Assyria. (Hos. 11:12; 7:11; 12:1) Finally Jehovah through Hosea decreed their captivity: "My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations." —Hos. 9:17.

Hosea may have lived to see the fulfillment of that prophecy in the three-year siege of Samaria and the taking of Israel captive by Assyria, in 740 B.C.

Hosea also looked forward in hope to the fulfillment of the prophecy Jehovah had caused him to utter before: "They shall walk after Jehovah, who will roar like a lion; for he will roar, and the children shall come trembling from the west. They shall come trembling . . . as a dove out of the land of Assyria; and I will make them to dwell in their houses." "I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon." With love and gratitude in his heart Hosea cries out to Jehovah: "In thee the fatherless findeth mercy."—Hos. 11:10, 11; 14:4-6, 3, *Am. Stan. Ver.*

Likewise today Jehovah has his faithful servants proclaim his mercy for all who heed his reproofs and comply with His requirements.

AN INTERESTING LETTER IN RE MEMORIAL

Dear Brother:

Before us is your letter of April 27 in reference to the *Watchtower* article of February 15, 1948, on the "body of Christ" and the yearly Memorial of Christ's death.

The Scripture verses you quote concerning the "body of Jesus Christ" and "flesh and blood", namely, Hebrews 10:5, 10 and 2:14, and Luke 22:19, were treated in detail last year in the February 15, 1947, *Watchtower* article entitled "A Memorial of Integrity for God's Kingdom". We need not repeat what is there said.

In 1904 the Watch Tower Society published the sixth volume of *Studies in the Scriptures,* specifically entitled "The New Creation". In Chapter XI of that book the explanation was given that the bread and wine of the

Memorial represent more than Jesus' literal flesh and blood. Under the subheading "We, Being Many, Are One Loaf", it says (page 466): " . . . the cup represents his blood, which seals our pardon. But now, in addition, he shows that we, as members of the *Ecclesia*, members of the body of Christ, the prospective First-Borns, the New Creation, become participators with our Lord in his death, sharers in his sacrifice, . . . the elect, the New Creation. are counted in as parts of that one loaf, 'members of the body of Christ'; and hence, in the breaking of the loaf, after recognizing it as the sacrifice of our Lord on our behalf, we are to recognize it, further, as the breaking or sacrificing of the whole Church, of all those consecrated to be dead with him, to be broken with him, to share his sufferings." Under the subheading "Who May Celebrate?" the same chapter says (page 473): "Further, none should commune unless he is a member of the one body, the one loaf, and unless he has reckoned his life, his blood, sacrificed with the Lord's, in the same chalice, or cup." But ten years earlier than this book, *The Watch Tower* of April 1, 1394, made the like explanation as the above in its article "The Import of the Emblems" (pages 99, 100).

In the *Watchtower* article "The Ransom", of May 15, 1939, it was clearly stated that the church is no part of the sin offering with Christ, saying (¶ 41, 42): "It has been repeatedly said that the church, that is, the glorified members of the body of Christ, by reason of their sacrifice, have a part in the sin offering; and in support of that theory the following scripture is offered: . . . Lev. 16:15. Neither the foregoing nor any other scripture sustains the conclusion that the body members of Christ have any part in the sin offering. It is the lifeblood of the man Jesus alone that is the valuable thing, the purchase price, and which price is presented and paid over as a sin offering." (See also the book *Salvation*, published that same year of 1939, page 197, ¶ 1, 2.) This fact must have a bearing upon the significance of the Memorial emblems: They could not, in the same picture, symbolize two things, both Jesus' flesh and blood and his church as well, so indicating that the church or body of Christ has a part in the sin offering or ransom. Hence *The Watchtower* has come out exclusively for the explanation of the Memorial emblems as given by the apostle Paul at 1 Corinthians 10:16, 17, and as commented upon in *The Watch Tower* since 1894.

In the Memorial celebration of April 4, 1939, the Memorial emblems of bread and wine were, for the first time, served together, in compliance with instructions from the Society's president, and the following year direct instructions to that effect were published in the January 1, 1940, issue of *The Watchtower* (page 2), namely: "MEMORIAL: . . . Since the breaking of the bread and drinking of the wine both picture the death of Jesus, it follows that both emblems should be served together at partaking, and not separately."

Prior to the 1939 Memorial *The Watchtower*, in its issue of March 15, 1939, pages 92-94, published an article entitled "Memorial" in paragraphs 4, 5, 6, 8 of which it said: " . . . All who get life on earth must exercise faith in the lifeblood of Christ Jesus poured out for the remission of sins, but at the institution of the Memorial he was inviting his disciples alone to be broken with him and to be dead with him to thus share in his death and in his resurrection. . . . It will be conceded that Jesus' words meant: This bread represents my body.' The bread was merely a symbol, and the breaking of it discloses what must be done to those of the body of Christ. The 'fruit of the vine', or wine, represented his lifeblood about to be poured out, and to the disciples he said: 'Drink ye all of it.' His words clearly mean that all who will be associated with him in his house must first be broken and die and therefore share with him in his death. That his words meant that his body members are partners in his suffering and death is fully supported by the apostle, who under inspiration of the holy spirit wrote: . . . 1 Cor. 10:16, 17. . . . Jesus took the loaf of unleavened bread and broke it and said to his followers: 'This is my body.' Then his words were in substance these: 'You must eat, that is to say, partake with me and thereby become my partners or fellow sufferers, and as this bread you see me break represents the body of Christ, or the members thereof, all of such must be broken together.' Such breaking of the bread or body and the drinking of the blood must take place after those partaking are justified and spirit-begotten, and therefore only such properly partake of the emblems.

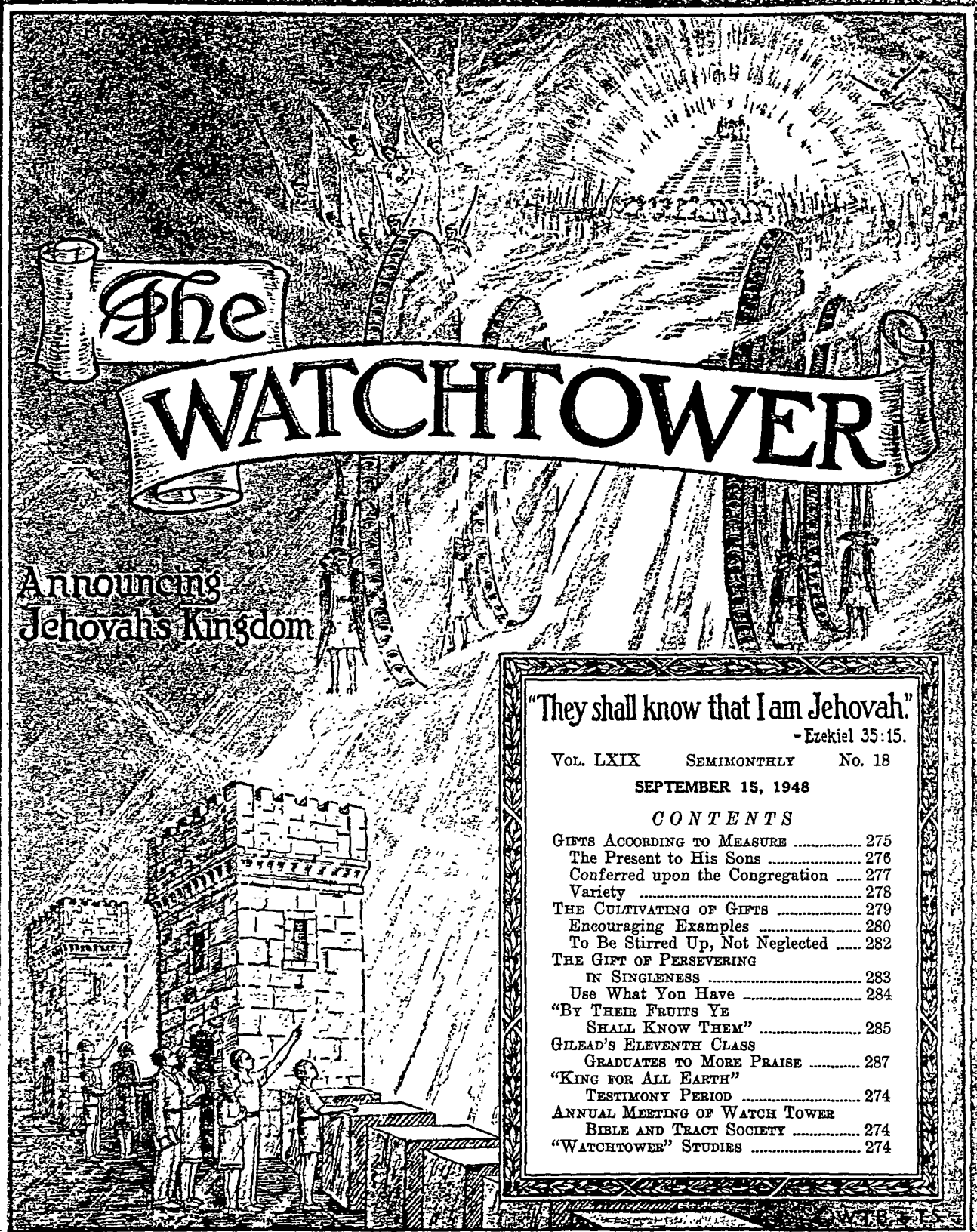
"Jesus then proceeded to instruct his disciples concerning the cup. The wine in the cup referred to his blood, and his words, in substance, meant this: 'This represents my blood, which blood makes good the new covenant, which covenant my Father has made with me. Also, it is the price of redemption for the human race.' Jesus knew drinking the blood meant death, according to the law of Jehovah. (Gen. 9:4; Lev. 17:11) He was therefore inviting his disciples to perform an act that meant their death, and thus inviting them to participate in his death."

The foregoing article on "Memorial" was merely a condensation of a longer article on the same subject published in the previous year in *The Watchtower* of March 1, 1938, and particularly paragraphs 24-48. Paragraph 33 thereof said: " . . . Jesus was instructing his disciples and, through them, all of those who shall thereafter follow in his steps, and thus doing he took a loaf of bread, which was unleavened, symbolizing a sinless or justified condition, and then he said to them, in substance: 'As we break this bread you will observe that it represents my body [the body of Christ, which is pure and without sin]. Each one of you must eat thereof [that is, partake with me, and thus become my partner and share with me in being broken].' His words 'This is my body' could not have referred to his human organism, because of Jesus it is written: 'He keepeth all his bones: not one of them is broken.' (Ps. 34:20) 'For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.'—John 19:36."

From the foregoing paragraphs, brother, you will see that the *Watchtower* article of 1948 on the Memorial did not suddenly break out with, as you say, "an eccentric train of reasoning." Either you have forgotten what *The Watchtower* has previously published or you were not acquainted with them on account of the years of World War II and its direct effect upon your country. We trust that you will have access to all the above publications referred to, in your local Kingdom Hall, and will check up on all the foregoing references.

Faithfully yours in Kingdom service,

WATCH TOWER BIBLE AND TRACT SOCIETY



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

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

Please address the Watch Tower Society in every case.

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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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"KING FOR ALL EARTH" TESTIMONY PERIOD

For a world-wide testimony to the one "King for all the earth" the month of October has been set aside. During that favorable season all subjects of Jehovah's King, who now reigns despite his enemies, will join in special efforts to advertise the King and his kingdom. The *Awake!* magazine will be the principal offer to the people, a year's subscription for $1.00. For those who are readers of *Awake!* already, the offer will be three bound books on a contribution of $1.00. The books to be offered are *"Let God Be True"*, *"The Kingdom Is at Hand"*, and *"The Truth Shall Make You Free"*, besides the latest booklet, *Permanent Governor of All Nations*. This is not book-agency work, but is ambassadorial work for winning subjects to the new world's King. Viewing it that Scriptural way, *Watchtower* readers will appreciate the honor of it and will want to show their allegiance to the "King for all the earth" by sharing in this special work of October. We anticipate that many will write for references and instructions and supplies. We want to put all such in happy contact with the organized active subjects of the King. We close with a reminder of your reporting at the end of this Testimony Period.

ANNUAL MEETING OF WATCH TOWER BIBLE AND TRACT SOCIETY

The Watch Tower Bible and Tract Society, a nonprofit Pennsylvania corporation, will hold the annual meeting of its members on Friday, October 1, 1948, at 10:00 o'clock, forenoon, at the registered office of the Society, Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. Regular business of the corporation will be then transacted.

This announcement merely supplements the regular notices of the meeting, which are being mailed to the members together with proxy forms. Every member, whether attending the meeting in person or not, should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, by September 15, 1948.

"WATCHTOWER" STUDIES

Week of October 17: "Gifts According to Measure," ¶ 1-16 inclusive, *The Watchtower* September 15, 1948.

Week of October 24: "Gifts According to Measure," ¶ 17-20 inclusive, also "The Cultivating of Gifts", ¶ 1-11 inclusive, *The Watchtower* September 15, 1948.

Week of October 31: "The Cultivating of Gifts," ¶ 12-18 inclusive, also "The Gift of Persevering in Singleness", ¶ 1-8 inclusive, *The Watchtower* September 15, 1948.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX SEPTEMBER 15, 1948 No. 18

GIFTS ACCORDING TO MEASURE

"And desire earnestly the better gifts."—1 Cor. 12: 31, Young.

JEHOVAH is the Father of heavenly lights, from whom every good gift and every perfect present come down. (Jas. 1:17) All of us are constantly receiving of his beneficence, whether we realize that fact and are thankful for it or not. The most of mankind pass it over lightly and do not show the right appreciation. But that does not make Jehovah go sour. His generous disposition does not shrivel up in bitterness and grieved feelings. It is a mark of his perfection that he is love, even to the unthankful. He enjoys making provision for mankind, giving them reason to be happy and to know he is a loving Creator. When he made this great earthly ball, he had in mind, not a desolate planet, but an earth filled with creatures finding pleasure in his goodness while he in his lofty heavens rejoiced at their happiness and welfare. His own Word to his faithful people says: "Jehovah increase you more and more, you and your children. Blessed are ye of Jehovah, who made heaven and earth. The heavens are the heavens of Jehovah; but the earth hath he given to the children of men."—Ps. 115: 14-16, *Am. Stan. Ver.*

[2] The whole earth is God's gift to mankind, so far as their privilege of living on it is concerned. And now God's meek Son, Jesus Christ, has inherited it and will see to it that mankind uses the privilege of living on earth aright, to their Creator's pleasing. His thousand-year rule over the earth is near, and the day is at hand when the human race occupying the earth everlastingly will comprise only those who recognize the Fatherly gift of the Creator and who tremble at his goodness and gratefully live for him.

[3] To begin with, man's life on earth was a gift from God. All right-minded persons would like to hold on to it forever. But, soon after man and woman were created, they threw away their perfect chance to gain an everlasting right to the gift of earthly life. They sinned. The opposite of life is death, and death is the wages that sin or disobedience to the Creator pays. All of us born into this earth came into it with these wages being paid to us. We could not escape receiving such wages, because we were born as offspring to a man and woman in the service of sin. Our common inheritance of death proves the truth of the Scripture statement: "Thus, then, sin came into the world by one man, and death came in by sin; and so death spread to all men, inasmuch as all men sinned." (Rom. 5:12, *Moffatt*) Those wages of sin are paid us in full when we cease to live. But before that, the measure of existence that we enjoy is a gift from the Creator. However, for the past nineteen centuries the good news has gone forth that Jehovah God the Creator has a gift of *eternal* life for men and women who are at present dying. In order to offer this gift to them, he had to make special arrangements, unusually loving arrangements, and these he made with the co-operation of his Son, the Messiah, who gave his life for us. That is why the heart-cheering announcement can be made: "The wages sin pays is death, but the gift God gives is eternal life through union with Christ Jesus our Lord."—Rom. 6:23, *An Amer. Trans.*

[4] Human life, at its start, was an outright gift to man, but eternal life for him did not prove to be such a gift. Eternal life was measured according to man's eternal obedience to God, and that in the smallest matters, such as not eating of a forbidden fruit tree. Just so, too, the new gift of eternal life through Jesus Christ the Lord is not an outright gift, without conditions tied to it. Common sense, aside from the Bible, should show us that. Men are suffering death because they are serving sin, and sin pays death as its wage. Certainly, then, to cease experiencing death we have to quit the service of sin. We have to serve the One who has a different return to make, the gift of eternal life to offer, namely, Jehovah God the Creator and Life-giver. This is the simple argument that the Christian apostle Paul uses before mentioning the gift of eternal life through Christ, saying: "I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When

1, 2. (a) What comes down from the Father of lights, even to the unthankful? (b) What will his Kingdom give to the children of men?
3. Why must God make a new offer of the gift of life? By whom?
4. How is the gift of life measured? Whom must we serve for it?

you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its 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. 6:19-23, *Rev. Stan. Ver.*

5 It is plain that we must cultivate this gift of eternal life. Not, of course, that we earn it. In that case it would no more be a gift but a due. Proving worthy of it is not earning it; and we prove worthy of it by showing we will use eternal life properly if God gives it to us through Christ. To that end we cultivate the friendship of Jehovah God and Jesus Christ, and we devote our full attention, time, energy and faithfulness to the matter of making that gift our own. That explains why Paul says that before eternal life in the future comes sanctification now. *Sanctification* means getting away from the slavery of sin that pays death, and so becoming separated to the righteous service of the life-giving Jehovah God. If we stick to this sanctification for the rest of our life in this world, then the end or outcome of it will be eternal life as a gift from God. His Son, the Messianic Jesus, died for the sake of making this gift of eternal life possible to us. In the face of that fact it always remains true that our faithful service of righteousness does not earn eternal life for us but proves we are proper ones upon whom to bestow it. It is never forced upon the unworthy.

THE PRESENT TO HIS SONS

6 In the righteous world to come Christ Jesus the King will rule over the earth for the first thousand years, and, in order to enter at last into the gift of eternal life on the paradise earth, men and women of good-will must serve righteousness during his reign. In our twentieth century, and particularly since A.D. 1918 when the message "Millions now living will never die" began to be preached, people of good-will have been devoting themselves to the service of God's kingdom. The end they have in view is to gain his gift of eternal life on this earth, which he has "given to the children of men". If God spares their lives through the coming battle of Armageddon they must continue to do his will on earth to the end of Christ's thousand-year reign, the same as the others of mankind who will be resurrected from the graves. In that case they will never die but continue living in perfection on earth. There will be a final test of the fixedness of men's devotion to righteousness when the tempter, Satan the Devil, is released for a short season from his millennial imprisonment. All those who then resist his seductions to rebel against God and his King will be justified to the gift of eternal life in the earthly paradise. They will be the human children of God. Those who fall away from righteousness to the Devil will be destroyed as unworthy of eternal life. As it is written: "And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."—Rev. 20:14, 15, *Am. Stan. Ver.*

7 There is a privilege greater than that of thus becoming an earthly child of God. It is that of now becoming a spiritual son of God. This made the apostle John exclaim: "Think what love the Father has had for us, in letting us be called God's children, for that is what we are. This is why the world does not know what we are—because it has never come to know him. Dear friends, we are God's children now; it has not yet been disclosed what we are to be. We know that if he appears, we shall be like him, for we shall see him as he is." (1 John 3:1, 2, *An Amer. Trans.*) This makes it certain that such spiritual sonship is a special gift. Again it is John that calls attention to this, saying: "But as many as received him [the Word of God], to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13, *Am. Stan. Ver.*) It is due to the continual giving on the heavenly Father's part that any of us become his spiritual sons. In the first place, he gave us time to repent of our sinful worldly course. How? In not destroying all possibility of a race from Adam by snuffing out the lives of Adam and Eve immediately when he brought them to judgment and pronounced sentence of death upon them. He let the human race descend from them till now, in this way affording us "time to repent".—Rev. 2:21, *Moffatt.*

8 That we might realize our sinful, undone condition and might repent and turn to God's way of life, he sent us the message of truth telling about recovery from sin and death through Christ Jesus. "For God may possibly let them repent and acknowledge the truth, and they may yet return to their senses and escape from the toils of the devil, who has caught them to make them do his will." (2 Tim. 2:25, 26, *An Amer. Trans.*) Unless God thus imparts the knowledge of the truth, the persons seeking eternal life from God can never find His way and come to Christ Jesus, through whom he bestows eternal life. It is by the gift of the knowledge of the truth that God draws men to his Son in repentance and builds up their faith. That is why Jesus said: "No man

5. Why must we cultivate this gift of eternal life, and how?
6. How will many persons of good-will now living never die?
7. How does John show God has a gift greater than human sonship?
8. By what gift does God draw men to Jesus in repentance?

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. . . . No man can come unto me, except it were given unto him of my Father."—John 6: 44, 45, 64, 65.

[9] For three and a half years after Jesus' death, resurrection and exaltation to God's right hand the disciples of Jesus confined their preaching to the circumcised Jews and Samaritans. This gave such ones the favored opportunity to repent, and the apostles called this to their attention when they pointed to Jesus and said: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." At the close of that special Jewish opportunity God opened the opportunity to repent and be forgiven to the Gentile peoples by sending Peter to preach the truth to an uncircumcised Italian and his household. Because they accepted the gospel truth God poured his holy spirit down upon them, imparting to them the gift of speaking with strange tongues. This was satisfying evidence that God was now adopting non-Jews as his children, and the Jewish disciples said: "Then hath God also to the Gentiles granted repentance unto life."—Acts 5: 31; 11: 18.

[10] By begetting these repentant, converted Jews and Gentiles with his holy spirit Jehovah God made them his sons. Because he drew them to his Son Jesus, God was giving these children of his to Jesus as their elder brother. Jesus acknowledged this gift of God's children to him for brethren by quoting the prophetic words of Isaiah 8: 18. We read: "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. And again, . . . Behold I and the children which God hath given me." (Heb. 2: 11-13) In the last prayer with his apostles Jesus prayed for all the children God gave him and said: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17: 24) No power in heaven or earth will be able to steal these faithful sheep from the fold of God under the Good Shepherd. Jesus said: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10: 29) In every way, then, it is a great gift to be of the class of heavenly sons. Since no one has a natural right to it or claim upon it, God is within his own right to bestow this favor upon any on whom he wants to do so. None of us has any reason to complain over what Almighty God does with his own. In any case, it is a privilege to be a child of God, whether in heaven or on earth. We should each use well what we get, and be happy.

9. How did God give repentance to the Jews and then to Gentiles?
10. How did God give children to Jesus, and how rightfully?

CONFERRED UPON THE CONGREGATION

[11] Before Christ Jesus left his disciples and ascended to heaven he promised to send down upon them a special gift, namely, the holy spirit. When he ascended to his heavenly Father's presence he received the promised spirit and, on the feast-day of Pentecost, he poured this spirit out upon his waiting disciples on earth. By filling them with the spirit he bestowed upon them special powers, such as speaking with tongues, interpretation, prophesying, ability to teach, healing, and managerial ability. Disciples thus gifted he raised up in the congregation of his brethren. He gave the disciples with such special capacities to the congregation. In that manner the prophecy of Psalm 68: 19 was fulfilled, which reads: "Thou didst ascend on high, lead away captives, receive gifts among men, yea, even the rebellious, to dwell among them, O LORD God." (*Leeser*) Or, as rendered by another translator from the Greek Septuagint Version: "Having ascended on high thou hast led captivity captive; and received gifts in the manner of men." (Thomson's *LXX*) Thus God now gave to Jesus the disciples as his spiritual brethren, begotten of God and gifted with special powers and abilities. Jesus did not at once take these to heaven to have them with him. No; but all these new creatures with their new powers Jesus conferred upon his congregation of brethren on earth for its benefit. We read:

[12] "But each one of us is granted his own grace, as determined by the full measure of Christ's gift. Thus it is said, *When he ascended on high he led a host captive and granted gifts to men.* What does *he ascended* mean, except that he first descended to the nether regions of the earth? He who descended is he who ascended above all the heavens to fill the universe; he *granted* some men to be apostles, some to be prophets, some to be evangelists, some to shepherd and teach, for the equipment of the saints, for the business of the ministry, for the upbuilding of the Body of Christ, till we should all attain the unity of the faith and knowledge of God's Son, reaching maturity, reaching the full measure of development which belongs to the fulness of Christ."—Eph. 4: 7-13, *Moffatt.*

[13] Christ Jesus knew the congregation of his brethren needed gifts in the way of such men with special powers and capacities. But to produce such men as gifts for the congregation he had to pour out the spirit upon them. The gift of the holy spirit makes

11, 12. (a) What gift did Jesus bestow upon his disciples after his ascension? (b) How did he give gifts of men to the congregation?
13. How is the grace granted us determined by the full measure of Christ's gift?

us able in many fields of service. It is an expression of God's grace or undeserved goodness to us through Christ. The special abilities and aptitudes that his spirit awakens within us are a grace from God. God can do with his own property what he wills. So he does not confer upon all Christians the very same abilities and qualifications. Each one has his own gracious gift to the extent that Christ Jesus measures it out to each individual in the church.

[14] Jesus did not measure out the spiritual qualifications for apostleship to the women in the church. No, he measured out that privilege and power to twelve men, "the twelve apostles of the Lamb." They were favored with that gift of grace, and accordingly they had the authority to forgive sins, to perform miraculous cures, to lay their hands upon newly baptized believers and to impart the marvelous gifts of the holy spirit to them, and to serve as twelve foundations for the Christian congregation. To these apostles and other mature men Christ Jesus measured out the privilege and responsibility of acting as teachers inside the congregation. He withheld this gracious gift from the women believers, so that the apostle Paul justly said: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2:12) "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Women's privilege of teaching is not within the congregation to the male members of it.—1 Cor. 14:34, 35.

[15] To the men also the glorified Christ Jesus measured out the gracious gift of serving as overseers and assistants, "bishops" and "deacons" as the religionists mistitle them. Hence Paul says: "This is a true saying, If a man desire the office of a bishop [or overseer; superintendent], he desireth a good work. A bishop then must be blameless, the husband of one wife, . . . Let the deacons [assistants; ministers] be the husbands of one wife, ruling their children and their own houses well."—1 Tim. 3:1, 2, 12.

[16] The gracious gift of prophesying was measured out to the women as well as the men in the congregation, so that we read concerning the evangelist Philip: "The same man had four daughters, virgins, which did prophesy." (Acts 21:8, 9) That illustrates the prophecy of Joel 2:28, 29, which Peter quoted on the day of Pentecost after the first descent of the holy spirit, saying: "I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, . . . and on my servants and on my handmaidens I will pour out in those days of my spirit." (Acts 2:16-18) To the apostle John was given the position of prophet in a very special way, by communicating to him the visions and messages that make up the Revelation, or Apocalypse. (Rev. 1:1) Prophets were active in the early church; but today men and women, filled with the spirit, have the privilege of explaining to others the prophecies written.

14. To whom did he measure out apostleship and teaching?
15. What other responsible offices were measured out to the men?
16. Upon whom was the gift of prophecy bestowed, and how?

VARIETY

[17] Seeing that the spirit and its manifestations are a free gift through Christ, none of us has a reason to complain because one manifestation of it is given to us and it differs from that given to others. The women believers have no reason to complain because of the manifestations exclusively given to the men. Some women of the female politician and Christian Scientist type may brand this as unjust; but the God of creation has measured the women better than they themselves can. He took their measure in Eden and created Eve accordingly, after Adam. The Christlike attitude is for us to be thankful for whatever manifestation of the spirit is conferred upon us as individuals. Then cultivate such gifts of the spirit as you have, making the fullest use of them. What if others do have manifestations of the spirit that you do not yet have or may never have? Such gifted brethren are Christ's present to the congregation for its edification and equipment for the ministry. So, try to get the most benefit from such gifted brethren. Enjoy their services. They were given for your profit.

[18] Therefore do not begrudge others the measure of grace that has been imparted to them. It is free. For that reason the outward expressions of the spirit are different with different individuals, according to the wisdom of God. But all the operations of the spirit through the various ones is for the common good. God appointed some to be apostles, others prophets, others evangelists, others spiritual shepherds, others teachers. Why all this variety? In order to train, coach and fit the entire congregation for its work of ministering God's Word to other people; yes, in order to build up the entire congregation in faith, hope and love. The very variety of gifts makes for the broadening and enrichment of the congregation, and for the proper balancing of its various members that it may not lack in any part but be able to meet any particular need or emergency. Is it necessary to hold public meetings? Then there are brothers capable of delivering public talks. Is it necessary to hold Bible studies in the general meeting-place or in the homes opened up for such purpose? Then there are brothers qualified to conduct such study meetings. Are overseers and super-

17. How should we act toward gifts measured out to individuals?
18. Why is all the variety of the manifestations of the spirit?

intendents needed for organized companies of Jehovah's witnesses? Then there are brothers with spiritual endowments to meet that need. Is it necessary to preach the gospel in the homes of the people? Then there are brothers and sisters to act as company publishers or as full-time pioneers to go witnessing from house to house. Is it necessary to open up new fields or better organize work in foreign lands? Then there are trained brothers and sisters giving full time to act as missionaries and be sent to such lands.

[19] The apostle Paul understood this matter and observed it as much as any other apostle. He said: "Distributions of gifts there are, yet the same spirit, and distributions of ministries there are, and the same Lord, and distributions of energies there are, and the same God, who energiseth all things in all. But unto each one is given the manifesting of the spirit with a view to that which is profitable; for unto one indeed through the spirit is given a word of wisdom, but unto another a word of knowledge according to the same spirit; unto a different one faith in the same spirit, and unto another gifts of healings in the one spirit, and unto another energies of mighty works, and unto another prophesying, and unto another discriminations of spirits, unto a different one kinds of tongues, and unto another translation of tongues; but all these energiseth the one and the same spirit, distributing unto each one peculiarly even as it is disposed. Now ye are the body of Christ and members severally; and God hath indeed set certain in the assembly, first apostles, second prophets, third teachers, after that mighty works, then gifts of healings, helps, guidings, kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all mighty works? Have all gifts of healings? Do all with tongues speak? Do all translate? Be envious, however, of the greater gifts; . . . So then, my brethren, be zealous to prophesy."—1 Cor. 12:4-11, 27-31, and 14:39, *Rotherham.*

[20] By remembering that the holy spirit is not a person but is the active force or invisible energy coming from God through Christ,* we can see that the gifts of the spirit are conferred on each person with due respect to his inborn abilities or uncultivated talents. Then this spirit or invisible energy can move upon him and awaken his innate abilities to life. It can help and improve his uncultivated natural endowments and so make him more useful, more capable, more productive. God, who reads our hearts, can detect these endowments in us. No doubt, too, the Lord Jesus, when measuring out to a person the gracious gift of the spirit, takes into consideration the use to which that person is to be put or the office he is to fill. Paul said: "I thank my God, I speak with tongues more than ye all." (1 Cor. 14:18) Why should Paul be given this large gift of tongues? Most likely because Paul was the particular apostle to the Gentiles, that is, to the nations of many tongues. The Lord said to him: "Depart: for I will send thee far hence unto the Gentiles." (Acts 22:21; Rom. 11:13) Paul could speak Aramaic to the Jews, but he wrote all his letters to his brethren in the then international language, the common Greek. Christ Jesus knew what measure of gift Paul needed or could take, and bestowed it upon him to match. We may all be sure he can do the same as to us all.

* See *The Watchtower* as of June 15, 1944, pages 179-187; August 15, 1944, pages 247-252; March 1, 1948, pages 67-76; June 1, 1948, pages 165-172.

19. At 1 Corinthians 12 what does Paul say on gift distribution?

20. In bestowing gifts what is taken into consideration about us?

THE CULTIVATING OF GIFTS

BECAUSE of being called to the apostleship, Paul was gifted in many ways. It was the invisible energy of God that operated through him. There was doubtless some natural foundation for his being used in the way he was. There was something already in him upon which the spirit or active force of God could work, something it could develop to larger uses. Of course, this does not mean that it was all natural ability upon his part. No; but first God had to show mercy to him, a one-time persecutor. God next called him and opened to him the opportunity to serve, and then bestowed the all-necessary spirit upon him. Had it not been for this, Paul could not have been used as he was, despite all the natural ability that he had as a Jew, the son of a Pharisee, educated at the feet of Rabbi Gamaliel in Jerusalem. Therefore Paul gives the due credit to God's spirit upon him. He had knowledge of the once hidden things of God, but he says: "God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God." (1 Cor. 2:10) Even Peter remarks upon the wisdom God gave Paul as shown in the letters he wrote, but that wisdom was by the spirit. (2 Pet. 3:15, 16; 1 Cor. 12:8) Wisely, when Paul talked and wrote, he spread the knowledge of God. "The lips of the wise disperse knowledge: but the heart of the foolish doeth not so." —Prov. 15:7.

[2] If Paul had not been incited to it by some unreasonable persons, he might not have given us some details about his apostolic powers and authority. It was safe to entrust authority to him, for he always

1. How far did natural ability and the spirit operate in Paul?

2. To what purpose did Paul use his gift of apostolic powers?

recognized the purpose for which it was given. Under incitement he said: "Even supposing I were to boast somewhat freely of my authority (and the Lord gave it to me for building you up, not for demolishing you), I would feel quite justified." (2 Cor. 10:8 and 13:10, *Moffatt*) True to the purpose of the gift, he sought to build up the church, to strengthen it, to increase its abilities in various ways. As an apostle he was used as a channel to impart gifts of the spirit to baptized believers, for example, to those twelve men at Ephesus. (Acts 19:1-7) It delighted him to be used that way as a vehicle to bear these gifts of God's grace to others. In fact, he was anxious to impart these to the believers to make them stronger and more useful in God's service. Note his anxiety to impart spiritual gifts to his brethren as he writes the Christians at Rome and says: "I long to see you, to convey to you some spiritual gift that will strengthen you; in other words, that you and I may be mutually encouraged by one another's faith." He had been used to found the congregation at Corinth, Greece, personally baptizing a number of them, and he later wrote them to say: "So your experience has confirmed the testimony that I bore to Christ, and there is no gift that you lack even while you are waiting for our Lord Jesus Christ to reappear."—Rom. 1:11, 12 and 1 Cor. 1:6, 7, *An Amer. Trans.*

[3] However, before Paul could convey those spiritual gifts, he first had to preach God's Word to them and prepare them for it, building them up in faith and in desire for that which is spiritual. It was not just as simple and easy as raising up the first two fingers of his right hand, making a motion, and saying, "God bless you," or laying his hand upon people and letting the spirit flow through. There must be some cultivating first. Paul helped to build up faith in the Jewish grandmother Lois and her daughter Eunice. Afterward, when their offspring Timothy believed, Paul laid his hands upon the young man and imparted a gift of the spirit to him. (2 Tim. 1:6; 1 Tim. 4:14) Realizing the work for which Timothy was useful as his companion, Paul doubtless prayed for the particular gift that God might be pleased to grant Timothy through Christ.—See Acts 8:14-17.

[4] In the article preceding we have noted that a measure of the spirit was poured out upon the various believers from the day of Pentecost forward, and in many cases they were endowed suddenly, miraculously, with powers and abilities not possessed before then, such as speaking foreign languages, translating, healing the afflicted, making predictions, etc. Prior to this, though, they had to repent of sin, turn from the world to faith in God, and consecrate themselves to him through Jesus Christ as their sin-atoning sacrifice. Miraculous manifestations of the spirit were given to them, but what these should be was not decided upon by themselves. They had no control as to what should be conferred upon them. Note, nevertheless, that after Paul describes the variety of the gifts of the spirit he adds: "But desire earnestly the greater gifts," and then makes a specific designation of such greater gift by saying: "Wherefore, my brethren, desire earnestly to prophesy." (1 Cor. 12:31 and 14:39, *Am. Stan. Ver.*) What does that mean? This:

[5] Some gifts, such as prophesying, supervising, ministering, managing, organizing, must be cultivated or worked at with a purpose. Then they will be mastered or the person become proficient in them. It does us no good to desire and long for these greater gifts earnestly, and lazily do nothing for the sake of realizing our longing desire. "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." Otherwise said: "The lazy man has longings, but gets nothing: the diligent man is amply supplied." (Prov. 13:4; *Moffatt*) Merely praying for the desired gift does not show our full degree of faith. Diligent efforts and works toward attaining the gift give full life to our faith and lead to gaining what we desire. As we work we must trust to the spirit or invisible energy of God to work with us under the blessing of God. A man desiring the office of a superintendent or overseer in a congregation has good desires, but good wishes do not make him suitable for it. He must see to it that he qualifies for the responsible position, and hence he must prepare himself to meet the requirements. He can do this only with the aid of God's spirit.

ENCOURAGING EXAMPLES

[6] In going after the "greater gifts" we have to work with what abilities or aptitudes we possess at first in their more or less crude, undeveloped state. We must seek to improve and perfect them according to the instructions of God's Word. As we thus do, we will pray for the help of the spirit of God. What can be accomplished if we act thus in faith is illustrated by many instances in ancient times. Take, for example, Noah. This God-fearing man was not a shipbuilder by trade. The Bible does not indicate so. We have no record in the Bible of large boats prior to his day. Then God warns him of the coming of a global flood, and issues instructions to him to build a large craft 450 feet long, 75 feet broad, and 45 feet high. He was not told to hire shipwrights for the unheard-of task, if there were any such at that time, but in display of his faith and obedience to God he and his three sons must build it themselves.

3. What had to precede the bestowing of gifts by the apostles?
4. What kinds of gifts were not determined upon by the receivers?
5. Why and how must gifts we earnestly desire be cultivated?
6, 7. (a) In going after "greater gifts" with what must we proceed and how? (b) How did Noah get the gift of shipbuilding?

With no experience at shipbuilding, and without experienced shipbuilders of that ancient world to consult, how could Noah go about such a thing? On what basis did he?

7 Whatever the situation, Noah had the constructive faculties that he could develop, the same as Jesus of Nazareth had who became an expert carpenter and artisan but who really came to earth to be a Kingdom preacher. God saw the need of an ark for creatures to survive the Flood. But he did not pick Noah to build it because this 500-year-old man was a shipbuilder by trade. He picked Noah because he would go ahead with building the ark by reason of his faith and obedience toward God. Whatever Noah's inexperience may have been in the matter, he followed instructions and put his abilities to work, and the spirit of Almighty God assisted him. He was a prophet, which means he was moved and carried along by the spirit of God. (2 Pet. 1:21) It helped him. Seven days before the great deluge broke, the ark was all ready according to God's specifications. Then Noah's family and the animals to be saved began moving in. The ark in itself must have been well built; it withstood the mighty forces incidental to that cataclysm. That ark was an exhibition of what the spirit of God can accomplish. Consequently the art of shipbuilding was a gift of the spirit to Noah. But he had to desire to build the ark because of what God told him, and he had to work at building it. He became equal to the task.—Heb. 11:7.

8 Another example: Eight centuries after the Flood the Semitic descendants of Noah, the Israelites, were slaves in Egypt under a king that believed in genocide. Till the time they marched out of that oppressive country they had been held down to brickmaking and masonry for at least eighty years, under conditions designed to exhaust their race. That did not leave most of them free for the fine arts and crafts which then prevailed in Egypt, giving her an advanced civilization in that sixteenth century B.C. But when the Israelites got to Mount Sinai, Jehovah God gave Moses instructions to build a sacred tabernacle for worship and gave him the pattern of all things connected with it. Who, now, must take the leading part in the actual construction work? Bezalel, and his chief assistant Oholiab. Bezalel and Oholiab may have been slave brickmakers and bricklayers up till this. More reasonably, though, they may have had some experience in the arts and crafts required to produce the tabernacle and all its furnishings. At any rate, they could go ahead with what talents they may have had to some extent. But the primary thing that insured the successful building of the tabernacle as God wanted it was his spirit. Also Bezalel and Oholiab would find enough workers of ability to work with them. Almighty God would see to that by means of his spirit. Accordingly we read:

9 "And Jehovah spake unto Moses, saying, See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee."—Ex. 31:1-6, *Am. Stan. Ver.;* 35:30-33.

10 The spirit of the Lord upon Bezalel and Oholiab dictated that they should call to their help competent men and teach them their assignments of work. Hence we read: "And Moses said unto the children of Israel, See, Jehovah hath called by name Bezalel . . . And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of workmanship, . . . And Bezalel and Oholiab shall work, and every wise-hearted man, in whom Jehovah hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that Jehovah hath commanded. And Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart Jehovah had put wisdom, even every one whose heart stirred him up to come unto the work to do it: and they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, wherewith to make it."—Ex. 35:30 to 36:3, *Am. Stan. Ver.*

11 To be sure, while Moses and Bezalel and Oholiab depended upon the spirit of the Lord to help, they also exercised what judgment they were capable of to select persons who, to start with, had qualities adaptable for the work and which could be developed. Then as these followed instructions and put their abilities to work the talent that they built up for the work under the spirit of God became a gift. It did not come to them just of itself, miraculously. They had to put forth effort, follow instructions, and apply themselves, trusting in God's blessing and relying upon his spirit.

12 Not only the men had a part in preparing things for the tabernacle, but also the women. They were not called to do the work ordinarily performed by men, but the privilege of tabernacle service that God measured out to them was according to what women-

8, 9. How were Bezalel and Oholiab gifted for their assigned work?

10, 11. How did they pick helpers? How did these get special gifts?
12. How did the Israelite women also come in for gifts to serve?

folk might customarily or suitably do. Yet it required special skill and deserved the superior use of their talents, and there is where God's spirit could be expected to come to their aid. And it did. "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. And all the women whose heart stirred them up in wisdom spun the goats' hair. The children of Israel brought a freewill offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses." (Ex. 35:25, 26, 29, *Am. Stan. Ver.*) The heart of the women stirred them up to do the spinning. Also the spirit of the Lord stirred up the generosity of his people. So sufficient supplies were provided for the construction project, and all the needed workers having talents were provided. All through their activities the Lord's spirit promoted and assisted the abilities of the workers. The result was that, when the tabernacle was at last completed and set up, it testified to the spirit of the Almighty God upon his people.

TO BE STIRRED UP, NOT NEGLECTED

[13] Now a spiritual house is to be built up, not made with human hands, but one in which Jehovah God dwells by his spirit. In it the members of the Christian church are "living stones", to be "built up a spiritual house". (1 Pet. 2:4, 5, *Am. Stan. Ver.*) God's help and blessing are specially needed in this project. "Except Jehovah build the house, they labor in vain that build it." (Ps. 127:1, *Am. Stan. Ver.*) At this end of the world we are near the completion of the building of the spiritual house. For this reason the prophecy of Joel, fulfilled in miniature at Pentecost A.D. 33, is now undergoing its major and complete fulfillment, and Jehovah God has poured his spirit out upon his faithful consecrated remnant, men and women alike. (Joel 2:28, 29) But, you say, if that is the case, where do we see those who have received the spirit's outpouring suddenly being gifted with a miraculous power or ability, such as the gift of strange tongues, healings, miracles, prophecies, translations, etc.? We answer, We see no such things nor should we expect such things today, because the miraculous gifts of the spirit passed away with the death of the apostles by whom or in whose presence such unusual spiritual gifts were bestowed upon the baptized believers. (Acts 8:14-18; 19:1-7) Says the apostle Paul: "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy."—1 Cor. 13:8 and 14:1, *Am. Stan. Ver.*

[14] Since, then, we do not have today the miraculous impartation of gifts to those who have received the outpouring of the holy spirit from and after A.D. 1918, where are the various manifestations to show that Jehovah's witnesses have received the spirit in fulfillment of Joel 2:28, 29? Where are the various operations of the spirit to prove it has been outpoured? We answer, There are clear manifestations of the spirit today, there are indisputable evidences of its operation through Jehovah's faithful witnesses. In what way? In that God is now using these consecrated people to accomplish the work predicted in his prophecies of old, and he is doing this in spite of their small numbers, their poverty, their natural handicaps, limitations and imperfect abilities, and also the world-wide opposition and persecutions against them. To get some glimpse of the marvelous work Almighty God is effecting through them we have simply to consult the 1948 *Yearbook of Jehovah's witnesses,* particularly pages 22-31. Truly in the case of these servants of the Lord God Jehovah we see the final fulfillment of His prophecy at Zechariah 4:6: " 'Not by arms, nor by force, but by my spirit,' says the LORD of hosts." (*An Amer. Trans.*) " 'Not by fighting, not by force, but by my spirit!' so the Lord of hosts declares." —*Moffatt.*

[15] In one way or another all the consecrated ones whom God calls into service as His witnesses have some natural abilities. So what is needed is their willingness to put these to work in His service. These abilities must be used as the foundation upon which to build. They must not be left idle and neglected, but cultivated. If we apply ourselves to using them in God's service according to the instructions he gives through his organization and Word, then they will receive development, God's spirit acting as an energizing force. The thing to do is to get started. Get going! Take hold of the service, trusting God to direct the course our efforts should take. In due time we shall get the gift of the desired ability, whether it be that of prophesying (that is, telling forth the written prophecies and their meaning), or teaching, or acting as an overseer, or house-to-house publishing, or other useful ability.

[16] If there is a work to be done in the organization of God's people, and if those in authority select us to do it or encourage us to take part in it, then we should undertake it. We must use what abilities and knowledge we already have. We can rely upon the Almighty God to help us by his spirit. He will fulfill his prophecy and do so. Eventually, if we earnestly persist at the assigned work with a will, His blessing

13. For what constructive work are gifts needed today, but what feature about gifts has passed away? and why?

14. What today shows the operation and manifestations of the spirit? 15, 16. What is now needed to get the gift of the desired ability?

will reward us with the gift of improved or adequate ability for the work. Progress will show itself.

[17] This was what Paul meant when he wrote Timothy: "Do not neglect the gift you have, that was given you with predictions of your work, when the elders laid their hands upon you. Cultivate these things, devote yourself to them, so that everyone will see your progress. Look out for yourself and for your teaching. Persevere in your work, for if you do you will save both yourself and those who listen to you." (1 Tim. 4:14-16, *An Amer. Trans.*) Timothy had a gift by the spirit of God. It was conferred upon him for use. He must not neglect it, if he wanted to be faithful and did not want to receive God's grace in vain and waste the gift. It must be applied to the work intended, yes, be cultivated, improved, perfected by practical use. He had to go at the work with faith in God. Paul knew Timothy's grandmother and mother had faith and that Timothy also had it. "For this reason," said Paul in farewell, "I would remind you to rekindle the divine gift that you received when I laid my hands upon you. For the spirit God has given us is a spirit not of timidity but of power, love, and self-discipline. So you must not be ashamed to testify to our Lord, nor be ashamed of me who am in prison for his sake, but join with me in suffering for the good news, through the power of God."—2 Tim. 1:5-8, *An Amer. Trans.*

17. What was Timothy exhorted to do as to his gift? How must he?

[18] Likewise, we today must not expect the spirit of God to do it all, while we lazily neglect talents and abilities and limply show no initiative and make no plans. The thing to do is to lend ourselves energetically to the work as those ancient Israelites did to the tabernacle work, purposefully exerting our abilities to the full for the work's sake. Let us stir up our gifts, such as we have, just as when stirring up a bed of coals with a poker to produce a flame. If we have been appointed to a job or if an invitation to share in a work has been accorded us, then let us give it our best, whether that requires advance study, training, practice, rehearsing, or other preparation. Enter into the work with faith, with love for it, with self-discipline. Make the effort to please God in the gift of service. Then his spirit may confidently be expected to work invisibly with us and make up for what we lack, or improve what we have. Paul told Timothy: "Do your best to win God's approval as a workman who has nothing to be ashamed of, but rightly shapes the message of truth." (2 Tim. 2:15, *An Amer. Trans.*) Yes, the spirit of God will never fail us. It will work with our powers already possessed, but we must put forth the effort first, must bestir ourselves mentally and physically and get alive to the work. "Think over what I say. For the Lord will help you to understand it perfectly." —2 Tim. 2:7, *An Amer. Trans.*

18. What should we likewise do, and expecting the help of what?

THE GIFT OF PERSEVERING IN SINGLENESS

WE HAVE to make room for the Lord's work in our lives, because, if we consecrated to do His will, then that work is laid upon us and must be done. It falls upon us to clear out of our lives other things which would preoccupy our time, strength and attention. In order to give their undivided, unencumbered selves to the Kingdom service, some persons seek the gift that Jesus mentioned when discussing the divorce problem. "The disciples said to him, 'If that is a man's position with his wife, better not marry at all!' He said to them, 'True, but this truth is not practicable for everyone, it is only for those who have the gift. There are eunuchs who have been eunuchs from their birth, there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Realm of heaven. Let anyone practice it for whom it is practicable.' "—Matt. 19:10-12, *Moffatt.*

[2] This matter of 'not marrying at all', Jesus said, was for those to whom it was given or who have the gift. But that does not mean that certain men or women are given this single freedom and unconcern about marriage simply without any determination upon their part whereas this gift is withheld from other men and women and hence in their helplessness they simply cannot resist the attractions to marriage. No; but men and women must determine to have this gift. Otherwise, Jesus would not have said that some *make themselves* eunuchs for the Kingdom's sake. To make oneself a eunuch of this kind is not an obligation upon any Christian. If it were, then it could not be a *gift* for us to accept or refuse. But as regards the gift, Jesus said some do not accept it. They do not admit it or make room for it in their lives. They do not determine to maintain their single, unencumbered estate, as Paul did, who said: "Have we not a right to take a Christian wife about with us, like the rest of the apostles and the Lord's brothers and Cephas?" Yes, he had a Christian right to get married, but he chose instead to admit or make room for the gift of singleness. Why? To give himself without distractions to the ministry of proclaiming the good news of God's kingdom. Writing of marriage difficulties, he said: "I should like to have everyone be just as I am myself; but each one

1. What gift do some seek to give themselves undividedly to God's direct service?
2. Why is this gift of singleness given only to some?

has his own special gift from God, one of one kind, and one of another. So the man who marries her does what is right, and the man who refrains from doing so does even better. . . . But she will be happier, in my judgment, if she remains as she is, and I think I have God's spirit as well as other people." —1 Cor. 9:5 and 7:7, 38, 40, *An Amer. Trans.*

3 So, in order to retain his hold on the gift of singleness, the apostle Paul absorbed himself in God's work. He did not say, 'I would like to have the gift,' but at the same time weaken the force of his wish by interesting himself in a particular one of the opposite sex and cultivate close intimacy with that one. No; he went after what he set before him, the gift, and he accepted all the self-denials and things required for enjoying it. He made room for the gift in his thoughts, plans and arrangements for the future. It is a practicable thing, and he went after it in a practical way, honest with himself. Accordingly the gift was given him. In view of his gift, so many responsibilities were laid upon him by the Lord that he had no time for considering marriage. He realized he could not have measured up to his responsibilities if he had the constant care and attention of a wife. That was why he went on to say that, if a married man or woman wants to take part in certain privileges in the Lord's service, such person must to that extent act as if unmarried.

4 "But this I do say, brothers. The appointed time has grown very short. From this time on those who have wives should live as though they had none." (1 Cor. 7:29, *An Amer. Trans.*) If a married person does this, then a gift of service is given. "Every man hath his proper gift from God, one after this manner, and another after that." (1 Cor. 7:7) Each one gets this gift by adapting himself to his situation, be he a married person or a single person, or a slave under a master, or a person required to work part time to provide life's needs for dependent ones. Each one must study and plan how he can arrange matters under his circumstances so as to do something directly in God's service. Then God will help him, and he will have a gift of service. He must cultivate the gift by taking advantage of opportunities.

USE WHAT YOU HAVE

5 Therefore neglect no possibility. Use what you have according to the wisdom God gives you through his Word and his dealings with you. Do not turn over to others what privileges of service you may yourself render, resulting in a joy to yourself that you have never had before. Do not be foolish in this respect: "The master workman does everything himself; but the fool hires a passer-by." (Prov. 26:10, *An Amer. Trans.; Moffatt*) If you have a territory in which to work and give a witness to the Kingdom, do not call in a pioneer publisher to work it if you can do it yourself. While the opportunity is there, grasp it and reap the fruitage of your own personal efforts. The rich opportunity will not endure always; so cultivate it. Look after the flock of the Lord's "other sheep" in your territory by visiting them, inspecting their condition, taking an interest in them, and offering what help and comfort you can. The Watch Tower Bible and Tract Society follows out this rule, by sending out its traveling representatives, yes, even the president and board of directors themselves, to visit the Lord's flock throughout the world, to observe their condition and their local needs and problems and to provide for help to them.

6 By this course your riches of opportunity are not wasted or left to pass away, but a rich fruitage of happifying results is gathered in. As it is written: "Look well to the state of your flocks, and pay good heed to your herds; for riches last not forever, nor wealth throughout the ages. When the hay is cut, and the aftermath appears, and the grass of the mountains is gathered in, lambs will supply you with clothing, and goats with the price of a field; goats' milk enough will you have for your food, for the food of your household, and as maintenance for your maidens."—Prov. 27:23-27, *An Amer. Trans.*

7 In summing up, then, we must say: Do not expect any miraculous gifts of the spirit today. This does not mean that there are today no gifts of the spirit. There are, but these gifts must be cultivated by our humbly accepting the privileges of serving God that are given us and then putting to use what ability and fitness for the service we have. "As the Scripture says, 'God opposes haughty persons, but he blesses humble-minded ones.'" (Jas. 4:6, *An Amer. Trans.*; 1 Pet. 5:5) As we humbly and trustfully present ourselves to the service and go about it with what we possess, God blesses and helps us by his active force or energy and we find ourselves equal to this work and getting it done. We find we have the gift.

8 Do not permit your gifts to suffer neglect, no matter how small they be. Keep them constantly in use. Stir them up; rekindle the fire of them. Redeem the time and its opportunities. "The end of all things is at hand: . . . As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—1 Pet. 4:7, 10, 11.

3, 4. (a) How did Paul hold on to his gift of singleness? (b) How does 'every man have his proper gift from God' in one way or other?
5, 6. (a) What should we do with opportunities and privileges? (b) Why must we look well to the state of God's flock, and how?
7. How, then, are gifts of the spirit obtained today?
8. How do we stir up our gifts? and why should we now?

"BY THEIR FRUITS YE SHALL KNOW THEM"

IN THE Holy Bible a tree is used as a symbol of a creature or an organization of creatures. Accordingly the fruits borne by the tree symbolically stand for what the creature or organization of creatures holds before the people as spiritual food for their nourishment and growth. Jesus used trees as an illustration of this kind, saying in his sermon on the mount: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:18-23) Despite their calling Jesus "Lord, Lord", and professing to do many outwardly righteous works in His name, those symbolic trees were not producing good fruits, but were producing "evil fruit" that Jesus called "iniquity". So, in this day, we must not be influenced by religious leaders' oft repetition of "Lord, Lord", with reference to Jesus Christ, but we must look at their teachings and works, and then we shall positively be able to know whether they are religious hypocrites or genuine Christians.

To Jesus Christ and to those who faithfully follow him as members of the "church, which is his body", Jehovah God has covenanted to give the kingdom of heaven. The Kingdom will open up the new world of righteousness by ruling for a thousand years and undoing all the wicked work, and its effects, of Satan the Devil. (Luke 22:28-30) The kingdom of God has nothing that is commercial. It has nothing in common with the harsh, cruel and wicked system now ruling the world, for this present rule the Bible tells us is under Satan the Devil and his representatives invisible and visible. The "god of this world" is the great blinder of men's minds to the truth, who is also called "the prince of this world". (2 Cor. 4:4) Concerning this world Jesus said: "My kingdom is not of this world." "The prince of this world cometh, and hath nothing in me." (John 18:36; 14:30) Hence this present world and its nations will never be converted into the kingdom of God, but the Kingdom will be something entirely new and distinct from them. The time of his second coming marks the hour when Christ Jesus takes the kingdom that God presents to him and begins ruling in the midst of his enemies in heaven and in earth. At this time also he gathers to himself the "church, which is his body", that they may be with him in the heavenly kingdom.—Eph. 1:22, 23; 2 Tim. 4:1; 2 Thess. 2:1.

That the Jewish national organization missed out on the privilege of being the symbolic tree to bear the fruits of God's kingdom to the people Jesus showed, when he said to their religious leaders: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) But as we look at the organized religion of Christendom we can see from her fruits that she has not proved to be that "nation bringing forth the fruits" of the kingdom of God. After sixteen centuries of growth Christendom's fruitage plainly visible proves she is not that nation. She has never at any time brought to the people the fruit or Scriptural message of the kingdom of God. On the contrary, she has at all times co-operated with politicians, militarists, commercial giants, and ambitious gangsters to rule and control the nations of the earth. Instead of bearing before the people the fruits of God's Word, which really sustain the eater, she has bitterly opposed the kingdom under Christ, as is proved by her continual persecution of Jehovah's witnesses, the only ones telling the people the Bible facts about God's kingdom under Christ. Every religious system of Christendom indulges in politics and commerce, more or less, contrary to Christ, who said his kingdom is not of this world. They call him "Lord, Lord", but do works that are lawless to Him, or iniquity.

Everyone that is made a member of the "church of God" must faithfully follow in the footsteps of Jesus, and must therefore do as Jesus did. "For even hereunto were ye called," writes Peter to the true Christians, "because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." (1 Pet. 2:21, 22) Jesus said he came into this world to bear witness to the truth, and then he added: "Every one that is of the truth heareth my voice." (John 18:37) Every true Christian, therefore, listens to Jesus' voice of truth and then brings forth the fruitage of truth. He is Jehovah's great Prophet, and they must obey him or else suffer destruction. So both Moses and Peter said. (Deut. 18:15-19; Acts 3:22, 23) For any religious leader on earth to lay claim to the office of personally representing and substituting for Jesus Christ and then to take the course exactly opposite to what Jesus took on earth, is wholly inconsistent. It shows that his claims or pretenses are false. The pope of Vatican City is much in the limelight these days. His newspaper publicity department forces him and his religious claims upon the attention of all of us, no matter of what belief, and consequently it is only logical that we discuss what he claims and what he and his religious organization does.

Neither Jesus nor his apostles owned any real estate, houses or other property. Of Jesus we read, at Luke 9:58: "The Son of man hath not where to lay his head." Jesus and his apostles did not build cathedrals and basilicas at great expense to the people and draw the paying people into them to serve the clergy, but he and his apostles went about "from house to house" preaching the truth to the people and instructing them privately and publicly in the way of God. (Matt. 10:5-15; Acts 20:20) All true followers of Christ Jesus have ever pursued the same course. But how about the pope of Vatican City, who is both a political ruler and a religious head?

The pope pays great deference to Emperor Constantine of Rome. This politician, militarist and emperor of Rome was a pagan or heathen but claimed to adopt Christianity. He was rich and influential, and as a clever politician and military strategist he knew how to use his wealth, influence, and position, to buy the salvation that the Roman Catholic system of his day claimed to offer. A Roman Catholic authority is appropriate to quote here, namely, page 134 of *The Faith of Our Fathers*, by the late Cardinal Gibbons,

of Baltimore, Md., not far from Washington, D.C. The cardinal says: "Constantine gave to the Roman Church munificent donations of money and real estate, which were augmented by additional grants contributed by subsequent emperors. Hence the patrimony of the Roman Pontiffs soon became very considerable." From that time onward the Roman Catholic religious sect became very rich in material things, laying up treasures on earth where moth and rust corrupt and destroy. Thus it is seen that the Roman Catholic system and its pope pursued a course wholly inconsistent with that pursued by Jesus and contrary to what he said in his sermon on the mount. Constantine belonged to the fourth century, and in that century the Roman Catholic sect had bishops and other ecclesiastical rulers to a great number, and thereafter the pope of Rome in the modern sense began to be elected. That was the real beginning of popedom, and this was almost 400 years after the days of Jesus' apostles.

RELIGIO-POLITICAL FRUITAGE

Soon after this the pope, as the head of the religious organization, began to exercise political or temporal power. Pepin, king of France, after defeating the Lombards in war, placed the pope as temporal ruler of the conquered provinces. Thus the pope came into existence as a temporal power by means of a war of conquest; which is contrary to the word of God for Christians. Says Cardinal Gibbons: "Charlemagne, the successor of Pepin, not only confirms the grant of his father, but increases the temporal domain of the Pope by donating him some additional provinces. This small piece of territory the Roman Pontiffs continued to govern from that time till 1870, with the exception of brief intervals of foreign usurpation."—Gibbons' *The Faith of Our Fathers,* page 137.

In the exercise of his political power the pope has kept his ambassadors at the courts of almost all the nations of Christendom. Such a course is entirely inconsistent with and at odds with Christ Jesus, the real Head of the true "church of God" and who declares he has nothing whatsoever to do with the political affairs of this world because Satan controls them.

In 1870 the pope refused to come to terms with the king of Italy. On September 20 that year, after the foreign papal troops had put up a brief resistance, the troops of Italy under General Cadorna breached the walls of the city and entered Rome. The next day Cardinal Antonelli issued a diplomatic protest against the Italian occupation of Rome. Several days later the pope added his own protest. On September 29 he sent a circular letter to his cardinals and complained of the Italian invasion and of his loss of liberty as a temporal ruler. Then a plebiscite was held, October 2, and out of 167,548 votes 133,681 were cast for Rome's union with the kingdom of Italy. The result of the plebiscite was sent to the king of Italy, and on October 9, 1870, Rome and its provinces were incorporated with the kingdom of Italy by royal decree. Notwithstanding all efforts of King Victor Emmanuel for peaceful relations with the pope, Pius IX sternly persisted in his stubborn protest against the humiliating change of things. He lived retired in the Vatican and called himself a prisoner.*

But all through the succeeding years the Roman Catholic religious organization continued to dabble in the politics of this world and sought to gain political recognition and power among the nations. Immediately following World War I, in 1918, the pope tried to get a seat at the conference of the League of Nations that he might engage in dividing up Europe when the League of Nations was formed. Particularly because of the 1915 Treaty of London between England and Italy, Benedict XV was prevented from gaining a seat at that conference, and the League got started without him. In 1922 Mussolini seized power in Rome and established himself as a Fascist dictator. He entered into relations with pope Pius XI, who had become pope that same year of 1922. In 1929 the treaty was signed between the two re-establishing the pope as a temporal ruler and his domain as Vatican City. To quote Gunther's *Inside Europe,* page 195: "In 1929 the Lateran Treaty adjusted the relations of church and state in Italy. Shortly thereafter Mussolini and the Pope, strong characters both, clashed over the education of Fascist youth; in 1932 the Duce [Mussolini] went to the Vatican, knelt in prayer, and, it is believed, took holy communion. He was an avowed atheist, like his father, in youth; latterly he has become very religious." Following World War II this Lateran Treaty of 1929 between Mussolini and Pius XI was made an integral part of the Constitution of the Republic of Italy, by a vote of 350 to 149 in the Constituent Assembly that was then drawing up the new constitution. By this Roman Catholicism was recognized as "the only state religion" and Vatican City as an independent state with the pope as its temporal ruler. The Communists, who held the balance of power in the Assembly, voted with the so-called "Christian Democrats" to produce this result. Later the Italian Legislature adopted this constitution.

Regardless of the Roman Catholic organization's sanctimonious claims today, the fruitage she brought forth during the days of Fascist Italy and Hitler's Nazi Germany give all men to know that she is not the true "church of Christ". Mussolini's ambition was to become a great war lord, and he spoke of America's democracy as a "putrid corpse", and the Roman Catholic organization under Pius XI worked with him and supported his ambition. When he began and carried on his blood-spilling conquest against the poor blacks of Abyssinia, conducting a war in which many lives were destroyed, the pope and the Catholic religious system backed up Mussolini and "blessed" his murderous assaults. Likewise, in later wars of conquest, against Albania and against the democratic nations in World War II, the Roman Catholic clergy of Italy "blessed" Mussolini's Fascist legions, but with the final result that all the world now knows. The clergy's course was clearly in violation of God's everlasting covenant with Noah concerning the sanctity of human blood, and the Roman Catholic religious sect stands guilty under God's law, although she expresses no sorrow and repentance over her course. As the world to this day eats of the bitter fruitage produced by that sect, does it appear that that religious organization represents God and his Christ, or that it fraudulently uses the name of God and of Christ as a camouflage behind which it carries on its crafty campaign to gain temporal control over all the earth?

Since World War II Vatican City has outwardly shifted

* See the book *Enemies,* pages 256, 257.

its position before the world as if now being pro-democratic, and she has become bold and aggressive as never before. A person would have to be mentally blind not to see now that the purpose of the Roman Catholic Hierarchy is to gain control of the political affairs of the world and rule all peoples through the United Nations. In harmony with her public cry that "the United States is the hope of the world", the Hierarchy puts forth the great effort to gain control of the United States of America. Gradually awakening to the cunning plot of the Hierarchy, the Protestant organizations are anxious to safeguard their position and are trying to consolidate their divided forces and to increase their political control also in the land.

These are but samples of how organized religion is meddling with worldly affairs throughout the earth, and at the battle of Armageddon she will be chopped down like a tree and burned to ashes in the fire.

GILEAD'S ELEVENTH CLASS GRADUATES TO MORE PRAISE

THE rising sun arced higher into the heavens. Hours ago this created "light to rule the day" had rendered invisible the myriads of stars that had crowded the night sky. Gone now was the rosy blush it had cast over the early morning sky as it rose from its bed over the eastern horizon. By now its slanting rays had chased the last lingering chill of nighttime from the earth and brought welcome warmth to forest and field. By nine o'clock on this glorious morning of August 1 the sun's beams had drunk up the last of the morning dew from the grassy lawns that sloped lazily down from Shiloah to halt at the edge of the shaded pool cupped in the earth's bosom. Thence the millions of grassy blades encircle the pond and climb the hill beyond to carpet in green other beauty spots of Gilead's rolling campus.

But our interest on this morning of August 1 does not stray from the sunny greens that stretch from Shiloah to the shaded pool. Thousands of men and women and children have assembled on the lawns, some seated in orderly rows of folding chairs, others comfortably situated on the grass. All expectantly face Shiloah, the rustically modern library building of the Watchtower Bible School of Gilead. All eyes converge upon the outdoor podium formed by the landscaping on Shiloah's eastern front, for there Mr. N. H. Knorr, president of the school, has taken up position before the microphone that will carry to the thousands of hearing ears the proceedings of the graduation exercises of the eleventh class of this school for advanced ministers.

The three-hour program that follows is as delightful as its setting is beautiful. Choral music by a trained group of graduates sets events in motion, and the song rendered holds thrilling meaning for those assembled. As Brother Knorr announced, it is the Jehovah's witnesses marching song, composed by one of these faithful ministers who spent many years in a Nazi concentration camp. Born in the crucible of savage torture and violent death, the words breathe the fire of battle and enduring faith. And what surging emotions of determination, endurance, integrity and zeal fail to find outlet in weak words burst out into the powerful beat and movement and rhythm of the music with its emotional minor vein and jubilant major strains. When one knows the background events of this throbbing marching song it throws thoughts back into the black past when a madman reigned. What a contrast with the idyllic surroundings of these graduation exercises!

Thankful prayer to God by the Canadian Branch servant follows the marching song, and then the proceedings gain momentum as President Knorr touches on the uniqueness of this eleventh class of 108 graduates. Gathered in to attend Gilead from the United States, Canada, Mexico, Eire, Britain, Holland, Switzerland, Norway, Denmark, Finland, Sweden, Hawaii, Australia, New Zealand, and some originally from Germany and Austria, this eleventh class became the second international student body at Gilead. Each one was a full-time minister praising God before coming to the Bible school, and the combined total of their full-time service records is more than 1,000 years. Their faithfulness in praise has drawn the fiery darts of Satan's snipers, with one result being that the group has spent a combined total of 30 years in jail. Language classes were conducted in English, French and Japanese.

This barrage of information left uncontested the president's claim that the eleventh class was unusual, and he thereupon gave way to other programed speakers. First came the Kingdom Farm servant, the one in charge of the mile-square farm near South Lansing, New York, on which the Gilead buildings and campus are located. His expression of appreciation for being associated with the eleventh class was followed by friendly words of counsel from the four school instructors present, and the reading of a letter in similar vein from a fifth instructor. Many of the congratulatory telegrams sent to the class from countries on the continents of North America, South America, Africa, Europe, Australia, Asia, and from the isles of the seas, were next read. Then the secretary-treasurer of the Watchtower Society spoke to the graduates, and brought the program to the scheduled address of the school's president.

He chose to speak to these specially trained ministers that will be sent to far corners of the earth on the subject of "Ministers at the World's End". The theme emphasized and re-emphasized was that the light must shine at this world's end in more and more praise to Jehovah God. What light? That emanating from God and Christ, which must be caught by ministers and reflected throughout the earth. The Bible light reveals that in the troubles of our day can be discerned the signs that we stand at the world's end, that God's kingdom is established, that Christ has been made ruler, that this former morning star beams this enlightenment down to His earthly followers, and that they must be reflectors of it to shine like stars in the nighttime of this present dying world. No strange occupation for the eleventh class, this shining unto Jehovah's praise! They did it faithfully for years before coming to Gilead. Now, brightened and polished by advanced training, they will shine and praise more and more.

False lights in Christendom and heathendom may try to dim the shining of these missionaries when they take up service on distant shores. Clergymen of organized, orthodox

religion claim to be guiding lights for the people; but in seeking position and honor and flattering titles they are shining for self-glory. They are the fallen stars drawn in the wake of the Dragon's tail (Revelation 12:4), they are 'ministers of Satan transformed into ministers of light' (2 Corinthians 11:13-15). But let them shine unto themselves and unto Satan. Jehovah's ministers will shine to God's glory.

Pushing on in his argument, the speaker queries: What is there in it for ministers of God? Popularity, social honor, political protection, fat salaries, flattering titles? No; those are the wages of Satan's ministers. Not wealth and luxury, but the daily necessities of food, clothing and shelter are assured God's servants. But of more worth to them are the privileges of praising Jehovah, and increasing their shining more and more. Then, with this world's final end past, and with Jehovah's new world of righteousness established, all faithful praisers of God will enter into eternal living.

Concluding on this joyous note, Brother Knorr proceeded to the climax, the distribution of envelopes containing gifts from the Society and diplomas. Of the 108 graduates, 105 received diplomas indicating completion of the course with merit. As each graduate came forward to receive his envelope encouraging applause from the observing audience greeted him. Interspersing the distribution Brother Knorr made comments of interest on the destination of some of the graduates. Not all have received their foreign assignments, but some are already designated for Mexico, Eire, France, South Africa, the Malay States, and the entire group of 22 that studied Japanese will be sent to Japan.

Now the last envelope has been handed out. One of the graduating students, a colored brother, approaches the microphone. He represents the student body, and reads on their behalf a letter addressed to Brother Knorr. It expresses gratitude to Jehovah for the privilege of being trained at Gilead, and for the greater opportunities of service now opening up to them. They appreciate the training provisions spread for them at the table of Jehovah, and resolve not to allow the good benefits to fall into disuse.

Brother Knorr was now closing the program with some announcements as the student body chorus took up their positions to again sing the Jehovah's witnesses marching song. Many in attendance gazed wonderingly at the crowd spread over the spacious lawns, in the seat sections, under the trees, by the winding watercourses and still pools, and they speculated as to the number present. But when Brother Knorr announced that there were 3,559 persons attending, the spontaneous "oh's" and "ah's" of the audience and the burst of joyous applause that followed showed just how happily surprised they were. They listened again with pleasure to the marching song, and bowed heads in prayer with Brother Knorr as thanksgiving was offered to God for His blessings bounteously outpoured.

The fame of Gilead's scenic beauty is spreading far, and drawing larger numbers to the thrills of its outdoor summer graduation exercises. Why, this time the visitors flocked not only from all sections of the United States but from Canada, and even some came from Great Britain! Now these travelers drift in groups away from the lawn before Shiloah and roam over the campus lawns that cap the surrounding knolls and dip through the intervening swales. Visitors meander over the picturesque stone bridges that span the streams and pools, some to find their way to the barns sheltering the farm's livestock, others head off upstream to enjoy the woods and forest glades to be found there. Many active ones swim in a deep pool, while others are content to relax in the shade and chat or gaze appreciatively at the flowerbeds that break the green of the lawns with their splashes of brilliant colors. And if the expression quickly becomes trite through repetition, it is nonetheless true, namely, that this is a foretaste of living on the paradise earth of Jehovah's incoming new world.

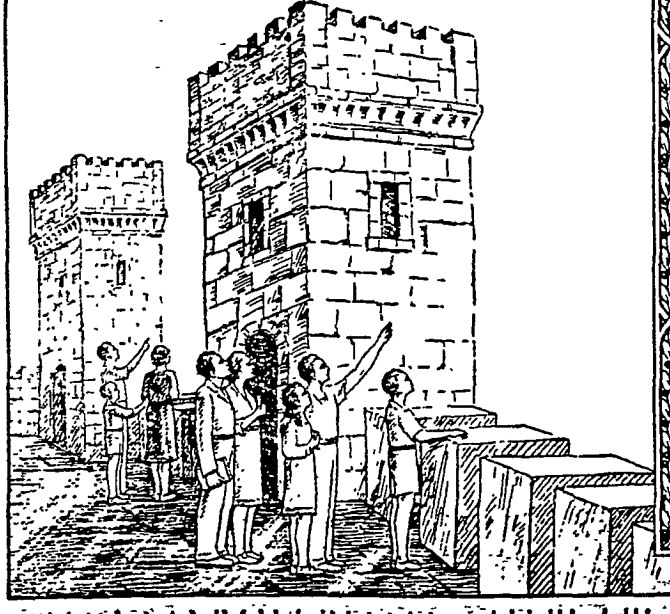
What makes it more so is the companionship of those whose eyes see in all this earthly beauty the work of the heavenly Creator, and praise Him for it all. With this strong common bond, none are strangers though they have just met, none feel different though they hail from foreign nations. This companionable relaxation was apparent during the program Saturday evening, July 31, when a *Watchtower* study was conducted out-of-doors with 1,535 present. To fill out an evening of enjoyment graduating students came on after the study to regale the assembly with songs and musical renditions. Kingdom songs by the Brooklyn Bethel male chorus contributed to the evening singing. Even the music took on an international flavor when some of the Hawaiian students sang in Japanese and others from Australia and New Zealand sang in Maori. When this gathering broke up, at 9:45, many gazed in wonderment at the heavenly roof covering their open-air "auditorium". It seemed that if one more star were crowded in it would push another one out, so thickly did these heavenly bodies stud the night sky. Like the psalmist many reflected: "The heavens declare the glory of God; and the firmament sheweth his handywork." And, like him, they wondered: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"—Ps. 8:3, 4; 19:1.

Sunday evening, after graduation, crowds once more gathered on the lawns before Shiloah. It was the final farewell for the eleventh class, and tonight was to be "sister night". During the school term the sisters did not have equal opportunity to speak before large groups, but now was their golden opportunity. Slow only at the outset, volunteer sister speakers soon were coming in a steady stream. Gratitude for the course predominated the many expressions, but woven in were humorous bits, from past experiences of pioneering, from the school days just past, about the prospects ahead. Among the last to speak was a sister from Denmark. She likened the graduating class to a ripened dandelion, how with the sudden puff of a summer breeze it scatters in all directions. Now the eleventh class was about to be scattered to its various assignments. But when the dandelion scatters it only spreads dandelions, while the eleventh class will scatter and spread and plant the seeds of truth, and will water them, and watch the Lord increase them, as each student continually praises God more and more.

And like the windblown dandelion that is suddenly dispersed, prayer dismissed the evening assemblers and they soon scattered to their homeward trails. With them each took prayerful wishes for the Lord's rich blessings upon the eleventh class, and in these *The Watchtower* joins, and closes out this report with the keynote of the graduation: "I . . . will yet praise thee more and more."—Ps. 71:14.

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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

The WATCHTOWER

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

THE 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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"KING FOR ALL EARTH" TESTIMONY PERIOD

For a world-wide testimony to the one "King for all the earth" the month of October has been set aside. During that favorable season all subjects of Jehovah's King, who now reigns despite his enemies, will join in special efforts to advertise the King and his kingdom. The *Awake!* magazine will be the principal offer to the people, a year's subscription for $1.00. For those who are readers of *Awake!* already, the offer will be three bound books on a contribution of $1.00. The books to be offered are *"Let God Be True", "The Kingdom Is at Hand",* and *"The Truth Shall Make You Free",* besides the latest booklet, *Permanent Governor of All Nations.* This is not book-agency work, but is ambassadorial work for winning subjects to the new world's King. Viewing it that Scriptural way, *Watchtower* readers will appreciate the honor of it and will want to show their allegiance to the "King for all the earth" by sharing in this special work of October. We anticipate that many will write for references and instructions and supplies. We want to put all such in happy contact with the organized active subjects of the King. We close with a reminder of your reporting at the end of this Testimony Period.

"WATCHTOWER" STUDIES

Week of November 7: "King for a Thousand Years," ¶ 1-20 inclusive, *The Watchtower* October 1, 1948.
Week of November 14: "King for a Thousand Years," ¶ 21-25 inclusive, also "A Reign with the Devil Bound," ¶ 1-17 inclusive, *The Watchtower* October 1, 1948.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is $1, American money; individual copy, 5c; mailed anywhere.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIX OCTOBER 1, 1948 No. 19

KING FOR A THOUSAND YEARS

"They lived and reigned with the Anointed one the thousand years."—Rev. 20: 4, The Emphatic Diaglott.

JEHOVAH, when giving his first prophecy to mankind, looked forward six thousand years. It is now about sixty centuries since His power and wisdom created the first man on earth, and by all the indications about us our generation has strong assurance from His Word that we shall see the fulfillment of that first prophecy. Logically it was written down in the first book of the Holy Scriptures. How it is to be fulfilled in our time is recorded in the last book of those Holy Scriptures, namely, in the Revelation, written more than sixteen hundred years after the book of Genesis and more than four thousand years after the first divine prophecy to man. Truly, Jehovah God does not forget his promises, but faithfully vindicates his word; "for he is faithful that promised." (Heb. 10:23) As far as his own promises and works are concerned he says: "I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure; . . . yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it." (Isa. 46:9-11, *Am. Stan. Ver.*) Surely, then, what he has told us he purposes to do in the thousand years next after he fulfills his first prophecy we can depend on coming to pass. He will give mankind a king for a thousand years.

[2] Nearly six thousand years ago, as the first man and woman listened, Jehovah God said to the Serpent that had induced them to sin against God's law: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:14, 15) One inspired writer speaks of the lower animal creation as "natural brute beasts, made to be taken and destroyed". (2 Pet. 2:12) So, for the Serpent to be cursed of all beasts, or be the most cursed of them, meant certainly that he would be caught and destroyed. The further fact that he would eat dust meant the same thing, that he would be reduced to death, the same as for the sinner Adam to return to the dust from which he was taken meant death and destruction for him. How such death was to be brought upon the Serpent was explained to be by bruising his head, and this by the Seed of God's "woman". This was bound to occur, even though the Serpent would ever be on watch for the arrival of the enemy Seed and would eventually bruise this Seed at the heel. Bruising the heel would be only a seeming triumph for the Serpent and would in reality seal his doom, for the bruising would be a crime far exceeding in enormity and nefariousness the Serpent's wicked sin in the garden of Eden.

[3] When prophesying about the bruising of the Serpent's head, Jehovah God was, of course, not addressing the lowly creature on the ground, or possibly hanging to the tree of the knowledge of good and evil from which Adam and Eve had just eaten disobediently. Actually God was addressing the invisible person that had used that creature to deceive Eve into sin, namely, the invisible murderer whom God describes in a prophecy four thousand years later as to how the Serpent's head shall be crushed. The prophecy was vividly given in a vision to the apostle John on the prison isle of Patmos, and he recorded it in the last book of the Bible. He saw the vision about A.D. 96, and speaks of it as revealing "things which must shortly come to pass", hence things due to happen after that first century of our common era. (Rev. 1:1) With God this word *shortly* could mean one thousand years or two thousand years after John saw the vision, for the prophet Moses said to God: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Ps. 90:4) It is now more than eighteen hundred years since John saw the vision, and by now it is especially high time to interest ourselves in it. Identifying the very creature whom Jehovah God cursed and doomed in the garden of Eden, and showing how the bruising of his head would take place, John writes:

[4] "And I saw an angel coming down out of heaven,

1. Why can we depend upon God's first prophecy to be fulfilled?
2. What did that prophecy mean for the wicked one?
3, 4. How did John see symbolically this prophecy fulfilled?

having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:1-6, *Am. Stan. Ver.*

5 Here believing men and women have the glorious promise of a King for a thousand years. We say *glorious,* because the Scriptures describe it as a glorious thousand years or millennium. When we explain this period as a literal thousand years in length and as due to start in the near future, it raises a great storm of protest among the leading religionists of Christendom. However, we can well quote here what a widely acknowledged Baptist authority has to say on this point, namely, Professor A. T. Robertson, internationally known as the leading scholar of this century in the field of "New Testament Greek" in America, if not also in the world. In Volume 6 (page 457) of *Word Pictures in the New Testament,* published in 1933, the late Professor Robertson said in commenting on Revelation 20:2: *"For a thousand years* . . . In this book of symbols how long is a thousand years? All sorts of theories are proposed, none of which fully satisfy one. Perhaps Peter has given us the only solution open to us in II Pet. 3:8 when he argues that 'one day with the Lord is as a thousand years and a thousand years as one day.' It will help us all to remember that God's clock does not run by ours and that times and seasons and programs are with him."

WHY THE SHIFT IN VIEWPOINT

6 Viewing the period as being a literal thousand years is neither a strange nor a new thing. Prominent professed Christians of the second century believed the thousand years to be literal, men such as Papias, Justyn Martyr, and Irenaeus, and also Tertullian (about A.D. 180), who introduced the term *trinitas* (or *trinity*) into the religious literature of the time. But particularly from the fourth century on there was a decided shift away from this literal view. The fourth was the century when Constantine fought his way to the emperorship of the Roman Empire and adopted the popular form of Christianity of the day and called the Nicene Council A.D. 325 for the settlement of the "trinity" dispute. So the leading religionists who claimed to be Christians became popular with the political state and became official servants of the emperor. After that Augustine and also Jerome, who translated the Holy Scriptures into Latin, opposed the acceptance of the thousand years as literal.

7 Says McClintock and Strong's *Cyclopædia,* Volume 6, page 265, on the literal view: "It was still common, however, in the time of Jerome, who himself was one of its opponents. But gradually the tenet which had so widely prevailed became obnoxious and proscribed. One great reason of this remarkable change of sentiment is to be found in the altered condition and prospects of the Church. Christians at first yearned for the reappearance of the Lord. Moreover, it was impossible for them to raise their faith and hopes so high as to expect the conquest of the Roman empire by the moral power of the cross, independently of the personal and supernatural interposition of Christ. But as the Gospel made progress, the possibility and probability of a peaceful victory of the Christian cause over all its adversaries, by the might of truth and of the spirit, gained a lodgment in the convictions of good men. . . . Augustine's treatment of the subject marks an epoch. He says (*Concerning the City of God,* 20, 7) that he once held to a millenarian Sabbath; nor does he consider the doctrine objectionable, provided the joys of the righteous are figured as spiritual. But, proceeding to discuss the subject, he advocates the proposition that the earthly kingdom of Christ is the Church, WHICH WAS EVEN THEN IN THE MILLENNIAL ÆRA, and on the road to a glorious ascendency over all its enemies."

8 This view that the thousand years or millennium meant an indefinite, uncertain period and that the Christian church was already enjoying it and reigning has proved erroneous and its bad consequences duly showed up. As one thousand years from Jesus' birth neared their close, or as A.D. 1000 approached, many religious folk began to think that the judgment and fiery end of the world would occur that year. Excitement became widespread throughout western Europe because it was feared that God's "day of wrath" was at hand. When the world did not burn up that year, the religionists felt it was proof that the thousand years of Revelation 20:2 were not

5. How is the protest against a literal 1,000 years answered?
6, 7. When and why did religionists shift from the literal view?
8. How did the bad consequences of the changed view show up?

literal but an indefinite period of long duration. They still held to the view that the millennium was yet in progress and that the Christian church was already reigning in it. That view obtains among the Roman Catholic Hierarchy to this day.—See footnote.*

9 The Catholic view was long entertained that the thousand-year reign of the Roman Catholic Hierarchy began A.D. 800, when pope Leo III crowned Charlemagne emperor of the Holy Roman Empire, and that it ended with the close of the eighteenth century in the days of Napoleon Bonaparte, who took the pope prisoner to France. Hence the "little time" during which Satan was to be loosed continued from then on. In 1870 the pope was shorn of temporal dominion by the invasion of Rome and the setting up of the Kingdom of Italy with Rome as capital. Fifty-nine years later temporal power was restored to the pope by the Lateran Treaty between fascist Mussolini and pope Pius XI, whereby Vatican City was established as the pope's political domain. In 1933 cardinal Eugene Pacelli signed for Pius XI the concordat between the pope and Nazi Hitler, a baptized Roman Catholic. In a speech at Washington, D.C., February 16, 1940, Dr. Edmund A. Walsh, of the Jesuit Georgetown University, stated that the German aims in World War II were the re-establishment of the Holy Roman Empire. He said he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic empire, must be re-established. (New York *Times,* Feb. 17, 1940) Less than two months later, on May 10, 1940, when the Nazi armies invaded Holland, Belgium and Luxemburg, Hitler declared to his troops: "Your hour has now come, and the battle that begins today is to decide the fate of the German nation for the next THOUSAND YEARS. Do your duty now. The blessings of the German people accompany you."

10 According to a telephone message to the New York *Times* from Fulda, Germany, December 6, 1941, those blessings included the prayers of the German Roman Catholic clergy, including the bishops. (New York *Times,* Dec. 7, 1941) Of curious agreement with the announced aims of Nazi Hitler was the broadcast over the Vatican radio station on June 25, 1940, that "henceforth Sunday masses will be recited in Vatican grottoes and broadcast, to give the world through prayer 'a new order following the present war—an order inspired by principles of truth, justice and charity'." (New York *Times,* June 26, 1940) Paris had fallen to the Nazis, and the French officers had signed an armistice with Germany a few days previous. In speaking of the next thousand years Hitler was either making a back reference to the thousand-year existence of the Germanic Holy Roman Empire or to the thousand years predicted in Revelation, chapter 20. All Catholic prayers and hope for a Holy Roman Empire after World War II to end the time of Satan's loosing collapsed with the defeat of Hitler and Mussolini.

NOT YET IN PROGRESS

11 All peoples can be grateful that Christendom's religious interpretations of the thousand-year reign have proved false, for the long reign of the popes and bishops, who sit upon thrones and talk of their period in office as a reign, has never been marked by the binding of Satan the Devil and the blessings for mankind that the Bible promises during the true millennium. The promised millennial reign is yet in the future, but near. The King for that thousand years is not a succession of so-called "vicegerents of Christ", but Christ Jesus himself. That he will reign in person is proved by the fact that the faithful Christians who have part in the first resurrection are said to live and reign "with CHRIST a thousand years".

12 Christ Jesus is the promised Seed of God's "woman". He is the One appointed to crush the Serpent's head, quite contrary to the pope's attitude to the Serpent, for the pope has said he is willing to do business with the Devil himself if it will further the Hierarchy's interests. So Pius XI did not hesitate to do business with Mussolini and Hitler. For refusing to compromise with the Devil, the "heel" of Christ Jesus was bruised or crushed at Calvary by this Serpent, who used his own wicked seed upon earth, particularly the religious leaders of ancient Israel. To these Jesus once said: "Ye are of your

* In the Murphy edition of the Catholic Douay Version Bible the footnote on Revelation 20:2 says on the binding of Satan: "*Bound him,* &c. The power of Satan has been very much limited by the passion of Christ: for a *thousand years;* that is, for the whole time of the New Testament: but especially from the time of the destruction of *Babylon* or pagan Rome, till the new efforts of *Gog* and *Magog* against the church, towards the end of the world. During which time the souls of the martyrs and saints live and reign with Christ in heaven, in the *first resurrection,* which is that of the soul to the life of glory; as the *second resurrection* will be that of the body, at the day of the general judgment."

Says the British Jesuit version, "The Westminster Version of the Sacred Scriptures", Volume 4 of the New Testament, 1931 edition, on Revelation 20:2-6: "'A thousand years': not to be taken literally, as was done by the Millennianists. The duration thus indicated is that of the long period to intervene between the restraint placed on Satan at Christ's first advent . . . and 'the little time' allowed to the devil to exert an extraordinary activity before the close of time. . . . Hence, the *first* resurrection is the spiritual reign of God's saints during the long period of peace (1,000 years) granted to the Church, whereas the *second* resurrection is the physical rising of the dead at the close of time (cf. John xi, 25, 26)."

To the same effect are footnotes in "The New Testament" translated from the Latin Vulgate by the episcopal committee of the Confraternity of Christian Doctrine in 1941. Also in the translation of 1944 by the British Monsignor Ronald A. Knox.

9, 10. What about the papal millennium and little season after it?

11 When is the millennium, who is its king, and why?

12. How was the "heel" of the Seed bruised, and how was it healed?

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." "Woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: . . . Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Gehenna?" (John 8:44; Matt. 23:13, 33, *Am. Stan. Ver.*, margin) Almighty God restored Christ Jesus from the effects of the "heel" wound by raising him from the dead on the third day, to immortal life as a spirit person, divine.

13 Forty days later, when Christ Jesus ascended to his Father, he did not then begin his reign of a thousand years, for he had not yet destroyed his enemies in heaven and in earth nor bound Satan the Devil and chained and sealed him up in the abyss. When he appeared in God's presence, the prophecy began to be fulfilled in which King David had spoken of Christ as his Lord and said: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." (Ps. 110:1, 2, *Am. Stan. Ver.*) That Christ did not reign from that first century onward the apostles John and Paul plainly show. John wrote the Revelation toward the close of the first century and spoke of the thousand-year reign as yet future, as one of the "things which must shortly come to pass". (Rev. 1:1) John outlived Paul. About A.D. 61, while at Rome, Paul wrote his letter to the Hebrews and said: "But now we see NOT YET all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. . . . that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. 2:8, 9, 14, 15.

14 Then, to show that Christ Jesus at his Father's right hand in heaven did not yet have Satan under his feet but must wait in expectation for all his enemies to be made his footstool, Paul went on to say of the "man Christ Jesus": "But this man, 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." (Heb. 10:12, 13) The promise is that the faithful Christian overcomers would reign with Christ for the thousand years, but Paul vigorously denied that the Christians were reigning in his day. He himself did not sit upon an episcopal throne and claim to reign, but he said to the Corinthians who did assume to run ahead and reign as kings either politically or in a spiritual manner: "You are now full; you are now become rich; YOU REIGN WITHOUT US; AND I WOULD TO GOD YOU DID REIGN, that we also might reign with you." (1 Cor. 4:8, *Douay*) The faithful overcomers reign in heaven with God's Anointed King after Satan the Serpent has his head bruised, and therefore Paul showed that the thousand-year reign was yet future by saying to the Christians at Rome: "And the God of peace shall bruise Satan under your feet shortly."—Rom. 16:20.

15 Consequently the Catholic Hierarchy, in reigning from the days of Emperor Constantine or from the start of the Holy Roman Empire under Charlemagne, have not followed the examples of the apostles Peter and Paul. They have not waited for God to make the enemies Christ's footstool and to send Christ's scepter out of the heavenly Zion with the command: "Rule thou in the midst of thine enemies." (Ps. 110:1, 2) So they could not have received their power and authority to reign on earth from God. They could only have received it from the one who offered Christ all the kingdoms of this world and their glory, but whose offer Christ refused, namely, from Satan the Devil. Thus the Catholic Hierarchy have not bound the Devil by their unauthorized reign on earth, but Satan the Devil has further deceived Christendom and all the rest of the world by the religio-political reign of the Hierarchy. Their reign has promoted the rise of godless communism, and their fight against it now is in vain.

THE DAY OF GOD ALMIGHTY PRECEDES

16 Down to the days of Emperor Charlemagne the popes of Rome used to be elected by the people of Rome. But Christ Jesus would not let the people make him king: "when Jesus therefore perceived that they would come and take him by force, to make him a king, he departed." (John 6:15) He waited upon his Father, Jehovah God, to make him a King at His own right hand in heaven. When he sat down at his Father's right hand after he ascended to heaven, he expected to wait there till the end of the "seven times" of the Gentiles. (Dan. 4:16, 23, 25, 32; Luke 21:24) Christ Jesus knew those times began in 607 B.C., when the king of Babylon destroyed Jerusalem and God overturned the throne upon which the royal line of King David sat as His visible representatives. Jehovah God said: "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:27) Christ Jesus is the one "whose right it is", and Jehovah God gives him the kingdom at the end of the "seven times" of Gentile domination of our earth. Those "seven times" equal 2,520 years;

13, 14. How did John and Paul show Christ was not then reigning?

15. From whom did the Hierarchy get power to reign? The result?

16. From whom did Jesus accept kingship, and when?

and since they began in the fall of 607 B.C., they end in the fall of A.D. 1914. Till that year Christ Jesus in heaven had to wait, and at that time he came into the kingdom and God sent forth the scepter of his sway out of heavenly Zion, to rule amid his enemies. By enthroning and crowning Jesus Christ as his Anointed King and Royal Consort, Jehovah God took his power and established his kingdom with Zion as his capital organization.

17 At that time, A.D. 1914, the year that World War I began, the vision that John saw of "things which must shortly come to pass" started fulfilling, namely: "And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever. Amen. . . . We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great, and shouldest destroy them who have corrupted the earth."—Apoc. 11:15-18, *Douay*.

18 When the Lord God Almighty thus started his kingdom of the new world by means of his Anointed One, his King Christ Jesus, there was reason for Satan the Devil to stir up the nations of this old world to anger. The seven times of their uninterrupted domination of the earth had run out, and now their further stay in power was threatened by God's bringing his anointed Son to the heavenly throne. Angry, they refused to accept God's Son as rightfully enthroned King. So God's wrath justly began against the nations and the time came for him to destroy those who corrupted and destroyed the earth; for the earth is God's footstool.—Isa. 66:1.

19 The bringing of Jehovah's Son to the throne of heavenly Zion is pictured for us in the next vision that John describes. In it he shows us who God's "woman" is, whose Seed would suffer a heel-wound from the Serpent, but would, in turn, crush the Serpent's head. This "woman" is no woman on earth, for we read of her: "And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: and being with child, she cried travailing in birth, and was in pain to be delivered. And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his heads seven diadems. . . . and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son. And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne." —Apoc. 12:1-5, *Douay*.

20 This "woman" is no allusion to Mary in any sense. The babe Jesus was a perfect babe, and when his earthly mother gave birth to him at Bethlehem it was a perfect birth and there is no evidence that it was accompanied by terrific birth pangs, with Mary crying "travailing in birth" and "in pain to be delivered". Furthermore, the Roman Catholic Hierarchy insist that Mary is "ever virgin", but Revelation 12:17 says of the apocalyptic "woman" that the dragon made war with the "rest of her seed". This shows she had other children, namely, Jesus' followers. Moreover, the vision fails to show that the "man child", after his particular birth here, has his heel bruised by the dragon. Hence the vision does not refer to the birth of Jesus from Mary at Bethlehem nineteen centuries ago.

21 Actually the vision represents the birth of God's kingdom by the bringing forth of his Son in the new capacity of acting King to rule amid the enemies. The woman, arrayed with heavenly light, could not picture the Christian church, "the body of Christ," for Christ Jesus is not a child of the church. Jesus speaks of the church as the children whom God gave him and he builds the church upon himself as "this rock". (1 Cor. 12:27; Heb. 2:13; Matt. 16:18; 1 Cor. 10:4) So the "woman" stands for God's universal organization of holy creatures, of whom Christ Jesus is one, the Chief One. The "woman" has had heavenly existence before ever Mary or the Christian church existed; and the apostle Paul points to God's "woman", the holy universal organization, when he says to his Christian brethren: "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) Due to the opposition and evil designs of the dragon and his wicked seed, this "woman" (or universal organization) was putting forth efforts and was in painful anxiety for the birth of God's kingdom. At God's due time for its birth the glorified Jesus in heaven was brought forth from the universal organization to assume the new office of King in the heavenly Jerusalem or Zion. At his coming forth from her as her Son by the power of God the Father, Christ Jesus was "caught up unto God, and to his throne" and was given the "rod of iron" with which to "rule all nations".—Rev. 12:5.

22 Then the kingdom of God for the new world came! Then Christ Jesus was authorized to rule in the midst of his enemies and to make them his foot-

17, 18. Why did God's wrath begin against the nations?
19, 20. Why is Jesus' human birth not pictured at Revelation 12:5?
21. Who is the "woman", and what was done with her man child?
22. How is Christ's ruling amid his enemies next shown in vision?

stool by God's power! This is shown by what next follows in the vision: "And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels: and they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the KINGDOM OF OUR GOD, AND THE POWER OF HIS CHRIST: because the accuser of our brethren is cast forth, who accused them before our God day and night. . . . Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child. And the dragon was angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."—Apoc. 12:7-10, 12, 13, 17, *Douay*.

[23] Note, please, that this casting of Satan and his wicked angels down does not mean binding him for a thousand years or the bruising of his head. It does not relieve the earthly nations of the oppressions of Satan and his seductions. The casting of him down to the earth leads up to greater woe for the earth and sea, and also to his persecutions and war against the remnant of the seed of God's "woman", because these keep God's commands and deliver the witness that Jesus Christ is King. There is Scriptural and factual evidence to believe the ousting of Satan and his angels from heaven by the battle up there was fully accomplished by A.D. 1918, in which year World War I came to an end. In the thirty years since then Satan, greatly enraged at being ousted from heaven, has brought terriffic woe upon mankind, including atomic warfare.

[24] No, Satan is not yet bound and in the abyss. All the religious teaching that Christendom's clergy have given the people for the past sixteen centuries since Constantine's day has failed to bind and put restraint upon Satan and his demons. Rather, as the light of God's Word shines now upon the facts of history, we see that by such religious teaching Satan the Devil has deceived and seduced the whole world. (Rev. 12:9) Those who claim that Christ's second coming is post-millennial and that the conversion of the world to Christianity must occur before he comes are now faced with Scriptural and factual disproof of their false teaching. Today Jehovah's witnesses intensely preach "this gospel of the kingdom", not in hope of world conversion, but just "for a witness unto all nations" before the final end comes upon this world. (Matt. 24:14) The casting of Satan out of heaven by war in the spirit realm precedes the millennium. It hastens to a climax the "perilous times" that were predicted to come "in the last days". Hence, more so since A.D. 1918 than before, we find Christendom filled with people who are "lovers of pleasures more than lovers of God" and "having a form of godliness, but denying the power thereof". (2 Tim. 3:1-5) This is not due to the failure of true Christianity, for it was never meant to convert this present evil world. Yet it succeeds in producing the 144,000 faithful followers of Christ who prove worthy of reigning with him for the Thousand Years. —Rev. 14:1, 3; 7:4-8.

[25] If we say Christ's thousand-year reign has not yet begun, why or how can we say he began reigning A.D. 1914? For these Scriptural reasons: The Gentiles' "seven times" ended then, and the Lord God Almighty took his rightful power over the earth and began reigning. It was then, therefore, that "the kingdom of God" came. It was then that the great "day of Jehovah" began for the vindication of his universal sovereignty and holy name.* This "day of Jehovah" extends from A.D. 1914, when he took his power to reign, and runs to the end of the coming battle of Armageddon when Satan the Devil will be bound in a real way and sealed up in the abyss. Christ Jesus is Jehovah's Chief Vindicator. On this account He installs Jesus as King A.D. 1914, puts the "iron rod" in his hand and bids him rule amid the enemies and reduce them to his footstool. Hence Jesus puts Satan and his angels out of heaven and down to the earth, God's footstool. But he does not at once bind Satan and start his own thousand-year reign of peace and freedom from Satanic interference. No, this preliminary reign is as King David's forty-year reign of warfare that preceded the peaceful reign of David's son and successor, King Solomon. During this "day of Jehovah" the remnant of the "woman's" seed must be assembled and be set to work preaching "this gospel of the kingdom", and the "great multitude" of the Lord's "other sheep" must be gathered. (Rev. 12:17; 7:9-17) All this takes time. Also it must be done amid the opposition and persecution by the abased Satan and his angels, in order to test the integrity and devotion of the remnant of the seed and of the great multitude. This is why Satan and his demons are left unbound.

23. Was Satan bound when ousted from heaven? Why your answer?
24. Why is Christ's coming not post-millennial?

* See Isaiah 2:12 and 13:6, 9; Zechariah 14:1; Ezekiel 30:3-5; Joel 2:1-13; Obadiah 15; Zephaniah 1:7, 14 in the *American Standard Version*.

25. If he began reigning in 1914, why has the millennium not begun

A REIGN WITH THE DEVIL BOUND

DESCRIBING the grand climax of the "day of Jehovah", the apostle John writes: "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years." (Rev. 20:1, 2, *Am. Stan. Ver.*) This event is the culmination of the great universal warfare described in the eleven verses just preceding, namely, at Revelation 19:11-21. It is *universal* because forces in heaven and in earth take part in it. The 'rider on the white horse', the King of kings and Lord of lords, Christ Jesus, leads his victorious hosts against his combined enemies, the dragon and wicked demons with their earthly lineup of the "beast", the "false prophet", and the "kings of the earth, and their armies". All these are "gathered together to make war against him that sat on the horse, and against his army". Is this "the war of the great day of God, the Almighty"? Yes, the "day of Jehovah" attains its grand climax with His victory in this universal battle, at the "place which is called in Hebrew Har-Magedon". This is the place to which demon-inspired utterances out of the mouths of the dragon, the beast and the false prophet gather the "kings of the whole world" for battle against Jehovah's enthroned King of kings and Lord of lords.—Rev. 16:13-16, *Am. Stan. Ver.*

[2] It was foretold that the King of kings would overcome all those at war with him, resisting his reign of a thousand years (Rev. 17:14), and now he is described as doing it. "Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand will strike through kings in the day of his wrath. He will judge among the nations, he will fill the places with dead bodies; he will strike through the head in many countries." So says Psalm 110:4-6, *Am. Stan. Ver.*

[3] While still alive in their resistance to Jehovah's King, the beast and the miracle-working false prophet are caught and pitched into the 'lake of fire burning with brimstone'. That denotes their eternal destruction, for this lake "is the second death", from which nothing can come back into existence. (Rev. 20:14, 15; 21:8)) All those lined up with the beast and false prophet, namely, all the kings of the whole world and their armies, never survive the universal war of Armageddon. The prospect is terrifying. It should spur those who love life in the righteous new world to forsake the side of the deceptive 'false prophet" and "beast", and to align themselves on the side of the sure victor, Jehovah's King.

1. With what does the "day of Jehovah" come to its climax?
2, 3 What is the fate of the King's visible enemies?

[4] After the earthly kings and their armies have been whipped and the false prophet and beast have been destroyed, the head of the old Serpent, Satan the Devil, must next be crushed by the Seed of God's "woman". The fact that the mighty angel comes down from heaven to catch and bind him shows that this wicked one is now at the earth, cast down to Christ's footstool where the Serpent's head can be crushed under foot. This angel who is mightier than Satan and who binds and imprisons him is no other than Christ Jesus himself, for the word *angel* means *messenger*. Christ Jesus is Jehovah's "angel of the testament", or "angel of the covenant", who is sent to vindicate Jehovah's sovereignty and name. (Mal. 3:1, *Douay*, and Bagster's Septuagint Translation) Calvary is past for him, and now "Christ being raised from the dead dieth no more; death hath no more dominion over him"; but now it comes Satan the Devil's turn to die by Jehovah's Executioner, the woman's Seed. (Rom. 6:9) The "great chain" with which he binds him is not the power of the gospel. The preaching of the gospel never has bound and never will bind that wicked counterfeiter of the gospel. The "chain" pictures Christ's extensive, unbreakable power to restrain Satan completely. So great is his power that he does not first have to kill Satan in order to render him powerless. No, he catches him alive and enchains him and then he crushes his head to death.

THE ABYSS

[5] To death? Yes, that is the state that is symbolized by the abyss to which the angel has the key. Christ Jesus has not only the "keys of hell and of death" but also the "key of the abyss". (Rev. 1:18) At Revelation 9:1-11 he is pictured as having that key and, with it, he acted as the Greater Moses and released a tormenting plague of spiritual locusts upon Christendom, "which spiritually is called Sodom and Egypt, where also our Lord was crucified." (Rev. 11:8) Concerning these spiritual locusts we read, in Rotherham's translation: "They have over them as king the messenger of the abyss, whose name in Hebrew is Abaddon ['=Destroyer'], and in the Greek he hath for name Destroyer." And Monsignor Knox's translation from the Latin Vulgate reads: "Their king was the angel of the abyss, whose name in Hebrew is Abaddon, in Greek Apollyon, that is, in Latin, the Exterminator." (Rev. 9:11; also *Douay*) That is what Christ Jesus, the "woman's" Seed, is to Satan the Devil and all his wicked seed, namely, the Destroyer or Exterminator.

[6] When Jesus died on earth, he himself went into the abyss. At Romans 10:6, 7 the apostle Paul writes: "Say not in thy heart, Who shall ascend into

4 Who is the angel that binds Satan? and what is his chain?
5, 6. What is the abyss, and who has the key to it?

heaven? (that is, to bring Christ down): or, Who shall descend into the ABYSS? (that is, to bring Christ up from the dead)." (*Am. Stan. Ver.*) Before Jesus' death, on the occasion that he was about to cast a legion of devils out of an obsessed man at the sea of Galilee, we read, "they entreated him that he would not command them to depart into the ABYSS." They did not want to die then, before it was due for Satan their prince to be himself cast into the abyss. So Jesus let them live on.—Luke 8:31, *Am. Stan. Ver.*

7 When Jesus went into the abyss of death, Satan the Devil had his earthly seed make the sepulcher sure against breaking in to steal Jesus' body. He had the stone before the door sealed with a government seal. (Matt. 27:62-66; see also Dan. 6:16, 17) But now, as the final feature of Armageddon, Satan the Devil is helplessly bound and his head crushed by being put into the abyss of the death state. John says the divine Messenger "cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time". (Rev. 20:3, *Am. Stan. Ver.*) This proves that the thousand-year reign of Christ begins, not at the close of the Gentile times A.D. 1914, but after Armageddon is fought and all his foes are destroyed and are thus unable to interfere with his righteous rule of peace.

8 The imprisoning of Satan the Devil in the abyss means the completion of the destruction of the "heavens and the earth which are now", and which are "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men". (2 Pet. 3:7) That is how John's vision is fulfilled: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." (Rev. 20:11) That earth has been the visible organization of the Devil over mankind, whereas the heaven has been the wicked invisible organization of Satan and his demons. By the end of this "day of Jehovah" they will have been fully destroyed as though by fire.

9 What a king for the nations of earth to have for a thousand years! A king that can do the humanly impossible, namely, rid mankind of the unrighteous, oppressive visible organization and destroy the wicked invisible powers responsible for it and operating it, namely, the mighty dragon Satan and all his demons! And the "nations" over whom this Liberator King will begin his millennial reign will be his "other sheep", the "great multitude" out of all nations, kindreds, people and tongues. These now accept the Kingdom gospel and forsake the "beast" and the "false prophet" and all this doomed world, and they follow the Good Shepherd, God's Lamb, who can shield and spare them and bring them alive through the battle of Armageddon. Thus surviving the final end of this world, just as Noah and his family survived the flood at the end of the old world, they will see all the visible signs marking the binding and abyssing of Satan the Devil, and they will know that not for a thousand years will he be around again to try deceiving the nations of mankind. (John 10:16; Rev. 7:9-17) They will rejoice with unspeakable joy at this vindication of Jehovah's universal sovereignty and name by his Vindicator King, Christ Jesus.

7. What next proves the millennium begins after Armageddon?
8. What does Satan's being abyssed mean as to the old world?
9. Over what "nations" does the King begin his reign, and why?

KINGS WITH THE MILLENNIAL KING

10 But behold whom the King of kings has reign with him for the Devil-free thousand years. John says: "And I saw thrones with people sitting on them, who were allowed to judge—saw the souls of those who had been beheaded for the testimony of Jesus and God's word, those who would not worship the Beast or his statue, and who would not receive his mark on their forehead or hand; they came to life and reigned along with the Christ for a thousand years. . . . This is the first resurrection. Blessed and holy is he who shares in the first resurrection; over such the second death has no power, they shall be priests of God and Christ, and reign along with him during the thousand years."—Rev. 20:4-6, *Moffatt.*

11 Those participating in this millennial reign with Christ must share in the first resurrection, which is the resurrection like that of Jesus, who was the firstborn from 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." (1 Cor. 15:42-44) John tells us that 144,000 faithful followers of Christ Jesus share in this first resurrection to reign with him in reward for their devotion to God's Word and Christ's testimony even to a violent death and for overcoming this world and its antichrist agencies pictured by the "beast", its "statue", and the "false prophet". The "souls" John saw are not so-called 'disembodied spirits' of dead Christians, but they are the faithful resurrected 144,000 themselves, clothed upon with their house from heaven, clothed upon with immortality and incorruption. (2 Cor. 5:1-4) These souls are the resurrected creatures themselves; just as Paul says of man's creation: "The first man Adam became a living soul." (1 Cor. 15:45; Gen. 2:7) These resurrected souls do not reign with Christ on earth. The earth is God's footstool; and kings do not reign from a footstool. They reign from the

10, 11. Who reign with Christ, and what are these "souls"?

throne; and heaven is God's throne. There Christ sits with his Father in His throne, and the 144,000 faithful resurrected souls reign with him.—Rev. 3:21; Matt. 5:34, 35.

[12] The religious Hierarchy, who sit on earthly thrones and claim to rule as Christ's vicegerent and apostolic successors, reign for a few years and die off and have to be succeeded by other clergymen. This fact proves that their reign as priests is a counterfeit, unscriptural reign. But Christ Jesus and his 144,000 do not need to have successors to continue reigning through the thousand years. Jesus is a king-priest like Melchizedek forever by reason of the "power of an endless life", and so he has an "unchangeable priesthood". (Heb. 7:15, 16, 24, 25) His 144,000 fellow priests and kings overcome the world, and the promise is: "He that overcometh shall not be hurt of the second death." (Rev. 2:11) This is made possible for them by their being resurrected with immortality and incorruptibility.—1 Cor. 15:52-54.

[13] Think, therefore, of all the good that such a royal house in heaven can effect during the thousand years without a change or an interruption of rulers through death. Because they are immortal, that thousand years is as one day to them. (2 Pet. 3:8) The King of kings is the "last Adam". God told the "first Adam" in Eden that he would die in the day he sinned. Adam lived 930 years and died for his sin, which denotes that from God's time-measurement Adam died within a thousand-year "day", after begetting the human race in sin and death. (Gen. 2:17; 5:3-5; Rom. 5:12) The "last Adam", Christ the Lord, also has his "day" of a thousand years, in which he reigns, but he becomes "the Everlasting Father" to all that obey him as King. "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death," the death that the "first Adam" brought upon humankind. (Isa. 9:6; 1 Cor. 15:25, 26) Under Satan and his demons the 2,520 years of Gentile domination of the earth have brought mankind to their present woeful state, and have been a curse. But not so Christ's continuous reign of a thousand years. He and his 144,000 will make up the "new heavens" which God promised to establish to displace the Satanic heavens and to pour down righteousness upon obedient mankind. As Peter has written: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13) "The new heavens and the new earth, which I will make, shall remain before me, saith Jehovah."—Isa. 66:22, *Am. Stan. Ver.*

[14] Satan the Devil will not be able to interfere with the establishment of the promised "new earth", where God's will shall be done as it is in heaven. This will be a righteous visible organization for the governing and blessing of all mankind privileged to live during the thousand years. The "great multitude" of good-will surviving Armageddon will be the first to enter into the earthly, physical blessings of the righteous new world. With all the destroyers of the earth exterminated, the earth will be transformed into an Edenic paradise, blossoming like a rose. But the apocalyptic vision shows that in due time the sea, and death and hell (or Hades) will deliver up the dead that are in them. Then under perfectly righteous conditions, without a devil to seduce, the resurrected earthly ones will be privileged to avail themselves of Christ's ransom sacrifice and to prove by their works then that they love Jehovah God and his kingdom by Christ Jesus. Faithful obedient works will be rewarded with blessings and healing and finally uplift to human perfection in God's true image and likeness.

[15] "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." (Rev. 20:7, 8) This means the resuscitation of Satan the Devil for a little time to test the absolute stability of the new world. This resuscitation of him will not be any unrighteous act, any more so than that there will be a resurrection of the unjust and those who have done evil as well as a resurrection of the just and the doers of good.—Acts 24:15; John 5:28, 29.

[16] Those of uplifted mankind who then yield to Satan's deceptions as the perfect Eve did in Eden, followed by the perfect Adam, will perish forever in the "second death". Those who maintain their perfection and sinlessness by unwavering loyalty to God's King will have their names written in the book of life. That means their justification, their being declared unswervingly righteous and worthy of the right to everlasting life. Thus will be fulfilled the prophecy: "The rest of the dead lived not again until the thousand years were finished."—Rev. 20:5, 12-15.

[17] Satan, who tries to deceive and overturn that new world, will be punished with "second death", his everlasting destruction, with no future interruption. (Rev. 20:10) Thus Christ Jesus will prove to be a "king against whom there is no rising up" (Prov. 30:29, 31), and the new world will go on without end, proving to be forever stable in vindication of Jehovah's universal sovereignty. The thousand years of Christ's reign having served their divine purpose perfectly to God's glory, "then cometh the end, when he shall have delivered up the kingdom to God, even

12. How does mortality prove the Hierarchy's reign a counterfeit?
13. How will the last Adam's *day* be opposite of that of the first?
14. During the millennium who will enter into earthly blessings?
15, 16 When will the rest of the dead live again? Why then?
17. How does Christ dispose of Satan and show loyalty to God?

the Father. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15: 24-28) Thank God that the vision of the thousand-year rule of his reigning King is soon to be realized.

MEXICO GOES TO SCHOOL

"IF YOU know how to read and write, it is your duty to teach another," says one of the signboards frequently seen throughout Mexico. A finger points to all passers-by, whether citizens or foreigners living in the country, for it is an all-out campaign against illiteracy. Another announcement seen in public places reads: "If you don't know how to read and write, you should not be here—you should be in school." Mexico is coming out of her shell, emerging from centuries of darkness and ignorance to take her place among enlightened nations of the earth. But why the necessity for such a campaign in this twentieth century? Let us look back into history for the educational background of this great Latin-American country.

Before Columbus landed on the shores of America, many distinct Indian tribes formed the population of Mexico. Two outstanding forms of culture flourished, the Aztec to the north and the Maya to the south. The various pyramids and ruins still in existence testify to the fact that a complicated system of hieroglyphics was in use, which were understood only by the priestly caste trained in a seminary-school known as the *calmécac*, and a knowledge of reading and writing was in no wise necessary to be considered part of the cultured group. Only children of the nobles could attend the *calmécac*. There was only one such school in the city of Tenochtitlán (now Mexico city), and this was annexed to the Aztec temple. Being controlled by the priests, the training was predominantly religious.

Young men of the middle class began their education at about fourteen years of age when they entered the *telpuchcallis*, a military school which did not include reading and writing in its curriculum. There were between forty and fifty of these schools in Mexico city to train the warriors, but the greater part of the population were considered as slaves and were denied any education at all. Each Indian tribe had a different concept of the world and life which was reflected in their mode of education. That of the Aztecs was a traditional type based on the customs of the past, being a combination of the military and the religious.

To the south, the Mayas were more progressive. Service to their people, their religion and their families was their main object in life. Both men and women were imbued with four basic qualities: love of work, honesty, sexual continence and respect. As in the case of the Aztecs, class distinction was the basis for public school education. The nobles in one school learned religion, including astrology, writing, arithmetic and genealogy, while the middle class received largely military training. The social stability of the Mayas and their long existence as an empire have been attributed in large part to the emphasis which they placed upon education.

Then came the Spaniards, in 1521, bringing in not only the culture of the Old World but its evils as well. Instead of lifting the moral standard of the conquered peoples through education, it served the purpose of the *Conquistadores* to treat them as slaves. The Spanish colonists were interested mainly in exploiting the rich natural resources in the newly-discovered land of treasures. With the help of the Inquisition, which was soon brought to "New Spain", thousands of Indians were "converted" to the so-called "Christian religion" and became more subservient due to the morbid fear planted in their hearts. Far from the principles of brotherhood and equality, class distinction became even stronger, and with the years new classes came into existence. The children of the Spaniards who were born in the new land were called *criollos*. The mixture of Spanish and Indian blood by intermarriage produced the *mestizos*, the pure-blooded Indian being considered the lowest class.

During the Colonial era education was grossly neglected. The Indian school system was abolished, with nothing to take its place. A school census taken after 273 years of Spanish domination revealed only 10 elemental schools in the entire country. In the city of Mexico, of 1,400 pupils only 73 were Indians. According to the laws, the Spanish were not permitted to live in Indian towns. Usually only one person in each town knew the Spanish language, the Indian nobleman who was selected to represent the government.

This condition continued until the independence from Spanish rule was won, in 1810, which marked a bright spot in national education. In 1822 Lancasterian schools which had been begun by the public school system in New York were started in Mexico. They provided for basic education in large groups, and, while not very successful, this method awoke public interest in free schools for the poor. In 1833 a government office was created for the inspection and governing of educational activities. For the first time education was put in secular hands. In 1859 the great revolutionary, Benito Juárez, said to be the "George Washington of Mexico", framed the famous Reform Laws which disestablished the church and provided for the suppression of religious education. However, his rule was interrupted by the reign of Maximilian and Carlota, sent by Napoleon III of France, who dreamed of establishing a great Catholic empire in Mexico. During the few years of French intervention religion once more came to the fore and Mexico suffered another setback in its educational life. But with the defeat of the French forces Benito Juárez again became president and things took a turn for the better. A law was passed which made elemental education free and obligatory and abolished religious teaching. Some progress is seen from the fact that in 1871 there were 5,000 primary schools in operation, but in 1877 an estimate showed Mexico with an illiteracy rate of 93 percent, second only to India's 98 percent.

From 1877 to 1911 was the regime of Porfirio Díaz. While he ruled with the iron hand of a dictator, he was

interested in public education and entrusted matters of education to able men such as Justo Sierra, who still lives in the memory of the Mexican people as the "Beloved Teacher". A good start was made in establishing schools for the native Indian population, but again a political crisis bringing ten years of revolution interfered. Rural schools were discontinued during this period until, following the revolution, the new Constitution of 1917 was put into effect providing for the free education of all and prohibiting religion from entering into the realm of education.

The declared purpose of the revolution was to throw off the yoke of the upper classes in order to accomplish greater social, economic and cultural progress in the nation as a whole. To realize this aim schools were to play an important part, and rural schools began to function but in the face of tremendous odds—lack of teachers, inadequate facilities, and, above all, the great difference among the people. Of the native Indian population even now only 1,225,136 speak Spanish more or less fluently, while about 3,000,000 rural inhabitants speak a little Spanish but retain the forms of life and culture of the aborigines. Many others speak only their native dialect. So the struggle against the darkness of ignorance goes on, seemingly endless in view of such obstacles.

But the Great Educator, Christ Jesus, had said, "I am the light of the world." In spite of the fact that some men would fight against that light, preferring the darkness (John 3:19), he commanded his followers to let their light shine before all men. In harmony with that in Minneapolis, Minnesota, U.S.A., on August 21, 1943, a declaration was adopted by an assembly of about 12,000 of Jehovah's witnesses which said in part:

"That all 'men of good-will', without distinction as to race, creed or color, must be located and prepared for life in the new world; and that the educational work with the Kingdom truth is the most essential instruction to such ones now and in the postwar period, as it makes them ready for life eternal; . . . That the textbook of freedom is Jehovah God's Word, the Bible, and that the truths he has revealed therein by his Son and King at the temple make the people free, without which all freedoms announced by men are passing and illusory; . . . That in obedience to our commission we will endeavor now and in the postwar era to extend more widely the publication of Kingdom truth and to increase the number of free Bible-study classes in the homes of 'men of good-will' throughout the earth, using the educational means which the Lord has provided for our use. . . . "

INSTRUCTION IN READING AND WRITING

When the attention of Jehovah's witnesses in Mexico was called to the great educational campaign under way, they went to work as one man. All became education-conscious. An *Awake!* subscriber who had previously been a director of federal rural schools in the state of Veracruz writes that he has met many people with no desire whatsoever to read and write, but upon becoming interested in searching the Scriptures by means of the Watchtower publications, they develop a real desire to learn. The clergy have encouraged the people to live in ignorance, and this has resulted in an apathy on the part of many to attend the reading and writing centers established by the government. Many who began with good intentions showed a lack of perseverance, for in many parts of Mexico the climate is conducive to a passing interest in things. Reading is only a means to gain knowledge; there must be an incentive to learn before a great effort is made. Jehovah's witnesses, knowing that people of good-will are hungering after knowledge of God and his purposes, carry them the Bible and the Watchtower publications containing that spiritual food. Those who attend Bible studies only to listen find themselves with a keen desire to be able to read for themselves and readily accept the help of those who offer to teach them.

The results have been gratifying. They did not confine their activities to those who met with them for study. From door to door they contacted other persons who had a desire to read and made regular visits for the purpose of teaching these people freely. A large percentage of those associated with Jehovah's witnesses have learned to read by using the Bible and Bible helps as textbooks.

From Nogales, Sonora, a subscriber writes that many persons who did not know how to read and write, on coming in contact with the Bible studies of Jehovah's witnesses there, were impelled by a love of God's Word to learn and are now helping others in the educational campaign. Such is the case with another of Jehovah's witnesses in Mexicali, Lower California. She writes: "A representative of *La Torre del Vigía* [*The Watchtower*] came to my home with some very interesting books, as he explained. I told him that it would be for the people that can read. He replied that all the people had that privilege and that if I wished he would teach me to read and study the books. That was about two years ago, and now, by means of those books, I not only can read but write, and I also co-operate in this educational work of teaching others."

On the 21st of August, 1944, just one year to the day after the announcement of the free educational campaign by Jehovah's witnesses, the National Campaign Against Illiteracy was established in Mexico by presidential decree. It was a person-to-person teaching work which was obligatory upon everyone who knew how to read and write. Special books and notebooks were provided by the government to anyone presenting the name of a candidate for instruction, and at the end of the course a government inspector examined the student and awarded a certificate of merit to the teacher. Of course, Jehovah's witnesses were quick to avail themselves of this help, and several study halls were recognized as instruction centers, provided with the special books, and they were granted certificates of merit for their work.

Typical is the experience of Jehovah's witnesses in the city of Jiménez, Tamaulipas. Upon contacting a group of persons in the rural section who were eager to study the publications brought to them but who could not read, the witnesses set about to teach them. The school inspector furnished the necessary books and notebooks and the lessons were begun. After twelve visits all the group could read and write and were enjoying a regular Bible study. The school inspector expressed his appreciation of the good work of these instructors and promised his co-operation in their future efforts.

In November, 1947, the UNESCO, the educational and cultural organization of the United Nations, met in Mexico city to discuss the many problems in connection with the

fulfillment of their pledged purpose, namely, 'to help member states who desire such help to establish a minimum fundamental education for all their citizens. To stimulate and co-ordinate fundamental education throughout the world.' An extensive report of their work in Mexico was printed November 28, 1947, in which basic education was defined as "the process of transmitting a minimum of knowledge, preparation and attitudes which man needs to live, enjoy good health, take advantage of opportunities that are offered to him of higher education, and prepare himself to fulfill the duties and exercise the rights of a free citizen of the world". They recognized the need of lifting the general standard of life of the Mexican people, and the value of education as the ideal medium to realize this purpose. After a thorough study of the educational history of Mexico, Doctor Kuo-Yu-Shou stated that an effort much greater than the reading and writing campaigns is needed to supply the necessary culture. Mention was made of the millions of primitive natives who are still living in the past, as is the case not only in Mexico but in other Indo-Latin countries. Attention was called to their living conditions and customs, such as the "cures" by witch-doctors to cast out evil from their patients, the "evil eye" so much feared, the terrible force of "curses" which overtake and follow the accursed one, the worship of images and statues in their religious practices, the religious rivalry between neighboring towns and communities which often results in bloodshed, human life meaning very little.

These are problems which greatly disturb the leaders in the field of world education. As we have seen, religion has been largely responsible for this lack of progress and the retention of superstition in Mexico. The Roman Catholic Hierarchy has always claimed that the education of the people rightfully belongs under and should be under the charge and supervision of the Vatican. Even now when the government in its Constitution has prohibited the teaching of religion in the schools, the influence of the Catholic Hierarchy has stealthily crept into many schools. Religious services and teachings are included in the program and no opportunity is missed to inject the religious viewpoint.

As recently as May 7, 1948, the daily newspaper *Tema de Hoy* of Jalapa, Veracruz, published an account which reveals the true attitude of the Hierarchy toward public education. The village priest of Cosautlán, a little town near Jalapa, installed a microphone in his pulpit with four loudspeakers on the outside of the building, and in a loud voice which was heard even in the neighboring communities he forbade all the "faithful" to send their children to school. He incited them to rise up against the schoolteachers and the members of the school board, even authorizing them to plant ambushments against 'anyone they might choose'. In the face of the demonized mob the teachers and the authorities were forced to flee for their lives, and order was restored only when the state government intervened. As usual, the Catholic system was shown to be against the spirit of education and progress.

But the greatest educator of all time pronounced the only real remedy when he said, "The truth shall make you free." In obedience to his command his followers in Mexico, as in other parts of the world, are carrying on a real educational work. Soon every study hall all over Mexico will be converted into a classroom for several hours a week in a vigorous effort to teach all who will to read and write. The government has promised to co-operate by providing necessary textbooks. People of good-will who have been kept in ignorance for so long are grateful for the help provided for them to gain the life-giving knowledge in the Great Textbook of instruction, the Bible. Equipped with such knowledge they look forward to life in the new world of righteousness, when all the earth shall be "full of the knowledge of the LORD, as the waters cover the sea". (Isa. 11:9) Further report will be made in due time.

MICAH FORESEES OUTCOME OF DIVINE JUDGMENT

MICAH* the prophet is sitting in his little adobe house in Moresheth-gath in the *shepheláh* of Judah. He has been writing for some time and he realizes that his hand is not as steady as it used to be and that his eyes tire more quickly. But, then, he has almost finished his writing. When he finishes, he closes his eyes to rest them and in his mind he sees the many occasions on which he has preached, in the good reigns of King Jotham (774-759 B.C.) and King Hezekiah (745-716) and in the wicked rule of Ahaz between them. Hezekiah is now nearing the end of the twenty-ninth year of his reign. Micah remembers his trips to Jerusalem to celebrate the feasts Jehovah has commanded. How he enjoys the songs of praise to Jehovah! His heart rejoices to see God's worshipers come from far and near to worship at the temple. He always feels refreshed at Jehovah's feasts, especially after talking with the prophets Hosea and Isaiah. He remembers, too, his trips to Samaria to deliver God's message against it. How full of idols the land had been! Now its inhabitants have been exiled by Assyria. Assyria! He can almost hear again the tramping of the armies which he has watched on more than one occasion from his *shepheláh* hills. How foolish of Assyria, he thinks, to imagine she could take Judah from the hand of Jehovah, the Supreme Ruler of the universe! Who is like Jehovah?

His eyes rested, he reads over his record of Jehovah's message that he has seen over the years concerning Samaria and Jerusalem.—Mic. 1:1.

His reading brings back many memories. He thrills anew as he did originally many years ago when Jehovah first inspired him to call the whole earth to divine judgment: "Hear, ye peoples, all of you; hearken, O earth, and all that therein is: and let the Lord Jehovah be witness against you, the Lord from his holy temple." (Mic. 1:2, *Am. Stan. Ver.*) How fearful had been the vision!—"Mountains melt away before him, valleys split asunder, like wax before a fire, like water pouring over a fall." (Mic. 1:4, *Moffatt*) Then Jehovah had given him the reason: "For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they

* "Who is like Jehovah?" is the meaning of the name *Micah*.

not Jerusalem?" (Mic. 1:5) Micah remembers how full of Baal-worship were the city and kingdom of Samaria; the God-dishonoring calf-worship at Bethel; its conspiracy with Syria against Judah. With pleasure he remembers how good King Hezekiah of Judah purged the land of false worship, including the high places. (2 Ki. 18:4) He remembers going throughout the land and with his own hands helping the rest of Jehovah's worshipers throw down the high places, right after the memorable first celebration of the Passover and feast of unleavened bread after the cleansing of the temple.—2 Chron. 31:1.

He is pained when he comes to the part of the prophecy that mentions Judah's loss of his home town, Moresheth-gath. (Mic. 1:14) Another passage reminds him that he often deplored Israel's willful breaking of God's covenant. How glad he was when Jehovah inspired him to say: "Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage. Therefore thus saith Jehovah: Behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye walk haughtily; for it is an evil time"!—Mic. 2:1-3, *Am. Stan. Ver.*

He remembers how his and his fellow prophets' persistent obedience to God in proclaiming the doom of the covenant-breakers irritated the false priests and their unfaithful backers. They used to say to him and his fellow proclaimers: "Do not keep on harping." "One should not be harping upon such things." (Mic. 2:6, *An Amer. Trans.*) But he and his faithful brethren had kept right on preaching and the efforts of the unfaithful objectors did not succeed in protecting them from the reproach and shame that was due them. (Mic. 2:6, *Young*) He clearly remembers the counsel Jehovah inspired him to give to those faithful souls he found living among the false worshipers: "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction."—Mic. 2:10.

How stubbornly Israel had refused to heed the message Jehovah had inspired him to deliver to them! They preferred false prophets. No wonder Jehovah had inspired him to say to them: "The prophet for such folk would be some empty fellow and a liar, who promised to prophesy of wine and spirits!"—Mic. 2:11, *Moffatt.*

The next part of the prophecy makes Micah remember that he had wondered about God's faithful people after His final judgment. One day Jehovah inspired him to utter a prophecy concerning them: "I will collect all Jacob, gather Israel's survivors, all together like sheep in a fold, like a flock in its pasture, with the stir and noise of numbers." (Mic. 2:12, *Moffatt*) As he recalls the occasion when Jehovah made him see that message it seems that the noise was not that of disorder but of harmonious activity in praising Jehovah, as at a temple celebration in Jerusalem.

Reading on, he remembers the grief he had felt on seeing officials in Israel refuse justice to the people and treat them as a beast does its prey. He rejoiced in the message Jehovah caused him to see and proclaim: "Hear, I pray you, ye heads of Jacob, and rulers of the house of Israel: is it not for you to know justice? ye who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them, and break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. Then shall they cry unto Jehovah, but he will not answer them; yea, he will hide his face from them at that time, according as they have wrought evil in their doings." (Mic. 3:1-4, *Am. Stan. Ver.*) Often Micah's stomach has been turned by the highly commercialized false worship of the misleading clergy in Israel. How aptly Jehovah describes their racket!—"When they have something to bite with their teeth, [they] cry, Peace; but [they] prepare war against him who putteth nothing in their mouth." (Mic. 3:5, *Leeser*) How thankful Micah is that throughout his long and faithful ministry he has always been able to say: "I am full of power, even the spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin"!—Mic. 3:8, *Am. Stan. Ver.*, margin.

As he reads on he remembers the proper response of King Hezekiah to the word from Jehovah that he, Micah, spoke to all the people of Judah: "Thus saith Jehovah of hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." (Jer. 26:18, *Am. Stan. Ver.;* Mic. 3:12) Hezekiah immediately showed fear of Jehovah and entreated the favor of Jehovah, and Jehovah repented of the evil which he had pronounced against them. (Jer. 26:19) Micah offers a silent prayer to Jehovah that He has let him live to see such righteous reign.

Micah always delights in reviewing the glorious vision Jehovah gave him of the temple mountain being elevated till it is the highest mountain and of the long streams of people flowing up to it from every direction, from every nation. Again he hears them say: "Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem."—Mic. 4:1, 2, *Am. Stan. Ver.*

He continues reading slowly, for every line brings back many memories. Then he comes to a part that has always deeply interested and puzzled him. How he wishes he knew just what its fulfillment would be like! "Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." (Mic. 5:2, 3) The fulfillment of that must be a blessed time, he concludes. "And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth."—Mic. 5:4, *Am. Stan. Ver.*

Micah reads on to the end of the writing. His thrilled heart is full of joy and thanksgiving to Jehovah for his continuous assurances that the outcome of His divine judgment will prove that He is the supreme Sovereign, that

there is none like Him in the universe. He is impelled to write a final prayer: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."—Mic. 7:18-20.

Micah foreshadowed Jehovah's witnesses who today keep on preaching that Jehovah is the rightful Sovereign of the universe, and that he will ultimately destroy all who oppose his righteous rule. As Micah did, so they too continue to obey Jehovah's command to preach, no matter what His opposers say to them; and they too rejoice in Jehovah's precious promises and say to him in prayer, "Who is a God like unto thee?"

FIELD EXPERIENCES

GOD ANSWERS REQUEST FOR INSTRUCTION

Jehovah God uses his faithful witnesses to instruct those who sincerely wish to know him and serve him. One of such sincere ones tells how her prayer was answered.

"I'm very proud and glad to have the world know that I've become a witness for Jehovah and His glorious kingdom. I've received so many lovely cards and letters the past few months from church members of the Presbyterian Church I belonged to practically begging me to come back to church; but that I can never do, go back to shallow religion. What hurts them is that they all knew in our adult Sunday-school class that I was really studying, searching and seeking in the Scriptures for the truth, and I'd ask so many of the older members about things and they didn't seem to know anything about the Bible and they'd gone to that church all their lives.

"You see, I'm 27 and have 5 small children and am just a farmer's wife, but I've always believed in God and never could get that 'trinity' stuff through my head. I was brought up to be a Lutheran and went to Lutheran Bible school summer after summer, and still I refused to be confirmed. I used to tell Mom that it was too foolish to think that if little babies weren't baptized God would let them go to a burning 'hell'! When in high school I used to read every book I could find in hopes of finding out or solving the mystery of life. Then I got married at 17 and became so rushed for several years with the little ones that I didn't have time to do much reading; but my baby is 2½ now, and about 1½ years ago I began to really study the Bible and it seemed to contradict itself all through, but I knew it wasn't God's Word, it was me that didn't understand it and rightly divide the words. The minister couldn't answer my questions either or anyone else, and then I began to think, Why would God have a book written in His name that no one could make sense out of? It says, 'Knock, and it shall be opened unto you,' and 'Blessed are those that hunger and thirst after righteousness'; so I thought, Well, I'm knocking and thirsting; so I asked God to please open it unto me and let me be a doer of the Word too, not just a hearer, no matter what it might require of me.

"That very evening one of Jehovah's witnesses came to my door and I asked him in. He could answer all my questions, and I never had known anyone with such zeal for the Lord. It took me about six weeks to realize this was all the real truth at last; so I quit church and have been studying all winter. I've gone witnessing now two Sunday mornings and it is truly the most interesting, thrilling work I've ever done!"

GOD'S WORD BRINGS PEACE

The truth of God's Word and the spirit manifested by Jehovah's faithful people awakens a response in honest hearts. One who had in vain searched for peace outside God's Word says:

"In July, 1942, I enlisted in the United States Navy because I wanted to stop the slaughter of millions of innocent Jews; because I wanted to stop the book-burning, the plunder. I wanted to see democracy reign the world over. I played a very small part in the war. I was discharged on December 2, 1943. Back once more in civilian life I found things different, much different than I had expected. I saw the same things happening here that we were fighting against in Germany. More subtle, less vicious perhaps, but here nevertheless. I was astounded.

"Then came VE-Day, then VJ-Day, flag-waving, rejoicing, celebrating, and of 'long live democracy'. The dreams of the returning veterans of a home, a family, security and, yes, the four freedoms, did not materialize. . . . I saw conditions and became nauseated at the sight of them. I became depressed and discouraged.

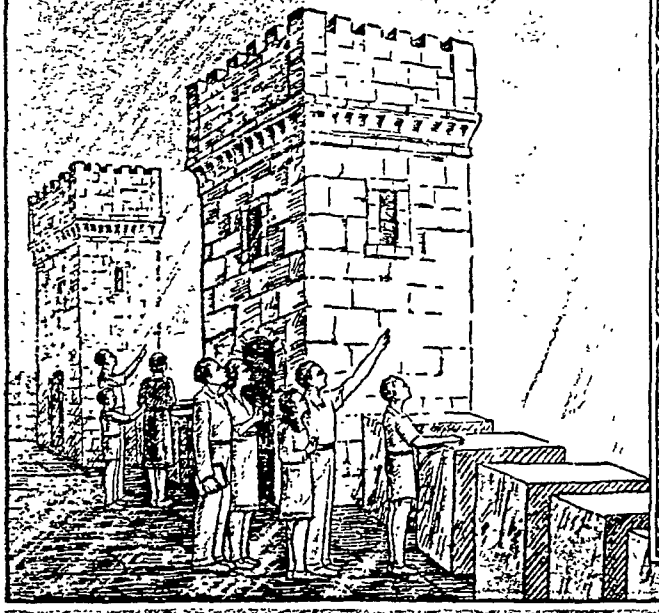
"I went to churches, to American Legion meetings, and saw the same things. Then I met a communist. The more I heard about communism the more interested I became. I read all of Marx and Engels I could find. I went into communism then with all the energy and force I could muster. All the pent-up fury that had been stored in me in the past years of depression and war added fuel to my energy and force. I became a member, an active one. I was overflowing with enthusiasm in the 'cause'. But soon I began to feel the lack of something. It couldn't be religion. I saw the farce of religion and condemned it with the rest of them. Yet I upheld man's right to worship whomever he pleased and denied him the right to condemn another for his beliefs. But still this lack of something.

"Just recently I came to live with my sister and brother-in-law whom I let talk me into attending some meetings of Jehovah's witnesses. At last I see what has always been lacking—brotherly love! the truth! the truth of the Bible, the Word of God!

"To say the least, I am relieved of a burden. I feel free. Peace is at last settling on my shoulders where the burdens of hopelessness and despair were carried. In the light of the truth I have given up communism and have accepted God's Word as the truth. I have rejected Marx and have taken the truth of the Bible. I truly thank God for His guiding hand He has so graciously given me through Jehovah's witnesses."

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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

The WATCHTOWER

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

THE 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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"KING FOR ALL EARTH" TESTIMONY PERIOD

For a world-wide testimony to the one "King for all the earth" the month of October has been set aside. During that favorable season all subjects of Jehovah's King, who now reigns despite his enemies, will join in special efforts to advertise the King and his kingdom. The *Awake!* magazine will be the principal offer to the people, a year's subscription for $1.00. For those who are readers of *Awake!* already, the offer will be three bound books on a contribution of $1.00. The books to be offered are *"Let God Be True"*, *"The Kingdom Is at Hand"*, and *"The Truth Shall Make You Free"*, besides the latest booklet, *Permanent Governor of All Nations.* This is not book-agency work, but is ambassadorial work for winning subjects to the new world's King. Viewing it that Scriptural way, *Watchtower* readers will appreciate the honor of it and will want to show their allegiance to the "King for all the earth" by sharing in this special work of October. We anticipate that many will write for references and instructions and supplies. We want to put all such in happy contact with the organized active subjects of the King. We close with a reminder of your reporting at the end of this Testimony Period.

"WATCHTOWER" STUDIES

Week of November 21: "Ministers at the World's End," ¶ 1-19 inclusive, *The Watchtower* October 15, 1948.

Week of November 28: "What Is There in It for Ministers?" ¶ 1-21 inclusive, *The Watchtower* October 15, 1948.

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

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ANNOUNCING JEHOVAH'S KINGDOM
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MINISTERS AT THE WORLD'S END

"There shall be a time of trouble, such as never was since there was a nation even to that same time: and . . . they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Dan. 12: 1, 3.

JEHOVAH marks the end of this world by setting up his kingdom for the blessing of all earth's inhabitants of good-will. That is why the establishment of His kingdom means, to begin with, a hitherto-unheard-of time of trouble for all the present kingdoms of this world. No sensible person will deny we have entered such a trouble, even though he may deny it marks the time of the setting up of God's kingdom. By his written Word God says this trouble does mark just *that;* and even if the brainy men of this world, including Christendom's clergy, may disbelieve and scoff at that fact, the teachable people of good-will are trustful enough to "let God be true, but every man a liar". (Rom. 3:4) The worldly-wise scoffers and unbelievers are the ones that get hurt, fatally, by the trouble, but the people of good-will are the only ones permitted to survive this worst of troubles and afterward to receive the lasting blessings of God's kingdom of righteousness.

[2] It is his chief son in the heavens that Jehovah God makes the royal Ruler in his newly established kingdom. This One bears the nearest image or closest resemblance to his Father. The name *Michael* well befits him, for it means "Who is like God?" He was one of the "morning stars" that sang, while "all the sons of God shouted for joy", at the time that God founded our planet, the earth. (Job 38:4-7) In the days of the prophet Daniel, in the seventh century B.C., Michael was "one of the chief princes" in the invisible heavens; and Daniel was told that Michael was "your prince", yes, "the great prince which standeth for the children of thy people." (Dan. 10:13, 21 and 12:1) At that time he was glorious like a morning star, but now since ascending the throne of God's kingdom he is more glorious still. King David of ancient Jerusalem was a glorious king on the visible "throne of Jehovah", but Jehovah's newly installed King on the heavenly throne is the One whom David prophetically called "my Lord" and is far more glorious than David. (1 Chron. 29:23 and Ps. 110:1, *Am. Stan. Ver.*) The angel that gave Daniel the marvelous prophecy on the "time of the end" spoke of the time when Michael should ascend the throne that Jehovah provides for him in the heavens, and regarding it he says:

[3] "And at that time will Michael, the great prince who standeth for the children of thy people, stand forth; and there will be a time of distress, such as hath never been since the existence of any nation, until that same time; and at that time shall thy people be delivered, every one that shall be found written in the book. . . . And the intelligent shall shine brilliantly like the brilliance of the expanse (of the sky); and they that bring many to righteousness shall be like the stars, for ever and ever. But thou, O Daniel, close up the words, and seal the book, until the time of the end: many will roam about, yet shall knowledge be increased."—Dan. 12:1-4, Isaac Leeser's translation.

[4] The promise here is that at the time of the world's greatest catastrophe in its history there will be some to shine like the sun of our firmament by day and like the numberless stars by night, that the people amid the gloom of the trouble might have light. These shiners would be the intelligent, who succeed in turning many people to righteousness despite the low moral ebb of humanity at the time of the end. These intelligent workers for true righteousness must certainly be the ministers of Jehovah God and the earthly representatives of his princely Son on the heavenly throne, for they are likened to the sun and stars of God's creation.

[5] By *ministers* here we can not mean the religious clergy of Christendom, for in the deepening darkness of this time of global trouble since A.D. 1914 these clergymen have proved to be utterly without any light for mankind. This does not exclude even the politico-religious ruler of Vatican City, for his hopes for the future rise and fall according to the fortunes of the political nations of this world, and now he is filled with great pessimism. Hesitantly the pope now plans to declare 1950 a "holy year" with

1 What does this time of trouble mark? and who survive it?
2, 3 What was Daniel informed about Michael? and who is he?
4. Who are the ones that it is promised will then shine?
5, 6. By the term *ministers* who are meant, and who not?

big things projected, such as Vatican City Airlines and a Vatican Landing Field and provisions for a million pilgrims to Rome. But that gives the world no light, for the pope also decreed 1933 a holy year and declared that a tide of religion would arise and sweep the nations into peace and prosperity'. History shows the pope held forth a false light, for, instead of being swept into peace and prosperity, the globe was swept into World War II by Hitler, who became the Nazi dictator in Germany and signed a concordat with the Vatican through Cardinal Eugene Pacelli that same year of 1933. Neither the pope nor the other religious clergy of Christendom rejoice in the meaning of the signs of our times, namely, the end of this old world and the establishment of God's kingdom by his Son, Christ Jesus. The clergy offer mankind no light upon this subject, to show them the way to escape from the final battle of Armageddon with which this "time of trouble, such as never was", ends up. Despite their religious titles, the clergy are not Jehovah God's ministers at the world's end, because, the facts show, they are not fulfilling the prophecy of Daniel 12:3.

6 By *ministers,* then, we mean those who are in truth now serving Jehovah God and letting his heavenly light concerning the kingdom of God shine upon the people that they may thus turn these people to God's kingdom and his righteousness. Man can serve only one master at a time, either Jehovah God or Satan the Devil, and we now must decide to be ministers of either God or the Devil.

FALLEN STARS

7 The Bible says Satan the Devil is "the god of this world", and the religious clergy of Christendom who involve themselves so deeply in this world's affairs and strive to keep these affairs going show plainly they are his ministers. For a cloak they may call themselves "apostolic successors" or other un-Biblical names, but the genuine apostle Paul warns us, saying: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. 11:13-15) Of course, Satan has his ministers at this end of the world. How he captures them is pictured for us in the last book of the Bible, Revelation. There God's universal organization is pictured as his handmaid, his "woman", arrayed with heavenly light, whereas Satan the Devil is pictured as a seven-headed, ten-horned dragon. God's universal organization, his "woman", gives birth to his kingdom, for out of this organization of his sons, his ministers, God brings forth his Son as newly-made King of the new world of righteousness. Until the birth of that kingdom A.D. 1914 it had been a time of anxious waiting and praying by the members of Jehovah's universal organization, his "woman". We read:

8 "And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: and being with child, she cried travailing in birth, and was in pain to be delivered. And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his heads seven diadems: and his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son. And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne. . . . And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels: and they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night."—Apocalypse 12:1-10, *Douay.*

9 Note that Satan the dragon gets a third of the stars of heaven in his coils and that his tail throws them down to the earth. But the twelve stars in the crown upon the woman's head are not included among them. The third of the stars picture Satan's ministers, who profess to shine with heavenly light, but whom Satan has entrapped and made a part of his visible earthly organization of commerce, politics and religion. As he deceived Eve with a lie in Eden, so he deceives these by lies through his world organization. "The prophet that teacheth lies, he is the *tail.*" (Isa. 9:15) The apostle Paul warns Christians against such deception by Satan the Serpent's "tail". —2 Cor. 11:3, 4.

10 Being "stars" that Satan has cast down to the earth, they could not be those foretold at Daniel 12:3 who shine with heavenly wisdom like the sun and turn many to righteousness and gleam like the stars at the "time of the end". Those whom the dragon casts down from heaven must be Satan's ministers at the "time of the end" when God's king-

7, 8. How is Satan pictured as capturing his star-like ministers?

9, 10. How does he entrap these, but treat God's true ministers?

dom is born. These religious ministers of Satan masquerade around as "apostles of Christ" and as "ministers of righteousness", to mimic Satan, who himself tries to appear as an "angel of light". These ministers Satan uses to seduce the whole world. It is for this reason that they are respected highly and receive great honors and reverence in this world. However, all those who are God's true ministers Satan the dragon keeps on falsely accusing and causes them to be persecuted in all lands, democratic and totalitarian. Jesus himself, God's chief minister, was put to death under like false accusation by the dragon Satan, and yet John, the writer of the Apocalypse, calls him "Jesus Christ, who is the faithful witness", "the Amen, the faithful and true witness." (Apoc. 1:5 and 3:14, *Douay*) Hence it is not amazing that the other ministers of Jehovah, his witnesses who follow in Jesus' footsteps, should likewise be falsely accused in this world that Satan has seduced.—1 Pet. 2:21.

[11] Satan the dragon is not satisfied with casting "the third part of the stars of heaven" to the earth. He would like to regiment all people on earth to be his ministers. By seducing the whole world he has quite succeeded in doing this, according to the rule: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." (Rom. 6:16) Many religionists in Christendom think they serve God, but their activities show and prove they are ministers of Satan, for they obey him through his world organization. The spirit creature who is now called "that old serpent, called the Devil, and Satan," was originally Jehovah's minister in the garden of Eden. Isaiah's prophecy (14:12) gives him the name "Lucifer, son of the morning". Adam and Eve were under the protective covering of Lucifer as "the anointed cherub that covereth". (Ezek. 28:14-16) Rather than help Adam and Eve continue to be ministers of God, Lucifer the covering cherub schemed to make them his ministers. By deceptive, seductive speech through the serpent that he used, Lucifer transformed himself from a minister of God into the Satanic adversary of God and misled the woman into the service of God's adversary. Before this, God's universal organization was made up of all his creatures as his ministers.

[12] Adam might have remained God's minister on earth. God used Adam to declare his law to Eve. If both Adam and Eve had continued faithful under test and had obeyed the divine mandate, "Be fruitful and multiply and fill the earth and subdue it," Adam would have been God's special minister to his family of children. (Gen. 1:28, *Rotherham*) He would have imparted to his young children the knowledge of God's law and other divine information, and would have set the example and led them in keeping God's commands and doing God's will. Likewise Adam's sons and grandsons, when growing up and marrying Adam's daughters and granddaughters and raising families of their own, would have been ministers of God in further passing on the knowledge of God's law, mandate and instruction to their children and leading them in the way of obedience to God. Lucifer as the anointed cherub that covereth might have helped to this end. But neither he nor Adam chose to stay ministers of God, and Adam abandoned the ministry of God and became Satan's minister. Adam joined Eve in disobedience to God. He acted as Satan's agent to bring sin into this world and upon all of humanity: "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.

[13] The faithful Son of God, by becoming the man Jesus Christ and dying to redeem Adam's offspring from sin and death, became "the last Adam". "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth, earthy: the second man is the Lord from heaven." (1 Cor. 15:45, 47) To become thus "the everlasting Father" to the faithful and obedient ones of Adam's fallen offspring, Jesus Christ held fast to his ministry of God, down to a martyr's death. For the sake of God his Father Jesus Christ died as "the faithful witness", but when God raised him from the dead to heavenly life he became the "first begotten of the dead, and the prince of the kings of the earth". —Rev. 1:5.

[14] Jehovah's witnesses, if they would keep on following in Jesus' footsteps, must likewise hold on to their ministry toward God. They must particularly do so now, at this end of the world, when Satan and his angels have been cast out of heaven. They must do so, for a special ministry is laid upon them, now that Jesus Christ has been enthroned in the newborn kingdom of God. Now, in fulfillment of Daniel 12:3 they must be wise and shine as the brightness of the firmament, and must remain righteous and turn many others to righteousness and thus shine as the stars. They must watch to avoid the coils of the dragon's tail that has cast a "third part of the stars" down to this defiled earth. Instead of joining in with Christendom's religious clergy and saying, "Now is come the United Nations and with it the salvation and only hope of the earth," they must shed light upon God's kingdom and must join the heavenly throng in saying: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." (Rev. 12:10) In doing so,

11. How was the attempt begun to draw all men from God's ministry?
12. What ministry could Adam have enjoyed, but why did he not?
13. In contrast, how did God's beloved Son become the last Adam?
14. Why and how must Jehovah's witnesses hold on to the ministry?

Jehovah's witnesses fulfill Jesus' prophecy which said that one sign of the world's end would be: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." They decline to take up the United Nations or any other political alliance as the gospel or good news for our time, the end of the world. They refuse to accept it and to recommend such U.N. and political alliances as the man-made substitute for the kingdom of God. Let the clergy go over to the ministry of the U.N. Jehovah's witnesses hold fast to the ministry of "this gospel of the kingdom". —Matt. 24:14.

WIDE-OPEN DOOR

[15] Today the Bible-producing societies tell of the crying need for Bibles and of the huge demand for them. But today there is the need, not only for Bibles, but also for men and women to explain the Bible to the people. Already there are hundreds of millions of copies of the Bible spread all over the earth, not only in the out-of-date King James Version and Douay Version of the seventeenth century, but also in modern, up-to-date speech. But when reading even these modern versions, how many understand what they are reading and discern its present-day message, "this gospel of the kingdom"? There are hundreds of religious denominations all claiming to be Christian, and there are hundreds of thousands of religious meeting-houses, yet in such buildings the clergy of those religious denominations do not explain the Bible truth to churchgoers and help them to see "this gospel of the kingdom". How could such clergymen do so while at the same time they falsely accuse, oppose and persecute Jehovah's witnesses for preaching this Kingdom gospel to the people "publicly, and from house to house"?—Acts 20:20.

[16] Consequently, there is a wide-open door set before those who want to be true ministers of the Kingdom gospel. Everyone who wants to be God's minister at this world's end must take up this foretold ministry. God made a covenant with King David of Jerusalem, promising that the One to rule in the everlasting kingdom of God would be a descendant of David. Jesus Christ, David's descendant by his son Nathan, was the One that became the heir of this kingdom covenant and he was called "the Son of David". To his human mother the angel from heaven said: "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 1:32, 33) Therefore the power and authority symbolized by "the key of David" was given to Christ Jesus. In this day of world tension the church of Christ is not split by international hatreds and political discords that set men of different nationalities and political ideas against one another in mortal combat, but his church the world over puts Christianity above nationalism and is cemented together by brotherly love. The Greek word "Philadelphia" means "brotherly love"; and to his church, which is filled with this love, Jesus Christ, the Heir of the covenant made with David for the Kingdom, says: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it."—Rev. 3:7, 8.

[17] This open door signifies the opportunity to enter into the ministry of the gospel of the Kingdom by telling it out to others by all means of publicity. It is not an "open door" set only before men, or only before graduates from worldly colleges and religious theological seminaries. It is set before all members of Christ's true church at this world's end who are filled with that Philadelphian quality of brotherly love and who keep what Christ tells them to do and who do not deny his name by going in for some worldly religio-political arrangement that is opposed to his kingdom. Nineteen centuries ago the apostle Paul at Ephesus in Asia Minor had such a wide-open opportunity to preach good news about God's King and kingdom, and he wrote: "I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries." (1 Cor. 16:8, 9) It was effectual because it promised good results; and so Paul stayed longer at Ephesus to take advantage of the great door opened. (Acts 19:1-20) Today the enthroned King, Jesus Christ, with the "key of David", and hence with authority over all the interests of the Davidic covenant for the Kingdom, has unlocked the door for those who follow him. Happy are all those with discerning eyes who see the opportunity opened and who enter the Kingdom gospel ministry.

[18] The King with the "key of David" has opened the door and assures us that no man can shut it. But this does not mean there are not or will not be opposers to our entering through the door into the opportunities of proclaiming the Kingdom gospel in all the inhabited earth and to all nations. As in Paul's case, there are many adversaries, demonic and human. The adversaries are as numerous now as thirty years ago, or in 1918, if not more numerous due to worsening world affairs. In 1918, when World War I reached its climax, the adversaries Catholic and Protestant practically persecuted Jehovah's witnesses out of their field of activity and shut down

15. For what is there a crying need today, and why?
16. Why does Christ have the "key of David"? and for whom does he use it?
17. What does the "open door" signify, and for whom is it open?
18. When was the door opened, and with what encouragement to enter?

their free and open work of preaching that the Gentile times had ended A.D. 1914 and that God's kingdom by Christ had been set up. This shutdown was in fulfillment of Jesus' prophecy on the world's end. (Matt. 24:7-13) But in the spring of the following year (1919) Christ Jesus used his "key of David" and opened the door of opportunity before Jehovah's witnesses. He bade them to be fearless and enter as his followers into the great postwar opportunity for giving the witness to God's established kingdom before this world comes to its final end at the battle of Armageddon. In the July 1, 1920, issue of *The Watch Tower* he showed them that now, since A.D. 1914, is the time when "this gospel of the kingdom" must be preached to a wide-open world as he had foretold at Matthew 24:14. He called especial attention to the opened door of ministerial opportunity in 1922, when the electrifying slogan was introduced at the biggest international assembly till then of Jehovah's witnesses, "Advertise the King and his kingdom!"

[19] Since entering through the open door Jehovah's ministers have had innumerable adversaries continue to rise up against them and try to shut the door. Catholic Action organized world-wide, totalitarian dictatorships, and World War II, all these the adversaries have used to try to shut the door upon Jehovah's witnesses. But our King with "the key of David" has miraculously kept the door open, and the ministry of this Kingdom gospel has gone forward, with more gospel ministers at the close of World War II than before. The door still stands open to the most glorious opportunity because the gospel ministry by men and women is not yet finished, but the invitation into this blessed privilege is more urgent now than ever before. Have you answered the invitation and entered through the door in brotherly love? Will you? The opportunity will close with the battle of Armageddon, now drawing near, when this gospel of the Kingdom will have been preached adequately and the final end of this world will have come according to God's due time. Then Jehovah will arise to give his own testimony before all the universe by winning the fight at Armageddon. As a result, "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea."—Hab. 2:14, *Am. Stan. Ver.;* Zeph. 3:8, *LXX;* Ps. 68:1.

19. How is the door being kept open, and for how much longer?

WHAT IS THERE IN IT FOR MINISTERS?

"HAS Job feared God for nothing? Hast thou not hedged him round about, and his house and all that belongs to him? Thou hast blessed the labor of his hands; and his wealth has spread abroad in the land." With such words the great accuser, Satan the Devil, accused the leading minister of Jehovah God in the earth in the seventeenth century B.C., namely, Job of the land of Uz. He lived in the days before the setting up of the priesthood in the family of Aaron the Levite for the nation of Israel. Hence Job, as head of his family, performed priestly duties at the altar for his household. He prayed to God for them and was an example of godly fear and uprightness before them. Jehovah called him "my servant Job", with "none like him in the earth, a man perfect and upright, who fears God and shuns wickedness".—Job 1:1-10, *An Amer. Trans.*

[2] Anxious to turn Job away from the ministry of the living and true God, Satan accused him of serving God selfishly because his "bread was buttered on that side". With everything going in his favor, why should not Job serve God under total divine protection? What, Satan asked, is there to show Job is not guilty of "supposing that godliness is a way of gain"? (1 Tim. 6:5, *Am. Stan. Ver.*) So God let Satan reduce Job to abject poverty by the loss of everything earthly that material-minded men think makes life worth living. But Job still held fast his ministry to God and acted as Jehovah's leading witness of the day. By God's mercy and grace, Job proved Satan the accuser a base liar. He gave proof that there will always be true ministers of God on earth that will hold fast their ministry to Him, although the Devil makes it the hardest way of life on earth. Job's chief reward was to be God's vindicator.—Jas. 5:11.

[3] The accusing question that Satan the dragon raised concerning God's ministers must still be met and answered for the further vindication of Jehovah God. For this reason he has not shielded the way of his ministry in such manner as to make it a way attractive to softies and to worldlings who look for a life of popularity, public esteem, social honors, political protection, ease, comfortable salaries, flattering titles, and other things that would draw a self-seeker. Such things Satan the Devil pays his ministers. When he tempted Jesus Christ in the wilderness, he offered Jesus these things, even "all the kingdoms of the world, and the glory of them", if Jesus would only become his minister. Jesus' reply was: "Begone, Satan! For the Scripture says, 'You

1, 2. What false accusation did Job answer, and how?

3, 4. Why does God not shield ministers? Why did Jesus become one?

must do homage to the Lord your God, and worship him alone!' "—Matt. 4:1-10, *An Amer. Trans.*

4 Up till then Jesus had been a carpenter at Nazareth and earning a good wage. Compared with what Satan offered him on earth, what did God his Father offer him for being His minister on earth? God paid Jesus no money salary. God gave him no parsonage or episcopal mansion as a place "where to lay his head". What God promised Jesus on earth was prophetically written in the holy Hebrew scriptures, namely, a life of hardness, of unceasing activity amid discomforts, opposition and persecution by religious priests and clergymen, and at last a most shameful and painful death under false charges of blasphemy against God and of sedition against law and order. Jesus read all those things as in store for him. He understood them, and yet he left the money-paying job of carpentering and took up the preaching ministry of God. Why? To give the most complete answer to Satan's charge against Jehovah's true ministers and witnesses and so vindicate Jehovah God as the only Master worthy of serving. Also he would lay down his human life as a ransom for all on earth who would become God's ministers and remain such forever in the new world of righteousness.—Luke 24:25-27, 44-48; Matt. 20:28.

5 God did not let Jesus walk blindly into the ministry on earth during this present evil world, without knowing what it was to cost. All the tenor of the Bible is to inform us what it now costs to be a real witness and servant of God, now while Satan's challenge to God's ministers must still be met. This frank information keeps us from being surprised by the enemy. It forearms us by forewarning us. Just before his own violent death Jesus told his faithful apostles: "If the world hates you, remember that it hated me first. . . . If they have persecuted me they will persecute you too. . . . I have told you this to keep you from faltering. They will exclude you from their synagogues; why, the time is coming when anyone who kills you will think he is doing religious service to God. They will do this because they do not know the Father or me. But I have told you about these things in order that when the time comes for them to happen, you may remember that I told you of them."—John 15:18, 20 and 16:1-4, *An Amer. Trans.*

6 As in Jesus' case, Jehovah God pays no money salary now to any man or woman to be his minister. True, he promises faithfully to provide for them, and he does so; and they have the right to pray to him, "Give us this day our daily bread." But nowhere in all his written Word does he promise his true servants wealth and worldly honors and positions. The challenging accusation of Satan forbids it. True also it is that, while one is actively serving as God's minister, a man or woman may have an earthly occupation bringing in some financial or material returns. A person's earthly responsibilities to family or other obligations might require him to work thus part-time at secular employment. Or his desire not to burden any other person or congregation with financing him full-time in the ministry may prompt him to do secular work part-time. But that is merely a side-line, an honorable avocation, for him. His main obligation, his true calling and vocation, is that of being a minister to teach and preach the truths and principles of Christianity both privately and publicly, and to do so regularly. This a person must do if he has consecrated himself to God to follow Jesus.

7 At times the apostle Paul worked as a tentmaker, but he preached regularly every sabbathday in the synagogue although it was not his pulpit. He said to the congregation at Corinth, where he did such tentmaking: "I would not permit myself to be a burden to you. . . . I do not intend to be a burden to you now; for it is not your money but yourselves that I want; for children are not expected to lay up money for their parents, but parents for their children." (Acts 18:1-4 and 2 Cor. 12:13, 14, *An Amer. Trans.*) But while working with his hands as a tentmaker, Paul had not laid aside his vocation, his apostleship, even temporarily. He could not lay off his apostolic investiture without being unfaithful to his Master. In fact, to the congregation at the city where he made tents Paul wrote his strongest arguments that he was an apostle. So he did part-time work in order not to make his active apostleship a material burden to any Christian congregation.

8 So it is today with Jehovah's true ministers. Most of His witnesses are, by one Scriptural obligation or another, compelled to do secular work part-time, but this does not mean they are not ordained ministers and primarily preachers of the gospel. They are still ministers, but are paying their own way honorably rather than choosing the soft way of financially burdening fellow Christians. In the days of the Theocratic organization of ancient Israel, the tribe of Levi was set apart to furnish the temple ministers and priests, but, except for the high priest, those Levites (24 courses of them, in rotation) served only two weeks out of a year, besides at the three annual feast times, directly at Jerusalem's temple. The remainder of the year they spent at their Levite cities, doing garden work in the outlying suburbs and caring for their families and also doing some local teaching and judicial work on the law of God. For the main support of these Levites God commanded the entire nation of Israel to pay tithes of

5. What advance warning information does God's Word give us? Why?
6, 7. Does an avocation deny a minister's true vocation? and why?
8. How are secularly employed ministers like the Levites of old?

all their substance, and a proper part of such tithes went to the Levites. In turn, the Levite ministers paid a tithe to the priestly family of Aaron the Levite. (Num. 18:20-32; 1 Chronicles, chapters 24-26; Ezra 6:16-18; Neh. 13:5; Luke 1:5-9) The activities of these priests and Levites while away from the temple at Jerusalem did not deny they were Levites and deserving of the provisions and exemptions accorded to the Levites.

[9] Since Jerusalem's destruction by Roman armies A.D. 70, all records of Levite families have been lost, and now no Levite group is kept and supported even by the Jews. Christ Jesus and his apostles set up no Levite group among Christians. Hence Christians do not take up tithes in order to support Levites or any other group of ministers. Among true Christians, true witnesses of Jehovah, all are under a solemn vow of consecration, dedicating their lives to the ministry of God, and this solemn vow they have publicly symbolized by being baptized in water. God has recognized this consecration by putting his spirit upon those who pay their vow to him. Thus it is that, without any tithing arrangement for support, most of Jehovah's witnesses have to work at secular occupations to provide the necessary things honorably in the sight of men and God. But this does not mean at all that they are not actually by vocation fully ordained ministers of God and of his gospel and under all the responsibilities of the ordained ministry.

[10] Said Paul to the Corinthians among whom he made tents on weekdays: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16) Jehovah's witnesses today, as ministers and preachers of the gospel, imitate Paul by working as necessary in order not to burden their Christian brethren with financial support of them as preachers. But necessity is laid upon them to be ministers and preachers. By reason of their consecration vow they have a relation to the Supreme Almighty One that involves duties higher than those duties springing from any human relations, so that they may not love father or mother, son or daughter, or marriage partner more than God and Christ. (Matt. 10:37; Luke 14:26) As ministers they all take a leading part by going forth and spreading the gospel message in their community. Also each one, as he has opportunity, may baptize another in water, may preach a funeral service, may secure a license to perform marriages, may administer the emblems at the Lord's supper, and may do other services in a congregation. Because there are more ministers than can all render such services at one time, only some render these services at a particular time, just as with the Levites who, because of numbers, could serve only in rotation, one week every six months at the temple. In ancient Israel the Levites were exempted from military duty in Theocratic warfare. Likewise today, Jehovah's witnesses, who are all devoted to God through Christ for divine, Theocratic service, are entitled to military exemption by nations that claim to be Christian.—Num. 1:45-54.

9. What makes them ordained ministers despite secular work?
10. (a) How do they have duties higher than those owed to humans? (b) How do they act as leaders, do public service, enjoy exemption?

NOT UP FOR A PRICE

[11] Despite the hardships connected with it, the ministry of God is the greatest privilege a creature on earth could enjoy. It is an office, a service, that cannot be bought with money. Simon Magus of Samaria tried to buy the apostolic power of imparting gifts of the holy spirit to baptized believers, but Peter refused the bribe and said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts 8:20) And yet simony has been practiced by the wealthy religious organization that claims to be built upon Peter as its first pope. Ecclesiastical history shows that a number of popes got the popedom by simony. In a religious organization an ecclesiastical office can be bought by a secret gift of money, but not so the true ministry of Jehovah God. It is not like a cardinalate, for which a clergyman must pay the pope a sum of many thousands of dollars and must undertake to support financially one of Rome's scores of religious meetinghouses, just to get the red hat and title. As for the influence of money in this matter, note the case of pope Leo X, of the notorious De Medici family of Italy and who excommunicated Martin Luther. He was the second son of Lorenzo "the Magnificent" and got his religious tonsure at the tender age of seven years, thus becoming a clergyman, after which the pope gave him the rich living of the wealthy convent of Passignano. As if that was not young enough to become a clergyman, this same Giovanni de Medici, when just thirteen years old, was presented with the rank of cardinal by his sister's father-in-law, pope Innocent VIII, and at seventeen years he was installed fully as cardinal. Twenty-one years later he became pope.

[12] However, boys and girls yet in their teens do not have to buy their way into God's ministry with money. Neither does their youth debar them from becoming His bona fide ministers, any more than Giovanni de Medici was barred religiously from becoming cardinal at thirteen years of age or a tonsured clergyman at seven years. A child on reaching the age of intelligence and appreciating God's requirements can obtain the privilege of the ministry by making a vow of consecration to God with full faith in Christ Jesus as our ransom sacrifice

11. Can a share in this ministry be bought with money? Illustrate.
12. Why and how can children not in their teens become ministers?

and our Exemplar. Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37) Today many boys and girls not yet in their teens, when not at public school, are preaching the gospel from house to house and also distributing the Kingdom message in print on the sidewalks and other public places. When God accepts anyone's consecration and puts his spirit upon him, God subjects such accepted one to all the obligations of His minister and he becomes an ordained minister of the gospel and must discharge the duties of his office. The Bible is the rule for his conscience and it provides him the subject matter for preaching. From then on his privilege, yes, his obligation is to render a faithful ministry and prove God true and Satan the false accuser a liar.

13 It is not ecclesiastical titles nor sanctimonious garb different from that of ordinary people that mark us as being genuine ordained preachers of the gospel. In ancient Israel the priests and Levites outside of the temple were not commanded to wear any official garments to show them off from the common folk. When Jesus and his apostles preached, they did not adopt the official garb of the temple priests and Levites to display themselves as ministers and to have the people doff their head-covering or bow and scrape to them and give them special favors. It would have been contrary to God's law through Moses for Jesus and his apostles to adopt the holy official garments of Israel's high priest, underpriests and Levites. (Ex. 28:1 13; Num. 4:1 49; Ezek. 44:15-20, 10-14) Without even a prophet's rough hairy garment, but in the ordinary dress of the common people, Jesus on earth carried out his ministry as Jehovah's high priest, prophet and witness. When he died on the tree as our ransom sacrifice, his garments over which the Roman soldiers cast lots did not include any long robe or collar that buttoned to the rear or vest that zipped up the back. (Mark 12:38; Luke 20:46; 2 Ki. 1:7, 8; Zech. 13:4, 5; John 19:23, 24) Jesus' ministerial capacity was proved, not by man-made titles nor by Levite or prophetical dress, but by his preaching, his works, his constancy in God's service, his keeping integrity till death. The ministerial office of Jehovah's witnesses today is proved in the same Christlike way.

WHAT IT TAKES

14 Every person professing to be a Christian should consider it his first obligation to be God's minister of the gospel. If his Christianity is more than just being enrolled on a church register, and if he has really consecrated himself through Christ to God's service, then there is no escaping it: he must now carry out his ordination to preach God's message. What he is required to have to minister with is not a college education and a complete course in a theological seminary with an ecclesiastical title of "reverend", "parson," "doctor of divinity," or the like. No, but he ministers with the written Word of God, which contains His good news or gospel. Hence the apostle Paul spoke of himself as "ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy spirit". (Rom. 15:16) So, if you do not have a college degree or theological seminary diploma and religious titles, do not be afraid to introduce yourself and speak of yourself as an ordained minister and preacher of the gospel. Prove it by your knowledge, works and adherence to God's Word.

15 What every one must have to be a complete and qualified minister is the Scriptures and an understanding of them. "The holy scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:15-17) Certainly to help others to become wise to salvation we ourselves must study the holy Scriptures and know and understand them in order to impart the meaning of them to others. God has not made ignorance the way to salvation, and does not sanctify us by ignorance. "Sanctify them through thy truth: thy word is truth," Jesus said. (John 17:17) Hence we must study the Scriptures with the help of all that God provides through his Theocratic organization to aid our understanding. Of the blessed man it is written: "His delight is in the law of the LORD; and in his law doth he meditate day and night." (Ps. 1:1, 2) Our study and meditation are not merely to gain our own salvation, but also to be teachers of others, that they too may win salvation. We should definitely purpose to be teachers as a result of our study and meditation. After a time of such study and meditation God expects us to be teachers and preachers.

16 Said Paul to the Hebrew Christians: "For the time ye ought to be teachers." His expression of disappointment shows that all Christians are expected to develop into teachers of others, for Paul said to them: "When by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God." (Heb. 5:12, *Am. Stan. Ver.*) At this end of the world, what we should study to teach others is that 'increased knowledge' which Daniel

13 What shows whether our ministry is proved by dress and titles?
14 What must a true Christian be, and with what must he be such?
15. To be complete, qualified ministers what must we have? Why?
16. Why must we be a society teaching others to become ministers?

12:3 said would mark the "time of the end". That knowledge means the present-day facts about God's kingdom now established, and the approaching day of His vengeance at the universal war of Armageddon, and the thousand-year reign of Christ that is to follow for the blessing of all persons of good-will. Before this "time of the end" began, one of our main objectives was to teach others, that they might carry on in our stead after we had finished our earthly course. As Paul told Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2) But now our teaching others is not merely to have others succeed us as teachers and preachers after our death. It is to help others become God's ministers now, that they may by God's mercy live through this "time of the end", survive the destruction of this world at Armageddon and keep on ministering to God forever in the righteous new world to follow, without a break in their ministry. The Scriptures show that the organization of Jehovah's witnesses is a society of ministers that teaches others to be His ministers of the gospel. Only his ministers may have any hope of surviving Armageddon. Remember Noah and the flood.

[17] "I cannot undertake such service," someone says. No, YOU cannot; not of your own natural ability. But with the divine gift you can, if you do not hold back fearfully, but are willing. As Peter said: "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ." (1 Pet. 4:10, 11, *Am. Stan. Ver.*) God can develop the gift in us, and he will supply the strength and ability needed that we may render the required service. This new strength and ability he imparts by means of his spirit or invisible active force upon us.

[18] We need not fear for lack of God's spirit to help us now. Are we in the "time of the end", "the last days"? Yes! Then his spirit is due to be poured out upon his anointed remnant, in fulfillment of Joel 2:28, 29 and Acts 2:16-18. The activities of Jehovah's witnesses world-wide since A.D. 1919 prove the spirit has been poured out upon the anointed remnant. Hundreds of thousands of persons of good-will have since associated themselves with the spirit-begotten remnant of Christ's bride and are also partaking of the spirit of God and sharing with the small remnant in this ministry of "this gospel of the kingdom" for a witness to all nations.

[19] The invitation now goes forth to all seekers of life in the new world to take up the gospel ministry that they may gain life eternal in that glorious world. The throne of God and of his Christ has been set up in the heavens, and streams of life-giving Kingdom truth like a mighty river are issuing forth from this established kingdom. Now the apocalyptic picture applies: "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:1, 2, 17) By the word *spirit* here we need not understand any person, either God or Christ Jesus, but simply the active force of God. The spirit or active force from God acted upon the holy men of pre-Christian centuries and they spoke and wrote as moved by that holy spirit. Thus they produced the inspired Hebrew Scriptures. Then God anointed Jesus with his holy spirit, and at Pentecost of A.D. 33 Christ Jesus, having returned to his heavenly Father, poured out the holy spirit upon his faithful consecrated followers. A number of apostles and disciples wrote the inspired Greek Scriptures by that spirit, to make up our complete Bible of today. From that spirit-produced Book the life-giving waters of truth from the throne of God and of Christ flow out. That spirit searches the deep things of God, and by it we have revealed to us today the Kingdom gospel for this time of the end. It brings an increase of knowledge and a grasp of things never before seen, heard or perceived by man.—1 Cor. 2:9, 10; Isa. 64:1-4.

[20] That same spirit has been poured out upon the remnant in the flesh of the Bride class, and with its help they extend the invitation to all nations to come to the Kingdom water of life. From the spirit-unfolded Word of God the remnant see the prophetic pictures that disclose the "great multitude" of people of good-will who must now be gathered to the fold of the Good Shepherd, Jehovah's King. To those of good-will who answer the invitation to the water of life and consecrate themselves to do God's will a share in this precious gospel ministry is assigned in the words: "And let him that heareth say, Come." And as the good-will persons obediently enter this gospel ministry, God imparts his spirit to them to give them strength and ability as his gospel ministers.

[21] Thus by the anointed remnant and their great multitude of good-will companions, the spirit of God is saying "Come" to all who now thirst for life-giving waters. By persisting in this blessed ministry till the final end comes upon the world, they share with Christ Jesus in vindicating Jehovah's name and word. For their share in this vindication all these faithful ministers gain the gift of life eternal in the world of the "new heavens and a new earth".

17, 18. With what gift and ability can we render this ministry?
19, 20. (a) Who or what is the "spirit" that now says, "Come"? (b) Who take up this ministry and extend this invitation, and why?
21. What is there in it at last for all these ministers?

THE LIE ABOUT THE DEAD

PEOPLE generally shrink from speaking disrespectfully about the dead. Hardly at any point are they more touched than about their dead. And yet, in the name of religion, a great lie about the dead has been circulated throughout the earth for thousands of years. This lie has worked great injury to the living. That lie does not emanate from the sacred Bible, for Jesus said of it: "Thy Word is truth," and his apostle John said: "No lie is of the truth." (John 17:17 and 1 John 2:21) A lie is a false statement made by one to another person who is entitled to hear and know the truth, and which false statement tends to work injury to that person. A false statement that is made for the direct purpose of deceiving and working injury to another is a deliberate and malicious lie. The lie about the dead was intentionally started to injure the good name and sovereign rule of God the Creator, and the Bible as the vehicle of truth faithfully exposes that vicious lie.

How did the lie begin? Who fathered it? The Bible tells. Jehovah God appointed Lucifer the cherub as man's overlord in the garden of Eden. Faithfulness to God and also duty to man required the covering cherub to tell the truth. Eve, the man's wife, was entitled to know the truth. Lucifer, by the use of the serpent, stated to Eve that the eating of the forbidden fruit would not result in death to her and Adam, as Jehovah God had warned, but it would result in godlike wisdom to them. (Gen. 3:1-5) Through that false statement Eve was deceived, and it resulted in her death and brought suffering and death upon all her offspring. Lucifer's statement to Eve was therefore a deliberate, wicked and malicious lie. It was the beginning of lies and also of rebellion against God's sovereignty.

Now known as Satan the Serpent, Lucifer is the most fertile of liars. From the moment he became Satan or God's adversary he was a liar. His first lie resulted in murder upon the human family. The great Truthteller, Jesus, said of Satan the Devil: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44) The title "father" means "originator or life-giver"; and being "the father of it" means that all lies originate with Satan the Devil. Those persons who indulge in telling lies are the children of the Devil. For this reason Jesus said to the religious leaders of the Jews who lied about him and tried to murder him: "Ye are of your father the devil, and the lusts of your father ye will do." In the same way that he that is of God seeks His Word and obeys it, those who repeat Satan's lies are children of the Devil.—John 8:44, 47.

Jesus' words make a clear distinction between truth and lies. Replying to a question propounded to him by one of Satan's representatives, Jesus said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Jesus thus showed he was a Son of God, for "God . . . cannot lie", and it is "impossible for God to lie". (John 18:37; Titus 1:2; Heb. 6:18) Since God is the true and righteous One and his Word is the truth, it follows that all doctrines or teachings of men that are contrary to God's Word are false teachings. If such doctrine or doctrines tend to do injury to others, then such doctrines or teachings are lies. If you find that a doctrine or teaching is a lie, you should quickly forsake it, regardless of who teaches it or how long you have believed it to be true. Your own welfare and your duty to the God of truth demand that you abandon lies, no matter who teaches them, for the reason that the end of the maker and of the supporter of lies is eternal death.

Among the seven things that are named as specially abominable to God is the speaker of lies. Hence, "a false witness shall not be unpunished, and he that speaketh lies shall perish." (Prov. 6:16-19 and 19:9) The Devil lied to the perfect woman Eve and deceived her. It is certain, then, that the majority of imperfect human creatures are lied to and deceived by the Devil's agents. There is only one possible way to find safety, and that is to learn the truth of God's Word and to follow that and keep away from teachings of men which are contrary to God's Word. If you find that you have been for some time in a religious organization called "the church" and that it teaches what is contrary to God's Word of truth, then you will have to choose whether you will remain a member of that so-called "church" organization and uphold its teachings or will forsake the same and rely upon God's Word. As we now consider the lie about the dead, ask the God of all wisdom and comfort to let you see the truth in the light of His Word.

The American poet Longfellow said: " 'Dust thou art, to dust returnest,' was not spoken of the soul." Besides, you often hear some religious teachers say: "There is no death; when a man is taken away in what is called death, he is not in fact dead but passes on to live; his body of dust dies, but his soul lives on forever." That, in brief, is the teaching of practically all the religious sects of Christendom. The question now up for proof is, Is that teaching a lie or is it true? The Holy Scriptures, which means to say, God their Inspirer, emphatically answer that such teaching is a lie from Satan. By God's creative power man "became a living soul" and God said to him: "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Satan the liar said to the man's wife: "Ye shall not surely die." (Gen. 2:7, 17 and 3:4) Whom are you to believe? Jesus our Exemplar said he believed God, because Satan "is a liar, and the father of it". Follow Jesus, and not some religious clergyman who accepts Satan's lie. Romans 6:23 plainly declares: "The wages of sin is death." If there is no death, then the sinner must be immortal, which means that the sinner cannot die. You see, one lie is called to support another lie. Hence another doctrine taught by the religious organizations is that the soul of man is immortal and lives on forever. That is another lie. But two lies added together do not make a truth.

Is the human soul immortal? God made man to be a human soul. God did not insert in man's body a soul that is separable from the body and endowed with an independent, intelligent existence. Even the Roman Catholic Bible translation says: "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul." (Gen. 2:7, *Douay*) This description of man's creation proves that man's body and the breath of life together make up the soul or living, moving creature.

Not when the soul is separated from the body, but when the breath of life is separated from the body the creature

man dies, and hence the soul dies. On that basis Ezechiel 18:4 (*Douay*) says: "The soul that sinneth, the same shall die." All human persons are souls, and because of inherited sin we human souls die. Unless a sinner soul is saved, it dies; for James says: "He who causeth a sinner to be converted from the error of his way, shall save his soul from death." (Jas. 5:20, *Douay*) And Revelation 16:3 says that, at the plague of God, "every living soul died in the sea." (*Douay*) Even angels have sinned, and they too shall die. Angels are not immortal. They come within the statement that "the LORD preserveth all them that love him: but all the wicked will he destroy". (Ps. 145:20) The father of lies, Satan the Devil himself, is not immortal, because, among other scriptures, we read, at Hebrews 2:14: "As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Jehovah God is incorruptible, and when he raised Jesus and made him the "firstborn from the dead" God gave him immortality, and he can never die again. Hence the apostle Paul said of Jesus at that time: "The King of kings, and Lord of lords; who only hath immortality." (1 Tim. 6:15, 16) Some years after Paul wrote that, Jesus said in the Revelation to John: "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Rev. 1:18) At the resurrection of the faithful followers of Christ, Jehovah God will give them immortality, and will give it to no others but these 144,000. The scriptures at Revelation 2:10, Romans 2:7 and 1 Corinthians 15:53, 54 prove that.

WHERE ARE THE DEAD?

The clergy of the great religious systems of this world teach and thereby induce millions of professed Christians to believe that when a person dies, if good, he goes immediately to heaven; otherwise, if a Roman Catholic, to a "purgatory", and, if not, to eternal torment in a fiery hell; and that he is fully conscious after his death and has knowledge of what is being done with him. Now, if you find from the Bible that the dead person is not conscious and has no knowledge whatever, then you will know that the teaching about purgatory and a hell of torment is a gross lie of Satan made and taught to deceive and injure others.

We will be blunt at the beginning and say, Purgatory and eternal torment do not exist. Those who are dead are not conscious anywhere: "For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten. Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening." (Eccl. 9:5, 10, *Douay*) "The dead shall not praise thee, O Lord: nor any of them that go down to hell. But we that live bless the Lord." (Ps. 113:17, 18, *Douay*) In view of these scriptures it is certain that those who have died are not suffering anywhere. Being an honest person, you have, no doubt, found it difficult to love a god who would torture a living creature in fire or in any other manner. You would not torture a dumb brute even. The doctrine of eternal torment makes God appear a fiend rather than a God of love, and that is what the Devil desires. The doctrine of purgatory with various kinds of fiendish tortures is another one of Satan's lies, manufactured and told to deceive men and women and cause them to hate, disobey and reproach Jehovah God.

As an attempt at supporting their doctrine of the immortality of the human soul and its passage to another realm of life at death, the religionists refer to the thief that was impaled alongside of Jesus. The record of it is found at Luke 23:39-43. One of the two malefactors impaled on both sides of him said to Jesus shortly before he died: "Lord, remember me when thou comest into thy kingdom." The emphatic translation of Rotherham punctuates the answer of Jesus correctly, in harmony with the rest of the Scriptures, and reads: "And he said unto him—Verily I say unto thee this day: With me shalt thou be in Paradise." (Luke 23:43; see also Lamsa's translation) The superscription over Jesus' head said he was the King of the Jews. Manifestly the thief believed Jesus to be God's appointed King of the new world and that in the future Christ Jesus would come into his kingdom at the end of this world, and so the thief wanted to be remembered by the enthroned Christ Jesus at that time. Jesus did not come into his kingdom the day that he died. For three days he was dead and in the grave, and at the end of that time God raised him out of death, and forty days later Jesus ascended into heaven. Almost nineteen hundred years later, namely, A.D. 1914, Jesus came into the Kingdom and was placed upon his throne by his Father and was sent forth to rule.—Pss. 2:6; 110:1, 2; Rev. 11:15-18.

The thief will never be in heaven, because the promise to him is that he will be with Christ in Paradise, because Christ's kingdom will restore paradise to this earth. It is certain that the thief did not go to heaven or paradise the day that he died. If he did, then he got there long before Jesus did; and we know that such a conclusion is entirely unreasonable. The thief died and was put in a criminal's grave. He is still in the grave awaiting the time when Christ the King will utter his voice and all that are in the graves shall hear his voice and come forth unto a resurrection, The thief will come forth to a "resurrection of judgment".—John 5:28, 29, *Am. Stan. Ver.*

Hence, even Jesus' words on the tree to the thief cannot be used to support the doctrine of a purgatory. That doctrine is a lie because it is false and it has worked great injury to millions of Roman Catholics and others. Religious teachers in the Roman Catholic sect have induced millions to believe their dead friends are conscious and are suffering in purgatory and that the prayers of men called "priests" can relieve them of their sufferings. The people are thus induced to give up their money to the priests to say prayers for those supposed to be in purgatory. Many an honest man has been influenced to pay a large sum of money for such prayers. Certainly this clerical manner of obtaining money is getting it under false pretenses and to the injury of those who pay. How terrible it is to lie about the dead in order to get money from the living! The greatest injury, however, is the inducing of the living to believe that their dead friends are suffering in purgatory at the hands of God himself; for that is a defamation of God's name and tends to turn millions of honest persons away from God and to make Communists of them or any other kind of atheist. That is what the Devil is trying to bring about.

Do not be disturbed because those who are dead are not existent, for all those who are in the graves will hear the voice of the Son of God and come forth. The hope for them is that of the resurrection of the dead, and not the supposed immortality of the human soul. The apostle Paul said: "There shall be a resurrection of the just and unjust." "Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed; giving faith to all, by raising him up from the dead." (Acts 24:15 and 17:31, *Douay*) The resurrection of them means the bringing of them back to life. If the person were alive in a purgatory or in a hell of torment, he could not be resurrected to life, because he would already be alive. Resurrection of the dead is sure and certain, because Jehovah God has so provided; and that in itself proves that the doctrine of purgatory and human immortality is a Satanic lie.

Have those who are faithful Christians gone immediately to heaven at death? No; because the resurrection does not take place until the second coming of Jesus Christ and the establishment of God's kingdom. (2 Tim. 4:1) The faithful apostle Paul declared he would not receive his resurrection until at the second coming of Christ. (2 Tim. 4:8) Such faithful followers like him are the ones having part in the chief resurrection, "the first resurrection," and they become members of the royal house of Jehovah God in heaven, and their number is limited to 144,000. The hope of all other persons is in a resurrection for an opportunity of life everlasting on the earth with paradise restored to it.

ISAIAH LIVED UP TO HIS NAME

ISAIAH* had rushed to the temple to offer to Jehovah his heartfelt thanks for His salvation of His people in their time of trouble when he had heard the welcome news that Jehovah had destroyed Sennacherib's 185,000 troops at Libnah (732 B.C.). (Isa. 37:36; 33:2) After his prayer of thanksgiving and praise he lingered in the temple courts. As he looked westward and saw the temple house with its lofty porch he remembered the vision Jehovah had given him the year King Uzziah died (775 B.C.). It had seemed to him that he was inside the temple and that he saw Jehovah sitting on a high and lofty throne, his trailing robes spreading over all the temple floor. Then he had seen six-winged seraphs hovering round Him and had heard them calling to one another over and over again: "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." (Isa. 6:1-3, *Am. Stan. Ver.*) So loud was their voice that the foundations of the thresholds shook. Then the house filled with smoke. The heaviness of the realization of the holiness of the sight made Isaiah cry out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts."—Isa. 6:4, 5, *Am. Stan. Ver.*

No sooner had he spoken than one of the seraphs flew to the altar and took a red-hot stone from it with tongs and flew over to Isaiah and touched his lips with it and said: "See! this has touched your lips; so your guilt is removed, and your sin forgiven." (Isa. 6:6, 7, *An Amer. Trans.*) That removed Isaiah's anguish and brought him great relief. Then he heard the voice of Jehovah, saying: "Whom shall I send, and who will go for us?" Whereupon Isaiah said: "Here am I; send me." So Jehovah said: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed." Then the prophet asked, "Lord, how long?" He answered: "Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land."—Isa. 6:8-12, *Am. Stan. Ver.*

As Isaiah reviewed the intervening 43 years, he realized that, just as Jehovah had said, his preaching had fallen on heavy ears. The prophet thought of wicked King Ahaz' refusal to trust Jehovah's word, in spite of the direct messages from Jehovah that he had conveyed to Ahaz. With a grateful heart Isaiah remembered that for David's sake Jehovah had not permitted the conspiratory confederacy of Rezin of Syria and Pekah of Israel against Judah to succeed. The memory of Hezekiah's accession to the throne of Jehovah and the restoration of true worship throughout the land brought a smile of pleasure to Isaiah's lips. How sharply Judah's subsequent prosperity had contrasted with Israel's weakening and ultimate exile (740 B.C.) because of the latter's refusal to worship Jehovah and heed his commandments! How he had rejoiced when he had seen some God-fearing Israelites, who had not forgotten the God of their salvation, settle in Judah, where His pure worship could be carried on!—Isa. 17:10.

Isaiah thought of the many messages Jehovah had given him to deliver and of how he had enjoyed speaking them forth, often accompanied by his children. He recalled with delight the time Jehovah had inspired him to proclaim the song of praise to Jehovah, which ascribed salvation to Him: "I will give thanks unto thee, O Jehovah; for though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, even Jehovah, is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto Jehovah; for he hath done excellent things: let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel."—Isa. 12:1-6, *Am. Stan. Ver.*

Isaiah remembered the oracle on Egypt that Jehovah had given him. How it had intrigued him, especially that part that said: "In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at

* The name *Isaiah* means Salvation of Jehovah.

the border thereof to Jehovah. And it shall be for a sign and for a witness unto Jehovah of hosts in the land of Egypt; for they shall cry unto Jehovah because of oppressors, and he will send them a saviour, and a defender, and he will deliver them." (Isa. 19:19, 20, *Am. Stan. Ver.*) He had inquired and sought diligently to understand more concerning that savior Jehovah would provide.—1 Pet. 1:10.

As his eyes surveyed the mountain of Jehovah's temple he remembered another prophecy of salvation: "And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering that covereth all peoples, and the veil that is spread over all nations. He hath swallowed up death for ever; and the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth: for Jehovah hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9, *Am. Stan. Ver.*

Then Isaiah remembered the song Jehovah had inspired him to foretell would be sung in Judah, the one that started out, "We have a strong city; salvation will he appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth faith may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting rock." (Isa. 26:1-4, *Am. Stan. Ver.*) Now they had just seen a manifestation of the strength of Jehovah's salvation. Jehovah had truly come and saved them for his own sake and for his servant David's sake.—Isa. 33:6; 35:4; 37:35.

A few days later Isaiah received word that King Hezekiah was dangerously ill. Jehovah revealed to the prophet that Hezekiah would die; so Isaiah went to the palace and entered the room where the king was lying. On Hezekiah's face he saw a look of pain and supplication. Then Isaiah said to him: "Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live." With a look of anguish Hezekiah turned his face to the wall. Isaiah heard him pray to God. "Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." Then Hezekiah wept profusely.—Isa. 38:1-4, *Am. Stan. Ver.*

Isaiah, moved by the sight, slowly walked away, but before he had gone out of the middle courtyard, the word of Jehovah again came to him, saying: "Go, and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city. And this shall be the sign unto thee from Jehovah, that Jehovah will do this thing that he hath spoken: behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps." Isaiah quickly turned around and walked briskly to Hezekiah with the good news. —2 Ki. 20:4, *An Amer. Trans.;* Isa. 38:4-8, *Am. Stan. Ver.*

Shortly after Jehovah healed Hezekiah Isaiah saw a delegation being escorted to the royal palace. He could tell from their dress and general appearance that they were Babylonians. Later he saw Hezekiah taking them about the city. Isaiah was puzzled; but then Jehovah made it all clear to him by the message He gave him to deliver to Hezekiah. Isaiah went to the palace to deliver it. When he reached the king, he noticed Hezekiah seemed strangely elated. Isaiah said to him: "What said these men? and from whence came they unto thee?" Hezekiah answered in a proud tone: "They are come from a far country unto me, even from Babylon." Isaiah questioned him further: "What have they seen in thy house?" Hezekiah continued in his haughty tone: "All that is in my house have they seen: there is nothing among my treasures that I have not showed them."—Isa. 39:1-4, *Am. Stan. Ver.*

Then Isaiah said solemnly to him: "Hear the word of Jehovah of hosts: Behold, the days are coming, when all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith Jehovah. And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." As Isaiah spoke, he noticed the look of pride fade from Hezekiah's face and one of humble grief take its place. When Isaiah had finished, Hezekiah said in a contrite voice: "Good is the word of Jehovah which thou hast spoken."—Isa. 39:5-8, *Am. Stan. Ver.*

Isaiah was glad to see Hezekiah repent of his pride, the only haughty pride Isaiah had ever seen in him. The prophet also rejoiced to see the inhabitants of Jerusalem humble themselves when they learned the facts. (2 Chron. 32:26) From then on Isaiah saw God prosper Judah, saw Him exalted in the sight of all nations for the salvation He had wrought for His people. (2 Chron. 32:23) Isaiah had the privilege during that prosperously blessed time of being inspired to utter sublime prophecies, many of them relating to Jehovah's salvation. (Chapters 40 to 66) "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 like gnats: but my salvation shall be for ever, and my righteousness shall not be abolished."—Isa. 51:6, *Am. Stan. Ver.*, margin.

Isaiah in his steadfast course of upholding Jehovah's sovereignty and ascribing all salvation to him prefigured at times Christ Jesus himself, who at all times has upheld the sovereignty and saving power of Jehovah. Just as those who heeded Jehovah's message through Isaiah received His protection and blessing, so likewise today those who heed Jehovah's message coming through the greater Isaiah, Christ Jesus, receive Jehovah's salvation. Multitudes now who heed that message are saying: "It is to our God who is seated on the throne, and to the Lamb, that we owe our salvation!"—Rev. 7:10, *Weymouth.*

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.—Isaiah 40:10, *A.S.V.*

FIELD EXPERIENCES

THE POWER OF GOD'S TRUTH OVER ERROR

A pioneer publisher of Jehovah's kingdom who used the power of God's truth to overcome opposition in Piotrków Trybunalski, Poland, says:

"While working from house to house on one of the streets the people told me with indignation that they were not interested in the message of God's kingdom and that I immediately leave the home. I began to wonder why all the people answered the same way and I decided to try to uncover the reason therefor.

"I asked the people who taught them to so answer. In one home it was explained to me that a missionary monk had been there an hour before, collecting money for rebuilding the church.

"In connection therewith he warned them concerning Jehovah's witnesses, who go from house to house turning the people away from the Catholic church, and who have books that are condemned by the church. He urged them to chase Jehovah's witnesses out of their homes with a broom because God's kingdom had already come long ago on the earth together with the Roman Catholic Church.

"The work was indeed difficult because of going to the homes after the people had been so warned previously by this monk. However, I continued to work patiently, only a bit faster. After an intensive hour's work I ran into the monk, going from house to house.

"I immediately went into the same home with him and stood by him as if I were his friend. He did not know who I was. He began to speak to the people as formerly, and when he finished I kindly asked him to sit down a while and rest. This he did. I then began to give a witness to the people, telling them of the Lord and his purposes.

"As a result, the whole family became sincerely interested in the truth. These people understood why I did not come to collect money, but rather bring them something of much greater value than all the material riches of this earth, such as how they might obtain perfect health, happiness and everlasting life. These people understood the difference of my mission and that of the monk's, and took some of our books.

"I left this home together with the monk and kindly asked him to go with me to the next home, to which he agreed. But here I went into the home first and the monk with me.

"I immediately presented myself as one of Jehovah's witnesses, and, with convincing words, told them about the message of the truth. After giving them a broader witness, this family also became interested in the truth. They took some booklets. I took note of the number of the home so as to visit them again and help them to a better understanding of God's truth. The monk stood quietly as if dumfounded, not uttering even a word, betraying half disappointment and half defeat from his perplexity. He was a witness as to what Jehovah's witnesses preach and how they make glad the hearts of the afflicted people.

"Startled by hearing such a wonderful message, he no longer collected money for building his church and likewise no longer incited the people against me.

"After leaving the second home the monk turned to me on the corridor and stated: 'Please excuse me, as I have to interrupt our work. Henceforth I will not interfere in your preaching, and the beautiful words that I heard have deeply impressed me and I will tell others about this in the monastery.' He parted very politely and left.

"I did not have any further difficulties in the work, and many of the people were of good-will. I rejoiced greatly in the spirit, because of the Lord's removing difficulties and giving His servants the victory after enduring in the work."

GOSPEL PREACHED THROUGH PERSECUTION

The following letter was written by a young man to two of Jehovah's ministers on their release from a Montreal jail:

"I have read today of your arrest and of others before for distributing pamphlets. I believe that if your members are willing to suffer arrest, then your ideas must be sincere and worthy. I would like to know more about them. Would you please inform me how I may do so?"

FALSE WORSHIPERS UNABLE TO WITHSTAND GOD'S WORD

The faithful preaching of the gospel from door to door by Jehovah's witnesses in a town in Poland made a clergyman hide for fear of being exposed publicly.

"We started to work from the east, and when we finished half of the village, school was let out and the children began to pour out into the street. Among them were also some grown-up persons. Most of them began to laugh and scoff at us, and one of them cried out: 'Two faiths have now met in our village and we will see which one is the stronger.'

"We did not know what this was to mean, but we saw the church minister coming out of a yard into which our two sisters had entered a little while before. I stayed out in the street on guard in case any help was needed.

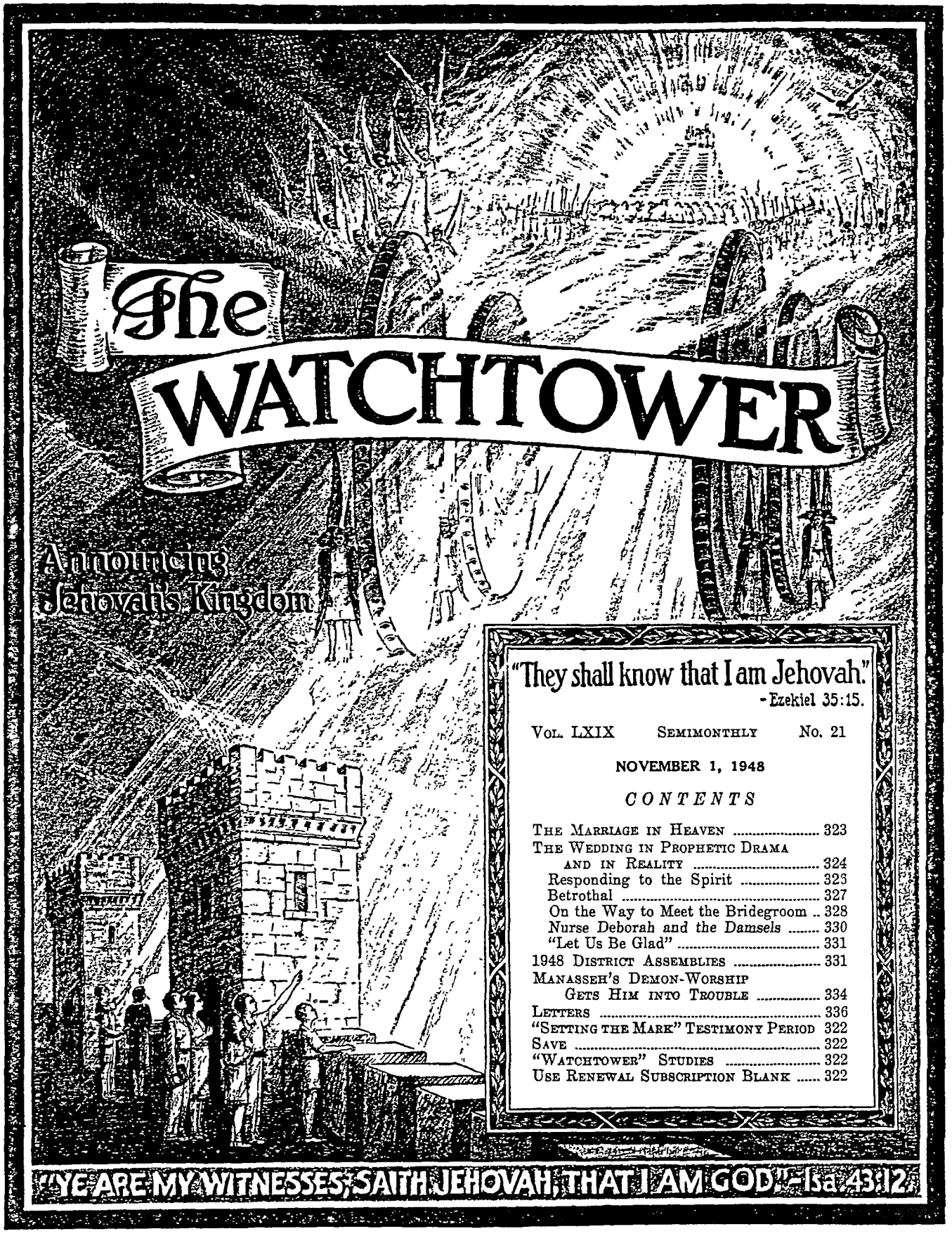
"Our sisters came out of the home and stated that they did not come in contact with the priest. We went to the next home and the priest was not there either. However, here we saw the housewife hastily clear away the priest's sprinkler from the table but she did not manage to clear the 600 złotys from the plate prepared for the priest. After presenting the message here to closed ears, we left.

"Outside we were confronted by a crowd of young people who anxiously asked us: 'What happened to the priest?' They wanted to hear our discussion with the priest, who was unfortunately nowhere to be found. The priest's altar boy stared at us in astonishment and then started to run to different places in search of the priest, evidently not knowing where he had hid himself. It turned out that some woman had locked the priest up in her 'nice' room to hide from us, because the priest was ashamed and did not want to be disgraced in front of his parishioners.

"In a conversation with the crowd of young people, they declared: 'We see that victory is on your side and that the priest is bold only when he deals with us, but not so with you people.'

"We gave them a good witness. After working the whole village, we gathered together to leave. Many people watched us as we left and continued to comment on what they had seen and heard.

"The Roman Catholic priest was ashamed of his mission among his parishioners."



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

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NOVEMBER 1, 1948

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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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"SETTING THE MARK" TESTIMONY PERIOD

Humane persons interested in the eternal life of people of good-will in God's righteous new world will want to make an indelible mark in their intellect by means of the Kingdom truth. That is why the month of December has been set aside as a testimony period of special effort, as indicated by the above-given name. To help in setting the mark upon good-will foreheads, as foretold in Ezekiel, chapter 9, the offer that Jehovah's witnesses will popularize during this closing month of 1948 will be the latest book, *"Let God Be True,"* and the booklet *Permanent Governor of All Nations* (or *The Joy of All the People*) to all contributors of 35c for the combination. Every reader of *The Watchtower* can actively associate himself with this marking work which leads to our being spared by God's executioners during the oncoming battle of Armageddon. We welcome the co-operation of all, and assure you of our best services in helping to establish your contact with experienced Kingdom publishers. Your report filled out on the form supplied by the Society will greatly interest us at the end of December's work.

SAVE

your personal or home copy of each issue of *The Watchtower.* Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

"WATCHTOWER" STUDIES

Week of December 5: "The Marriage in Heaven,"
¶ 1-7 inclusive, also "The Wedding in Prophetic Drama and in Reality",

¶ 1-13 inclusive, *The Watchtower* November 1, 1948.

Week of December 12: "The Wedding in Prophetic Drama and in Reality",

¶ 14-35 inclusive, *The Watchtower* November 1, 1948.

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX NOVEMBER 1, 1948 No. 21

THE MARRIAGE IN HEAVEN

"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."—Rev. 19:7, Am. Stan. Ver.

JEHOVAH has prepared a great joy for heaven and earth. It is like the joy that overflows at the marriage of a dear son to his bride. No creature can know the depth of joy that Jehovah experiences when he unites his chief Son, his firstborn, with the beloved bride that He promised and provides for this Son. Yet all in heaven and earth who are the friends of God and of the marriage principals will rejoice at the delightsome event in heaven.

[2] Jehovah God is himself the "husband" of his universal organization of faithful creatures. In his sacred Word he speaks of her as his "woman". Once this holy organization was like a wife that seemed unable to bring forth the son desired. So she was like a woman cast off from motherhood. But at the right time her "husband" made her fruitful and told her to sing for joy. Assuring her he is still her faithful Spouse, God said: "For thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God." (Isa. 54:5, 6, *Am. Stan. Ver.*) The fact that Jehovah is her "Maker" shows she is His creation, his universal organization of loyal creatures. He redeemed her from her seeming barren state when he brought the promised Son for his purpose forth from her midst. Her name is "Zion", or "Jerusalem", a name once borne by a typical organization on earth; and when Jehovah fructifies her to produce the long-awaited Son he rejoices over her as a newly married man exults over the bride who has now become his wife. Comfortingly Jehovah says to her: "No more shall you be named 'Forsaken,' nor your land be named 'Desolate'; but you shall be called 'My delight is in her,' and your land 'Married'; for the LORD delights in you, and your land shall be married. As a young man marries a maiden, so shall your Builder marry you; and as a bridegroom rejoices over his bride, so shall your God rejoice over you."—Isa. 62:4, 5, *An Amer. Trans.*

[3] The sublime words of prophecy just quoted do not apply to some human organization or national organization, for centuries later an inspired writer quoted this prophecy of Isaiah and applied it heavenward, saying: "But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that barest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh [Ishmael by name] persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."—Gal. 4:26-31; Isa. 54:1; Gen. 21:8-10.

[4] It was near the site of ancient Jerusalem that Abraham, God's friend, proceeded to offer up as a human sacrifice Isaac, his loved son by his long-barren wife Sarah. (Gen. 22:1-18) It was under such circumstances that faithful Abraham acted as a prophetic picture of Jehovah God the husband, and Sarah the freewoman served as a picture of "Jerusalem which is above". Isaac, the sacrifice, was used as a picture of God's only begotten Son, Jesus Christ, whom God gave in sacrifice for the blessing of all the nations of good-will. This unselfish Son of God is the great antitypical Isaac, and all his faithful footstep followers become his brothers, children of his mother, God's "woman", who is "Jerusalem which is above" and which is free of all earthly bondage. It is to these footstep followers, his Christian brethren, that the inspired apostle writes: "Now we, brothers, are like Isaac, children born in fulfilment of the promise."—Gal. 4:28, *An Amer. Trans.*

[5] In due time Abraham arranged for a wife to be bestowed upon his beloved son Isaac. So, too, Jehovah God has arranged for the great antitypical Isaac, Christ Jesus, to have a wife. As a man on

1. What great marriage joy does Jehovah provide for the universe?
2. How does Jehovah himself hold a marriage relationship?
3, 4 Whom did Abraham, Sarah and Isaac typify?
5, 6. How is Jesus a bridegroom? Who is his bride, and who is his friend?

earth Jesus died unmarried and childless. Hence the bride that his heavenly Father provides for him is not and can not be an earthly woman, and the promised marriage of him to his "bride" did not take place when he was on earth. The facts show it must be and will be a marriage in heaven. Remember that Jehovah's "woman" is not a woman of flesh and blood, but is his holy organization of devoted servants throughout the universe, over all of whom he is the Head. Likewise, the wife that he creates for his beloved Son is an organization, a "new creation", composed of the faithful number of Jesus' footstep followers. Fully aware of his heavenly Father's purpose, Jesus on earth referred to himself as a bridegroom. In proof it is written: "And the disciples of John [the Baptist] and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."—Mark 2:18-20; Matt. 9:14, 15; Luke 5:33-35.

6 John the Baptist was not one of the above-mentioned "children of the bridechamber". He died before Christ Jesus was taken away in death. John was like a "friend of the bridegroom" who in Oriental fashion arranges for the bride and brings about the contract between the parents of the bride and those of the bridegroom. John was first to speak of Christ Jesus as a bridegroom, and he shows also that Christ's bride is the organization of his faithful footstep followers. John had the extreme pleasure of being the one to introduce the first of these disciples to Christ Jesus. He was privileged to get them ready for Christ's first appearance. After he had acted as a "friend of the bridegroom" and had put Christ Jesus in touch with these first disciples, John said: "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 [that is, when he talks to his bride], rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." (John 3:28, 29) It was not by his own ingenuity that John spoke of Christ Jesus as a bridegroom. He was moved to do so by the power of the holy spirit with which he was filled "even from his mother's womb". In turning many believing Israelites to Christ Jesus John was in effect turning them to Jehovah God, for Christ Jesus was the Son and Representative of God. (Luke 1:13-17) In all this marriage transaction as hereafter described watch how God's spirit works.

7 John's joy was great over having only an initial part in this matter. But joy will reach its peak at the consummation of the great marriage in heaven. Many others are due to jubilate over it, and an unusual celebration is due to take place then. All this is described for us symbolically in the last book of the Bible, in these words by the apostle who saw the vision: "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 thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19:6, 7) The consummation of the marriage is here shown to be in the time of the kingdom of Jehovah God Almighty. That time, marked by this joyous event, is here! Let us all rejoice! You may ask, As this is a marriage in heaven, just how can I on earth appreciate it to rejoice at it? Let us, then, make this our study in the article next below.

7. Where and how is the marriage joy described? and when is it?

THE WEDDING IN PROPHETIC DRAMA AND IN REALITY

ABRAHAM'S son Isaac was a dramatic type of Christ Jesus, God's only begotten Son. Abraham's line ran through Isaac, and we read: "Now the promises were made to Abraham and his line. It does not say, 'and to your lines,' in the plural, but in the singular, 'and to your line,' that is, Christ." (Gal. 3:16, *An Amer. Trans.*) This means a blessing to all nations of good-will. This blessing is certain, for at the time that Abraham showed complete willingness to offer up his son Isaac on the altar as a sacrifice to God, Jehovah's angel from heaven said to Abraham: "Thy seed shall possess the gate of his enemies; and in thy seed [line] shall all the nations of the earth be blessed." (Gen. 22:17, 18) Since this is true, why should not all nations of good-will rejoice at the wedding of the antitypical Isaac, Christ Jesus, in whom they are all destined to be blessed? The wedding that was arranged and consummated for Isaac of old must have furnished us a drama prophetic of the marriage of Christ Jesus, the Lamb of God. This doubtless accounts for it that Isaac's marital affair is set out in such detail in the sixty-seven verses of Genesis, chapter twenty-four. Suppose, then, that we now consider this prophetic drama in its main features, as told in Genesis 24:1-67.

1. Why should all nations rejoice at the wedding of Abraham's Seed?

[2] It happened when Abraham was 140 years old. His wife Sarah was dead now for three years. (Gen. 23:1-20) Also Isaac was a mature man of forty years. (Gen. 25:20) Years previous he had offered himself for sacrifice and was delivered from death by God's intervention. (Heb. 11:17-19) Isaac's mother Sarah was not a picture of Mary the virgin mother of Jesus, but was a picture of God's "woman", Jehovah's universal organization. Sarah's death does not picture that God's "woman" (or universal organization) dies or ceases to exist. But when Jesus attained manhood and was baptized and the holy spirit came upon him, God confessed him as his beloved Son. Three and a half years later he laid down his human life, but God raised him from the dead as a spirit Son. There God's "woman" had served His particular purpose successfully. She had brought forth the antitypical Isaac, namely, the Son of God, Christ Jesus, perfected in the spirit. (Matt. 3:13-17; 1 Pet. 3:18; Acts 13:33) She had finished that feature, and now the bride class was due to be called.

[3] In those ancient patriarchal times the father selected the bride for his son, using a servant or a friend to act as the go-between for the two families involved. Abraham summoned his oldest slave. Evidently he was Abraham's steward named Eliezer, who would have become heir to all his property if a son had not been born to Abraham. (Gen. 15:2-4) But now Abraham had given all he had to his true heir Isaac. This fact corresponds with the apostle's words concerning Christ Jesus, that "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things".—Gen. 24:36; Heb. 1:1, 2.

[4] Abraham made his slave swear by "Jehovah, the God of heaven and the God of the earth", that he would not take a wife for his son Isaac from the daughters of the Canaanites among whom he had been dwelling for sixty-five years. He and Isaac were descended from Noah's son Shem, but those Canaanite daughters were descended from Noah's grandson Canaan and hence they were under a curse and condemned to be servants of Abraham's family. After the Flood, when Noah had been treated disrespectfully by his son Ham, he prophesied of Ham's son Canaan, saying: "Cursed be Canaan; a servant of servants shall he be unto his brethren. . . . Blessed be Jehovah, the God of Shem; and let Canaan be his servant. God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant." (Gen. 9:20-27, *Am. Stan. Ver.*) Moreover, those Canaanites worshiped devils and were given over to idolatry and other unclean practices, and they could contaminate a worshiper of Jehovah God or make great difficulties for him. So Abraham strictly forbade yoking his son Isaac up unequally with a pagan worshiper of false gods.—2 Cor. 6:14, 15.

[5] Abraham wisely sought to marry his son to someone that was of the faith in the true and living God, Jehovah. Shem's descendants, represented in the families of Abraham's brothers Haran and Nahor then living in northern Mesopotamia, were the ones still holding on to faith in Jehovah. Abraham thus set up a precedent for the rule stated by the apostle Paul, for believers to marry "only in the Lord". (1 Cor. 7:39) Furthermore, the bride for Isaac must be willing to travel from her land and her parent's household to Isaac in the Promised Land. So Abraham's steward was distinctly charged not to bring Isaac to the land from which Abraham had come out at God's command, in order to procure Isaac's bride. If no woman from Abraham's relationship up north would come away to the Promised Land to join Isaac as his wife, then Abraham's servant would be clear of his oath.—Gen. 24:1-9; 12:1-7; 15:18-20.

[6] This fits the fact that Jehovah God arranged for the bride of his Son Jesus Christ to be made up of those who believe in him and consecrate themselves wholly to his worship. Christ Jesus, the antitypical Isaac, was forbidden to become a part of this world in order to get followers, but he must look for his company of followers from among those who worshiped the same God. Therefore Jehovah sent him to earth, not to the Gentile nations of devil-worshipers, but to the Jewish nation. These were natural descendants of Abraham through his son Isaac and professed to worship Jehovah God. To prepare a class among these in advance of Jesus' public appearance to the Jewish nation, God the Father sent ahead John the Baptist, and for the next seven years the offer was held out exclusively to the Jewish nation to become members of the bride of God's Son.

[7] As in the case of Isaac's bride, the bride of Christ must agree to forsake this world and all human relationships in order to join Christ Jesus in the spiritual estate pictured by the Promised Land. Incidentally this shows that when Christ Jesus comes to claim his bride he does not come again into this world in the flesh as he did at his first advent, but his bride class must leave the flesh, undergo a change, and become spiritual and enter the spirit realm. The bride class knows Christ after the flesh no more. As we read: "Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is ONE SPIRIT." (1 Cor. 6:16, 17) Thus in a most complete sense the bride class forsake worldly and fleshly relationships.

2 Whom did Sarah picture, and so what did her death picture?
3, 4. To what did Abraham make Eliezer swear, and why so?
5, 6 To whom was Eliezer sent to procure Isaac's wife, and why?
7 What must Christ's bride forsake, and why and how?

[8] Fully pledged to obedient action, Abraham's servant got on his way: "and the servant took ten camels, of the camels of his master, and departed, having all goodly things of his master's in his hand [or, for all the goods of his master were in his hand]: and he arose, and went to Mesopotamia, unto the city of Nahor." He, of course, had other men along with him on the caravan journey. (Gen. 24:10, 32, *Am. Stan. Ver.*) As it appears that Abraham was at that time living at or near Beer-sheba in the south of Palestine, this journey was one of more than five hundred miles through much dangerous country. Here the question is asked, Whom or what does this servant, Eliezer presumably, picture?

[9] He does not represent the holy angels, for Abraham told him Jehovah would send his angel before the servant, thus denoting that Jehovah's angelic company co-operate with what Abraham's servant pictures. The part that the servant plays matches well with the operation of Jehovah's holy spirit or active force. And if the servant was, in fact, Eliezer, then his name means "God is help", and it means that God uses the holy spirit to help in the securing of the bride class for the antitypical Isaac. True to fact, God has sent his spirit to the bride class, and it continues with them till they are united with their Bridegroom Christ Jesus. The angels co-operate with this active force of God: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) The "ten camels" represent the perfect or complete Word of God, by which God extends the invitation and imparts much of his holy spirit and other spiritual gifts.

[10] Outside the city of Nahor, at a well, Eliezer asked for a sign to indicate Jehovah was directing his course and also to speed up the selecting of a bride suitable for Isaac. Eliezer prayed in his heart. (Gen. 24:11-14, 42-45) He showed he was a man of good-will toward Abraham's God. As a male member of Abraham's household he was circumcised the same as Abraham and Isaac and thus was consecrated to Jehovah God. In these respects he was a suitable picture of the holy spirit that serves God's purposes. "And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water from thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. And the man looked stedfastly on her, holding his peace, to know whether Jehovah had made his journey prosperous or not." (Gen. 24:15-21, *Am. Stan. Ver.*) Rebekah's conduct met the details of the sign for which Eliezer had asked.

8, 9. On the journey what do Eliezer and the camels picture?
10. For what sign did Eliezer pray, and how did Rebekah fulfill it?

RESPONDING TO THE SPIRIT

[11] Eliezer served Abraham, to whom Jehovah had promised: "In thy seed shall all the nations of the earth be blessed." Fittingly, Rebekah kindly ministered to Abraham's servant and men and camels, and this depicted that those who respond to God's invitation to become the bride of his Seed entertain favorably the great Abrahamic promise concerning the Seed. They do not resist God's holy spirit, as the rebellious Jews did who rejected Christ Jesus and his apostles. No, they are willing to be at the service of his spirit, desiring that it may rest upon them and operate through them. They lovingly consider the Word of God which bears much of his spirit to them. They take an interest in his written Word, serving it and freshening it up by attending upon it and displaying a sincere concern for its message and purpose, seeking to believe it. Thereby they show the qualities to be desired in members of the bride of Christ. At the time that Rebekah served cool well-water to this servant of the Abrahamic promise, Abraham's son Isaac had already been upon the altar of sacrifice and had been raised up from it alive. Hence what here takes place pictures more particularly what occurs after the death of Christ Jesus and his resurrection from death and his ascension into heaven to appear in the presence of God his Father. From then till Pentecost, ten days later, his faithful disciples waited in Jerusalem to receive the holy spirit. Their receiving it and being begotten by it to spiritual life would mean the invitation to them and their betrothal to become the bride of Christ Jesus.—Luke 24:45-52.

[12] Eliezer asked if he might be entertained at Rebekah's parent's home, and at his request Rebekah identified herself to him as a grandniece of his master Abraham. At this evidence of divine guidance in this matter, Eliezer worshiped Jehovah God and blessed him. Then in appreciation of Rebekah's willing ministry to him and his caravan at the well he adorned her with two heavy gold bracelets and a golden nose ring. (Gen. 24:22-27, 45-48, *Am. Stan. Ver.*) This pictures that on the feastday of Pentecost the first members of the bride of Christ began

11. What does Rebekah's ministry to Eliezer and his camels picture?
12. What do Rebekah's identification and giving her gifts picture?

to be identified by the imparting of God's holy spirit and its gifts, which adorn their appearance in this world. On that day, when the holy spirit descended upon them, the faithful apostles and disciples of the Bridegroom began to be begotten of God's spirit to become his spiritual children. In that way they became true spiritual relatives of Christ Jesus and hence as such they could be invited and betrothed to him as the Bridegroom. They became new creatures, for whom all old things have passed away and who no longer know Christ Jesus as a fleshly creature such as he was when on earth. (2 Cor. 5:16, 17) Being now begotten of water (the truth of God's Word) and of the spirit, they could see and enter into the kingdom of God, which flesh and blood cannot inherit. (John 3:3, 5; 1 Cor. 15:50) They say regarding God their Father: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."—Jas. 1:18.

BETROTHAL

13 At Rebekah's home, before ever he would take any of the food they set before him, Eliezer insisted on explaining his errand and determining whether it would succeed at her home or not. It seems that Rebekah's father Bethuel was dead, and that her brother Laban and a younger brother named Bethuel handled for her. (Gen. 24:28, 50, 55; Josephus' *Antiquities,* Book 1, chapter 16, ¶ 2) Having told his mission, Eliezer concluded: "And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left." "Then Laban and Bethuel answered and said, The thing proceedeth from Jehovah: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as Jehovah hath spoken. . . . And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things." (Gen. 24:49-53, *Am. Stan. Ver.*) That transaction constituted the betrothal of Rebekah to Isaac. She was in effect his wife from then on, as far as obligations to be pure and faithful were concerned. The jewels of gold and silver and the raiment that Eliezer gave her were a foretaste of the coming marriage with Isaac. On the other hand, the precious things given her brother Laban and her mother were a dowry in payment for the bride. From then on Rebekah belonged to Isaac, who bought her through his father's servant Eliezer.

14 It was at Calvary that the antitypical Isaac, Jesus Christ, laid his life down for his "little flock" of sheep who make up the bride class. "The good shepherd giveth his life for the sheep," but first of all for the "sheep" to whom he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (John 10:11; Luke 12:32) When he ascended to heaven and appeared in God's presence for these he paid over the price for them. He redeemed them from the earth, or from among those of mankind who will be saved, just as Rebekah was purchased from the land of Mesopotamia and from her parent's household for Isaac in the Promised Land. To compare with the virginity of Rebekah, these keep themselves from defilement with this world, not violating the intended relationship with Christ and not creating ties of bondage to this world. They do not let this world use them according to its pleasure, but recognize the fact: "Ye are bought with a price; be not ye the servants of men." (1 Cor. 7:23; 6:19, 20) When completed the bride class will be the full number that Jehovah God foreordained, namely, 144,000, respecting whom we read: "The hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb." —Rev. 14:1, 3, 4.

15 That the bride is a company, of virgin purity and devotion toward their beloved spouse, is further illustrated in the Bridegroom Jesus' parable in which the remnant of them on earth at the end of this world are "likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom". —Matt. 25:1.

16 At Pentecost of A.D. 33 was really when the betrothal of the bride class to Christ began. Then the faithful footstep followers of the Lamb of God could really be invited or called to the Bridegroom who is heavenly and spiritual. Why? Because God then sent his holy spirit down upon them and begot them to be his spiritual children with a heavenly inheritance. Now they were in the same condition that Jesus was after he was baptized and the holy spirit came upon him and God's voice from heaven was heard to say: "This is my beloved Son, in whom I am well pleased." They were each a "new creation", and the marriage of the heavenly Bridegroom and his bride is one of new creatures. The imparting of the spirit from Pentecost forward with its varied manifestations in the form of miraculous gifts was a foretaste of the coming marriage estate in heaven, to compare with the gifts bestowed by Eliezer upon Rebekah.

17 The gift of the spirit was an assurance that God has accepted the merit of Jesus' ransom sacrifice and that they were bought with it and belonged to

13. How was the betrothing of Rebekah brought about?
14, 15. How does Christ's bride get bought and keep her virginity?
16, 17. When did her betrothal really take place, and how?

the Bridegroom. It was a mark or authentic sign that they had been espoused or betrothed to Christ in heaven. (Eph. 1:13, 14) The Bridegroom himself was used to give this spirit of betrothal, as the apostle Peter said on that very day of Pentecost: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath poured forth this, which ye see and hear." (Acts 2:32, 33, *Am. Stan. Ver.*) This spirit was to abide with them for the full time of their betrothal to Christ until the marriage is consummated.—John 14:16, 17.

[18] Thus we discern how Eliezer well represented the holy spirit and the service it renders. Certainly the betrothal of a Christian to the heavenly Bridegroom is not by any man, such as a religious clergyman. It is by God and by means of his holy spirit which he sends forth. However, just as Eliezer was a human creature, so, too, human creatures can be and have been used in connection with the betrothal of consecrated believers to Christ. The apostle Peter, after he himself and his more than a hundred fellow believers were espoused to Christ by the holy spirit at Pentecost, was used in behalf of the betrothal of thousands of others that later believed that same day and that were baptized. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the holy spirit." (Acts 2:38, *Am. Stan. Ver.*) Peter's fellow apostles were also used thus that day and after. This was particularly so, because through the laying on of the hands of all these apostles the gift of the holy spirit was bestowed upon the baptized believers. —Acts 2:41-43; 8:14-19.

[19] The apostle Paul speaks of himself as taking part in the work of betrothing Christians to the heavenly Bridegroom. Defending his jealous care over those at Corinth, Greece, he said: "I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." (2 Cor. 11:2, 3, *Am. Stan. Ver.*) He was anxious that they continue in their virgin purity to one husband, keeping their ties holy toward him, that they might prove worthy of finally being joined with him in marriage. Paul was no less jealous for these Christians whom he speaks of as betrothing than Eliezer was over Rebekah after betrothing her to Isaac.

[20] Paul was speaking, not strictly to Jewish believers, but also to Gentile believers of Corinth, of whom he baptized a few. This was about twenty years after God had sent the apostle Peter to the home of the Gentile Cornelius and had poured out his holy spirit through Christ upon the first Gentile believers, thus calling or inviting Gentile believers to become members of the bride of Christ. (Acts 10:1-48) Hence those who are called to become "the Lamb's wife" are not exclusively Jewish but are in large number Gentile in extraction. Paul could speak of espousing these consecrated ones at Corinth, not just because he had first preached the gospel truth to them and founded their congregation, but also because he, as an apostle, had been used to transmit the holy spirit of espousal to them. (Acts 18:1 to 19:7; 2 Cor. 12:12) At this end of the world God promised to espouse the remnant of the bride class to his Son by the instrumentality of the holy spirit. (Joel 2:28, 29; Acts 2:16-18) They become the remnant of the seed of God's "woman", from and after A.D. 1918, as the facts show.—Rev. 12:17.

ON THE WAY TO MEET THE BRIDEGROOM

[21] Respecting those of the bride of Christ it is written: "These are they which follow the Lamb whithersoever he goeth." Did Rebekah faithfully dramatize that feature about them? Yes. The morning after her betrothal Eliezer asked to be let go at once to his master hundreds of miles away. When her brother and mother wanted to keep her for at least ten days longer, Eliezer said: "Hinder me not, seeing Jehovah hath prospered my way; send me away that I may go to my master." Then her brother and mother decided to submit the matter to Rebekah's decision. "And they called Rebekah, and said unto her, Wilt thou go with this man [that is, immediately]? And she said, I will go." (Gen. 24:54-58, *Am. Stan. Ver.*) Like Eliezer, Rebekah recognized Jehovah's hand in the matter, and she would not try to delay or interfere with the divine will. She added to her beauty of form and feature by setting her affections on her future husband, whom she had never seen, being willing to go at once to him far from home ties and associations. Possibly the psalmist had her in mind when he penned the beautiful words of Psalm 45:10, 11 about the bride of the King Christ Jesus. Those who prove worthy of marriage with the heavenly Bridegroom exercise faith and follow the leadings of God's holy spirit and promptly seek to go to him. How? By bending all their efforts to get ready for his Son, who promised to come at an undisclosed day and hour and receive them to himself as his bride. They redeem the time by faithfully following his example on earth and seeking to be his suitable companion.

[22] The prophetic drama moves forward as we read

18, 19. How were men used in connection with her betrothal?
20. Who make up the betrothed ones? When do the remnant appear?
21. In her decision to go to Isaac what did Rebekah picture?
22. Why was the blessing pronounced upon Rebekah very fitting?

its script: "And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them." (Gen. 24:59, 60, *Am. Stan. Ver.*) This blessing was fitting for the wife of Isaac, for it agreed with God's promise to Abraham when Isaac yielded himself up for sacrifice: "By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." (Gen. 22:16-18, *Am. Stan. Ver.*) That was said typically concerning Sarah's seed Isaac. But now Sarah was dead, and so Rebekah was accounted worthy to have the divine promise renewed to her as an ancestor of Christ, the great Seed, in whom all nations of good-will should be blessed. At the coming universal war of Armageddon Christ Jesus the Seed will conquer the strongholds of all his enemies and will destroy them. And his beloved bride will share the victory with him.—Rev. 17:14, *Am. Stan. Ver.*

[23] The script of the prophetic drama next says: "And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way." (Gen. 24:61) The journey before them being more than 500 miles, it must have taken a number of days by the use of camels as transportation. In the Near East swift camels are able to run from eight to ten miles an hour, and to keep this up for eighteen hours of a day, thus covering at the best estimate 180 miles a day. But with the women along, it is hardly likely that Eliezer and his men drove the camels that hard each day, so that the return trip consumed a considerable number of days. On this basis the time of Rebekah's betrothal to Isaac ran from the day of her meeting Eliezer and through the days of her journey to Isaac, a journey which the conditions of those days made very perilous. Jehovah, who sent his angel ahead of Eliezer on his search for Rebekah, now sent him on the return journey to deliver the espoused virgin to her husband.

[24] The bride of Christ is a composite one, the members of which began to be called and made ready over nineteen centuries ago. So, the time of her betrothal has extended over all these hundreds of years. Her journey to meet the heavenly Bridegroom has been under the guidance of the spirit of God and attended by his angels. It has been, indeed, a perilous one through this wicked world, with Satan and all his wicked demons opposed to the marriage. By A.D. 1918 the majority of the members of the bride class had finished their earthly course and "fallen asleep", to "sleep in Jesus". They waited for his coming to rouse them from the sleep of death and to unite them with himself in heavenly wedlock. —1 Thess. 4:13-17.

[25] The second coming of the antitypical Isaac, the Bridegroom, is portrayed in the ancient prophetic drama, as follows: "Now Isaac had come in at the entrance, of Beer-lahai-roi, for he was dwelling in the land of the South [or, the Negeb]: and Isaac came forth to meditate in the field at the approach of evening,—so he lifted up his eyes and looked, and lo! camels coming in." (Gen. 24:62, 63, *Rotherham; An Amer. Trans.*) For God's ancient people the new day began at evening, or sunset, and hence Isaac's strolling out into the field at evening's approach points to the time of the antitypical fulfillment, namely, the time just preceding the thousand-year reign of Christ. "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. 3:8) It is therefore the time running from A.D. 1914, when Jehovah God enthroned Christ Jesus to rule amidst his enemies, down to the battle of Armageddon, where Christ Jesus destroys all those enemies. After that he rules for a thousand years for the reconstruction of mankind of good-will. Previous articles in *The Watchtower* have explained how Christ Jesus came to the spiritual temple A.D. 1918 and 'judgment began at the house of God'. (Mal. 3:1; 1 Pet. 4:17) It was then that he awakened the faithful sleeping members of his bride class and they were changed. They were "raised a spiritual body" to be united with their Bridegroom at the temple. Thus the marriage in heaven began for the Lamb and his bride. (1 Cor. 15:44, 51-54) But a remnant of the bride class still remains on earth to make ready for union with him to complete the marriage.

[26] In the light of the prophetic Scriptures made understandable by the holy spirit the anointed remnant of Jehovah's witnesses discern that the Bridegroom has come to the temple for judgment work and for the dealing out of the rewards to his faithful followers. To correspond with this we read: "And Rebekah lifted up her eyes, and saw Isaac,—so she alighted with haste [*literally,* fell] from off the camel; and said unto the servant, Who is this man that is walking in the field to meet us? And the servant said, That is my lord. So she took the veil, and covered herself." (Gen. 24:64, 65, *Rotherham,* margin) With this meeting the marriage of Isaac and Rebekah began taking place. We note the absence of any priest or religious clergyman to

23, 24. How long was Rebekah's betrothal, and what does it picture?

25. How was Christ's coming for his bride pictured and fulfilled?
26, 27. On seeing Isaac what did Rebekah do, and to picture what?

carry on a man-made ceremony and to validate the marriage, the same as with the marriage of Adam and Eve in Eden. But doubtless the uniting of the two was registered or entered into the legal documents of the times. Most certainly it is registered at great length in the Holy Bible, and thus honorably publicized for all to know. The veil with which Rebekah then covered herself enveloped her whole person. It does not correspond with the veil or curtain that hung in the temple and which was rent in two when Jesus died. (Luke 23:44-46; Heb. 9:3-8) Rebekah's veil was a sign of her husband's authority over her. Veiling herself thus showed she completely submitted herself to the headship of Isaac as her accepted husband.—1 Cor. 11:9, 10, *Am. Stan. Ver.*

[27] Such a veil later concealed Leah's identity at the time of her marriage to Isaac's son Jacob, and a veil hid Tamar's identity when Jacob's son Judah had marriage relations with her. (Gen. 29:21-25; 38:13-18) Not with a literal veil, but by faithful obedience to Christ's example and his commandments, the remnant of his bride class today submit themselves to him as their beloved Bridegroom, whom they discern to be present at the temple.

NURSE DEBORAH AND THE DAMSELS

[28] Eliezer identified Isaac to Rebekah with the words, "That is my lord." This corresponds with the thrilling cry in Jesus' parable of the virgins at the end of the world: "Behold, the bridegroom cometh; go ye out to meet him." (Matt. 25:6) Rebekah's veiling herself and approaching Isaac has a parallel. It is when the wise virgins, the remnant of the bride class, respond to the awakening cry and go forth with lighted lamps to meet the Bridegroom and to enter in with him to the marriage. Since A.D. 1918 this movement has been proceeding, and it is a time of joy and happy anticipation for the bridal remnant.

[29] Doubtless as the virgin Rebekah, beneath her veil, drew near to her espoused bridegroom, Isaac, she was not alone. Her nurse Deborah and the damsels, who had attended her on all the long journey from her parent's home to Isaac's presence, now followed in her train. They added dignity to the occasion, as Eliezer led Rebekah to her lord and head. "And the servant told Isaac all things that he had done." (Gen. 24:66) It is now easy to recognize in the nurse and damsels in Rebekah's train another delightful picture of the Good Shepherd's "other sheep", the people of good-will whom he is now joyfully gathering to the fold of divine security in company with the remnant of his "little flock" of Kingdom sheep.

28. What did Eliezer's identifying of Isaac to Rebekah picture?
29, 30. (a) How did Rebekah approach Isaac? (b) Whom did her damsels picture, and what did their journey with her foreshadow?

[30] The damsel bridesmaids, of course, outnumbered the bride Rebekah, and nicely pictured the "great multitude" of good-will people who were previsioned to the apostle John, at Revelation 7:9-17. They already outnumber the 144,000 anointed Christians who are rewarded with membership in the heavenly bride class. They are the same as those pictured by the virgin companions appearing in Psalm 45, which describes the marriage of Christ Jesus in kingdom power since A.D. 1914 to his bride class: "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." (Ps. 45:13-15) The facts show that since 1918 this virgin-companion class has been accompanying the remnant of the bride class as these go forth to meet the Bridegroom. They have lovingly and courageously shared all the hard experiences and faced the same foes and perils together with the remnant. For their loyal attachment to the King's interests this virgin-companion class will be spared through the fight at Armageddon. After that victorious fight he will become "the Everlasting Father" to humankind, and they will become his prized children, with hope of eternal life on a paradise earth.

[31] As for Deborah, Rebekah's nurse, this respected woman was older than Rebekah and ministered to her to prepare her for the marriage and her wifely duties. Anciently nurses held an honored position. (Gen. 24:59; 35:8; 2 Sam. 4:4; 2 Ki. 11:2) Deborah therefore appears to picture persons of good-will toward Christ, but those of such who preceded his death, resurrection and ascension to heaven, namely, the faithful ones from Abel to John the Baptist. (Heb. 11:1-40) Many of these ancient persons as prophets performed a ministry which proved to be in behalf of Christ's bride class. (1 Pet. 1:10-12) A number of these were earthly forefathers of Jesus. Many of this class will be made "princes in all the earth" as visible representatives of Christ Jesus among mankind during his thousand-year reign after Armageddon. By being resurrected from the grave due to the virtue of His ransom sacrifice these also will become his earthly children. As the prophecy of the King's wedding says: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45:16) Deborah's presence at Rebekah's marriage suggests that those who will be made princes in all the earth will be resurrected from death and be brought in personal contact with the remnant of the bride class before

31. What did nurse Deborah and her part at the wedding picture?

these finish their life in the flesh and join Christ Jesus in heaven.

"LET US BE GLAD"

32 Why should not all persons of good-will toward a bridegroom and bride be unusually glad at the time of their union? So, with gladness and rejoicing the antitypical damsels of Rebekah, the virgin companions, are brought into company with the bridal remnant. Unquestionably they are included in the "great multitude" reported at Revelation 19:6-9, whose voice is heard saying: "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Jehovah took power and began reigning toward our earth A.D. 1914, but this "great multitude" have raised their Hallelujah song only since A.D. 1918, by which time the war in heaven had been won by Jehovah's Bridegroom Son and Satan the ruler of Babylon had been cast out of heaven. Then the Son came to the temple and began pronouncing judgment upon Satan's system of organized religion, Babylon the Great, the mother of harlots. (Rev. 12:7-13; 17:1-5; 19:1-3) The exposé of this harlotrous system of organized religion with forehead bare and under no veil of virgin subjection to Christ as King, and also the judgments upon her, stand in awful contrast with the joy that now comes to the Lamb's wife.—Rev. 19:7; 21:9.

33 The "fine linen, clean and white", which the bride class is now permitted to wear, pictures, not their justification from sin by Christ's blood, but the "righteous acts of the saints", or "upright deeds of God's people". (Rev. 19:8, *Am. Stan. Ver.* and *An Amer. Trans.*) What are these approved acts and deeds? They now consist of the remnant's privilege of acting as ambassadors for Christ the King and preaching "this gospel of the kingdom in all the world for a witness unto all nations" before the end of this world comes at Armageddon. With such a mark of divine approval upon them the remnant are clothed with a "robe of righteousness", and they faithfully perform their acts and deeds until the end. (2 Cor. 5:20; Matt. 24:14; Isa. 61:10) In virgin purity they continue true and obedient to their Bridegroom that they may "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means [they] might attain unto the resurrection of the dead", and thus appear in his heavenly presence.—Phil. 3:10, 11.

34 John concludes the marriage account with the words: "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Rev. 19:9) The ones thus "blessed" are shown in Jesus' parables of the supper, at Matthew 22:1-14 and Luke 14:15-24, in which those invited to the supper are the ones who are invited to become members of the bride of the King's Son, Christ. Not only are these called or invited, but they are unspeakably blessed in finally being chosen as worthy of bridehood with Christ. The faithful remnant on earth now enjoy a foretaste of this heavenly blessedness by anticipation, by the "earnest of the spirit".

35 The successful union of Bridegroom and bride is pictured for us in the prophetic drama: "And Isaac brought her into the tent of Sarah his mother; thus he took Rebekah, and she became his wife, and he loved her,—and Isaac consoled himself for the loss of his mother." (Gen. 24:67, *Rotherham*) This scene calls up Paul's sublime words describing when Christ Jesus presents himself with his complete bridal company in heaven before his Father, saying: "Husbands, love your wives, 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) As servants of Isaac's beloved wife Rebekah, her nurse and her damsels became in effect the honored servants of Isaac, Abraham's son. And in pleasing similarity the damsel class of good-will of today and the coming "princes in all the earth" will become the honored servants on earth of Jehovah's wedded Son, Christ Jesus the King.

32. Whom do those rejoicing over the marriage include? Since when?
33 With what is it granted to the bride to be arrayed, and how?
34. How are the ones called to the marriage supper blessed ones?
35. What does the successful union of Isaac and Rebekah picture?

1948 DISTRICT ASSEMBLIES

SOMETHING new—district assemblies for 1948! In the closing speech of the Pacific Coast convention of Jehovah's witnesses held at Los Angeles, California, in August, 1947, N. H. Knorr, president of the Watch Tower Bible and Tract Society, stirred his vast audience to loud applause by announcing the new thing. During the following year district assemblies would be arranged for in the United States and Canada and throughout all the world, and he would try to attend the six district assemblies in the United States, the four that would be arranged in Canada, and the one in Alaska. The Society's Branch offices in the various parts of the earth were to arrange district assemblies to accommodate Jehovah's witnesses in their respective places.

This announcement gave the brethren plenty of notice as to the assembly arrangements for 1948. Expectancy ran high as March 12 approached, for that was the date for the opening of the first district assembly in the United States, to be held at Atlanta, Georgia. All publishers in the United States had their eyes on this gathering. While they would not all attend, knowing it was for U. S. District No. 2, they were wondering what it would be like and what the certain blessings would be that Jehovah would bring to His servants, faithfully assembled at this time. Kingdom publishers from Florida to Virginia and from the Atlantic seaboard to Western Kentucky and Tennessee duly came to Atlanta for their district assembly on March 12-14.

The fine Municipal Auditorium of the city was used, but by the close of the assembly it proved to be too small. All of Jehovah's witnesses who came were fully satisfied because their feeling of anticipation was soon replaced with that of pleasant satisfaction as each succeeding feature of the program was presented. The talks and demonstrations as planned met the problems of the publishers in that particular part of the country. Because all the advice given in the discourses was so practical, it made the hearts of the hearers swell with appreciation to Jehovah.

Such helpful instructions coming from the Lord's table must not be wasted. They must use these instructions. So notebooks were quickly put to use, and during the entire assembly you could see the brethren writing down suggestions, ready to take them home and put them into practice and to help the brethren not in attendance to get these same ideas. The publishers of the assembly got a better appreciation of what it meant for a Christian to love his brother and how he could assist his brother in carrying out his covenant relationship with God. They learned, too, how very much interested the Society was in every one of the publishers and how it came to the aid of the publisher in helping him in his ministry. They saw clearly how they were part of a great world-wide organization that God is sending forth to preach this gospel in all the world and that this preaching depends on the individual. They saw, too, that they were *sent* to do this work.

The brethren were shown that our modern civilization could be a real handicap to the ministry if we allowed it to be. Hence the splendid instruction of Christ Jesus and the apostles was set alongside the actual things that exist in our lives today. Our problems today must be tackled in a practical manner. There must not be just theory; we must follow the plain, true statements set out in God's Word and try to make our lives fit in with those words.

In District No. 2, which is in the southern part of the United States, they have color or racial problems that do not face Kingdom publishers in other places. Auditoriums and halls will not be rented if mixed audiences endeavor to meet together. However, this divisive force which splits the old world hopelessly did not cause any lack of unity at this district assembly of Jehovah's witnesses. True, in order to rent the Auditorium we had to conform with the rulings to have the white and colored brethren sit in different parts of the hall. But as to division? No. One had but to watch the assembled audience. They smiled together, laughed together, applauded at the same time, sang in unison and with equal fervor. They were united by the bond of truth and appreciation for the provisions of Jehovah. They were united as one people in their desire to laud the name of their Creator and to make known to all men of good-will the Kingdom which will completely remove such divisive forces, and this they did with good effect in the city of Atlanta.

The problems of pioneer ministry were also dealt with by the president of the Society and other speakers. Many from the district sent in their pioneer applications immediately following the assembly. This evidenced that those in position to do so had already begun to apply the instructions and admonition given. With many of their questions answered and a practical plan of operation outlined for them, these ministers had seen the pioneer ministry become, not a hope for the distant future, but a treasured reality. Without question, the practical instruction given on the field ministry proved to be a real benefit to the entire district. Undoubtedly this contributed toward the new peaks of publishers subsequently reached in the United States country-wide.

Sunday morning 73 were baptized in water. The Sunday afternoon public meeting was well advertised by all the Kingdom publishers at the Atlanta assembly. The president's talk, "The Kingdom Hope of All Mankind," was heard by 6,665 persons in three different auditoriums. You see, the main auditorium was packed out and two overflow rooms had to be used.

All too quickly this first district assembly came to a close. Not alone Jehovah's witnesses had benefited. Citizens of Atlanta attended many of the sessions, especially the public meeting on Sunday, and they were delighted. They had also opened their homes to the witnesses and now extended invitations for return visits. After the convention these were taken care of by the local company. This first district assembly was not "just another convention". As so many expressed themselves, there was something different about it. The program was discreetly planned, the witnesses were satisfied and refreshed, and they were able to return to their territories, whether city or rural hamlet or isolated farm, better equipped and determined to be ministers to Jehovah as long as He would have this witnessing carried on. Yes, it excelled a circuit assembly. Not as large or as long as the general conventions, but it was rich with food convenient for those who love to sit at the Lord's table. This assembly, then, set the pattern to be followed at the subsequent district assemblies to be held in the United States.

On the following day, Monday, March 15, all of the circuit servants, district servants and the brethren who attended the assembly from the Brooklyn office met with Brother Knorr at a special meeting. From 8 o'clock in the morning until 6 in the evening, with an hour out for lunch, the brethren discussed the questions of the South. It was a free, open discussion. Beforehand the brethren had turned in questions they wanted answered. These were propounded and everyone was allowed to express himself and comment was made by the president of the Society. The practical side of *Organization Instructions* was thoroughly gone into, and where we saw improvements could be made, these were noted. The circuit servants and all who attended this meeting thought it most profitable and went away thoroughly imbued with the idea that their principal work in visiting companies is to help the brethren fully appreciate the need of preaching this gospel of the Kingdom in all the world for a witness. No, the important thing is not the keeping of records in companies. While these are good to have, still the great work that everyone must be engaged in is that of assisting his brother and sister in getting out in the field, going from door to door and conducting back-calls and book studies. It is in this way that we can prove to the Lord our love for Him and gain salvation not only for ourselves but for others also.

HOUSTON, TEXAS

The next district assembly for the United States was scheduled to be held in Houston, Texas, May 7-9, but it was not as easy as all that. For months previously the brethren were working hard to find a place in Houston to have the assembly. They were finally able to obtain an outside stadium called the Buffalo Stadium, a ball park, and this proved to be very satisfactory. How the spirit in Texas had changed over a period of a few years! Go back to the early 1940's and the Texan's idea on Jehovah's witnesses was to crush the life out of them, cut them off from existence, mob them, hang them, shoot them, burn down their homes and halls: they must be stopped from preaching their

message. So reasoned the human tools of Satan the Devil in southern United States, and Jehovah's witnesses became the target of such violent, demonic assault which waxed hotter day by day. Would Jehovah's witnesses give in? Stop the expansion of true worship in Texas or any other part of the world? Allow Satan's dupes to run them out of the territory? By the Lord's grace, No! In Texas Jehovah's witnesses stayed, kept on working against odds and great opposition, and continued to proclaim the truth. Now in Texas they had come together in a district assembly at Houston. Behold now how the tide had turned. Houston, the center of a one-time hotbed of hatred and persecution, now welcomed Jehovah's witnesses.

So District No. 4 had its district assembly, and with what joy and gratitude! To Jehovah God goes the praise and honor, and we fully appreciate that "no weapon that is formed against thee shall prosper". The enthusiasm for this second district assembly held in the United States mounted weeks before the sunny morning of May 7, and before the district assembly was over you could hear the expressions, "What an outstanding occasion!" "One of the grandest yet!" "I am so glad I came!" Here again 4,812 ministers of God received the finest Theocratic education anyone could get in three short days. Scarcely a single feature of the minister's life and service remained untouched. Improving company meetings, bettering individual ministry throughout, handling every difficulty prone to arise; on these vital topics and many more, sound counsel was offered by mature ministers.

"But how little the mind will grasp through the ear alone!" Many silently observed this as they made wise use of the divinely provided art of writing. Write down, review, discuss; that is the way to hold these profitable points in mind and apply them. As Jehovah's witnesses, coming from every walk of life, mingled together, they showed their neighbor love, their profitable tolerance, their patience and kindness toward all, and they were determined by God's grace as new world ambassadors to display these continually in their daily service unto the Lord. So into the field service these publishers of the Kingdom went as they called upon the people of Houston. The Texans were glad Jehovah's witnesses were in Houston and calling upon them. There must be many in Texas who are interested in the truth, for 6,451 attended the public meeting, which indicates that there were about 1,600 persons from Houston who came out to hear "The Kingdom Hope of All Mankind" given by the president. Also, 113 were immersed Sunday morning.

The day following the assembly the circuit servants and their wives, the district servant, and the Bethel brethren met for a discussion on Kingdom problems of that district. This proved to be most profitable, and the advice given at that meeting should reflect itself in the good work of the circuit servants in the district.

SAN FRANCISCO, CALIFORNIA

The third in the 1948 series of district assemblies to be attended by the Society's president was to be held in San Francisco May 28-30. It was advisable then for him to fly back from Houston to New York, where the expansion program was going on in the building of the new Bethel home. So he returned by air and stayed here until the last minute, and then flew to California in time to be with the brethren who live in the sixth district in the United States, which included parts of 17 western states. The difficulties encountered and the many obstacles that had to be overcome in securing a suitable place would take too long to relate, but it was only by the Lord's grace and a consistent effort on the part of the brethren that the Society was able to obtain the Cow Palace, a modern auditorium that seats 11,000 persons. There are always some individuals who do not like Jehovah's witnesses, and some of them sit in places of high authority. But if it is necessary to go higher than that in order to obtain a place, Jehovah's witnesses do it. They had to go to the top officials of the state in order to obtain this public auditorium. It was the only place in San Francisco large enough to house Jehovah's witnesses for their three-day district assembly. The Lord blessed their efforts to secure it.

The California brethren certainly set up a beautiful convention arrangement. The platform was distinctive. They had erected a colorful platform decorated with multicolored lights and crepe paper, and it was dressed up with beautiful California flowers. The Auditorium being built in a bowl arrangement, the arena section was turned over to the various departments, such as rooming, bookroom, volunteer service, etc., for the first two days. So there was no reason why anyone in the Auditorium could not find his location. By Sunday morning there was no need for these departments any more, and all of this was cleared out and seats were set in the arena in readiness for the public meeting.

The district assembly followed the same pattern as that at Atlanta and Houston. Emphasis was placed on not neglecting our meetings, the *Watchtower* study, the service meeting, and the Theocratic ministry school. At this assembly Brother Knorr gave for the first time the talk on "Our Common Salvation". This material has already appeared in *The Watchtower,* and there you have the complete discussion of the book of Jude. In his talk Brother Knorr did not spare anyone who was morally delinquent. He was straightforward and to the point, and the brethren understood just what he meant and appreciated the wise counsel that Jude set forth in his epistle.

The brethren who had traveled great distances to attend the assembly at San Francisco were anxious to have a share in the advertising of the public meeting, and they did well at it. This is shown by the fact that there were more than 3,000 persons of good-will and public in attendance at the public lecture. On Sunday afternoon there were 13,299 present, very nicely filling the entire auditorium, the Cow Palace. That morning, as was the arrangement at all the district assemblies, an immersion was held, and there were 272 immersed. These wanted to expand their ministry too, and therefore symbolized their consecration by water immersion. Before Brother Knorr and Brother L. A. Swingle, who was traveling with him, went on to British Columbia they met with the circuit servants and their wives and discussed the district activity in the western part of the United States.

VANCOUVER, BRITISH COLUMBIA, CANADA

The trip by train northward from San Francisco offered the two travelers, Brothers Knorr and Swingle, very fine scenery. One of the outstanding beauties of God's creation that was seen was Mount Shasta, 14,380 feet in elevation. For more than two hours the train wound along the side of the mountain, climbing and climbing, and passengers could continually see Mount Shasta from different angles. It was an exceptionally clear day, and this mountain, a symbol of the Kingdom, was certainly worthy of one's attention. As the day wore on and they traveled northward, stopping at the various cities, information was soon gathered that the bridges across the Columbia river at Portland, Oregon, were either washed out or closed to traffic, due to the flood On reaching the suburbs of Portland we learned that our train could not go into the main station; but it was unloaded at a place called Brooklyn. The travelers arrived at about 10 o'clock at night and were met by the company servant of Portland who was previously 'phoned to arrange for plane passage if that were necessary to get out of Portland, on to Vancouver. However, the railroad promised they would get us through and that the trains were running. We were taken to the railroad station, and the main floor of the station was kept dry by piling sandbags around the station to keep the river out. Late that night we started by bus from Portland to Kelso, and we went around the outer edge of the Columbia river. Sometimes the road we traveled was under water, and finally we crossed the only bridge that

was still open. At 3 a.m. we arrived at Kelso and were told that the train would be down from Seattle shortly. However, we had to sit around in the bus or station for six hours before the train came in. The travelers arrived at Seattle nine hours later.

A brief stop was made at the Society's depot at Seattle, and then we boarded a train for Vancouver. We wondered if we were getting on the right train, because there were only a few coaches attached to what we thought was a freight train, but we learned then that the Frazier river was also on the rampage, due to floods, and that very little traffic was moving north into Vancouver. This train was hauling emergency foodstuffs and perishables on the regular passenger run. In fact, it was the only train that pulled into the Canadian National railroad station at Vancouver that day. As we approached the bridge that crossed the Frazier river, there were thousands upon thousands of sandbags holding back the water, and even then the water was lapping at the rails on which our train was traveling. We moved across this section very slowly, and we could easily see that the Frazier was in flood stage and reaching out for new grounds to conquer.

It was a very happy group of Canadian brethren that greeted Brother Knorr and Brother Swingle after waiting anxiously at the depot for their delayed arrival. The Forum in the Hastings Exhibition Park had been engaged for this district assembly in Canada, which was to be the first of four. The program that had been arranged for the previous district assemblies was duplicated here in Vancouver. The sad thing was the reports that were coming in of how the raging floods, due to the excessive melting of snow in the Canadian Rockies, had prevented many of the brethren from getting into British Columbia to attend the assembly. Practically all of the bridges were washed out, including the railroad bridges. The only way to get into Vancouver was by air from the east, or by traveling by car east of the Frazier, then south to the United States and then coming north again via the only bridge that entered Canada in the west. Despite all these hardships, there were 2,735 who attended the Vancouver assembly. The brethren who were able to attend at Vancouver not only enjoyed the blessings of the assembly, but did wonderful advertising throughout the city itself for the public meeting.

The big event on Sunday afternoon, the public meeting, found an attendance of 5,552 persons. This meant that nearly 2,000 strangers were present to hear the public address by the Society's president.

June 4-6 in Vancouver were blessed days, and it was good to see these Canadian brethren so interested in helping their children to learn the truth, too. Practically every child, whether young or in his teens, quietly sat down and paid close attention to what was being said at all the sessions. This was as it should be, for the children need the instruction as much as the parents. After Monday's meeting with the servants to the brethren, the two travelers started their trip to Juneau, Alaska; but about this we make a report in our next issue.

MANASSEH'S DEMON-WORSHIP GETS HIM INTO TROUBLE

MANASSEH, during his imprisonment in Babylon, had much time in which to reflect on his past course. In the hot, stuffy weather of low-lying flat Babylon he often longed for his beloved Judean hills. Sometimes he would think of his mother, Hephzibah, and his father, King Hezekiah of Judah. He remembered that when he was a child Isaiah and Micah had spoken in the name of Jehovah but that what they said had not always interested him. He could not forget how his father had tried to teach him Jehovah's law, right up to his death (in 717 B.C.). There in prison every now and then strains of the temple songs which as a child he had heard the Levite chorus sing came to mind.—2 Ki. 21:1; 1 Chron. 3:13; 2 Chron. 33:1, 11; Matt. 1:10.

Manasseh remembered his father's death and burial and the honor that the people paid him when he died. (2 Ki. 20:21; 2 Chron. 32:33) He recalled that after becoming king of Judah he had felt he was free from his father Hezekiah's restraint and constant preaching, free to do as he pleased, and not have to conform his every step to the law of Jehovah. He felt he could then decide for himself what was proper or improper to do. He was attracted to the manner of worship practiced by the Amorites who had lived in Jerusalem before Israel came into the land, and decided to revive that religion. (2 Ki. 21:2, 11; 2 Chron. 33:2; Ezek. 16:3, 45) "He rebuilt the shrines which his father Hezekiah had demolished, he erected altars to Baals, made images of Astarte, and worshipped all the stars and did homage to them." (2 Chron. 33:3, *Moffatt*) He recalled admiring Ahab, a former king of Israel, and in imitation of him ordering sacred poles and images of Astarte to be carved. (2 Ki. 21:3, 7, *An Amer. Trans.*) Encouraged by the success of his vigorous revival of Amorite worship he finally determined to invade the courts of Jehovah's temple with it; "he built altars for all the host of heaven in the two courts of the house of Jehovah."—2 Ki. 21:4, 5; 2 Chron. 33:4, 5, *Am. Stan. Ver.*

"He also made his children to pass through the fire in the valley of Hinnom," as his great-grandfather had done. (2 Chron. 33:6, *Am. Stan. Ver.;* 28:3) Every time he recalled that, he could hear again the screams of his children, and each time he remembered it he felt more remorse. He often thought of his observing times, using enchantments, and his going into trances while dealing with familiar spirits. He remembered the odd mutterings of the wizards and their ambiguous interpretations of such mutterings. (2 Ki. 21:6) He recalled his first practice of augury, sorcery, and witchcraft, and his instituting mediums and wizards. How proud he had been of his dreams and how carefully he listened to their interpretations by the idolatrous diviners and followed such interpretations! He remembered giving himself up to the study and practice of magic arts, for which purpose he had constantly had with him magicians, or magi. Magi! That made him recall the reverential esteem in which he had held Babylon, as the fountainhead of the religion of the nations, even of the Assyrian world power. How different he felt toward it, now that he was a captive there!—2 Chron. 33:6, *Moffatt; Douay.*

Nearly all the people of his kingdom were taking to the world religion he had instituted. Encouraged thereby and at the instigation of the familiar spirits and fellow religionists he set up a carved image of Astarte inside the temple of Jehovah. But there were some in Judah whom he could not get to fall in line with his religious policy for the state. Some of these dared call attention to the words Jehovah addressed to David and Solomon: "In this house, and in Jerusalem, which I have chosen out of all tribes of Israel,

will I put my name for ever: neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." Manasseh had rejoiced that none of his supporters, the majority of his subjects, paid any attention to such complaints. He merely intensified his propaganda campaign in favor of the state religion, and sponsored and subsidized more showy idolatrous processions and lewd religious orgies.—2 Ki. 21:7, *Moffatt;* 2 Chron. 33:7-9; 2 Ki. 21:7-9.

Then the prophets of Jehovah, whom Manasseh had been unable to win over by flattery or threats, declared Jehovah's message to him in the presence of all the people: "Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, that were before him, and hath made Judah also to sin with his idols; therefore thus saith Jehovah, the God of Israel, Behold, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And I will cast off the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which is evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day."—2 Chron. 33:10; 2 Ki. 21:10-15, *Am. Stan. Ver.*

Such words had made Manasseh furious; he made up his mind to execute every one who would not support and practice the state religion. He set afoot an investigation into each one's loyalty to his state religion and had every one slain of whose loyalty there was any doubt. He would not stop until he had purged the land of Judah of all nonconformists. Now, captive in Babylon, which he had learned to detest, his conscience hurt him every time he recalled that purge.

As he was carrying on his blood purge in Jerusalem he heard news of Emperor Esarhaddon's setting out with his army to put down a rebellion against him in Egypt. Other reports had it that Esarhaddon had left crown prince Asnapper in charge of the Assyrian government. Manasseh had wondered whether or not Judah would be required to support the expedition with men and supplies. His worries seemed over when word reached him that Esarhaddon had died on the way. But he had raised his hopes too soon. Not long thereafter the captains of the host of the king of Assyria invaded Judah and captured Manasseh and chained him and shackled him in bronze fetters and started out with him toward Babylon. He recalled how distasteful the crossing of the hot, dusty desert had been, and how the fetters had rubbed off his skin and made sores in his flesh.—2 Chron. 33:11, *Am. Stan. Ver.; Roth.*

There in Babylon he had been in trouble, nothing but affliction and distress. The more he thought about his past deeds and compared them with what he could remember of Jehovah's law his father had taught him, the more he realized how wicked he had been. At last "he besought Jehovah his God, and humbled himself greatly before the God of his fathers. And he prayed unto him." (2 Chron. 33:12, 13, *Am. Stan. Ver.*) As he daily prayed to God and thought on His law, which he had learned as a child, more and more of God's righteous statutes and ordinances came back to him.

Then one day Manasseh was informed he was to be freed from his captivity in Babylon and was to be restored to his throne in Jerusalem. The homeward trip did not seem nearly so long to Manasseh as his trip to Babylon had. When at last he caught his first glimpse of his beloved Jerusalem he gave fervent thanks to Jehovah. He wondered how he could ever have worshiped anyone aside from Jehovah. As he got nearer he noticed the city walls were in a ruinous state.

Once again established on his throne, "he built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entrance at the fish gate; and he compassed Ophel about with it, and raised it up to a very great height." He did not neglect the other cities in Judah, but "put valiant captains in all the fortified cities of Judah".—2 Chron. 33:14, *Am. Stan. Ver.*

He was not content yet; there was something else he must do. "He took away the foreign gods, and the idol out of the house of Jehovah, and all the altars that he had built in the mount of the house of Jehovah, and in Jerusalem, and cast them out of the city. And he built up the altar of Jehovah, and offered thereon sacrifices of peace-offerings and of thanksgiving, and commanded Judah to serve Jehovah, the God of Israel."—2 Chron. 33:15, 16, *Am. Stan. Ver.*

He related all that happened to him during his absence, the trouble into which his former demon-worship had gotten him, and his prayer unto his God; and he gave thanks to God before all the assembly for his deliverance from Babylon. (2 Ki. 21:17; 2 Chron. 33:18, 19) At last he felt content and at peace, knowing that now the people of his kingdom sacrificed "only unto Jehovah their God".—2 Chron. 33:17, *Am. Stan. Ver.*

God had warned his people in his law against the false worship of the land, saying: "Neither shalt thou serve their gods; for that will be a snare unto thee." (Deut. 7:16) Manasseh failed to heed that divine warning and got into trouble, becoming a captive in Babylon. Likewise today, all who, like Manasseh, practice false worship get into trouble and are enslaved in the Devil's religious organization pictured by Babylon. Just as Jehovah's servants the prophets gave true and proper warning to Manasseh, so today Jehovah's servants his witnesses give warning to all that false worship leads to trouble and not to life. Those who today humble themselves before Jehovah God and comply with His requirements will be delivered by Him, as Manasseh was.

As for God, his way is perfect: the word of Jehovah is tried; he is a shield unto all them that take refuge in him. For who is God, save Jehovah?—Psalm 18:30, 31, *A.S.V.*

LETTERS

AN INQUIRY AND FRANK REPLY

Oslo, Norway, August 27, 1948

Dear Brethren:

In the Norwegian *Watchtower* for April 15, 1947, we had a very fine article about marriage. The *only* reason a brother had to divorce his wife in accordance with this article was unfaithfulness from his wife's side—if she had sexual intercourse with another man or men.

Specially since World War II a rather peculiar phenomenon occurs here in Norway: married women are seeking other married women, no doubt with the intention to seek sexual pleasure with each other. The doctors have much to write and say about the matter.

May I ask you: What does *the Bible* say about this? Is it counted as great a sin as if a man has sexual intercourse with another man, just as the inhabitants of Sodom and Gomorrah?

If it can be proved that the wife of a brother has been seeking such pleasure, has he the right to divorce her in accordance with the Bible? I thank you in advance if you would be so kind as to let me have your answer to this question.

The work in Norway is progressing as never before, and now has come the happy time when *all* the friends are united as one man in proclaiming the grace and goodness of our heavenly Father. This week we are glad to have the servant to the brethren among us here in Oslo. We rejoice in the marvelous articles in our dear *Tower*.

Yours in the Kingdom's service,

[Signed]——— ———

Dear Brother:

In answer to your inquiry of August 27:

When women, as is now reported in Norway, seek sexual pleasure with other women, committing masturbation among themselves, it is not the fornication for which, or adultery for which, Jesus said a husband could divorce his wife. But it is an unnatural vice of the female sex, and it is gross uncleanness and is sinful in God's sight. It eventually results in great degradation mentally and physically, and, though it may not constitute Scriptural grounds for a husband to divorce his wife, yet he should warn her of the serious consequences of such a practice, not merely in body and mind but particularly spiritually. According to what God's Word says about related sinful practices' debarring a professed Christian from inheriting the kingdom of God, such a vile sin, if persisted in after due warning from the Scriptures, would debar the woman from life in God's new world.—1 Corinthians 6:9-11.

In parallel fashion, where a man commits sexual filthiness with another male, in other words, sodomy, it does not constitute the Scriptural grounds for his wife to divorce him. A man cannot be married to another man, neither can a woman really be married to another woman, no matter what the sexual abuses each one commits with the same sex. But sodomy is named in Scripture as a very vile sin, a practice which debars the sinner from inheriting God's kingdom and also life on earth in the new world. (Romans 1:24-32) Sodomy by a husband shows great disrespect of the man for his wife, just as masturbation by a wife with other women shows similar disrespect for her husband. The wife, on learning of her husband's guilt with sodomy, should warn him of the end result to him, especially as to his relations with God and Christ and his prospects of eternal life in the new world. If he quits the practice, seeking God's forgiveness through Christ, she also in godly manner may forgive him.

Faithfully yours in Theocratic service,

[Signed] WATCH TOWER BIBLE AND TRACT SOCIETY

AN INTERESTING REPLY

Dear Friend:

In reply to your inquiry of June 29:

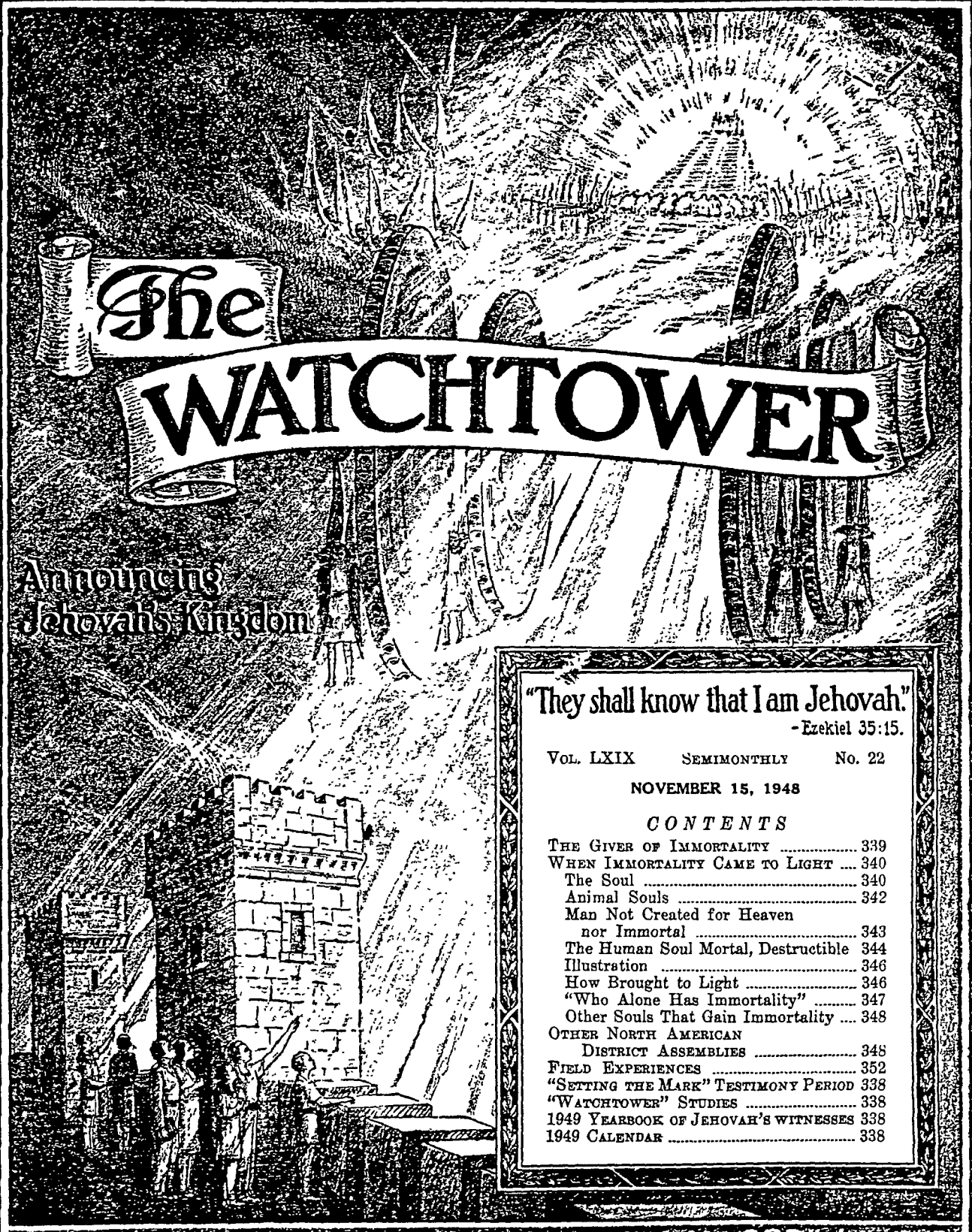
The dates, A.D. 29 and 1931, are particularly mentioned because of what they mark. The "day of salvation" is first mentioned at Isaiah 49:8. This prophecy applies primarily to Jesus Christ, as the preceding and subsequent verses show. The salvation here meant refers to salvation to God's heavenly kingdom, and hence the "day of salvation" began A.D. 29, when Jesus was baptized in the Jordan river, for immediately afterward he was begotten by God's spirit and God's voice was heard saying: "This is my beloved Son in whom I am well pleased."—Matt. 3:13-17.

However, at 2 Corinthians 6:1, 2 the apostle Paul applies the prophecy of Isaiah 49:8 also to the followers of Jesus Christ who are to be joint heirs with him in the heavenly kingdom. This fact shows that this particular day of salvation continued down to the time Paul wrote 2 Corinthians 6:1, 2 and down to all Christian followers of Christ since who become prospective heirs of God's heavenly kingdom. This day continues till now, but A.D. 1931 is a marked point in this day; as *"Let God Be True"* says [page 298, ¶ 11]: "God having a fixed time for every purpose (Ecclesiastes 3:1), his time to give creatures on earth the opportunity to get in line for a heavenly reward has been from A.D. 29 until, chiefly, 1931, called the 'day of salvation'. (2 Corinthians 6:2)" By referring to various Watchtower publications from and after 1931, you will find that in that year Jehovah God revealed by his spirit that the heavenly class was nearly completed and that now he was opening up to men's minds the grand opportunity to devote themselves to God in hope of obtaining, not the heavenly kingdom, but everlasting life on earth in human perfection under the established kingdom of Christ. Thus God began revealing more fully than ever before that now the way was being opened up to men of good-will to gain an everlasting destiny upon earth.

Sincerely yours in God's service,

[Signed] WATCH TOWER BIBLE AND TRACT SOCIETY

Rejoice in Jehovah, O ye righteous: praise is comely for the upright. Give thanks unto Jehovah . . . sing praises unto him . . . Sing unto him a new song; . . . For the word of Jehovah is right; and all his work is done in faithfulness. He loveth righteousness and justice: the earth is full of the lovingkindness of Jehovah.—Psalm 33:1-5. *A.S.V*



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

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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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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"SETTING THE MARK" TESTIMONY PERIOD

Humane persons interested in the eternal life of people of good-will in God's righteous new world will want to make an indelible mark in their intellect by means of the Kingdom truth. That is why the month of December has been set aside as a testimony period of special effort, as indicated by the above-given name. To help in setting the mark upon good-will foreheads, as foretold in Ezekiel, chapter 9, the offer that Jehovah's witnesses will popularize during this closing month of 1948 will be the latest book, *"Let God Be True,"* and the booklet *Permanent Governor of All Nations* (or *The Joy of All the People*) to all contributors of 35c for the combination. Every reader of *The Watchtower* can actively associate himself with this marking work which leads to our being spared by God's executioners during the oncoming battle of Armageddon. We welcome the co-operation of all, and assure you of our best services in helping to establish your contact with experienced Kingdom publishers. Your report filled out on the form supplied by the Society will greatly interest us at the end of December's work.

"WATCHTOWER" STUDIES

Week of December 19: "When Immortality Came to Light," ¶ 1-24 inclusive, *The Watchtower* November 15, 1948.

Week of December 26: "When Immortality Came to Light," ¶ 25-46 inclusive, *The Watchtower* November 15, 1948.

1949 YEARBOOK OF JEHOVAH'S WITNESSES

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

1949 CALENDAR

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

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIX NOVEMBER 15, 1948 No. 22

THE GIVER OF IMMORTALITY

"Who hath destroyed death, and hath brought to light life and incorruption by the gospel."
—2 Tim. 1:10, Douay Version.

JEHOVAH God was the only one to possess immortality originally. Infinity of existence belongs to him, as it is written, at Psalm 90:1, 2: "A prayer of Moses the man of God. Lord, a place of refuge hast thou been unto us in all generations. Before yet the mountains were brought forth, or thou hadst ever produced the earth and the world, even from everlasting to everlasting, thou art God." (Leeser's translation) In an expression of praise to Jehovah God the inspired Jewish-Christian writer Paul says: "Now unto the King of the ages, incorruptible, invisible, alone God, be honour and glory unto the ages of ages." Because he is "from everlasting to everlasting" he can have such honor and glory ascribed to him "unto the ages of ages", or for all eternity to come. To identify Jehovah God and show he is different and distinct from his Son, who is the Messiah or Christ, the apostle Paul continues on to say: "For there is one God, one mediator also between God and men, a man—Christ Jesus: who gave himself a ransom in behalf of all." (1 Tim. 1:17 and 2:5, 6, *Rotherham*) Jehovah's being incorruptible denotes his immortality, that is to say, his indestructibleness, his imperishableness, the impossibility for him to decay or waste away. Because he is from everlasting or from all past eternity and so is without beginning, he stands out alone above every other intelligent person in the universe, without even the exception of his beloved "only begotten Son", the Messiah. It is because all these others are creatures, Jehovah's creations.

2 Being immortal in all past eternity, Jehovah God is the source of all life throughout the universe. "O Jehovah, thou preservest man and beast. For with thee is the fountain of life." (Ps. 36:6, 9, *Am. Stan. Ver.*) Aside from the Most High God, no one possessed immortality and incorruptibility from all past eternity, not even his beloved Son, Jesus Christ, as we shall show by the Holy Scriptures. According to the Scriptures, Jehovah did not create a single creature with the gift and power of immortality and incorruption. Time was when his only begotten Son Jesus Christ did not have immortality. It was only when he had shown his mortalness by being faithful to God his Father down to a martyr's death and God resurrected him from the dead that Jesus Christ gained the supreme prize of immortality and incorruptibility. Since all the above-mentioned facts can be proved by the inspired Scriptures, the apostle Paul is correct when he tells us there was a time when incorruptibleness for certain favored creatures of God came to light. And when was that time? In Moses' day, when he wrote the first five books of the Holy Bible? No; but about sixteen centuries after Moses, in the days of Jesus Christ. As the apostle Paul says: "Grace which was granted to us in Christ Jesus before this world existed, but is now manifested by the enlightenment of our Savior Jesus Christ. He has destroyed death and brought to light life and incorruption by the gospel, of which I have been appointed a preacher and an apostle." —2 Tim. 1:9-11, Catholic Confraternity translation.

3 Religionists who follow the "vain philosophy" of this world can be expected to object to Bible truth. They will point to the pagan Grecian philosopher Pythagoras, born 608 B.C. and who taught that every human creature has a soul that is separate and distinct from his fleshly body and that is immortal and so able to transmigrate from one fleshly body to another. A century and a half later another pagan Grecian philosopher rose up, Socrates, born 468 B.C., and who through his foremost pupil, Plato, popularized the theory of the "immortality of the human soul". Looking for some appearance of Scriptural support for following Plato's teachings, the Roman Catholic theologians will point to the books The Wisdom of Solomon and Ecclesiasticus (or the Wisdom of Jesus the son of Sirach). To show that the words "immortal, immortality, incorruptible, and incorruption" occur before Christ and his apostles, they will make the following quotations from those two books, which they call "deutero-canonical" books but which others call "apocryphal" books.

4 "For justice is perpetual and *immortal.*" "For God created man *incorruptible,* and to the image of his own likeness he made him." "But the souls of the

just are in the hand of God, and the torment of death shall not touch them. And though in the sight of men they suffered torments, their hope is full of *immortality.*" "O how beautiful is the chaste generation with glory: for the memory thereof is *immortal:* because it is known both with God and with men." "And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of *incorruption:* and *incorruption* bringeth near to God." "Moreover by the means of her I shall have *immortality:* and shall leave behind me an everlasting memory to them that come after me. Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is *immortality.*" "But thou, our God, art gracious and true, patient, and ordering all things in mercy. For to know thee is perfect justice: and to know thy justice, and thy power, is the root of *immortality.*" (Douay Version of Wisdom 1:15; 2:23; 3:1, 4; 4:1; 6:19, 20; 8:13, 17; 15:1, 3) "A faithful friend is the medicine of life and *immortality:* and they that fear the Lord, shall find him." "For all things cannot be in men, because the son of man is not *immortal,* and they are delighted with the vanity of evil."—Douay Version of Ecclesiasticus 6:16; 17:29.

[5] For what the great Giver of immortality has to say upon the subject by means of his authentic Scriptures about the inspiration of which there is no dispute, we refer our readers to the next article below.

WHEN IMMORTALITY CAME TO LIGHT

THE inspired apostle Paul plainly declares that our Savior Jesus Christ brought incorruption (or immortality) to light by the gospel which Paul preached. His declaration is one of the proofs to show that the books The Wisdom of Solomon and Ecclesiasticus are not inspired or canonical, but are apocryphal. It, of course, needs no proof to say that the teachings of the pagan philosophers Pythagoras and Plato are uncanonical, unscriptural, uninspired, and unchristian. The books The Wisdom of Solomon and Ecclesiasticus were written centuries after Pythagoras and Plato and were produced by Jews who lived and wrote after the conqueror Alexander the Great made Palestine subject to Greece; and so those Jews became tainted with Platonic teachings about the human soul. Even the Roman Catholic Jerome, who translated the Holy Scriptures into Latin, disputed that Solomon wrote the book The Wisdom of Solomon. And the great Synagogue of Jerusalem never did accept it or Ecclesiasticus as canonical, belonging to the inspired Hebrew Scriptures. Paul's words show he as a Christian did not accept such books as a part of the inspired canon, and for that reason neither he nor any other disciples of Christ who wrote the inspired Christian Scriptures make any quotation from Wisdom and Ecclesiasticus.

[2] Look again carefully at the above-quoted verses from those two books. Note that they do not once mention such a thing as an immortal soul, nor say that any man has immortality or ever had it. Even they speak of immortality as something future, for only certain ones. So, even in those so-called "deutero-canonical" books or apocryphal writings we find no support for the pagan doctrine of "immortality of the human soul". Turn, now, from disputed books to the true inspired Scriptures. Scan them minutely with the help of an exhaustive concordance of the Holy Bible. Then you will demonstrate to yourself that not once in all the Holy Scriptures does the expression "immortal soul" occur, neither any other expression to say that the human soul is immortal. To the contrary, all the Scriptural expressions from Moses onward pointedly declare that the human soul is mortal and dies, ceasing to exist. In agreement with that, and in harmony with what the apostle Paul writes under inspiration, the words *immortal, immortality, incorruptible, incorruptibility,* and *incorruption* are found in the Holy Bible for the first time in the writings of the disciples that follow Jesus Christ.*

THE SOUL

[3] In a Questions and Answer Book† the title page of which says it is an "exposé of Jehovah witnesses" the Roman Catholic priests that produced it answer the question, "Is it revealed doctrine that the soul of man is immortal?" and say: "The account in Genesis of man's formation proves it. God is immortal, and cannot die. He made man in His own image and likeness. But our bodies are nothing like God in appearance, and are mortal. Therefore the real image of God is in our soul, and it resembles

1. What proves the books Wisdom and Ecclesiasticus not canonical?
2. Why does mention of immortal(ity) not support immortal soul?

* In the Christian Greek Scriptures the Roman Catholic *Douay Version* contains *immortal* just once and *immortality* just three times, whereas *incorruptible* occurs five times, *incorruptibility* once, and *incorruption* six times. (See 1 Timothy 1:17; 1 Corinthians 15:53, 54; 1 Timothy 6:16; Romans 1:23; 1 Corinthians 9·25 and 15:52; 1 Peter 1:4, 23; 3:4; Romans 2:7; 1 Corinthians 15:42, 50, 53; Ephesians 6:24; and 2 Timothy 1:10.) In the *King James Version* see also 1 Corinthians 15:54, for an extra occurrence of *incorruption.*

† *Radio Replies in Defence of Religion,* by the Rev Dr. Rumble, M.S.C., and Rev. C. M. Carty, with the Imprimatur of Archbishop J. G. Murray, of St. Paul, Minn., of February 11, 1938. (9th printing)

3, 4. Under what rule do we examine priestly writings on the soul?

God by immortality. Both Old and New Testaments insist upon the immortality of the soul."

4 Priests of religious organizations are men, and with regard to them we are bound by the words of the apostle Paul: "But God is true; and every man a liar, as it is written, That thou mayest be justified in thy words, and mayest overcome when thou art judged." (Rom. 3:4, *Douay*) We will therefore let God be true by going direct to his inspired written Word rather than accept outright, without proof, what religious priests say. We dishonor God if we accept what men say in contradiction to God. Men can be liars.

5 These priestly would-be exposers of Jehovah's witnesses say "the account in Genesis of man's formation proves it". So we turn to Genesis 2:7 in the new 1948 translation of the book of Genesis of the Holy Bible by the episcopal committee of the Confraternity of Christian Doctrine, and there we read: "Then the LORD God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living being." The *Douay Version* reads: "And man became a living soul." The cross-reference of this verse points us to 1 Corinthians 15:45, which reads: "So also it is written, 'The first man, Adam, became a living soul'; the last Adam became a life-giving spirit." (Confraternity translation) "The first man Adam was made into a living soul; the last Adam into a quickening spirit." (*Douay*) Let everyone here notice that the apostle Paul shows a distinction between *soul* and *spirit*.

6 Notice, too, that the episcopal committee of the Confraternity tries to conceal the truth by using the expression "a living being" instead of "a living soul" at Genesis 2:7. But when the apostle Paul quotes it he renders it "a living soul". If now we study Genesis 2:7 and Paul's quotation of it, we see that God does not say he breathed or put into Adam's lifeless form an "immortal soul". God breathed into the man's form the "breath of life", and the result of combining the human body and the breath of life from God was that "man became a living soul"; "the first man Adam was made into a living soul." Here we have in God's own words the simplest explanation of what a human soul actually is. It is not something invisible, like an unseen vapor, but is the living human creature himself, the live man with the five senses of seeing, hearing, smelling, feeling, and tasting.

7 Refusing to accept this simple Bible explanation, but arguing for Plato's pagan teaching, our priestly critics say (*Question 29*): "That breath of life was either a definite something, or it was nothing. But you cannot tell me that nothing vitalized that body. It was a definite something, that something was a created human intelligent soul. . . . A body, of flesh and bone, could never become a living soul. Man was but named after the superior element of his being."

8 Very well, then. If the "breath of life" which God breathed into Adam's body of flesh and bone was itself the "human intelligent soul", then, instead of "breath of life", let us read "human intelligent soul" at Genesis 2:7 and see whether it makes sense: "And the Lord God formed man of the slime of the earth: and breathed into his face [the human intelligent soul], and man became a living soul." (Using *Douay Version*) An honest person will choose to let Jehovah God be true although it makes Pythagoras, Socrates and Plato liars, and such a person will admit that Genesis 2:7, if read with the priestly perversion of it, does not make sense; it is not reasonable. God is reasonable, because he is true.

9 We must remember that Moses, who wrote Genesis 2:7 under inspiration, wrote more than nine centuries before the above Grecian philosophers. Moses did not borrow his ideas about the human soul from those pagan worshipers of false gods. Hence we deceive ourselves if we think Moses and those pagan philosophers agree as to what the human soul is. They did not teach by inspiration of God, but Moses, by the inspiration of God, taught the truth about the human soul without waiting for any philosophical guesses from them. The fact is, most of the inspired Hebrew Scriptures was written before those philosophers were born, and only the last five books of the Hebrew Scriptures were written during the lifetime of Socrates and Plato. Those pagans are liars, but God is true.

10 All the inspired Scriptures support the truth that "man became a living soul". Yes, the human creature *is* a soul and does not have an intelligent soul that is separable from the body and able to leave it at death and carry on a separate, independent conscious existence in the spirit realm. But our priestly critics rebel at this Bible truth and go on to say (*Q. 29*): "Again, if man has not got a soul, then instead of being composed of body and soul, he is a body. And if that body is a soul, then a soul wears boots!" Exactly so. The living body, the body animated by the breath of life from God, is the soul; and such a human soul can wear boots, and also wear pants underneath skirts. That is why the apostle Paul speaks of it as a "psychical body" or a "soulical body", at 1 Corinthians 15:44. (*Rotherham*, marginal reading; *The Emphatic Diaglott*, interlinear reading) The Bible says the soul can do many things.

11 At Genesis 2:7 the Hebrew word Moses used for *soul* is *nephesh*. Moses' writings and the rest of the inspired Hebrew Scriptures say that the soul can eat flesh and blood (Lev. 7:18, 20, 27 and 17:12, 15); it

5, 6. (a) How does the 1948 Catholic translation of Genesis 2:7 hide the truth about the soul? (b) Scripturally, what is a human soul?
7, 8. How do we answer the priestly argument about naming man a soul?
9 Why should we prefer Moses to those pagan Greek philosophers?
10, 11. Why is it not ridiculous that "a soul wears boots"?

can dry away (Num. 11:6); it can touch unclean things (Num. 19:13-22); it can be torn as by a lion (Ps. 7:2); it can go into a pit or grave (Job 33:18, 22, 28, 30; Ps. 30:3); it can be laid in irons (Ps. 105:18, *margin*); it can abhor all manner of meat (Ps. 107:18; Prov. 27:7); it can be brought out of prison (Ps. 142:7); it can suffer hunger through idleness (Prov. 19:15); it can thirst and be refreshed by cold water (Prov. 25:25); it has blood which can be shed (Jer. 2:34); it can shed tears (Jer. 13:17); it can be relieved with food. (Lam. 1:11, 19; Hos. 9:4) God's Word of truth thus speaks of the human soul in such terms because the soul is the human body with its brain and organs made alive by the breath of life which God breathed into it. It would be very enlightening to our priestly critics to take a concordance of the Hebrew words of the Bible and see all it says about the human soul (*nephesh*).

ANIMAL SOULS

[12] It is not Scripturally true, therefore, that the soul is the superior element of man's being and that "man was but named after the superior element of his being". Man is a human soul. Man is not a "soul incarnate", with a separable soul living inside his flesh. Nor is the soul the breath of God or the breath of life. But when God by an invisible process like breathing infused the breath of life into the human form that he created in Eden, man became or was made into a living soul. All of us are fleshly souls, just like the lower animals, the birds, land beasts and fishes. Why, our priestly critics are obliged to admit that the lower animals are souls. *They* say so by saying that "sane *philosophy* admits a vegetative soul, a sensitive animal soul" (*Q. 28*); but Jehovah's witnesses say so, not on the basis of worldly philosophy, but on the basis of God's Word of truth. In the account of creation we read:

[13] "And God said—Let the waters swarm with an abundance of living soul, and birds shall fly over the earth, over the face of the expanse of the heavens. And God created the great sea-monsters, and every living soul that moveth—with which the waters swarmed after their kind and every winged bird—after its kind. And God saw that it was good. And God blessed them, saying, Be fruitful and multiply and fill the waters in the seas, and let the birds multiply in the land. So it was evening—and it was morning, a fifth day. And God said—Let the land bring forth living soul after its kind, tame-beast and creeping thing and wild-beast of the land after its kind. And it was so."—Gen. 1:20-24, Rotherham's emphasised translation.

[14] After God created man in His own image and likeness, then, as we read, "God said—Lo! I have given to you—every herb yielding seed which is on the face of all the land, and every tree wherein is the fruit of a tree yielding seed,—to you shall it be for food; and to every living thing of the land—and to every bird of the heavens and to every thing that moveth on the land wherein is a living soul, every green herb for food."—Gen. 1:27-30, *Rotherham*.

[15] Further speaking of the lower animals as living souls, God's Word says: "And when any man smiteth the soul of any human being, he shall be surely put to death. And he that smiteth the soul of a beast shall make it good, soul for soul." (Lev. 24:17, 18, *Rotherham*, according to the margin's more literal reading of the Hebrew) After the Israelites fought against the Midianites and carried off hundreds of captives, God said to Moses: "And thou shalt separate a portion to the Lord from them that fought and were in the battle, one soul of five hundred as well of persons as of oxen and asses and sheep." (Num. 31:28, *Douay*) Furthermore, Proverbs 12:10 says: "A righteous man regardeth the soul of his beast, but the compassions of the lawless are cruel." (*Rotherham*, margin) Referring to marine animals, Revelation 16:3 says: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." (Apoc. 16:3, *Douay*) Since the lower animals are souls, man's being in the likeness and image of God is not because 'man has an immortal soul', but is because man is endowed with the Godlike qualities of wisdom, justice, love and power and was given dominion over the lower animals. Man as a soul is no more immortal than the beasts.

[16] In recognition that lower animals are souls like us humans wise Solomon wrote, at Ecclesiastes 3:18-21: "I said in my heart concerning the sons of men, that God would prove them, and shew them to be like beasts. Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity. And all things go to one place: of earth they were made, and into earth they return together. Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?" (*Douay*) Note here that the inspired Solomon speaks of the "spirit of the beasts". However, our priestly critics, in answering the question, "Do the words spirit and soul mean the same thing?" (*Q. 20*), say: "The word spirit acquired a transferred sense, becoming a substitute for the word soul. . . . The soul, therefore, is the living principle which makes the difference between a living man and a corpse, and spirit and soul in this sense mean the same thing. . . . The soul

12-14. Why do we admit that the lower animals are "souls"?

15 Is man above beasts and like God in having an immortal soul?
16, 17. In this matter, does *spirit* substitute for *soul*? And why?

is a spirit, and is called the breath of God merely because caused or created by God in its spiritual or breath-like nature." (*Q. 31*) However, our priestly critics should know that in Latin *anima* is not the same as *spiritus;* and in Greek *pneuma* is not the came as *psyche;* and in Hebrew *ruach* is not the same as *nephesh.* In the Holy Scriptures *spirit* is not used to mean a human *soul,* for when God breathed into man's face the breath of life, the man of flesh and bones did not become a living spirit. He "became a living soul".

[17] Instead of making *spirit* and *soul* the same in meaning, God's Word of truth distinguishes between spirit and soul. The apostle Paul, in proof, says: "The first man Adam was made into a living soul; the last Adam into a quickening spirit." (1 Cor. 15:45, *Douay*) Paul also says: "For the word of God is living and effectual, and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow." (Heb. 4:12, *Douay*) And when writing to the whole church at Thessalonica Paul pronounced this blessing: "May the God of peace himself sanctify you in all things; that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord Jesus Christ."—1 Thess. 5:23, *Douay.*

[18] It is therefore manifest that the human soul is not meant when God's Word says concerning man's death, at Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The human soul was never up in heaven with God and so could not *return* to him; neither do wicked human souls go up to heaven at death. In harmony with the rest of the Holy Bible, the *spirit* that returns to God at man's death is the invisible active force or energy from God that animates or enlivens man and causes his various mental and physical functions to operate. That same spirit animates the lower animals; and so Ecclesiastes 3:19 says: "For as regardeth the destiny of the sons of men and the destiny of beasts one fate have they, as dieth the one so dieth the other, and one spirit have they all."—*Rotherham.*

MAN NOT CREATED FOR HEAVEN NOR IMMORTAL

[19] We still have on file a letter dated April 30, 1930, written on the letterhead of Catholic University, Washington, D.C., Caldwell Hall. In it one Rev. A— E. B— writes: "Regarding the questions you sent to the National Council of Catholic Men, and which lack of time prevented Dr. Sheen's answering, Catholic theologians teach as follows: 1) that Adam and Eve originally enjoyed the gift of immortality of body, and that this privilege was lost by their sin; 2) if they had never sinned they would never have died, in the sense in which we understand death; 3) if they had never sinned, they would have been immediately transferred to heavenly blessedness, without the violent separation of soul and body which they after sinning experienced, and which we now experience, in death."

[20] Note that this official Catholic letter states that God created Adam and Eve immortal in both body and soul, and that they continued immortal in soul although they lost "immortality of body"; and that if they had not sinned, their immortal soul would not have been separated from their immortal body, but their immortal body of flesh, bones, and blood would have been transferred to heaven for all eternity. These teachings deserve comparison with God's Word of truth, and in making the comparison here we follow the apostolic rule, at Romans 3:4: "God must be found true, and 'every man a liar'."—*The Westminster Version* (Roman Catholic).

[21] Never could Adam and Eve have gone to heaven, no matter how long they refrained from sinning against God. They were both of flesh and blood, and the apostle Paul states it as an unchangeable rule: "Flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption." (1 Cor. 15:50, *Douay*) They were of the earth, earthy, and their everlasting destiny was, not heaven, but a paradise earth, if they remained faithful. God did not give them a single heavenly promise. He set before them an eternity on earth as a reward for faithfulness, saying: "Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth." (Gen. 1:28, *Douay*) If they had not sinned, the Son of God would not have come down to earth as a man and died as a ransom sacrifice. Furthermore, Jesus Christ the Son of God showed the way by which his followers gain access to heaven, saying: "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) It is necessary to die as human creatures in faithfulness to God in order to inherit heavenly life with the Son of God, for he said to his followers: "Be thou faithful until death: and I will give thee the crown of life." (Apoc. 2:10, *Douay*) No opportunity was extended to Adam and Eve to be born again, of water and of the spirit; nor was there any reason for it for this perfect human pair.

[22] There was no need for Adam and Eve to die in order to prove their faithfulness to the limit. Death was mentioned to them, not as a thing to test their self-sacrificing faithfulness to God, but as a penalty

18. Therefore, according to Ecclesiastes 12:7, what returns to God?
19, 20. With what does the Catholic letter say God made Adam and Eve?
21. Why could Adam and Eve never have gone to heaven?
22. What proves God gave Adam and Eve no immortality at all?

for unfaithfulness and disobedience. God did not appoint man to die once until Adam had proved unfaithful and sinned. (Heb. 9:27, 28) Hence it was that first of all God commanded Adam: "Of every tree of paradise thou shalt eat: but of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." (Gen. 2:16, 17, *Douay*) This proves that Adam and Eve did not originally enjoy the gift of "immortality of body", for, if God had given them this, he would not have given such a command to Adam. Neither would he have given such a command if he had endowed Adam with an immortal nature, an immortal soul. God's command showed that just because he created Adam it did not give Adam the right to exist forever. In saying this, we cling to God's Word, and not to religious theologians. Our Catholic critics say in answer to the question, "Why should the fact of our being born give us the right to exist forever?" (*Q. 45*): "It is not the mere fact of being born, but of being born with such a *nature*. The soul is fitted by its very nature to live on forever, for a spiritual entity cannot disintegrate and die.... God had the right to create indestructible souls if He wished. He did so. And our right to live on is vested in His will to endow us with an immortal nature." But God's Word does not agree with that.

[23] Catholics and Protestants will agree that Satan the Devil is a "spiritual entity". Yet, in the Apocalypse the apostle John says Satan the Devil will be cast into the "pool of fire and brimstone" at the end of Christ's thousand-year reign, and that this "pool of fire" "is the second death". (Apoc. 20:9, 14 and 21:8, *Douay*) Hence the spiritual entity Satan the Devil will be destroyed and die, and will be no more. God's own Word says so, at Hebrews 2:14 and Ezekiel 28:12-19. The reason for the destruction of this spiritual entity Satan the Devil is that he rebelled against God in Eden and slandered him, to make God appear a liar. Since man is made a little lower than the angels and since Satan the Devil is not immortal and indestructible, then certainly lesser man could not be an immortal, indestructible soul. It was Satan the Devil that led Eve to eat the forbidden fruit by telling her: "No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil."—Gen. 3:4, 5, *Douay*.

[24] Here the Devil, "that old serpent," was persuading Eve to believe she and Adam possessed "immortality of body" as well as immortality of soul and that Jehovah God could not destroy the soul. Because the Devil brought about the death of Adam and Eve, Jesus said the Devil was a "murderer from the beginning" and "speaketh a lie, . . . for he is a liar, and the father thereof". (John 8:44, *Douay*) Any sensible man, who accepts God as true, can see that Adam and Eve never had immortality, and that God did not create them "indestructible souls", and that God did not "endow us with an immortal nature", because we were born from sinner Adam. For sinning willfully, God pronounced the sentence of death upon the human soul Adam. About 930 years later God destroyed the soul Adam.

22, 24. What proves spiritual entities can die, and why also man?

THE HUMAN SOUL MORTAL, DESTRUCTIBLE

[25] In answer to the question (*687*), "Is it revealed doctrine that the soul of man is immortal?" our priestly critics say: "Yes. . . . Both Old and New Testaments insist upon the immortality of the soul." We have already shown (page 339 ¶¶ 3, 4) that in the Roman Catholic "Old Testament" the words *immortal(ity)* and *incorruption* occur in only the two apocryphal books, The Wisdom of Solomon and Ecclesiasticus. The occurrences of these words in the so-called "New Testament" we shall examine in paragraphs to follow. Like the pagan philosophers Pythagoras, Socrates and Plato, our priestly critics speak of the human soul as immortal and say "the body is naturally mortal; the soul by its very nature immortal". But in answer to the question (*34*), "What indications have you that the soul is immortal?" our religious critics write six paragraphs of a total of thirty-two lengthy lines but do not produce a single inspired scripture from God's Word. As for ourselves, to prove that the human soul is mortal and destructible and that the inspired Hebrew Scriptures and Christian Greek Scriptures do not "insist upon the immortality of the soul", we shall herewith produce scriptures from God's written Word and thus let him be true, but men liars.

[26] Since the religionists cannot produce one scripture to say that the human soul is immortal, it ought to be enough if we produce just one scripture to prove that the human soul is subject to death and destruction. First, we take this one necessary scripture from Ezechiel 18:4, 20, 27 (*Douay*). We quote:

[27] "Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die. The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive."

[28] Notice that repeated statement, "the soul that

25. Do "both Old and New Testaments" insist upon human immortality?
26, 27. Why does one scripture suffice to prove soul death?
28. How do our critics dodge the truth of Ezekiel 18:4, 20?

sinneth, the same shall die." Showing that the soul is not the same as the spirit, the inspired Scriptures nowhere say that the spirit dies, but they repeatedly say that the soul dies. When confronted with this plain scripture, our priestly critics say (*Q. 694*): "The word soul here does not refer exclusively to the immortal part of man's nature." To what part, then, does it refer? Where do the inspired Hebrew Scriptures from Moses to Ezekiel say anything about an immortal part of man's nature? Ezekiel wrote the words, "the soul that sinneth, the same shall die," before ever Pythagoras the pagan philosopher began to write and teach and before the deutero-canonical or apocryphal books were written. If Ezekiel did not mean what he wrote, then why did he not say: 'The man that sinneth, his body shall die'? However, God is true in what he says. By his spirit he inspired Ezekiel to write the truth, and no dodging by religious clergymen can disprove it.

[29] When we accept the Bible for what God says in it, then the truth becomes simple. Adam became a living soul when God breathed the breath of life into his human form. Consequently when the sinner Adam died, the human soul died. It ceased to exist. God nowhere threatened to torture Adam's soul in fire and brimstone after his death. God did not thus threaten Adam, because God knew that the human soul Adam was not immortal and indestructible. Instead of eternal torment of the soul, the apostle Paul says: "The wages of sin is death." (Rom. 6:23) There is no life everlasting for the wicked: "The Lord keepeth all them that love him; but all the wicked he will destroy." (Ps. 144:20, *Douay*) To observe the unchanging insistence of "both Old and New Testaments" upon the mortality and destructibleness of the human soul, note the following inspired scriptures in the Catholic *Douay Version* (Murphy edition):

[30] "Let my soul die the death of the just, and my last end be like to them." (Num. 23:10) "His soul fainted away, and was wearied even until death. He said: Let my soul die with the Philistines." (Judg. 16:16, 30, marginal reading) "Deliver our souls from death." (Josh. 2:13) "Their soul shall die in a storm, and their life among the effeminate." (Job 36:14) "He spared not their souls from death, and their cattle he shut up in death." (Ps. 77:50)* "To deliver their souls from death; and feed them in famine. Our soul waiteth for the Lord." (Ps. 32:19, 20)* "Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee. For he hath delivered my soul from death: my eyes from tears, my feet from falling." (Ps. 114:7, 8)* "He hath delivered his soul unto death, and was reputed with the wicked." (Isa. 53:12) "My soul is sorrowful even unto death." (Matt. 26:38) "He who causeth a sinner to be converted from the error of his way, shall save his soul from death." (Jas. 5:20) "And the third part of those creatures died, which had life [*psyche*] in the sea." "And the second angel poured out his vial upon the sea, and there came blood as it were of a dead man; and every living soul [*psyche*] died in the sea." —Apoc. 8:9 and 16:3, *Douay*.

[31] Jesus Christ is authority for it that Almighty God is able to destroy the human soul and does so. Hear Jesus as he says: "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*) In the original Greek text the word for *hell* here is not *Hades,* but is *Gehenna.* Hence the word does not mean the *Hades* to which Jesus' soul went at death. (Ps. 15:10, *Douay;* Acts 2:24-31) Confronted with this full saying of Jesus Christ, our priestly critics reply: "But God cannot only destroy the body; He can condemn the soul to an eternal existence which is destruction indeed—the wreckage of all one's hopes and desires. It is simply a living death forever." (*Q. 695*) Where, please, does God's Word speak of a "living death forever"? To the contrary of everlasting living for the souls that are destroyed in Gehenna, the truthful apostle Paul says: "The wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord." (Rom. 6:23, *Douay*) The souls destroyed in Gehenna do not enjoy that "grace of God, life everlasting". They are dead as sinners, out of existence.

[32] It is a dodging of the facts to say that death means everlasting life in misery and torment. The Scriptures nowhere teach that the difference between death and everlasting life is happiness, and that death means life without happiness. God's Word of truth does not present such a contradiction of terms. Jesus said: "Be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom you shall fear: fear ye him, who after he hath killed, hath power to cast into hell [Gehenna, *Greek*]." (Luke 12:4, 5, *Douay*) After men have killed our bodies and so put us to death, they cannot prevent our resurrection from the dead, from *Hades,* at Christ's second coming. But when God destroys the human soul by casting it into Gehenna (pictured by the "pool of fire and brimstone"), it means there will be no future life for such soul. There will be no resurrection from the dead for it. It is blotted out of existence. No destroyed souls are resurrected from Gehenna, for it means "second death".—Rev. 20:14, 15; 21:8.

[33] Hear God's own word that he can destroy and

*In the *King James Version* Psalms 78:50; 33:19, 20; 116:7, 8.

29, 30. How does our soul die? And what scriptures insist upon this?

31. How do our critics explain Matthew 10:28, but unscripturally?
32, 33. How does God destroy soul? What other texts prove it?

does destroy souls: "Every soul that is not afflicted on this day, shall perish from among his people: and every soul that shall do any work, the same will I destroy from among his people." (Lev. 23:29, 30, *Douay*) "A prophet shall the Lord your God raise up unto you of your brethren: . . . 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;* Deut. 18:18, 19) Other scriptures which speak of the destroying of souls are Joshua 10:35, 37; Proverbs 6:32; Psalm 40:14; and Ezekiel 13:19; 22:27.

ILLUSTRATION

34 The Bible speaks of dead souls, at Leviticus 19:28; 21:11, and Numbers 5:2; 6:6, 11; 9:6, 7, 10, in the original Hebrew text. And at Aggeus 2:14 (*Douay*) it is written: "If one that is unclean *by occasion of a soul* touch any of all these things, shall it be defiled?" The Roman Catholic footnote on this verse reads: *"By occasion of a soul.* That is, by having touched the dead."—Murphy edition.

35 At Psalm 104:29, 30 we are told how a soul dies and is brought to life again: "When thou hidest thy face, they are worried; when thou takest away their breath they die, and turn again into dust. When thou sendest forth thy breath, they are created; and thou renewest the face of the earth." (*An Amer. Trans.;* also *Moffatt;* Ps. 103:29, 30, *Douay*) At Psalm 145:2-4 (*Douay*) we also read: "Put not your trust in princes: in the children of men, in whom there is no salvation. His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish." Further, as to the unconsciousness of dead souls we read: "For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten. Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening."—Eccl. 9:5, 10, *Douay;* also Ps. 6:5, 6.

36 However, the pagan doctrine of immortality of the soul presupposes consciousness after death. In that case, the soul should be conscious when the body is under chloroform or when it is knocked senseless in an accident. To this argument our priestly critics say (*Q. 43*): "The soul whilst in a state of union with the body operates by using the faculties of the body. If the sense instruments are incapacitated, the soul can no longer operate adequately whilst united to the body. But once released from the body, its intelligence and will and power to love at once assert themselves. Hydrogen and oxygen unite to form a drop of water. They can operate as water only whilst united. Hydrogen is there, but it cannot operate as hydrogen until released from the union. Soul and body make one human being. And both elements must be fit to co-operate in the activities of a bodily human being. The soul cannot operate separately as a distinct unit whilst still united. But once released, it can operate independently every bit as much as hydrogen when released from its essential union with oxygen to form water."

37 The priests do not produce a single Bible text for this religious argument, but the force of it is this: Seat a man at a piano, and he can play piano; take the piano away from the man, and he can and does still play piano and produces better piano music than before, when he had the piano. Silly! you say; and just as silly is the attempt to illustrate by the use of water. Hydrogen and oxygen indeed unite chemically to produce water. But if we separate the hydrogen from the oxygen, the hydrogen cannot operate as water and by itself it does not have the properties of water. You cannot drink gaseous hydrogen; you cannot wash with hydrogen or swim in it; you cannot extinguish a fire with hydrogen. If you apply hydrogen to a flame, you produce an explosion. In the explosion the hydrogen unites with oxygen and produces water. When hydrogen is separated from the oxygen, the water ceases to be and the hydrogen and oxygen do not retain the properties of water.

38 Rather than show that the soul survives after death, this illustration well pictures soul death. The combining of the human body with the breath of life by God's power produces the human soul. Man thus becomes a living soul. But if the spirit or breath of life is separated from the human body, the living soul ceases to be. The soul ceases to live; it dies, just as God's Word everywhere says. The breath of life does not retain the properties of the living human soul. Neither does the dead human body, for it cannot see, hear, feel, taste, smell, think, love, hate, or work. It is nonsensical, hence unscriptural, to say that a soul inside man's body operates by man's organs and sense faculties while in his body, but, when it is separated from those organs and faculties at death, such independent soul can still carry on those same operations.

HOW BROUGHT TO LIGHT

39 We have by no means exhausted all the Bible proof, but enough has been produced in the above paragraphs to prove that Pythagoras, Socrates and Plato did not bring life and immortality to the light of men, for their teachings about immortality of the human soul are false. Satan the Devil did not bring light upon the subject when he lyingly said to Eve

34, 35. Are there dead souls, and what is their state?
36, 37. How does the illustration on soul survival prove false?
38. How does the illustration rather picture soul death?
39, 40. (a) When and how was light thrown upon life? (b) When and how upon incorruptibility?

in Eden: "No, you shall not die the death." (Gen. 3:4, *Douay*) What the apostle Paul states at 2 Timothy 1:10 remains standing as the unshakable truth, namely: "Our Saviour Christ Jesus, who indeed hath abolished death, and hath thrown light upon life and incorruptibility through means of the glad-message." (*Rotherham*) Not before Christ Jesus died as a human sacrifice, and was resurrected, and ascended to God's presence to present the value of his sacrifice for us, was there any basis for eternal life for any of Adam's offspring. By accepting the benefits of his sacrifice "men of good will" may gain eternal life on this earth perfected under God's kingdom; and even the human dead will be resurrected to this gracious opportunity. The prophet Moses brought in a "ministration of death", for by the Ten Commandments and all the rest of the law of God Moses carried on a "ministration of condemnation" so that all mankind, Jew and Gentile, stood condemned before Jehovah God.—2 Cor. 3:7-9, *Douay*.

[40] On the other hand, Christ Jesus as Mediator of a new covenant performed a "ministration of justice", a ministry by which righteousness is gained through faith in his sacrifice, and thus freedom from divine condemnation. Hence his is a ministry of everlasting life for mankind in general, to be gained under his kingdom for blessing all the families of the earth. Moreover, Christ Jesus made it possible for his faithful body of footstep followers to enter heaven and there be rewarded with immortality, incorruptibility, indestructibility. No creature from earth ever entered or could enter heaven before the resurrected Christ Jesus. As the forerunner of his body of 144,000 faithful followers he was first to enter heaven: "where the forerunner Jesus is entered for us, made a high priest for ever according to the order of Melchisedech." (Heb. 6:20, *Douay*) At his resurrection from the dead Christ Jesus was the first of God's creatures to be clothed upon with immortality, deathlessness, so that now he is an immortal spirit person. The resurrected Jesus himself stated this for us to the apostle John, when he said: "I was dead, and behold, I am living forevermore; and I have the keys of death and of hell [*hades*]." (Apoc. 1:18, *Cath. Confrat.*) "Because Christ also died once for sins, the Just for the unjust, that he might bring us to God. Put to death indeed in the flesh, he was brought to life in the spirit."—1 Pet. 3:18, *Cath. Confrat.*

"WHO ALONE HAS IMMORTALITY"

[41] The apostle Paul blesses Jehovah God the Father with the words: "Now unto the King of the ages, incorruptible [*aph'thartos*], invisible, alone God be honour and glory unto the ages of ages." (1 Tim. 1:17, *Rotherham;* also *Young*) Because this incorruptible God the Father bestowed the prize of immortality in heaven first upon his only begotten Son, Jesus Christ, the apostle in the same epistle to Timothy says the following about the Son of God: "Keep the commandment without stain, blameless until the coming of our Lord Jesus Christ. This coming he in his own time will make manifest, who is the Blessed and only Sovereign, the King of kings and Lord of lords; who alone has immortality [*athanasía*] and dwells in light inaccessible, whom no man has seen or can see, to whom be honor and everlasting dominion. Amen."—1 Tim. 6:14-16, *Cath. Confrat.*

[42] The resurrected Christ Jesus is the "image of the invisible God". (Col. 1:15) As such, Christ Jesus dwells in light that is unapproachable for human creatures, and no man has seen him in such heavenly glory, nor can any man see him thus. Saul of Tarsus on the road to Damascus saw only the reflected glory of Christ by means of a miracle, as if Saul had been born from the dead in the first resurrection. (Acts 9:1-7; 1 Cor. 15:8) On the isle of Patmos the apostle John saw only a symbolical representation of the glorified Christ in an apocalyptic vision. Hence John later wrote to fellow Christians: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (Rev. 1:10-18; 1 John 3:2) John also speaks of the glorified Jesus as "King of kings, and Lord of lords". (Rev. 19:16 and 17:14) Paul says that Christ Jesus in his own time makes manifest his second coming, to reign as King of kings; and it is at that time that Jehovah God confers upon him honor and everlasting dominion. (Dan. 7:13, 14) As a Potentate or Mighty One he exercises Kingdom power, acting as the chief representative of the great universal Sovereign, Jehovah.

[43] In the first century, when the apostle Paul wrote Timothy, none of Christ's footstep followers that had fallen asleep in death had yet been resurrected to life in the spirit in heaven. Correctly, then, Paul wrote of our Lord Jesus Christ as being at that time the One "who alone has immortality". In now having the prize of immortality Jesus Christ was especially like his heavenly Father, who is "the incorruptible [*aph'thartos*], invisible, only wise God". (1 Tim. 1:17, *Young*) His "immortality" cannot be explained away to mean just "everlasting happiness" or a "happy immortality", as opposed to a miserable immortality. Our priestly critics argue so (*Q. 697*); but that would mean that the faithful holy angels of heaven were not then also enjoying everlasting happiness. According to the Scriptures of truth, however, Christ's immortality means his deathlessness, unable to be "hurt by second death" and unable

41. To Timothy how does Paul describe God and then Jesus Christ?

42. Why has no man seen the glorified Jesus Christ?

43. Why did Paul say Jesus Christ "alone has immortality"?

to be destroyed by any other creature. (Apoc. 2:8, 11, *Cath. Confrat.*) From his resurrection onward he is immortal.

OTHER SOULS THAT GAIN IMMORTALITY

[44] Our Lord Jesus Christ does not remain alone in possessing the prize of immortality from his heavenly Father. That prize is also held before his body of 144,000 faithful followers, his "bride". For this reason it is written to them, at Romans 2:5-7: "The righteous judgment of God, who will render unto each one according to his works:—unto them on the one hand who by way of endurance in good work are seeking glory, honour and incorruption [*aph'tharsia*], life age-abiding." (*Rotherham*) The fact that these are spoken of here as *seeking* glory, honor and incorruptibility proves that not even faithful Christians possess immortality on earth. If they did, they could not die, "faithful unto death." Certainly what a person possesses and has, he does not seek to gain. But now the true Christians have been begotten again by God's incorruptible Word and they have an "incorruptible inheritance" in heaven set before them and yet to be gained.—1 Pet. 1:4, 23, *Cath. Confrat.*

[45] After proving their faithfulness to death on earth these genuine followers of Christ enter into immortality and incorruptibility with him in heaven only at his second coming, when Jehovah God sets up the Kingdom with him on the throne. At that time the King Christ Jesus raises his faithful followers from the dead. Thus it is only by a resurrection from death to life as spirit creatures in heaven that these faithful ones enter into immortality and are clothed upon with incorruptibility. To these who participate in Christ's resurrection Paul writes: "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 [psychical] body, and there is a spiritual body. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep [in death], 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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15:42-44, 50-54.

[46] In conclusion, then, we note that there is no immortality for the Christians in this mortal human body of flesh and blood, but it is only as a spiritual body that they win the prize with Christ of immortality in heaven. True, the prize of immortality, incorruptibility, indestructibility, is not set before redeemed mankind outside of Christ's "bride", but faithful men and women on earth will gain everlasting life on the paradise earth under God's kingdom. Almighty God will keep these obedient, faithful earthlings alive everlastingly by his life-sustaining provisions through the kingdom of his beloved Son, Jesus Christ our Savior.

44. What do Christ's followers on earth seek, and why so?
45. When do these attain immortality, and how?
46. If not immortality, what do faithful humans gain, and how?

OTHER NORTH AMERICAN DISTRICT ASSEMBLIES

IN ORDER to go northward to Alaska from Vancouver, B.C., it was first necessary for the Watch Tower president, N. H. Knorr, and his colaborer, L. A. Swingle, to go south to Seattle. Due to the uncertainty of train travel, brought about by the June flood of the Frazier river, it seemed advisable for them to fly from Vancouver to Seattle, Wash., where a Pan American plane was boarded for the flight to Juneau, Alaska. The course that was followed traveling north was the inland water route along the rugged western coastline of the North American continent. Here travelers will see some of the finest scenery in the world. The sky was exceptionally clear except for a few cloudy spots that we ran through. The pilot chose an altitude of between 3,000 and 6,000 feet, and this gave the travelers a good opportunity of observing the dense growth of evergreens, the islands, and the ever-changing interesting scenery. Far to the east were the jagged, white peaks of the British Columbia Rockies which rose abruptly out of a blanket of snow. The inlets from the sea, it seemed, tried to reach back to the very base of these snowy heights. When looking directly below us into the channel we could see the V-shaped wakes of the salmon trawlers, and as we continued north we saw the icebergs that were breaking off of the glaciers where the sea inlets and mountains met.

Our first landing was at Annette island. The travelers could taxi by seaplane from this island to Ketchikan. In about twenty minutes our Pan American Clipper was off again for Juneau, the capital of the Alaskan territory. Before landing at the airport at Juneau the passengers were given a very rare treat. Our pilot flew low over the famous Mendenhall glacier, a thing that can be accomplished by an aviator only about two or three times a year, so we were told. Usually the air currents over the glacier are too treacherous, but on certain clear days the air seems to be quiet and smooth. It was on such a day that we were coming into Juneau, and our pilot flew so low that we could see down into the thousands of gaping crevasses that sliced the top of this beautiful glacier. This is probably one of

the many glaciers that were formed back there in the days of the Noachian flood when great changes took place in the surface of the earth. Just a few minutes after this awe-inspiring scene, we landed at the airport at Juneau, and there to welcome us were some graduates from the Watchtower Bible School of Gilead. We were certainly happy to see them. Our fellow workers in Alaska have done good service in that cold country for a number of years, and this was a happy occasion to see them again.

We traveled by taxi for twelve miles in to the city, where we met more of our fellow workers from Gilead, and there were many things that we had to talk about. Alaska has its problems, for it is twice the size of Texas and has a population of only 60,000 to 70,000 people. The Society felt, however, that even these should learn and know of the truth if they could be reached. There are some railroads that can be used for travel, fishing boats that comb the coast, and airplanes. These are the principal means of transportation to the little villages that are scattered many miles apart.

Many years ago a pioneer Kingdom publisher from the United States traveled throughout Alaska and placed a lot of literature. The persons who obtained the literature have since been reached again by Gilead graduates and they have been stimulated to take up a more careful study of the Lord's Word. Brethren came from Anchorage, Ketchikan, Wrangell, Skagway, Seward and other places to Juneau and brought with them very interesting experiences which they related at the assembly. They indeed have their problems because everyone up there in that northern country is interested in money and getting rich, whether by fishing, lumbering or mining, and the brethren must be very patient with these people and try to have studies with them at their convenience. But the seed sown years ago and that which is being sown now are bearing fruit. One of the graduates from Gilead school, in working an old Indian village, talked to an elderly man about the Bible. This man knew the difference between religion and the truth. He soon recognized that the Gilead graduate was preaching what he had read and heard many years before from this early pioneer, and now, because the message rang true and lined up with the Lord's Word, he was glad to accept the minister of the gospel and learn more.

One of those who recently became interested in the truth was an old "sourdough" from Anchorage. Now in Alaska a sourdough is looked upon as a very respectable person. He is one of the old-timers, one of those who went up to Alaska 30 or 40 years ago in the gold rush and opened up the country. These got their name because of carrying a little sour dough from one day to the next with which to make their pancake batter. If they ran out of sour dough, they borrowed some from another "sourdough". This "sourdough" from Anchorage heard we were to have an assembly of Jehovah's witnesses at Juneau, and he wanted to attend. It did not matter to him that he was nigh to eighty years and was so crippled up that it was hard for him to get around. He insisted on going; so he came to the Juneau assembly and was immersed on June 13.

Immersion took place that Sunday morning in one of the most unique pools that has ever been used for such a service. Years ago when the Mendenhall glacier was on the move it carved out holes in the terrain over which it flowed. Now that the glacier is receding, these depressions are made bare. It was in one of these little pools of fresh, clear snow water made warm by the sun, which was located less than half a mile from the face of the glacier, that the baptismal service was held. A few days before the immersion the sun's rays were very warm on this water pool, and they made this snow water just the right temperature for a baptismal service. So it was out there under a radiant sun, with the deep blue sky above and green-covered hills on either side, with the huge blue-white glacier as a backdrop, that our Alaskan brethren had arranged for their first baptismal service. There were six consecrated brethren who symbolized their consecration to serve God in that country.

It was not expected that there would be a large crowd at this three-day assembly, because not very many were interested, but the brethren who were there needed the spiritual food and the advice and counsel that the Lord always brings forth at an assembly of His people. This district assembly in Alaska followed the same outline of program as those being held in other parts of the world. Saturday evening, June 12, we had 48. These were brethren who are devoted to the Lord along with some of their good-will persons. On Sunday, at the public meeting, which was held at the Masonic Temple, there were 68 present. Among the crowd were some native Alaskans who belonged to the local tribe of Tlingit Indians. Some of the prominent Masons stayed in town purposely to hear the lecture. We also had present at our assembly a sister from Los Angeles who had flown there, and two sisters from Ohio. They chose Alaska as their district assembly after it was announced at the Los Angeles assembly the previous summer.

The district assembly in Juneau, Alaska, was certainly an enjoyable one because we were one big family of about 40 persons. We ate together; we went out in the field service together, and we had our meetings together. We knew everyone and we got acquainted in the short time that we were there. It was small enough that one could talk to everyone present at the assembly. When it came time to leave practically the whole convention moved out to the airport by a bus that we rented, and there all of us saw some of our brethren get away to Anchorage. Then a little later Brothers Knorr and Swingle started off for the south, making their way to Winnipeg, Canada. All of the brethren in Alaska expressed their hope that Brother Knorr would return again, and soon. Little did they know, though, that we would touch foot on Alaskan soil before they expected. Five minutes after we had taken off and had flown past the city of Juneau, the number 4 engine on the big ship stalled. Thus we were forced to return to the airport and make repairs. It was a matter of two hours to get the plane ready for the air again, and then we were off, the next stop being Annette island, and then on to Seattle, where we arrived safely.

WINNIPEG, MANITOBA, CANADA

In Seattle a number of the brethren were out to meet us. There was work next day at the Society's depot, and then we flew on to Vancouver, where we were joined by the Society's Branch servant of Canada. Arrangements had been made to fly the next day from Vancouver to Winnipeg, Manitoba. When it was learned that Brother Knorr was in Vancouver overnight, it did not take the brethren long to

draft him to talk at one of the service meetings that evening. Grapevine communications went into operation about two hours before the meeting was held, and there were 425 present at the Kingdom Hall. They were all very glad to hear a report on Alaska. The flight the next day from Vancouver to Winnipeg was uneventful. We were traveling in a 40-passenger, North Star Sky Liner, powered by Rolls Royce engines, and we flew at an altitude of about 17,000 feet. The clouds covered the Canadian Rockies and all the land below. The monotony of the trip was broken only by landing at Calgary, Alberta, for refueling. When we arrived at Winnipeg, a huge crowd of brethren were on hand to welcome us. There we saw a number of automobiles with beautiful overhead signs advertising the public lecture for June 20 at the Amphitheatre.

So as to save time, the meeting of the servants to the brethren and their wives was called for Thursday previous to the assembly, because Brother Knorr was anxious to get back to Brooklyn as quickly after the assembly as possible to do a little work at home before going on to Ottawa. The convention opened on Friday, June 18, and it was good to see the Canadian brethren feeding well upon the food provided for them at this assembly. Again it was observed that there was no difference made in ages. The Lord's people did not have an old men's class and a children's group, feeding them different food because of their ages; but they were all served the same things spiritually. They all enjoyed the same blessings in service, advertising the King and the Kingdom.

There were 3,508 brethren who came to the assembly. Some of these came from the far west because they could not get to Vancouver. Sunday morning 118 symbolized their consecration to God, and at the public meeting the auditorium was packed out with 5,524 in attendance. During these three days in Winnipeg the brethren were heard expressing their joy and happiness at the things that they had been learning at the assembly. All agreed that it was the finest and most helpful assembly they had ever attended. They were refreshed and contented and were happy now to return to their local companies, there to aid the brethren in whatever capacity they could.

The travelers left Winnipeg early the next morning, Monday, for a trip to Toronto and on to New York. On arriving at Toronto the Branch servant, Brother Knorr and those traveling with him found the Bethel family out to meet them. It was a pleasure to talk with them for just a few minutes before taking off to New York.

OTTAWA DISTRICT ASSEMBLY

The third district assembly to be held in Canada was set for June 25-27; the place, Ottawa. This city is situated on the bluffs overlooking the majestic Ottawa river and is Canada's beautiful capital city. It has a population of 225,000 people. Just across the river is that province known as Quebec. Pioneers had come into the city early to do pre-convention work as was done at all other large assemblies. They worked well in advertising the meeting and getting things ready for the grand assembly. The entire Bethel family from Toronto attended, and several of the directors of the Society, H. C. Covington, M. G. Henschel and G. Suiter, were also present. Brother Knorr arrived by plane the day the convention opened. The Coliseum was used. This is located in Lansdowne Park and was just fine for the gathering of the Lord's people. By Saturday evening 4,200 of the brethren were in attendance, and at the public meeting Sunday afternoon there were 5,380, who paid rapt attention to the president's public address. That morning 150 brethren symbolized their consecration, and a number of these were from Quebec.

Canada, as everyone knows, has had its share of persecution. During the war it was not uncommon to find the Royal Canadian Mounted Police gathering in some of Jehovah's witnesses or breaking up some of their meetings just because they were being good Christians and carrying on true worship. But now that persecution has ceased, except in Quebec, and Jehovah's witnesses are again a free people in Canada and have the right to carry on their worship. It certainly was interesting to see the 75-automobile parade, each automobile having a large advertising sign on it, going through the streets of Ottawa and being led by the Royal Canadian Mounted Police on their motorcycles. What a change in just five years!

An even greater change has taken place in Quebec. Many of our brethren from this province had come over to the Ottawa assembly, and they certainly were encouraged to hear that the work is moving along rapidly in that Catholic-run province. In September, 1946, there were only 20 companies in Quebec, with 334 company publishers and 64 pioneers, trying to carry on the preaching of the gospel. Since then much has happened. The leaflets pointing out the burning hate of Quebec clergy against Jehovah's witnesses were distributed; other pamphlets were put out; thousands of arrests were made; in fact, it has been a real battle for freedom of speech. Within just a short space of time, up to May, 1948, the companies had increased to 27, the company publishers to 513 (or a 51-percent increase since September, 1946), and 110 pioneers were now in the Quebec province, many of these graduates from Gilead. There are not many countries in the world that could show a record of an increase of 51 percent in publishers in a little more than a year and a half. The brethren who have stood fast and stayed in their assignment in Quebec have been richly blessed of the Lord. The fight for freedom of speech in the Quebec province is not yet over. It was at this district assembly that a petition was presented for the brethren to circulate throughout all of Canada, beginning September. This petition is addressed to the House of Commons of Canada. Its object is the protection of minority rights against deprivation of inherent freedoms, which protection would, in the end, result in good for the majority. The petitioners, which have since run into hundreds of thousands of Canadian citizens, humbly pray "That you [Parliament] do address the House of Commons of His Majesty's Commonwealth Government at London, England, to amend the British North America Act, incorporating into that statute constitutional guarantees of freedom of speech, press and worship and due process of law, so as to make these rights enforceable by the courts against legislative and executive abridgment".

The report of the president to the district assembly on the great increase in work accomplished in Quebec and the announcement of the petition that would be circulated throughout Canada brought the conventioners to their

highest point of enthusiasm during the assembly. They were stimulated to greater action, and the brethren in all parts of Canada were anxious to come to the aid of their fellow workers in Quebec so that they, too, may have freedom if this can be accomplished through the legal manner proposed in the petition.

HALIFAX, NOVA SCOTIA

The fourth and final district assembly for 1948 in Canada was arranged for in Halifax. The president along with some of the brethren from Brooklyn headquarters and the Toronto office traveled by car from Ottawa on to Halifax, a city of approximately 100,000 persons. This district assembly served the Maritime Provinces. The work in this vast territory is surging forward, and arrangements were made during this trip and visit in Halifax to continue the expansion work in this territory. Saturday evening there were 667 persons in attendance, and the audience reached its peak on Sunday afternoon at the public meeting, when 1,106 were present. Sunday morning 34 were baptized. Having such a large assembly of Jehovah's witnesses in Halifax was certainly an eye-opener to the citizens of that territory. They had no idea that so many of Jehovah's witnesses were in the country. During the three days, July 2-4, a splendid witness was given throughout the district. The faith of many newly interested persons was firmly established in the way of the truth.

Summarizing the four Canadian district assemblies, we find that there were 11,166 in attendance at the largest meeting of the brethren on Saturday evening, and the total at the public lecture was 17,917. Those immersed totaled 405. This indeed was a splendid witness for Canada.

DES MOINES, CHICAGO AND PROVIDENCE

Our previous issue made report on the assemblies in Atlanta, Houston and San Francisco. The last three of the 1948 district assemblies for the United States were arranged for September. Des Moines took the first position, September 3-5. The Coliseum was engaged for the occasion. It is an old building, but served the district assembly purposes well. The brethren in Des Moines arranged a beautiful platform, giving it a farm and field setting; and part of the background of the stage was a large cornucopia, the horn of plenty, out of which were flowing *The Watchtower, Awake!* magazine, books, Bibles, songbooks, and all the literature of the Society in great quantity. It was a splendid setting for this harvest season—not only a harvest of the crops and the material things of the year, but a harvest of the spiritual things provided by the Lord at the close of the Society's service year. The brethren from this part of the country, District No. 5, came with one purpose in mind, and that was to get out of the assembly everything they could. It was really interesting to see the large attendance every morning for field service. Practically half of the conventioners were there for the morning text and comment, the experiences that were related, and the demonstrations given. On Saturday evening the attendance had grown to 6,221, and these had done excellent advertising throughout the city. The newspapers were friendly; radio stations announced the public meeting daily, and one of the important stations in Des Moines asked two of the directors of the Society, Brothers G. Suiter and T. J. Sullivan, to take part in a 15-minute interview.

For the Sunday afternoon public meeting, the hall was much too small, but adjoining the auditorium was a park which could be used for overflow, and, in addition, we could use the cafeteria tents that were set up across the street. Everything was connected by loud-speaker. A splendid crowd assembled for the public meeting: 7,633 were present. That morning 151 symbolized their consecration to serve God continually. The program was the same, in the main, as at all the other district assemblies in North America and was followed by a meeting of the circuit servants.

From Des Moines the representatives of the Society traveled to Chicago, Illinois. The day before the assembly at Chicago a circuit servant's meeting was held for District No. 3. A large amphitheater in Chicago was engaged for the assembly itself, and the brethren did a splendid work in organizing the activities for the convention in this amphitheater. There was ample room. We expected to fill the main auditorium throughout the assembly, and this was easily done, and the crowd was able to overflow into the spacious wings on both sides of the auditorium. There were 12,662 brethren in attendance at the Saturday evening meeting. On Sunday morning 294 were baptized. The big surprise came at the public meeting. We never expected to have 17,859 coming out to hear the lecture, "The Kingdom Hope of All Mankind." This meant that there were over 5,000 of the public and people of good-will who heard this enlightening message, and the brethren in Chicago and vicinity will have a lot of work to do in following up the new interest. From Chicago the brethren from the Society traveled eastward, stopping off for a few days at the Brooklyn Bethel home to take care of some work, and then the entire Bethel family moved on to Providence, Rhode Island.

We had had difficulty in arranging for this assembly. It was hard to find a place at this time of the year and one sufficiently large to take care of District No. 1. It was necessary, therefore, to get the Arena in Providence as well as the Armory a block and a half away. The brethren in Providence before the convention made every arrangement possible to have these two places in suitable condition for an assembly. They really had their problems as to housing, because Providence is not a big city for the kind of convention that was going to move in. By Saturday night there were 10,907 of Jehovah's witnesses assembled in the Arena and the Armory. Thousands of brethren were staying in the homes of the people of Providence, many others at hotels, and a great number were kept in barracks belonging to the National Guard. It was impossible to find sufficient accommodations in the homes of persons in Providence to care for our colored brethren, and therefore we finally arranged with the Armory to give us barracks that we could use. Special bus service had to be arranged between the barracks and the Arena. But it was a joy to see all of these uncomplaining brethren associated together at Providence, enjoying the good food that the Lord is providing through His organization. They especially enjoyed the president's Saturday night speech on Psalm 71, foretelling the wonderful work of the Christian organiza-

tion in its old age toward the rising, new generation of good-will, and from which Psalm he announced the coming 1949 yeartext, "I will . . . yet praise thee more and more." (Ps. 71:14) His farewell speech on how the patience of God toward us and the nations since 1918 means salvation for us and multitudes of others was also powerful in effect, and was a good send-off to the work yet to be done.

On Sunday morning early 312 brethren presented themselves in the Arena to hear the talk on baptism and later were immersed in water. In the afternoon the Arena was filled; the Armory was packed out; people were standing outside in the street listening to the lecture, and two tents that had been erected immediately in front of the Arena were also filled. It was a sight to behold. 14,423 had gathered together to hear this lecture. It was the biggest thing, as far as conventions were concerned, that Providence had had in its history. When it came time for the brethren to go home, it was reported that the bus terminal announced that the traffic moving out of Providence Sunday night was like the Fourth of July, Christmas, New Year, and Labor Day all rolled up into one day.

From all of these assemblies no one went home disappointed. They had heard about the first assembly at Atlanta and what blessings were poured out upon the Lord's people, and often anticipation is greater than realization, but in this case the half was never told. All of the brethren came to the assemblies anticipating much, and they received all they anticipated and much more. Many were the expressions that "this is really the best assembly we have ever attended". It was not because it was the most recent and the most fresh in their minds, but because it really was a most practical, most helpful assembly and brought them so much spiritual food upon which to feed. There being six district assemblies throughout the United States afforded many of the brethren the opportunity of getting to one of the assemblies. The figures show that at the Saturday night meeting, which was the largest meeting of the brethren held at each assembly, there were a total of 49,819 brethren in attendance. At the six public meetings in the United States there were 66,330 present.

Report on like district assemblies in other lands throughout the earth will appear in our next succeeding issue.

FIELD EXPERIENCES

ALERT ADVERTISING OF GOD'S MESSAGE

"Going out in the service prior to the public lecture one Sunday in 1947, I offered a leaflet advertising the lecture to a young man on my stand opposite a big United Church. He smiled and accepted it, saying, 'Thank you, but I am going to my own church,' indicating the United Church. As our *Watchtower* study was on the true church that night, I decided to use the lesson; so I said: 'Do you know your Bible sufficiently well to know what God says about His true church?' He looked surprised; so I told him that it was not made of stone and wood, but was made up of people, living stones. He looked puzzled and said, 'But they are all going the same way, surely.' I told him that Jehovah God certainly did not say so. He then said, 'I think I will go to your lecture.' We went in together. During the lecture, 'The Truth About Jehovah's witnesses,' I found for him the various scriptures quoted so he could read them. At the close he said, 'My! this is great; I've got a lot to learn. I invited him to stay for the *Watchtower* study, got his name, and introduced him around in the interval; he stayed.

"That was in July. Since then he has been back to the United Church once to compare. He is now a regular publisher of Jehovah's kingdom."

THOSE OF GOOD-WILL ARE ATTRACTED BY GOD'S MESSAGE

That the oral expression of God's message by his witnesses reaches even those not directly addressed is shown by the following experience of one of Jehovah's witnesses in a city in Greece.

"I was working together with another brother in a territory previously covered. We found quite a number of good-will people, gave the witness and distributed many publications. At one door where we knocked, an aged woman opened the door and said: 'I am not interested in those books. Go away.' At that very moment a visitor came out of the house and said: 'Will you please give me some of those books of Jehovah's witnesses? I also wish to discuss them with you.' We gave him a *Watchtower* and a set of booklets. and asked where he lived and when it would be possible for us to meet him at home. He gave us his address and told us that he would be at home half an hour later.

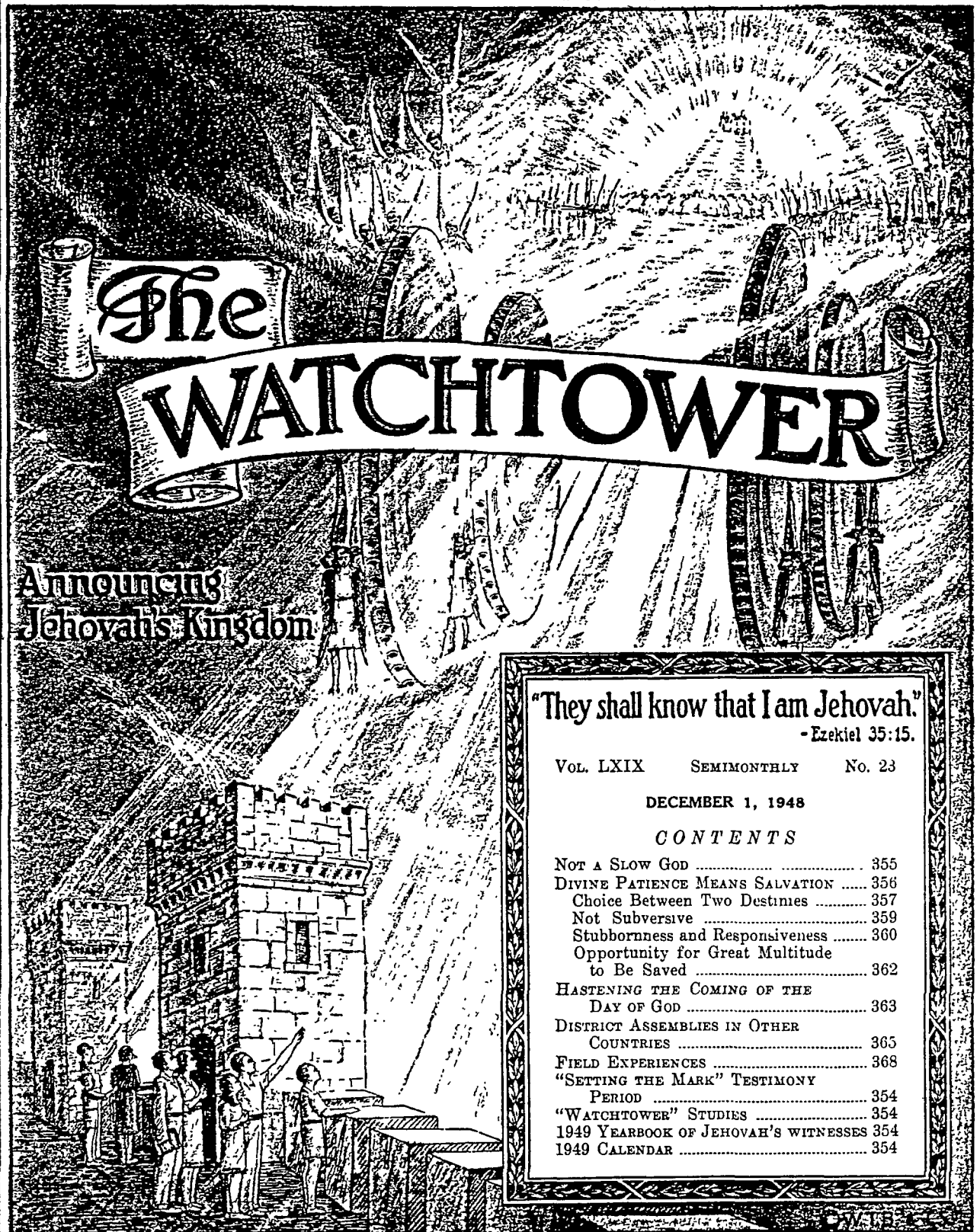
"We managed to spare the time and call on him half an hour afterwards. We had an interesting and instructive discussion, and answered many questions; we also arranged for a home study. He became very much satisfied and began to understand the message of truth; he asked to attend *Watchtower* study meetings, and his joy is indescribable. He is a man of large conception, and has much love for the Lord and the truth. During the Memorial campaign we went out together to the field work from house to house, and he became enthusiastic. During the present month he was one of the Kingdom publishers of our company, with 16 hours of service.

"The above experience shows that the Lord's 'sheep' hear the voice of the Good Shepherd and come to his flock."

ALERT PREACHER

A minister of God, one of Jehovah's witnesses, by being alert and making use of every opportunity to preach on the way to conduct some Bible studies with persons of good-will, made arrangements to help still more to learn of God and his purposes. That minister reports:

"Last week on my way to two studies in Beverly Hills, Calif., I placed a *'Let God Be True'* book and a booklet with the taxicab driver, who had at first told me he didn't believe in the Bible. As I got out of the taxi, he asked: 'You say you have a study here. I wonder if you would come to my house and have a study with my wife and me. My wife has always wanted to understand the Bible.' Right there we made the arrangements for a study in his home."



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

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

Please address the Watch Tower Society in every case.

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Translations of this journal appear in many languages.

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

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"SETTING THE MARK" TESTIMONY PERIOD

Humane persons interested in the eternal life of people of good-will in God's righteous new world will want to make an indelible mark in their intellect by means of the Kingdom truth. That is why the month of December has been set aside as a testimony period of special effort, as indicated by the above-given name. To help in setting the mark upon good-will foreheads, as foretold in Ezekiel, chapter 9, the offer that Jehovah's witnesses will popularize during this closing month of 1948 will be the latest book, *"Let God Be True,"* and the booklet *Permanent Governor of All Nations* (or *The Joy of All the People*) to all contributors of 35c for the combination. Every reader of *The Watchtower* can actively associate himself with this marking work which leads to our being spared by God's executioners during the oncoming battle of Armageddon. We welcome the co-operation of all, and assure you of our best services in helping to establish your contact with experienced Kingdom publishers. Your report filled out on the form supplied by the Society will greatly interest us at the end of December's work.

"WATCHTOWER" STUDIES

Week of January 2: "Not a Slow God."
¶ 1-7 inclusive, also "Divine Patience Means Salvation",
¶ 1-9 inclusive, *The Watchtower* December 1, 1948.
Week of January 9: "Divine Patience Means Salvation,"
¶ 10-23 inclusive, *The Watchtower* December 1, 1948.
Week of January 16: "Divine Patience Means Salvation,"
¶ 24-32 inclusive, also "Hastening the Coming of the Day of God,"
¶ 1-10 inclusive, *The Watchtower* December 1, 1948.

1949 YEARBOOK OF JEHOVAH'S WITNESSES

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

1949 CALENDAR

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX DECEMBER 1, 1948 No. 23

NOT A SLOW GOD

"The Lord is not slow about his promise, in the sense that some men think."
—2 Pet. 3: 9, An Amer. Trans.

JEHOVAH God is not slow. The impatience of short-lived men makes them think He is. He sets his good purposes and accurately times them, and then proceeds to accomplish them without loss of time, effort or motion. But how few men realize that fact and try to harmonize their course in life with the times and seasons of God's purposes! His prophet wrote: "For everything there is a season, and a time for every pursuit under the heavens: I looked at the employment which God hath given to the sons of men to work therein: Everything hath he made beautiful in its own time, also intelligence hath he put in their heart, without which men could not find out the work which God hath wrought from the beginning even unto the end." (Eccl. 3: 1, 10, 11, *Rotherham*) We find that first in all his purposes comes the work of vindicating his sovereign power over all the universe which he created. This vindication will be beautiful in its time, because it will reveal Jehovah to all intelligent creation in his rightful place as the one God and Supreme Ruler over all the universe. Dependent upon that vindication, and so in second place to it, is his purpose to save men and women of good-will to lasting peace, plenty and joy in a new world. This salvation is also something beautiful to contemplate now, while we wait in hope of its early realization.

[2] Jehovah's purposes take all nations under consideration, and there is not a nation that he has shut out of his purpose of salvation. "He himself gives all men life and breath and everything. From one forefather he has created every nation of mankind, and made them live all over the face of the earth, fixing their appointed times and the limits of their lands, so that they might search for God, and perhaps grope for him and find him, though he is never far from any of us."—Acts 17: 25-27, *An Amer. Trans.*

[3] In the thousands of years of their troubled existence the nations have provided no salvation for the masses of mankind. The perplexing situation of all nations today proves they cannot provide us salvation, but that the only hope for lovers of life and happiness is the salvation that the Almighty God provides. He appointed the times of the nations. They have now had their day. They are on their way out! The efforts of leading men of the world to maintain a United Nations organization or to form a world federation of nations with a central government in order to change God's times and seasons and to block his purposes will fail. Before giving the prophecy telling how all these nations will be broken to pieces by God's promised Government for mankind, the prophet Daniel said: "Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things." (Dan. 2: 20-22, 44, 45) The nations will never be able to take the credit for the salvation that He brings mankind by his kingdom. Because it is his time for a change, he will remove the unsatisfactory rulers of this world and set up his perfect Ruler of a brand-new world.

[4] Nearly six thousand years have passed since our first parents were driven from the paradise garden of Eden out into a wild earth. Think of the selfish course that the offspring of Adam and Eve have taken to this day. This has meant sixty centuries (a long time indeed to our thinking) for Jehovah God to exercise long-suffering and patience toward self-willed mankind. As Judge in Eden he might at once have executed that pair of willful sinners upon whom his death sentence justly fell. More than that: sixteen centuries later, when their offspring had greatly multiplied and filled the earth with violence and corruption, he might have wiped out every last one. Instead, he gave mankind a new start through eight survivors of the Flood. In either of those cases, where would we have been today except for his long-suffering and patience? Nowhere!

[5] It is now more than forty-three centuries since the Flood, and human existence becomes ever more perilous. Human selfishness increases to the point

1. What main purpose and dependent one will be beautiful when due?
2, 3. How many nations come under salvation? With credit to whom?
4, 5. How has God been long-suffering till now, and for what good?

where practically every man's hand is against his neighbor. What is the divine purpose in all the unusual patience and long-suffering that the God of righteousness keeps showing to our sinner race? Nothing else than the work that he set before himself at the beginning. What? To vindicate his own universal sovereignty and to save men and women who are unbreakably devoted to the sovereignty of God their Creator. It was originally his expressed purpose that the human creatures springing from Adam and Eve should live forever in a paradise garden enveloping a completely subdued earth. God has not changed from his purpose. Hence his patience with the sinful offspring of Adam and Eve has been with the aim of saving an unnumbered multitude of them to everlasting life on a peaceful earth in a restored world of righteousness. Almighty God will vindicate his patience and his purpose by successfully accomplishing that very thing.

6 Since man's expulsion from Eden it has been almost six thousand years. It will be at least another thousand years before the salvation of those who prove worthy of mankind will be effected. Because mankind's life-span has been reduced from a once possible eternity to "threescore years and ten", or in some cases "fourscore years" with labor and sorrow, those thousands of years in the divine process of bringing complete salvation seem to us as a long time, and we seem to have been slow in getting there. But, when measured by the divine time-unit, it is not so. To the eternal God the six thousand years till now are as but six of man's weekdays; so that the prophet Moses said to Him: "From everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night"; and the ancient Jews divided a single night into three watches of four hours each.—Ps. 90:2, 4, 10.

7 It is God's arrangement that those who share in His salvation shall take some part in His vindication by displaying their integrity to him. The testing of their integrity takes time. Thus the thousands of years in which he has exercised patience toward human sinners has allowed time for children to be born and to grow up that they might prove their integrity to God and have a share in vindicating him, for this means everlasting life to them. It has not been wasted time at all with God, but blessed are all those persons who have taken advantage of the opportunity granted them.

6. Why does the time seem long and slow to us, but not to God?

7. For what vital reason has it not been wasted time with God?

DIVINE PATIENCE MEANS SALVATION

A.D. 1914 marked the end of the "seven times" that God appointed to the Gentile nations as their opportunity to dominate the earth. That generous allotment of 2,520 years began at Jerusalem's destruction in 607 B.C. and should have let the nations gain much political experience and make correct observations as to their ability to rule the earth. But the fruitage of their political growth of 2,520 years proved to be, not international brotherhood, peace and prosperity, but World War I, which began exactly in the year that the "seven times" ended, to be followed in 1939 by a second and more costly, more deadly global war. As far back as its issue of March, 1880, *The Watch Tower* notified its readers that the "times of the Gentiles" would end A.D. 1914. After the close of World War I, and particularly from and after 1921,* Jehovah's witnesses have raised the cry world-wide: "The kingdom of heaven is at hand." They have continued to point out that the Kingdom was established A.D. 1914.

2 During the years since then lovers of peace, truth and righteousness have yearned for God's kingdom to fight the final battle of Armageddon and break the Gentile nations to pieces, thus clearing our globe for the blessed reign of a thousand years by Christ Jesus. They see the oppression by the Devil's organization increasing upon the people. They undergo continuous persecution and meet up with bitter opposition while preaching the Kingdom gospel to all the nations. And so they have felt something of the impatience of James and John when the Samaritan villagers refused Jesus hospitality. "And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he turned, and rebuked them. And they went to another village." (Luke 9:51-56, *Am. Stan. Ver.*) Indeed, some Christians have grown weary at God's seeming slowness in bringing on the battle of Armageddon and destroying all the enemies and bringing in the millennium of peace and righteousness. So they have fallen away from actively serving Jehovah God and proclaiming the message of his kingdom. In the above cases there has been a lack of appreciation of the purpose behind Jehovah's seeming slowness. But if we discern the loving ends that he has in view in this apparent slowness, we will be glad for it and will take full benefit of it.

3 We do not want to be like many people at this end of the world who are willfully ignorant about God's works and purposes for this momentous time.

* See *The Watch Tower* November 15, 1921, page 342.

1. When did the Gentile times end, and with what fruitage?
2. Why have some grown impatient? and with what sad result?

3, 4. How do some fool and hurt themselves, fulfilling 2 Peter 3:1-9?

Because of ignorance they are not taking advantage of the patience that a merciful God is exercising toward them, but they are wasting their opportunity in this day when human destinies are being shaped and fixed. For decades now they have heard Jehovah's witnesses preaching that Christ Jesus came into power in 1914 when Jehovah God enthroned him, thus setting up the Kingdom. But they keep on scoffing at the message and do not seriously consider the evidence to which Jehovah's witnesses call attention. Hence they keep on in their hatred and antagonism to the witnesses. They accept every other explanation for the world's situation than the Bible's explanation for it. In thus conducting themselves they furnish one more strong proof that we have reached the world's end, because they are fulfilling the prophecy uttered by the apostle Peter respecting the end of the world.

[4] Writing to those of us who believe, Peter says: "This is the second letter, dear friends, that I have now written to you, in the effort to arouse your unsullied minds to remember the things foretold by the holy prophets, and the command of the Lord and Savior through your apostles. First of all, you must understand this, that in the last days mockers will come with their mockeries, going where their passions lead and saying, 'Where is his promised coming? For ever since our forefathers fell asleep everything has remained as it was from the beginning of creation!' For they wilfully ignore the fact that long ago there existed heavens and an earth which had been formed at God's command out of water and by water, by which also that world was destroyed, through being flooded with water. But by the same command the present heavens and earth are stored up for fire, and are kept for the day when godless men are to be judged and destroyed. But do not overlook this one fact, dear friends, that with the Lord one day is like a thousand years and a thousand years are like one day. The Lord is not slow about his promise, in the sense that some men think; he is really showing his patience with you, because he does not want any to perish, but wishes all men to be brought to repentance."—2 Pet. 3:1-9, *An Amer. Trans.*

[5] Not informing themselves upon God's important purposes at this end of the world, those willfully ignorant mockers persuade themselves that God is slow. They guide themselves, not by God's Word and its sound principles, but by their selfish passions. Desiring to satisfy these for as long as they can, they postpone in their minds the coming of the Lord's kingdom and the coming of the full end of this world in a global catastrophe. They refuse to see in the happenings since A.D. 1914 any evidence that God's kingdom has come and that Christ Jesus has been enthroned in the heavens and is now ruling amidst his enemies, preparatory to breaking all the nations to pieces with the iron rod of Armageddon. Because thirty-four years have now passed since 1914 they think the meaning of world events as explained by Jehovah's witnesses is proved untrue. For them Armageddon is yet a long way off; it will not come in their day. They do not reason that we are that many years nearer Armageddon and that all those years of God's extended patience with men were a merciful opportunity for them to lay hold on his salvation and that that much less time now remains. In place of taking the benefit of God's seeming slowness for availing themselves of his salvation, they presume upon it to follow the selfish course of their passions. Consequently they willfully choose destruction for themselves, with the Gentile nations. They fail to appreciate that the willful ignorance of the people in Noah's day at the end of the pre-flood world prophetically pictured their own willful ignorance at the end of this present evil world.

5. How do they show willful ignorance and so fail of what benefit?

CHOICE BETWEEN TWO DESTINIES

[6] Destruction and salvation, these are the two destinies between which men and nations must choose today. That Almighty God would destroy nations, yes, that he would destroy the wicked world-organization from the face of the earth, seems too colossal for people today with an intense nationalistic spirit, especially in Christendom. But God is within his right and power to destroy all the nations of this world. Why? Because they all stem from the one common forefather whom God created and, as the Creator who mercifully let them come into existence, he can rightfully destroy them if they do not act according to the purpose of God's mercy with them. Nations are of small consequence to God. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles [whether the British Isles, the Japanese islands, or the island continent of Australia] as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." (Isa. 40:15, 17) When worldly nations fight against God's kingdom, they are less than nothing. They are worse than nothing, for nothing gives no interference to His purposes and works. Since 607 B.C. he has given them "seven times" (2,520 years) and uninterrupted domination of the earth; and now, for their antichristian resistance to his established kingdom, he has appointed all the nations to destruction. He will vindicate his supremacy by annihilating them.

[7] The nations, particularly the ruling powers of

6. Why is it God's right and of little concern to destroy nations?
7. Who are the "higher powers", and with what right to destroy?

Christendom, claim to be the "higher powers". The religious clergy tell all souls to be subject to these political states in their decrees, even if it means the violation of a Christian's conscience. (Rom. 13:1, 2) But there are Powers higher than even the government of the United Nations; namely, Jehovah God, the Supreme Ruler, to whom we must first render the things that are due him, and also his now installed King, Christ Jesus, the Chief One in God's capital organization over the universe. Jehovah God has the power and right to destroy all nations at Armageddon by his King, Christ Jesus, with the "iron rod", and this fact he illustrated through his prophet Jeremiah shortly before Jerusalem was destroyed in 607 B.C.

8 "The word which came to Jeremiah from Jehovah, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he was making a work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it. Then the word of Jehovah came to me, saying, O house of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

9 "Now therefore, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith Jehovah: Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and amend your ways and your doings. But they say, It is in vain; for we will walk after our own devices, and we will do every one after the stubbornness of his evil heart. Therefore thus saith Jehovah: . . . I will scatter them as with an east wind before the enemy; I will show them the back, and not the face in the day of their calamity." —Jer. 18:1-17, *Am. Stan. Ver.*

10 God the Creator classes the nations as a potter's vessel, for all of them are made up of creatures "of the earth, earthy". He forewarned that he would give all the enemy nations to his anointed King, Christ Jesus, for destruction, saying to him: "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. 2:8, 9, *Am. Stan. Ver.*) At 1914 God did give the nations to his then enthroned Son to break to pieces, as when an iron rod strikes a frail earthen vessel. He foreknew that the nations, under the spiritual guidance of the blind religious leaders of Christendom, would oppose his kingdom and fight against his sovereignty over all the universe, including our earth. In all the prophecies and the historical types he foretold this. Hence he foreordained them all to be destroyed, and with full foreknowledge of their final outcome he let them come into existence and run their course. He shows he has a just right to foreordain them to destruction and to dispose of them accordingly, in the argument of the apostle Paul. At Romans 9:14-24 Paul writes:

11 "What do we conclude? That God is guilty of injustice? By no means. He said to Moses, 'I will have mercy on the man on whom I choose to have mercy, and take pity on the man on whom I choose to take pity.' So it depends not on human will or exertion, but on the mercy of God. The Scripture says to Pharaoh, 'I have raised you to your position for the very purpose of displaying my power in dealing with you, and making my name known all over the world.' So he has mercy on anyone he pleases, and hardens the heart of anyone he pleases. 'Why, then,' you will ask, 'does he still find fault? For who can resist his will?' On the contrary, who are you, my friend, to answer back to God? Can something a man shapes say to the man who shaped it, 'Why did you make me like this?' Has not the potter with his clay the right to make from the same lump one thing for exalted uses and another for menial ones? Then what if God, though he wanted to display his anger and show his power, has shown great patience toward the objects of his anger, already ripe for destruction, so as to show all the wealth of his glory in dealing with the objects of his mercy, whom he has prepared from the beginning to share his glory, including us whom he has called not only from among the Jews but from among the heathen?"—*An Amer. Trans.*

12 Paul justifies God's right to destroy some creatures and to mercifully save others on the grounds of his right as a Creator. God mercifully let all men come into existence from one original man despite the imperfection and sin which they would inherit. He thus made all mankind of the same human lump. It is a mercy by him to let us come into existence. No man tasting this mercy can complain against the Creator because of the condition in which he was born or because of the opportunities either denied him or set before him. God owes no creature any-

8, 9. How was Jehovah's right to destroy illustrated to Jeremiah? 10. To what destiny did God foreordain the nations, and why?

11, 12. How does Paul justify God in thus dealing with the nations?

thing. He can dispose of any creature the way he wants in harmony with his own justice. With relation to God, is any man superior to the lump of clay in the hands of the potter? Does he have any more right than that lump of clay to demand that he be fashioned this way or that? No! And as a potter dashes to pieces a vessel that does not please him, in the same way Jehovah God the Creator can dash to pieces all those nations and organizations that do not please him after they have been given fair warning and full opportunity.

NOT SUBVERSIVE

13 Although we declare that the worldly nations will all be destroyed by the "iron rod" of Jehovah's King at Armageddon, we are not nihilists and anarchists. We are not teaching lawlessness and rebelliousness against constituted order and governments, any more than the prophet Jeremiah was guilty of such by foretelling Jerusalem's destruction and the overthrow of the nation of Judah in 607 B.C. We are exalting the right and supremacy of Jehovah God of hosts and are sounding to the nations the warning that he gives us to sound forth. We do not teach men to disrespect the man-made governments that have assumed the responsibility for law and order over various territories of the earth. But at the same time we are forbidden by God's Word to teach men to worship the political institutions or to give them what belongs to God. We cannot bring worldly politics into our prayers to God and pray him to prosper and preserve the nations that he has foreordained to destruction. No, but we pray the prayer of Jesus' sermon on the mount: "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) In harmony with that prayer, we now preach since A.D. 1914 "this gospel of the kingdom" in all the world, in fulfillment of Jesus' prophecy of the signs that would precede the final end of the world and of all its nations.

14 To show our intentions are peaceful and beneficial to the nations and are not subversive, Jehovah God has sent us as his ambassadors to the nations. We remind our readers that in Bible times ambassadors served a different purpose from what they do today. In modern times ambassadors and other diplomatic ministers are exchanged between nations in times of peace for cultivating and strengthening cordial relations between nations. Only in times of war and when disagreements are such that relations are ruptured are they recalled. However, in the times of Christ and his apostles ambassadors were sent by one nation to another when war threatened or had broken out and one nation was menaced with defeat and destruction by another. After centuries of exclusive favor from God the ancient nation of Israel turned to enmity against him, whereas the Gentile nations were always at enmity with God. They have always been "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world". They were God's 'enemies in their minds by wicked works'. (Eph. 2:12; Col. 1:21) It was in view of such enmity toward him that Jehovah God sent his witnesses as his ambassadors on a good-will mission and on an errand of divine mercy. This is described by the apostle Paul, when he writes:

15 "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 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. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."—2 Cor. 5:18 to 6:1.

16 As his witnesses and ambassadors acting for Christ, Jehovah God has given us a ministry of reconciliation to God, and not one of subversion to promote political rebellion or to undermine the constitutions and framework of worldly governments. Under this responsibility we do not go only to the people by bearing the Kingdom message from house to house. (Acts 20:20) We go also to the world rulers, either willingly or under constraint. In a prophecy on the end of this world Jesus forewarned those who would be his faithful followers after World War I: "But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations." (Mark 13:8-10) For this reason, when we are before rulers and judges who are ignorant of the coming day of Jehovah's vengeance and who are endangering themselves by fighting against Him and his King, we are charged to deliver this friendly warning: "Now therefore be wise, O ye kings: be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him." (Ps. 2:10-12, *Am. Stan. Ver.*) Hence our mission is a peaceful one, a godly one. It spells salvation to all who hear the

13. Though we thus teach, why are we still not subversive?
14, 15. By what mission do we show our intentions peaceful to men?
16. How, therefore, do we address ourselves to people and rulers?

divine word of reconciliation through Christ. We exhort rulers, rather than subvert their earthly organizations.

[17] A.D. 1914 the "seven times" of permitted Gentile domination of the earth expired. Since then the nations have no further assurance from God that he will not interrupt their control of this planet and destroy them at some unrevealed time. That day of destruction is so concealed from the nations that its arrival will be like that of a thief in the night. Yes, "when people say, 'What peace and security!' then suddenly destruction will be upon them, like birth-pains upon a woman about to give birth to a child, and there will be no escape."—1 Thess. 5:1-3, *An Amer. Trans.*

[18] Mark again God's patience, a patience which those who are wise may take advantage of to their salvation: When the Gentile times ended, in 1914, the Universal Sovereign enthroned his King, his Son Jesus Christ, upon the throne in the heavens. He gave him all the nations for his inheritance and the extremities of the earth for his possession, so that now all the earth belongs to him. Although some Christians expected all Gentile nations to be completely destroyed at that date, Christ Jesus did not then wield the iron rod and crack such nations to pieces with weapons worse than atomic warfare. True, he let them cripple themselves in a global war for world domination; but he did not himself interfere and destroy them. He did start war up in heaven against Satan the Devil and all his demons, and he won the fight and forced that invisible enemy organization down to this earth. But he did not then destroy Satan the Devil, neither did he destroy the nations of this world of which Satan is the god and prince.—Rev. 12:1-12; 2 Cor. 4:4; John 14:30.

[19] Evidently by A.D. 1918 Christ Jesus had Satan and all his organization, visible and invisible, down at this earth, which is his footstool, but he did not keep on pressing the battle. He did not force the final war of Armageddon and make a complete end of the old world in that year, but let World War I give way to a shaky peace. It is now thirty years since that year, and, after having survived a second world war, the nations are still going concerns. Though no longer permitted up in heaven, Satan the Devil and his demon hosts still continue active about our earth, bringing indescribable woe to the earth and sea in his great wrath. All these wicked forces Jehovah and his King have permitted to survive till now, even though they knew that Satan and his demons would line up all the nations in opposition to God's kingdom, would cruelly persecute His witnesses and would form an international organization to perpetuate their selfish, oppressive control of the earth and its inhabitants.

[20] During all the years since 1918 Jehovah's witnesses have obeyed him. They have cried out to warn of impending destruction for the nations at Armageddon. But the nations of Christendom have heard the cry so repeatedly that they attach no value to it and credit it with no truthfulness. They say God is slow and will never do it in their generation. Some impatient Christians, feeling deeply the reproaches against God's name and grieving at all the abominable things being done in the earth, especially in Christendom, are inclined to grow weary and to say: "Why is God so slow about bringing an end to this miserable state of the world? Why has he not wiped out the wicked world organization before now?"

[21] The reason why is this: God is exercising still further patience with the nations in order that he might save his anointed remnant and all the people of good-will that are to be found among the nations. Many persons have become consecrated Christians since 1918. Let these reflect on where they would have been if Christ Jesus the King had then and there applied the iron rod and dashed all nations to shivers. Since 1918, also a younger generation has grown up. Many of these have accepted "this gospel of the kingdom". But where would they be in this day if Almighty God had ordered Christ Jesus into the final battle of Armageddon at 1918? Certainly the eternal salvation of all these would not have been possible in that case. Back in 1918 the remnant of anointed witnesses of Jehovah in all the earth numbered but a few thousand. Today the remnant and all the consecrated people of good-will now associated with them number more than 260,756 active throughout the world.* No, not many, in comparison with the more than two billion of the world population; but *neither* were the eight flood-survivors in Noah's ark very numerous in comparison with the population of that old world of the ungodly. Nevertheless, God's patience and long-suffering toward the nations with all their aggravated godlessness since 1918 have meant the salvation of all these hundreds of thousands. If this has been the gratifying result of God's forbearance and patience up till now, what will his further extended patience mean but the salvation of other thousands?

STUBBORNNESS AND RESPONSIVENESS

[22] Although God continues patient with the nations despite their hostility to his kingdom by Christ, the result is that the stubbornness of the world rulers, political, commercial and religious, becomes more

* See the 1949 *Yearbook of Jehovah's witnesses*, page 22

17. Gentiles times over, how will destruction come upon nations?
18, 19. How did God show patience to nations in 1914? In 1918?
20. How does Christendom treat our warning of Armageddon?
21. Why since 1918 has God not yet destroyed this old world?
22. Why is God's patience justified though many harden themselves?

pronounced, portending their certain destruction at Armageddon. But what is wrong with that? Jehovah the Creator has the sovereign right to let all such human creatures harden themselves against him to their own destruction. As the great Potter he can justly and rightfully destroy all those human vessels that turn unsatisfactory. God's merciful patience and goodness are not designed to harden them, but the hardening of the opposers is the result of their own pride and selfishness. Unmerciful persons want to see the instant destruction of others; and Paul says to them: "And do you suppose, when you sit in judgment upon those who do such things and yet do them yourself, that you will escape the judgment of God? Do you think so lightly of his wealth of kindness, forbearance, and patience, and fail to see that God's kindness ought to induce you to repent? But in your obstinacy and impenitence you are storing up wrath for yourself on the Day of Wrath, when the justice of God will burst forth." (Rom. 2:3-5, *An Amer. Trans.*) While some abuse God's patience and harden themselves, others take advantage of his mercy and yield themselves to his arrangements for salvation, and receive his mercy. Who, then, can complain or find fault? Because of these who accept his mercy, his patience is not wasted or in vain, even if the vast majority harden themselves for destruction.

[23] Thus it is that "he has mercy on anyone he pleases, and hardens the heart of anyone he pleases". (Rom. 9:18, *An Amer. Trans.*) In Moses' day Jehovah did no injustice to Pharaoh of Egypt by letting him grow hard in stubbornness against God's just demands. God was patient with Pharaoh, although he was ready to display his anger and show his power before he finally did destroy him and his hosts. Before bringing the seventh of the ten plagues upon the Egyptians Jehovah said to Pharaoh by Moses: "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.*) Likewise in 1914, after "seven times" of Gentile misrule of mankind, or in 1918, at the end of World War I for continued Gentile domination of earth, Almighty God could justly have wiped out the nations. In Pharaoh's case the divine forbearance made room for God to demonstrate more of his power right there in Egypt. Next came his mightiest demonstration of power by engulfing the military hosts of Egypt in the Red sea. So, too, since A.D. 1918, by patience toward the greater Pharaoh, Satan, and all his nations, Jehovah has been able to raise up His witnesses on earth to publish his fame throughout all the earth and to make a fuller display of his power over Satan's embattled hosts at the coming Armageddon.

[24] The apostle says such divine long-suffering has allowed for God to "show all the wealth of his glory in dealing with the objects of his mercy, whom he has prepared from the beginning to share his glory, including us whom he has called not only from among the Jews but from among the heathen". (Rom. 9:23, *An Amer. Trans.*) When World War I ended, in 1918, the 144,000 whom God had foreordained for glory with Christ Jesus in the Kingdom had not all been completed. A remnant needed to be prepared for the promised share in the heavenly glory with the enthroned King, Christ Jesus. This remnant needed yet to be fully taken out from the nations and all be assigned their work to finish on earth and thereby prove their integrity and their worthiness of the glory above. For the sake of their full salvation God had to exercise patience with the nations after 1918, even if their "seven times" of world domination had already expired. His holding back from destroying the nations is pictured for us at Revelation 7:1-4. There the apostle John says:

[25] "After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel."—*Am. Stan. Ver.*

[26] The "four angels" represent the angelic hosts, the complete organization of them. They are under the command of Jehovah's great 'angel from the sunrising', Christ Jesus, and fought with him in the "war in heaven" in order to oust Satan and his demons. They have it within their power to do vast injury to the sea and the earth and its trees, namely, all nations. The "four winds" of the earth, not yet let loose by them to blow simultaneously, combining to produce a destructive whirlwind raging from one end of the earth to the other, picture the battle of Armageddon. But in 1918 Christ Jesus, Jehovah's Field Commander, could not let that battle take place and bring about the final end of this world. There was yet a remnant of the 144,000 joint-heirs of Christ that needed to be sealed and approved for heavenly glory with him. On this account Christ Jesus commanded the angelic forces under him to halt from

23 Why has God thus far spared those who have hardened themselves?

24 How since 1918 has he showed mercy on all prepared for glory?
25, 26 How can we explain this by the picture at Revelation 7:1-4?

following up Satan's ouster from heaven in 1918 by at once fighting the final phase of the warfare, Armageddon. This interruption meant that God would have to show further patience toward the "vessels of wrath", the enemy nations. But it was well worth it. That way he could show mercy on the "vessels of mercy", namely, the remnant of the 144,000, that these might be "prepared unto glory".

27 This divine patience toward the worldly "vessels of wrath" required a shortening of the days of tribulation upon this world, but this lull in the tribulation at its middle served for the salvation of the remnant who were yet on earth in the flesh and who yet needed to 'make their calling and election sure'. (2 Pet. 1:10, 11) Referring to the tribulation at this "time of the end" and which began with the "war in heaven", Jesus said: "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) Thus by this merciful intervention on God's part the remnant of the 144,000 have the opportunity after 1918 to be sealed in their forehead with the seal of the living God. To this day they are active in Jehovah's service as his witnesses and ambassadors to the nations.

OPPORTUNITY FOR GREAT MULTITUDE TO BE SAVED

28 Since 1914 Christ Jesus reigns in the midst of his enemies; and with Satan's ousting from heaven he now has all his enemies at his feet, at his footstool the earth. Following up his victory in the "war in heaven" he could have crushed them at once at the earth in 1918. We have seen how halting further battle action in 1918 and thereby sparing the nations resulted in the salvation of the remnant of the elect 144,000. Well, then, what about the salvation of that "great multitude" out of all nations whom John saw after the sealing of the 144,000? God's enduring with much long-suffering since 1918 the vessels of wrath fitted to destruction has also worked out for the salvation of this "great multitude" of earthly worshipers of Jehovah God. This great host of persons of good-will recognize that, by God's mercy and forebearance since 1918, God's salvation has come to them through Christ. Hence John describes them in the following way: "After that I looked, and there was a great host whom no one could count, from every nation and tribe and people and tongue, standing before the throne and before the Lamb, clad in white robes, with palm-branches in their hands; and they cried with a loud voice, 'Saved by our God who is seated on the throne, and by the Lamb!'" (Rev. 7:9, 10, *Moffatt*) The fact is, one of the purposes for which God shortened the tribulation in 1918 and spared the remnant of the elect was that these might bear the divine message of salvation to this "great host" who are to be saved to eternal life on earth.

29 So, since 1918, God's prolonged endurance of the worldly nations doomed to destruction has worked to a twofold effect, namely, the salvation of the remnant and that of the "great multitude". God holds back the destructive forces that are reserved for Armageddon until after this great multitude has gotten the benefit of the Kingdom gospel proclaimed by the remnant.

30 Whereas the remnant are sealed in their foreheads with the seal of the living God, the "great multitude" are marked in their foreheads by the remnant as earthly worshipers of Jehovah and as supporters of his King, Jesus Christ. The holding back of the forces of Armageddon until after the sealed remnant get the work done of 'marking the foreheads' of the "great multitude" is pictured in a vision Ezekiel had just a few years before Jerusalem was destroyed in 607 B.C. God's executional forces appointed to destroy the nations at Armageddon are pictured as six men with slaughter weapons, while the elect remnant with sealed foreheads are pictured as a seventh man clothed in white linen with a writer's inkhorn at his side. In great patience toward those committing abominations throughout the land Jehovah God sends first the man in linen to his work, ahead of the six executioners. We read: "And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof. And to the others [the executioners] he said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity; slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark."—Ezek. 9:4-6, *Am. Stan. Ver.*

31 Seeing the loving, noble ends that God has in view in setting the time for the outbreak of Armageddon yet in the future, we ought not to fret because the organized forces of wickedness in the visible and invisible realms are still permitted to operate and bring untold woe upon the people. We should not become like the prophet Jonah. Due to a measure of self-righteousness and fear for his own reputation as a prophet, Jonah was unwilling that the same kind of mercy that he himself had experienced should be extended to the heathen inhabitants of the city of Nineveh. Jonah had run away from duty and God had had infinite mercy upon him by rescuing him from the belly of the seamonster and restoring him

27. How has the tribulation been shortened, and with what benefit?
28, 29. How has another class benefited by shortening the trouble?
30. Whereas the remnant are sealed, how are the multitude treated?
31, 32. Why ought we not to fret at God's patience, as Jonah did?

to his service as a prophet of Jehovah. So Jonah had now preached to the Ninevites that forty days from the time he had begun preaching to them their city of more than 120,000 inhabitants would be destroyed.

32 These Ninevites showed faith in the message of doom and repented, and God mercifully spared them because of this. But Jonah was displeased that God continued to show them patience and long-suffering beyond the forty days. He wanted their instant destruction. However, God's mercy meant the salvation of more than 120,000 persons that could not "discern between their right hand and their left hand". (Jonah 4:11) In the second century following Jonah Nineveh's doom was pronounced by Nahum and Zephaniah and then her doom was executed by Jehovah God; but the Ninevites of Jonah's day were spared by God's tender regard for their repentance. Those repentant Ninevites pictured the "great multitude" of good-will of today. In Jehovah's sparing the ancient Ninevites we can see a reason for his sparing Christendom and the rest of the nations since 1918. It magnifies his qualities of merciful self-restraint. His wisdom so directs his actions that these qualities of mercy, patience, and forbearance toward the wicked are not misspent, but result in the salvation of some.—Jer. 18:7, 8.

HASTENING THE COMING OF THE DAY OF GOD

KNOWING that God's patience means salvation for men of good-will, we come to the following conclusion: If God can keep on enduring the nations in their oppressions of mankind and their schemes of further world domination against his King, Jesus Christ, then we too can endure these nations. The times of the Gentiles have indeed run out, but we as Christians and witnesses of Jehovah will take no subversive action to overthrow any of these nations. Such action would never hasten the coming of the great day of God Almighty. So we humble ourselves under the mighty hand of God, and we yield all to him as the great Potter who makes and who breaks. Grateful that he has not broken us, we say, in Isaiah's words: "But now, O Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand." (Isa. 64:8, *Am. Stan. Ver.*) We are grateful that he has spared us since 1918 and that he has committed to us the precious treasure of his ministry in our earthen vessels. (2 Cor. 4:7) Yes, we regret to see how organized religion continues to hoodwink the people and to make gains among men and to bring reproach upon Jehovah's name. We regret to see Satan bring increasing woes upon the people by his visible agents on earth. But while we have no pleasure in these things, yet if Almighty God continues to let the nations remain and rage against him, we are content. We find no fault. In fact, we are thankful for it. We know it has meant our own salvation and will mean further the salvation of countless others.

2 Perceiving the divine purpose of God's forebearance with the wicked "vessels of wrath fitted to destruction" since 1918, we act in harmony with his purpose. We take advantage of his shortening of the days of tribulation. We redeem this time of divine grace, by applying it in the way that God wants, fulfilling the commission that he has laid upon us as his witnesses, his ambassadors, sent forth to mark all foreheads of good-will. We bend all our energies, we devote all our resources, to the great educational work upon the people who sigh and cry, to comfort them with the knowledge of Jehovah God and his blessed Kingdom purposes. We know that this educational work and this training of people of all nationalities to worship the living and true God requires time and patience. We are thankful for the time allowed, and, by Jehovah's grace, we will not fail in patience with his own marvelous example of patience before our eyes. While organized religion of Satan's world makes its own enormous gains, why should we fret? We, too, can get our own work in. Hence we will keep on steadily preaching as God commands. We will expand his true worship, due to the increase that he gives to our efforts. We will also continue to preach the day of his vengeance, warning rulers and subjects alike that Armageddon approaches, when God by Christ his King will dash the nations to shivers like a potter's vessel smashed with an iron rod.

3 We will not sit in the seat of the scoffers, nor follow selfish passions, nor walk with the worldly mockers who have scoffed and mocked since A.D. 1914, saying: "Where is His promised advent? Since the day our fathers fell asleep, things remain exactly as they were from the beginning of creation." (2 Pet. 3:3, 4, *Moffatt*) We will not count God as slow and never getting to the performance of his promises. We know there is a limit to his patience, and that he has appointed a definite time for the battle of Armageddon. When the time for this final feature of the days of tribulation arrives, then his patience toward the "vessels of wrath fitted to destruction" will end. As long as he yet pleases we will endure the

1. Despite continuing wickedness, why be content at God's patience?
2. How do we take advantage of the shortening of the tribulation?
3, 4. (a) What popular course of today foretold by Peter will we not follow? (b) What words of Jehovah to Ezekiel will be remembered?

scoffing and mocking at our hopes and our warnings to the world, remembering his words to the prophet Ezekiel:

4 "Son of man, what is this proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord Jehovah: I will make this proverb to cease, and they shall no more use it as a proverb in Israel [type of Christendom]; but say unto them, The days are at hand, and the fulfillment of every vision. For there shall be no more any false vision nor flattering divination [by Christendom's clergy] within the house of Israel. For I am Jehovah; I will speak, and the word that I shall speak shall be performed: it shall be no more deferred: for in your days, O rebellious house, will I speak the word, and will perform it, saith the Lord Jehovah. . . . Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of times that are far off. Therefore say unto them, Thus saith the Lord Jehovah: There shall none of my words be deferred any more, but the word which I shall speak shall be performed, saith the Lord Jehovah."—Ezek. 12: 21-28, *Am. Stan. Ver.*

5 No, we will not take the shortsighted human viewpoint and say God is slow. To speak that way shows lack of Bible intelligence. We accept inspired Peter's explanation that "the Lord is not slow with what he promises, according to certain people's idea of slowness; no, he is long-suffering for your sake, he does not wish any to perish but all to betake them to repentance". (2 Pet. 3: 9, *Moffatt*) For those who sincerely repent by turning from this doomed world and taking up the pure worship of God and service of his King this repentance leads to salvation. We of the remnant know we must yet make our calling and election sure. But, in fact, *all* of Jehovah's witnesses today must abide in the saved condition into which they have been brought, and in that condition they must seek to help others to salvation. Understanding this purpose of God in not yet having brought on the great day like a thief when the present wicked heavens and earth of Satan's organization will be consumed as by fire, we accept Peter's counsel and we "consider that the long-suffering of our Lord means salvation".—3: 15, *Moffatt.*

6 What the many mockers call God's slowness does not at all shake our confident expectation of that day of destruction for this old unsatisfactory, God-dishonoring world. We keep looking forward joyously to the new heavens and new earth that he has promised. In this gracious time of divine patience toward the "vessels of wrath" we follow what the apostle Peter draws as a conclusion in view of the dissolution of this old world in the coming day of wrath: "If all these things are to be dissolved in this way, what holy and pious lives you ought to lead, while you await and hasten the coming of the Day of God, which will cause the heavens to burn up and dissolve and the heavenly bodies to blaze and melt. In fulfillment of his promise we expect new heavens and a new earth, where uprightness will prevail." —2 Pet. 3: 11-13, *An Amer. Trans.; Moffatt; Roth.*

5. What view by Peter do we take of the situation since 1918?
6 What do we confidently expect and while leading what kind of lives?

HOW?

7 How can we both await and "hasten" the coming of the day of God Jehovah? We cannot hasten it in the sense of bringing it sooner than the time that He has originally fixed for it. No, we cannot alter "the times or the seasons, which the Father hath put in his own power". (Acts 1: 7) His D-day is dated unchangeably; it is immovably fixed. We cannot shift it forward, as some have tried to do in their studies of chronology by fixing dates in advance for certain events predicted in divine prophecy. How, then, can we "hasten" the coming of Jehovah's day of destruction upon this old world without any subversive action by us against the nations?

8 We can do so by not joining with the mockers and scoffers who *postpone* that day into the indefinite future, "not in our day," as they say with the idea God is slow. They *delay* it in the minds and viewpoints of men. We *hasten* it by pointing out from the Bible and from prophetic fulfillments that it is near, taking the same viewpoint as Paul, when he said: "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." (Rom. 13: 11, 12) We therefore avoid presuming upon God's seeming slowness, but act promptly and efficiently in view of the shortness of the time that we know remains. We well know that Satan also knows that "he hath but a short time" before the battle of Armageddon bursts forth.—Rev. 12: 12.

9 We know what God's work for now is, and we see it progressing, moving ahead irresistibly on earth. We know it will be a *short* work, because of the rigorousness, the dispatch and the zeal with which God causes it to be carried out. As the apostle Paul says: "And Isaiah cries out about Israel, 'Although the sons of Israel are as numerous as the sand of the sea, only a remnant of them will be saved, for the Lord will execute his sentence rigorously and swiftly on the earth."—Rom. 9: 27, 28, *An Amer. Trans.;* Isa. 10: 22, 23.

10 God is "from eternity and to eternity", and, by the way he counts time, he is now moving very speedily. His time of merciful patience, already exercised

7, 8. How can we not and yet can we hasten the coming of God's day?
9. Whose work do we see progressing, and why will it be short?
10 What climax is near, and to what should we make every effort

thirty years since 1918, will expire shortly. The day of the final outburst of divine wrath will be upon this world like a thief for suddenness, and it shall pass out forever. The new heavens and new earth will be here, and those who have appreciated God's goodness and taken full advantage of his patience will enter into the enjoyment of that new world. "Therefore, dear friends, while waiting for this, make every effort to be found by him unstained, irreproachable, and at peace. Look upon our Lord's patience as salvation."—2 Pet. 3:14, 15, *An Amer. Trans.*

DISTRICT ASSEMBLIES IN OTHER COUNTRIES

THE president of the Watch Tower Bible & Tract Society would have liked to drop in on all of the district assemblies throughout the world if that had been at all possible, but it seemed well for him in 1948 to pay attention to the work in the United States, Alaska and Canada, as reported on in our last two previous issues. It was with real interest, however, that he watched the reports as they came in from all parts of the world, from the South American countries, from Central America, from Australia and from Europe. As these reports were read it was noted that the same interest was shown in the district assemblies by the brethren in other countries as was shown by the publishers of the Kingdom in the United States and Canada. It appears that the United States started off first with its initial assembly in March, but closely thereafter the assemblies began in other countries.

Mexico city had a fine assembly in April. There were 1,760 in attendance at the public lecture, and 99 were immersed. Other assemblies were arranged at Veracruz and Tuxtla Gutierrez. These were more in the form of circuit assemblies, accommodating the brethren in those areas.

Toward the end of April Panama had arranged for a special meeting in Bocas del Toro. This was away from the center of population, but many of the brethren from Panama city traveled there by boat in order to give this district a good witness.

Then came May, and our few brethren in British Honduras were convention-minded and they were gathered together in Belize in the number of 66. The British West Indies had a splendid gathering at Port of Spain, Trinidad; 3,623 attended their public lecture. Guatemala city was not to be left out of the enjoyment of having a convention, and the publishers assembled in that city to advertise a public lecture, which 252 attended. In this same month, for the convenience of the people of good-will in El Salvador, assemblies were held in Santa Ana and San Salvador. At these five assemblies there were more than 65 persons of good-will immersed, symbolizing their consecration to the Lord. Away on the other side of the earth a district assembly had been arranged in New Zealand. The first one was held in Auckland, where 400 of the brethren were able to come together at the Town Hall. The second assembly was at Christchurch, in the southern part of New Zealand, and 260 witnesses were present. More than 1,200 persons were in attendance at the public meetings.

As the days flee by, the month of June brings in another group of district assemblies. In Australia, due to the vastness of the country, six district assemblies were arranged, and it is reported that the good-will persons attended these with boundless joy. The spirit of the brethren is now very good, and, as some expressed it at the assemblies, "The wound has healed." The public talk attendance from one end of the country to the other for the six district assemblies was 6,353.

EUROPE

Continuing around the world, we come to Denmark, where we find 3,286 brethren assembled, and at the public meeting, 4,148. There were two new releases for our Danish brethren, the new book *"Let God Be True"* in the Danish language and also the *Song Book*. These were enthusiastically accepted by everyone. In Switzerland the Branch office had the responsibility of getting the district assembly information to the publishers in three different languages, and the first assembly was held early in June at Vevey in the French language. The next week-end was at Lucerne in a German-speaking section, and the latter part of the month the brethren assembled at Lugano, an Italian-speaking section of Switzerland.

While in all the other parts of the earth Jehovah's witnesses were meeting in peace and quiet and attending to their own business of carrying on true worship, the Catholic clergy in Poland were determined to break up the district assemblies of Jehovah's witnesses in that land. The place selected was Lublin, and when our brethren began to arrive at the city Catholic mobs began to form, and they charged our brethren and beat them severely. The police of Lublin came to the assistance of Jehovah's witnesses and tried to break up the mobs. The interesting part of it all was that the Catholic priest stood right there with the ruffians and directed the affair. The brethren tried to go out into the field service, but it was almost impossible, and the police requested us not to engage in house-to-house witnessing, but to stay in our hall. The only protection that the police were able to give Jehovah's witnesses was at the hall and along the streets leading from the hall to the railroad station and at the railroad station at the time the brethren departed. At times they had to call out the fire department to use high-pressure water hoses to keep the mob back from carrying on their nefarious work. The Catholics were determined to break up the assembly, but they failed. It was held for the three days. There were approximately 2,500 brethren present at the last day of the assembly. A number of these were hurt because of action on the part of the mob, but even these terrible conditions did not scare the newly interested persons associating themselves with Jehovah's witnesses. There were 124 immersed at Lublin at that district assembly.

The week previous there was a district assembly at Poznan, and there were 4,600 publishers in attendance; 6,000 came to the public meeting. It was at the first district assembly in Poland that 278 persons symbolized their consecration by water baptism. These assemblies will be long

remembered in the minds of the brethren in Poland, as well as by the inhabitants of these cities.

In the Netherlands a fine district assembly was held, and the brethren from the entire country were able to come together. On Sunday afternoon at the public lecture there were 8,000 in attendance; 188 were baptized. These meetings were very practical and instructive and were an encouragement to all. In the country of France, ten cities were selected so as to make it convenient to all. The last one in France was held at the end of June, in Lille. It was good to observe that at these 10 assemblies there were 5,795 attending the assembly sessions, and at the public meetings a total number of 9,235 attended. Also, 54 were immersed. A goodly number of brethren inquired about and filled out applications for pioneer service. The work in France is moving along very well despite the difficult times within the country itself. The report from France concludes saying, "These district assemblies contributed to the further expansion of the work in France."

Four district assemblies were held in the British Isles, two in June and two in July. The cities selected were Brighton, Birmingham, Blackburn and Glasgow. The Brighton assembly was the largest by reason of its close proximity to London. The largest attendance of brethren at the four assemblies was 9,729, whereas at the public meeting the grand total came to 18,200. The first assembly at Brighton was held in a very pleasantly situated open-air stadium. It took a lot of work to prepare this ground for the assembly, but the brethren were delighted to do it. The success of the assembly, of course, depended on good, sunny weather. Days before the assembly and the days after saw heavy rainstorms, yet not a single drop of rain fell during the three days of the assembly at Brighton. The whole series of district assemblies in Britain was a real fillip to the British brethren. A number of them are now considering the pioneer work who have not been in it before, and the work in those islands is certainly on the increase, which can easily be seen by the year's report for 1948.

Austria was not to be missed in this great feast of district assemblies throughout the world. There was one arranged at Vienna, and it proved to be very encouraging. Outstanding at this assembly was the release of two new publications, the booklet *The Joy of All the People* and the new *Song Book*. With money very scarce in Austria, it was still possible for 825 brethren to assemble by Saturday. The hall was overcrowded on Sunday when a few less than 2,000 came to hear the public talk. More than 1,400 remained for the concluding sessions because of the interest aroused through the public meeting. The convention was held in the same place where Johann Strauss played his first waltzes. The present owner is a direct descendant of this family which long ago established the place. The owner and his wife were so pleased with the fine organization that had gathered there that, without any request, they reduced the rent by 20 percent for the three days.

An assembly was held in Prague, Czechoslovakia, from September 10 to 12. Because of the national mourning decreed by the government upon the death of the former president, Dr. Benesch, they could only begin their sessions on Saturday morning, but the brethren were active in the field all day Friday. The assembly was attended by almost 500 brethren more than last year. Saturday evening we had 2,135 at the hall, and at the public lecture Sunday afternoon, 2,862. There were 254 immersed. The witness work goes on in Czechoslovakia because the ministers of the Kingdom are determined to praise Jehovah yet more and more.

Sweden, too, was delighted by the district assembly held there at Orebro August 13-15. Orebro is not a very large city. It has a population of only about 62,000, but it is the so-called center of free churches in Sweden. Some of the leaders of the religious bodies in this town were stating that Jehovah's witnesses were dying out, and now all on one week-end thousands of them moved into the city and more or less took over. A wonderful witness was given, and even the newspapers had to take note of the action on the part of the ministers of God. On Sunday at the public meeting there were 3,025, and on Sunday morning there were 123 who symbolized their consecration. There were released at this assembly two new booklets, *The Joy of All the People* and *"The Kingdom of God Is Nigh"*, and during the assembly 22,979 of these booklets were distributed. Before the assembly at Orebro, there were approximately 20 of Jehovah's witnesses meeting together regularly studying *The Watchtower*. The Sunday following the convention 40 were present. We hope this means expansion in Orebro, as well as continued expansion in all of Sweden.

Three assemblies were held in Norway. At a time when the sun shines there 24 hours a day the first assembly was held in Harstad, far to the north, with 103 attending. Two weeks later the assembly at Stavanger drew together 241 brethren. The next week, the assembly at Drammen proved to be the largest, with 470 attending. The total for the public meetings at all three was 1,408 present, and, all together, 21 were baptized. The Branch servant ministered at all three assemblies.

NORTHERN AND SOUTHERN HEMISPHERES

Simultaneously throughout the world other countries have had their district assemblies. Chile had a small gathering. Cuba called its publishers together at Havana, and there at the public meeting they had 2,569. Brazil had fine gatherings at São Paulo and Rio de Janeiro. The island of Jamaica, at its principal city of Kingston, played host to Jehovah's witnesses, and at the public assembly there were 5,250. Costa Rica had a most successful assembly. There 950 heard the public talk and 650 brethren were present the opening night. The work in this Central American country is moving ahead fast. In August a new peak in publishers was reached totaling 916. This is a wonderful peak and the brethren will surely have to keep busy to surpass that in 1949 service year. So, from one end of the world to the other many of the Lord's people were able to come together and receive the blessings of these district assemblies.

Two of the outstanding assemblies of the year were the assemblies of our German brethren. For their convenience two district assemblies were arranged, one in Kassel and one in Berlin. Probably among the most wonderful things that Jehovah's witnesses ever experienced in the way of assemblies were these two in Germany. Considering the hardships and difficulties through which the brethren have gone and observing the growth since the second world war has ended, one cannot fully appreciate the joy and enthu-

siasm of these German brethren unless he has seen them and been with them. The one hope of the many brethren was to get to Kassel, there to assemble with Jehovah's witnesses. They did get there, and they were blessed. It was just after the currency reform had taken place, and most of the brethren were depleted as far as cash was concerned, when the time for this assembly arrived, but still they came. What a blessing it was to all of these 18,000 in attendance when the announcement was made that everyone there could obtain free the clothbound book *"The Truth Shall Make You Free"* and the booklet *The Joy of All the People*. It was a pleasure for the Society to be able to give these publications to our German brethren. The report from Germany says, "Without doubt, the distribution of the valuable books and booklets, free of charge, will have reminded the happy receivers of the fact, how much they are being favored above their brethren abroad in this respect." The high-light of the whole feast of the convention was reached on Sunday. At three o'clock in the afternoon there were 23,150 persons, by count, in the Karlswiese. There were many more of the citizens of Kassel standing at the approaches to the grounds who were able to hear by loud-speaker.

The German people are hearkening to the truth, and many of them are desirous of symbolizing their consecration. They know it is not a matter of just joining some organization. It means working and preaching, so that is just what the German brethren are doing. On Sunday morning at the baptismal service there were 1,200 brethren who symbolized their consecration at Kassel. During the day 85 company publishers reported for pioneer service, and they are in hopes that sometime they will receive sufficient literature so they can take it to the people. An old pioneer brother who has been standing for the truth for more than thirty years said that he had witnessed many conventions during the past years but everything had been eclipsed by what the Lord was granting him here at Kassel: new power, new joy, and indescribable blessings. This, probably, was the innermost feeling of practically all of the brethren in attendance.

The second district assembly for Germany was to be held in Berlin. This city, as everyone knows today, is the focus of the greatest political decisions. There is a blockade around Berlin as far as the western sector is concerned, and the "cold war" carries on. But even with all of these hardships and difficulties going on in Berlin and in the Russian section, it did not stop Jehovah's witnesses from arranging for a district assembly. There are no potatoes, very few vegetables, no milk, and very little electricity, gas and fuel and lights available in the western sector of Berlin. Every day the difficult circumstances become more confused, and every day the people's cry for deliverance from their tattered condition and undesirable misery is sounding louder and louder. But, despite this, the district assembly went right ahead. The public meeting was well advertised. Handbills were distributed and beautiful, printed posters were put up advertising the talk. Even a car with a loud-speaker was allowed to go through the streets, announcing the lecture. As a result, the greatest witness for the truth ever given in Berlin was given on Sunday afternoon, August 29. More than 25,000 people filled the seats of the huge arena of the Waldbuhne, which is an open-air theater. Brother Frost, the Branch servant, delivered the public lecture, and people were indeed impressed with the good message of comfort that was brought to them. This climaxed the service year for our brethren in Germany. Here a city filled with turmoil was to Jehovah's witnesses a city of refuge, a haven of peace and harmony, a place where people could gather together to study the Lord's Word and make plans to carry comfort to the nations of the earth. They not only have planned it, but will do it, by the Lord's grace.

There were 16,000 brethren who were able to attend this Berlin district assembly. These had come to Berlin on nine special trains. Of course, they came by other means of travel, too. It was impossible to make provisions for hot meals at the assembly. The brethren could not even prepare hot meals for themselves, because of the shortage of electricity and gas, but neither this difficulty nor the financial troubles within the city itself due to currency reform held up the brethren from coming. They were prepared to receive a meal of fat things at the Lord's table, and this they did. At this assembly there were 1,069 brothers and sisters immersed. Due to all the marvelous outworkings of the arrangements for this assembly, the brethren could certainly shout, "God is with us." They knew that their king was marching on to victory and that they were on the right side. By the Lord's grace, the German brethren along with Jehovah's witnesses throughout all the world are determined to carry on the true worship of the Most High and to do it better and more efficiently than ever. As the Branch servant reported on the convention, in his closing remarks, "A new service year has now begun in which specially the inner construction of the organization shall be furthered. It is now up to everyone to prove his gratitude and appreciation by putting in practice what we have heard at these blessed district assemblies."

AND FOR 1949

It would be difficult to sum up the blessings of all of these assemblies, except to say in the words of the yeartext for 1949, "I . . . will yet praise thee more and more." That would be a natural feeling of everyone wholly devoted to God, and each one can look forward to the new year with joy and gladness. As was announced by Brother Knorr at the Providence assembly, more district assemblies will be held during 1949. It appeared that in most places the convention grounds or halls were too small, and therefore more assemblies will be held in some of the countries than during this year. For example, in the United States there will be twelve district assemblies arranged for in locations convenient to more of the brethren. Other Branches will make similar arrangements, and, if necessary, will have more than one district assembly, so as to accommodate all the brethren during 1949. The district assemblies have proved very helpful, and we are grateful to the Lord for this arrangement.

If it is the Lord's will in 1950, an international assembly will be arranged for, and in most countries one large, central convention will be held for the blessing of all within the country. The true ministers of God will joyfully sing "I . . . will yet praise thee more and more".—Ps. 71 14.

FIELD EXPERIENCES

IN CATHOLIC QUEBEC

"Much interest is manifested by the French-speaking people here. I find in my experiences that the blessings of the New World seem to be most striking to the people. Even strong Catholic people have expressed their dissatisfaction with this present condition existing on earth.

"As I was calling from house to house, just with a Bible, of course, I came across a lady who could speak English. I introduced myself and the message that I presented, but she, being very busy, could not speak long at the door. We made an arrangement for me to call back that same evening when her husband would be home. When evening came I called at the house and was invited in. After a few minutes I learned that this man was the mayor of the town. I felt stiff for a few seconds but quickly overcame this, and then I introduced myself as one of Jehovah's witnesses engaged in the ministry work of announcing the perfect Government. Immediately he expressed interest, although stating 'I am a Catholic'. I got on common grounds with him and then explained the righteous government and its blessings and also gave him conclusive proof that we are now living in the time of the end of the world. He seemed to have gotten completely absorbed in the subject and so began asking me interesting questions. That gave me a chance to explain the Gentile times, that ended in 1914, and many other proofs, as in Matthew 24. He seemed quite interested in my French Bible and, on looking through its pages, said, 'Everything that you have told me from this Bible is a fact. I think I should do more Bible reading.' An hour went by quickly and I had to leave. As I was leaving he expressed his appreciation of my call and asked me if I could call again."

AN EXPERIENCE

in Swiss rurals during vacation

A brother, member of the Bethel family at Berne, told another member the following experiences, which might interest our readers. He spent his whole vacation in the field service and came back happier than ever. He visited especially scattered rurals in the mountainous Jura section, and told her how the Lord provided for shelter and food:

"Once a Catholic woman did not have money but offered him a freshly baked bread, which he gladly accepted. Soon after that he was looking for a place where to stay overnight. He was told to walk about an hour and there he would find a big house with sleeping quarters. This he did and the people accepted him for the night. A brother, however, was with him who wanted to accompany him in order to learn by his methods. A second bed was not ready for this second publisher. But the people were so nice to them that they finally improvised a bed, and so both could stay. When they invited them for supper and the boys brought the bread with them, these kind people were very glad, because they said they just did not have enough *bread* for all. After supper Bro. Schütz asked the family—there were quite a few at the table—if they would be interested in hearing a Biblical theme treated. All were willing to stay and listen, and he was able to give a talk about 'the end of the world'. In the morning, when he wanted to give them a book, as they did not accept anything in the way of pay for his accommodation, they insisted to give him 2 francs and asked him to be sure and come back.

"At another place he had a similar experience. Only this time the man of the house invited him into the house after supper and by and by one member of the family after the other turned up, and finally he had a gathering of nine people. He asked them what about treating a Biblical subject, and they were glad to hear something. He spoke over an hour but they would not leave the room yet. So he went on speaking until eleven in the night, and everybody seemed to be highly satisfied. In the morning again they would not accept anything for lodging and food, and furthermore took 3 books and some booklets, and a guest who had just happened to be among them asked him to be sure and call back as this house was so far away from any church and the housewife needed such admonition greatly."

Bro. Schütz has placed during vacation 76 books and over 200 booklets and over 100 magazines in about 105 hours, and he told me how the other boy had liked to be with him telling him: now he saw the secret preaching in a manner of reducing expenses.

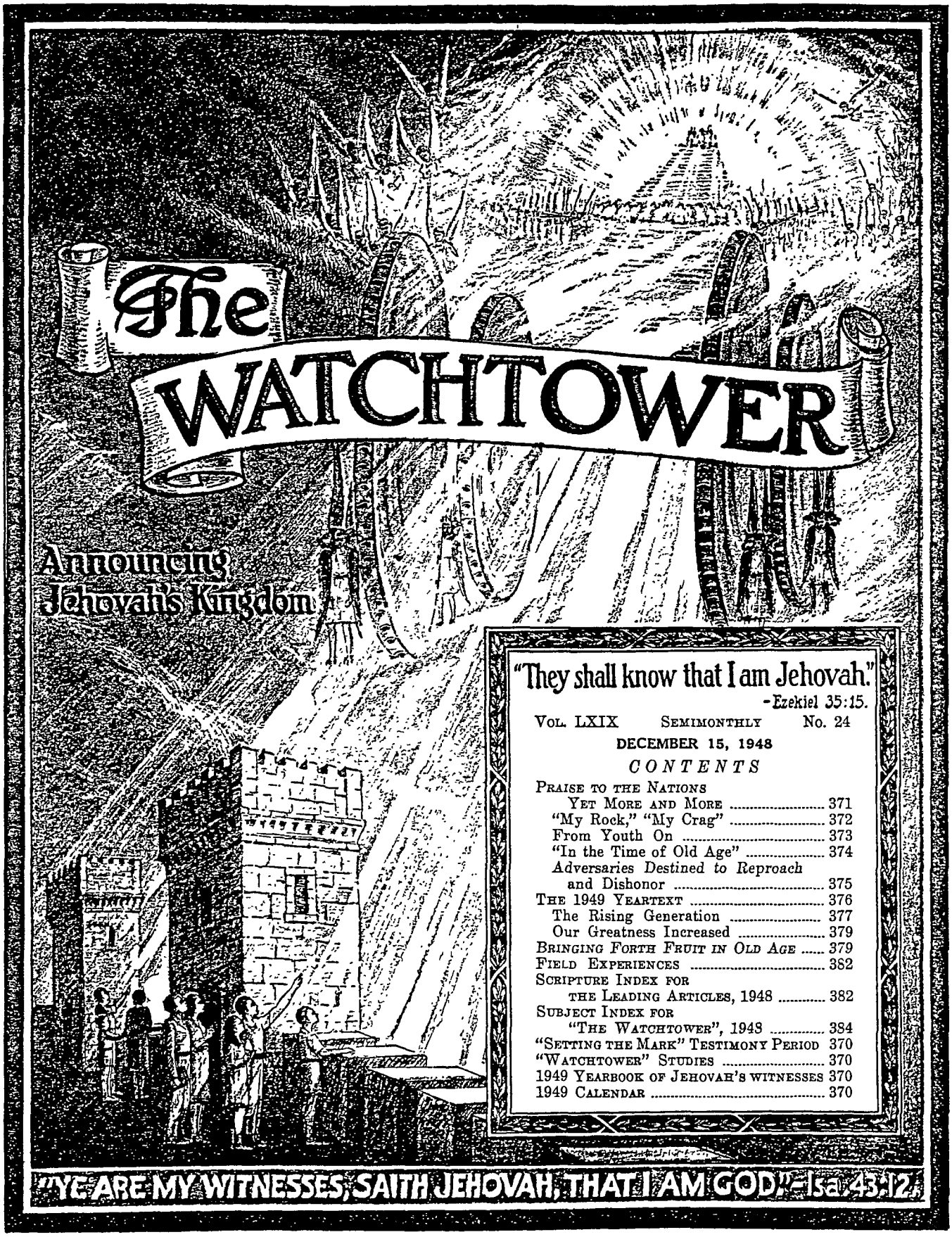
THE TRUTH OF GOD'S WORD DISSOLVES OPPOSITION

The following experience shows the power of Jehovah's truth to break up opposition to His witnesses. (2 Cor. 10:4) By the kind but firm statement of the truth God's faithful servants commended themselves to the consciences of men.

"At the assembly for Illinois Circuit 6 we learned in the early part of Sunday that the American Legion were to come to the public talk, and therefore we prepared ourselves to receive them. About 3 p.m. nearly one hundred of them with their wives came strutting in with their caps on They approached the main entrance to the high school auditorium, but they were politely told that every seat was taken. They were invited to go into the balcony in a gymnasium which was right behind the stage, where they could see all the proceedings, since the dividing doors were open They accepted the escort provided by Jehovah's witnesses and sat down with their caps on. After listening to the Scriptural argument, most of them changed their attitude Some took off their caps, sat on them and listened attentively with some even taking notes. Later they began to smile and even applauded when Jehovah's witnesses did. No disturbance was created, but all became more alert. They all remained for the entire talk, then left quietly and had a short confab on the front lawn of the school, after which they got into their cars and went away.

"The police, who had been notified, were on hand as well as the head of the board of education, who stood for freedom. The police chief said they did not come to take care of us, whom they could trust, but they came to take care of their own! There were other favorable remarks too. One member of the American Legion, as he was leaving with his cap in his hand, said he was going to throw it in the drawer and begin to do a little thinking.

"All of us as servants of the Most High were thankful that Jehovah's guidance and protection was on us and that a greater witness was given to His name."



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

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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ALL 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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"SETTING THE MARK" TESTIMONY PERIOD

Humane persons interested in the eternal life of people of good-will in God's righteous new world will want to make an indelible mark in their intellect by means of the Kingdom truth. That is why the month of December has been set aside as a testimony period of special effort, as indicated by the above-given name. To help in setting the mark upon good-will foreheads, as foretold in Ezekiel, chapter 9, the offer that Jehovah's witnesses are popularizing during this closing month of 1948 is the latest book, *"Let God Be True,"* and the booklet *Permanent Governor of All Nations* (or *The Joy of All the People*) to all contributors of 35c for the combination. Every reader of *The Watchtower* can actively associate himself with this marking work which leads to our being spared by God's executioners during the oncoming battle of Armageddon. We welcome the co-operation of all, and assure you of our best services in helping to establish your contact with experienced Kingdom publishers. Your report filled out on the form supplied by the Society will greatly interest us at the end of December's work.

"WATCHTOWER" STUDIES

Week of January 23: "Praise to the Nations Yet More and More," ¶ 1-23 inclusive, *The Watchtower* December 15, 1948.

Week of January 30: "Praise to the Nations Yet More and More," ¶ 24-29 inclusive, also "The 1949 Yeartext," ¶ 1-16 inclusive, *The Watchtower* December 15, 1948.

1949 YEARBOOK OF JEHOVAH'S WITNESSES

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

1949 CALENDAR

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

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIX DECEMBER 15, 1948 No. 24

PRAISE TO THE NATIONS YET MORE AND MORE

"I . . . will yet praise thee more and more."—Ps. 71:14.

JEHOVAH God is the sure trust of all those who seek deliverance from the great danger in the world. From our buoyant, vigorous youth on into feeble old age he can be relied upon to rescue us from mighty enemies plotting our ruin and destruction. When our life forces and bodily powers fail because of our advanced years, he will prove loyal. He will never fail those who have kept their trust in him throughout life. This rule of divine dealing holds true, not only with respect to individual persons, but also with respect to organizations devoted to him.

[2] The great organizations of this world which claim to serve God and Christ fail to accept and rely upon that divine rule. So-called "Christendom" professes to see in godless communism a real threat to her existence and her political, commercial and religious institutions. On certain money coins she stamps the words "In God we trust", but, contrary to this, she turns her back on his kingdom and pins her faith to the powerful, heavily armed democracies of this world to save her. At the same time, to keep peaceful relations between countries, she leans heavily upon a United Nations, a hodge-podge of nations pagan and professedly Christian, communistic and democratic, socialistic and capitalistic. Those few people who keep their trust true and blameless in Jehovah God Christendom considers not up to the times and against the public welfare, and she persecutes and discriminates against them. Her religious hypocrisy will shortly lead her to ruin, but those Christians who genuinely make Jehovah God their refuge will praise him more and more. They will be delivered and will prosper in the new world.

[3] The foregoing statements get strong backing and great emphasis in the inspired prophecy of Psalm 71. In the original Hebrew in which the psalm was written, it appears with no heading or superscription and starts out at once with the words, "In thee, O Jehovah, do I take refuge." (Ps. 71:1, *Am. Stan. Ver.*) What is more, these opening words tie in smoothly with the closing words of Psalm 70. For these reasons Psalm 71 is understood to be one with Psalm 70, the two constituting in fact one psalm. That being so, Psalm 71 was produced by the aged King David of Jerusalem, since Psalm 70 has the superscription: "For the Chief Musician. A Psalm of David; to bring to remembrance." (Psalm 70, *Am. Stan. Ver.*) Supporting David's authorship we have the Greek *Septuagint Version,* the first translation of the ancient Hebrew Bible. In it this psalm, listed as Psalm 71 in non-Catholic translations, appears as Psalm 70, and it has this superscription: "By David, *a Psalm sung by* the sons of Jonadab, and the first that were taken captive." (Ps. 70:1, *LXX,* Bagster translation) The Roman Catholic *Douay Version* follows the Greek *Septuagint,* and so it reads: "A psalm for David. Of the sons of Jonadab, and the former captives."—Ps. 70:1, *Douay.*

[4] David of Bethlehem was anointed by the prophet Samuel at Jehovah's command to be the king of the nation of Israel. He died as king in his seventy-first year, after a reign of 40½ years. He could well have written this psalm in his old age. But in the actual fulfillment of Psalm 71 the psalmist speaks prophetically for an *organization* of God's people in its old age.

[5] Religious prejudice should not blind anyone, Gentile or Jew, Catholic or Protestant, to a special fact: Regardless of the translation that the reader uses, the original Hebrew of Psalm 71 makes it plain that the psalmist confesses devotion to Jehovah as God and acknowledges Jehovah as his Lord. For this very reason the psalmist makes repeated appeals for deliverance and relief in his old age, and just so, too, God's visible organization and all those associated with it today send up repeated appeals for deliverance and relief in the midst of today's world developments. They both rely upon God's righteousness and talk and sing about it amid this corrupt world. Right at the start the aged psalmist confesses without shame where his trust and hope rest, and sings out: "In thee, O Jehovah, do I take refuge: let me never be put to shame. Deliver me in thy righteousness, and rescue me: bow down thine ear unto me, and

1. How is Jehovah loyal both to individuals and to organizations?
2. How does Christendom belie her claim to trust in God?
3, 4. How do we ascertain the authorship of Psalm 71. *Auth. Ver.?*
5. On what basis does the psalmist appeal for deliverance?

save me. Be thou to me a rock of habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress."—Ps. 71: 1-3, *Am. Stan. Ver.*

6 Now we ask you merely to examine facts bearing on the modern fulfillment when we ask: Whom do we find taking refuge in Jehovah in 1949 and calling upon him for deliverance and salvation? Show us a religious organization of Christendom or of Jewry doing so. You cannot; but only those are doing so who are known world-wide under the name of the Most High God, namely, Jehovah's witnesses. Continually they suffer the persecution and antagonism of all the religious systems of Christendom, and their use of the name is challenged by these systems, who ask sarcastically: "Where did Jehovah invite them to be His witnesses?"

7 This magazine, *The Watchtower,* is now in its seventieth year, a fairly old age. So since July, 1879, the witnesses of the Most High God have used this journal as one means of publishing Bible truth and serving spiritual food to the people. As early as its third issue (that of September, 1879) the *Watch Tower* magazine began calling attention to *Jehovah* as being the name of the Most High God, the Father of the Lord Jesus Christ. Just read the article "The Day of Judgment" on pages 7 and 8 of that third issue of this magazine to verify that fact. In the issue of October, 1881, the divine name begins figuring in the titles of articles. In that issue we find the article entitled "Jehovah's Feet", which uses as its text the following: " 'This saith *Jehovah,* Heaven is my throne and earth is my *foot*-stool.' Isa. 66: 1. [Literal Hebrew trans.]" That article describes Jehovah as setting up the kingdom of his Son Jesus Christ and points to A.D. 1914 as a marked date in the "time of trouble". The worst of all earthly troubles being anticipated, the need of the Lord God as a refuge was keenly felt then.

8 In a particular sense in 1925 we went to taking refuge in the Most High God, who exclusively bears the name *Jehovah:* "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." (Ps. 83: 18) In that year the Lord God called our attention to the startling fact that his purpose at the battle of Armageddon is to make a name for himself, for he himself will fight that battle for his people. So in the *Watch Tower* issue of January 1, 1926, the leading article was "Who Will Honor Jehovah?" Paragraph 38 said: "The time approaches when God will make for himself a name. God will have somebody to be his witnesses in the earth. And who could we expect would have the privilege of filling that place? Surely none other than Zion, God's organization, some members of which are on earth. To such Jehovah says: 'Ye are my witnesses, saith the Lord, . . . therefore ye are my witnesses, saith the Lord, that I am God.'—Isaiah 43: 10-12." To this, paragraph 43 added: "Now only a remnant of those professing to be followers of Jesus will be faithful and true witnesses of our God. Now all the nations calling themselves Christian have defamed God's holy name; and he will bring upon the world a great time of trouble 'in that great and terrible day of the Lord', and will make for himself a name that the people may know that he is God. He will have a witness of this fact given now, and this witness he has privileged Zion to give."

9 Two years later *The Watchtower* (January 1, 1928) published the leading article "Honor His Name", and in this (¶ 26) it stressed the truth of Proverbs 18: 10: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." —*Am. Stan. Ver.*

10 Under such stimulation from the sacred Scriptures and through *The Watchtower* God's consecrated people bent their energies as never before to delivering a testimony to His name to all nations of the globe. James had long ago declared that God's purpose in this "Christian era" was to take out a people for his name (Acts 15: 14), and in the years following 1928 Jehovah's people brought his name into prominence before the world. By force of historic facts and of fulfilled prophecy, and not with any self-assuming presumptuousness, on Sunday, July 26, 1931, at an international assembly in Columbus, Ohio, they declared themselves to the world by the Scriptural name "Jehovah's witnesses". Worthiness of the name was to be proved, not merely by what they had done in bygone years, but by their faithfully measuring up to the name in the future. On that account the name has stuck to them ever since, despite all the public reproach, religious persecution and judicial discrimination that have been heaped upon them. To this day they keep on "announcing Jehovah's kingdom", as stated on the front page of this magazine since its issue of March 1, 1939. The open adoption of the name "Jehovah's witnesses", and their faithful activities in harmony with it, have demonstrated beyond any denial by opposing religionists that these witnesses of the Most High God are the only ones on earth today who have taken refuge in Jehovah and made him their "rock of habitation", as the psalmist prophesied.

"MY ROCK," "MY CRAG"

11 Especially since the Vatican's "holy year of 1933", after Hitler came to dictatorship in Germany, the religious systems of Christendom, spear-headed

6 Who only take refuge in Jehovah today?
7. Since when has *The Watchtower* exalted Jehovah?
8, 9. Why since 1925 did we specially make Jehovah our refuge?

10 How do our name and activity prove we take refuge in Jehovah?
11. How have we proved He is a "rock of habitation" to resort to?

by the Roman Catholic Hierarchy, have been trying to exterminate Jehovah's witnesses by all manner of means, in totalitarian lands and in democratic lands as well. Opportunely World War II was taken advantage of to try to throttle these Christian witnesses of the Lord God and wipe them out. Their survival to this postwar year, with tens of thousands of persons of good-will associating themselves with them, proves that Jehovah has been a sure refuge for them. He has not let them be put to shame nor let their trust in him be disappointed. In his righteousness he has delivered them from their oppressive foes, and rescued them from the threatened extermination. He has bowed down his ear to their cries amid the persecution by combined enemies. He has saved them for the further witness he wants given on the earth before Armageddon. They are a living example today of the truth that men and women of faith who resort continually to Jehovah as their God of worship will find him to be a "rock of habitation". They can use the psalmist David's words to Jehovah: "Thou art my rock [my crag] and my fortress. Thou hast given commandment to save me."

[12] Before being exalted as king over Israel, the giant-killer David was being pursued by the unfaithful ruler Saul and his military forces. We read: "When Saul and his men went to seek him, they told David, and he went down to the crag which is in the Desert of Maon. When Saul heard it, he pursued David to the Desert of Maon. Saul went on one side of the mountain, and David and his men on the other side of the mountain; and David was in desperate straits to escape from Saul, for Saul and his men were at the point of surrounding David and his men, to seize them, when a messenger came to Saul, saying, 'Come quickly, for the Philistines have made a raid upon the land.' So Saul returned from pursuing David and went to meet the Philistines; therefore they called that place the Crag of the Divisions. Then David went up from there, and dwelt in the strongholds of Engedi."—1 Sam. 23: 25-29, *An Amer. Trans.*

[13] There is no question that Jehovah God in whom David trusted ordered such pressure to be put upon King Saul to pull away his forces just when he all but had the fugitive David within his clutches there on that crag or rock in the Desert of Maon. By a quick maneuver Almighty God kept that crag or rock between David and his persecutors, so that the pursuers did not overtake this anointed worshiper of Jehovah. It was not the mere crag or rock, but his God, that made it safe for David. For good reason, then, David called Jehovah "his rock [crag]" and always sent up his prayer to Jehovah when danger appeared. He was never shamed with disappointment. Likewise, the facts show it to have been with the witnesses of Jehovah in this twentieth century. The name of the Lord God has been upon them for their protection. Time and again in overwhelming numbers and with superior material powers their foes have been about ready to close in upon them to destroy them. But Jehovah has stood as a craglike rock in between the wicked foes and their objectives. This has only strengthened the trust of his faithful anointed remnant and their good-will associates in him as their rock and fortress to which always to resort.

12, 13. How did Jehovah prove to be a "rock" to David and to us?

FROM YOUTH ON

[14] The psalmist expected Jehovah never to change from being his deliverer. This was because the psalmist himself never changed from worshiping Jehovah as God and obeying him as Sovereign-Lord. So with confidence he prayed: "Rescue me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord Jehovah: thou art my trust from my youth. By thee have I been holden up from the womb; thou art he that took me out of my mother's bowels: my praise shall be continually of thee." (Ps. 71: 4-6, *Am. Stan. Ver.*) The aged psalmist did not name the wicked enemy, the unrighteous man that was so eager to destroy him that he did not stop at violence and cruel falsehoods.

[15] Jesus was known as the "son of David", and, like David his royal forefather, he put his hope and trust in the Lord Jehovah as his God and Father. In his case the religious priests, scribes and elders corresponded to the wicked, the unrighteous and cruel man, whom the psalmist mentioned. Even these religious enemies testified to Jesus' hoping and trusting in Jehovah God, for we read concerning Jesus as he was hanging upon the torture stake: "Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." (Matt. 27: 41-43) Because Jesus, as God's High Priest, must die for mankind's sins, God's rescue of him did not come until after he had lain in the grave for three days. For this his rescue was all the more remarkable.

[16] Even when Jesus was a young child, the great enemy Satan the Devil tried to destroy him by means of the soldiers whom wicked, cruel and violent King Herod sent to Bethlehem. Jehovah his Father rescued the young child by forewarning his earthly

14 Why could David pray to be rescued by God, and from whom?
15 Correspondingly, how was Jesus thus rescued?
16-18 (a) How was Jehovah made Israel's trust from childhood or youth? (b) When was the Christian organization thus taught to trust Him?

parents and sending them down to Egypt till after Herod's own death. We read that he was there "until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." (Matt. 2:15) However, the prophecy from which Matthew quotes to apply part of it to the young child Jesus reads in full: "When Israel was a child, then I loved him, and called my son out of Egypt." (Hos. 11:1) The complete fulfillment of Hosea's prophecy is therefore upon the spiritual Israel, the Christian congregation of Jesus' footstep followers. They were foreshadowed by the natural Israelites whom God brought up out of literal Egypt under the leadership of the prophet Moses. Then they were but a youthful Theocratic nation. When Moses appeared to them as God's prophet in Egypt to lead them, he declared that the name of the God who sent him was Jehovah. All through the wilderness journey of forty years that followed their coming out of Egypt he taught them to fear God's name and trust in it. At Mount Sinai he gave them God's Ten Commandments, the first of which reads: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." And in his farewell song to Israel Moses sang: "I will proclaim the name of Jehovah."—Ex. 20:1-3 and Deut. 32:3, *Am. Stan. Ver.*

[17] In likening natural Israel at that time to a child, God's Word speaks of the youth of that typical Theocratic nation. Looking back over the continuous persecutions upon that people for being Jehovah's chosen nation, the psalmist says: "Many a time have they afflicted me from my youth, may Israel now say: many a time have they afflicted me from my youth: yet they have not prevailed against me." (Ps. 129:1, 2) And the prophet Jeremiah says to Israel: "Thus saith Jehovah, I remember for thee the kindness of thy youth, . . . Israel was holiness unto Jehovah, the firstfruits of his increase: all that devour him shall be held guilty." (Jer. 2:2, 3, *Am. Stan. Ver.*) So, too, with the true Christian organization of which Christ Jesus is Head: it had its youth in the days of Jesus and his twelve apostles. Jesus, who was foreshadowed by the prophet Moses, taught this holy nation of spiritual Israel to fear the name of Jehovah, and he led it out of the antitypical Egypt, this oppressive world with its false religions. In a last prayer with his faithful apostles Jesus said to Jehovah God: "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. . . . Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are."—John 17:6, 11, *Am. Stan. Ver.*

[18] Thus in its youth the Christian organization under Christ the Head was taught to lean upon Jehovah God and to stay itself upon him for all the centuries to follow.

[19] The mother of the Christian organization under Christ the Head? No, she is not the virgin Jewess Mary, who bore Jesus. Jehovah God has a universal organization of creatures united and faithful to Him as Head and Lord, and this organization is given the symbolical name *Jerusalem.* He speaks to it as his wife and says: "Thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer." (Isa. 54:5, *Am. Stan. Ver.*) Out of the womb of this universal mother, this organization married to him, God as Father takes the Christian organization whose Head is Christ Jesus. The mother organization is the one meant when Paul says to his Christian brethren: "But the Jerusalem that is above is free, which is our mother." (Gal. 4:26, *Am. Stan. Ver.*) The true organization of Jehovah's children who follow Christ Jesus as Master has held on to its hope and confidence in Jehovah from the very day of its birth, namely, the day of Pentecost, when Jehovah poured down his holy spirit through Christ Jesus. Today, after nineteen centuries, it can still say: "Upon thee have I leaned from birth; from my mother's womb thou hast been my stay; in thee is my hope continually." (Ps. 71:6, *An Amer. Trans.*) A number of religious organizations in Christendom claim to have descended without a break from the original apostolic organization of the first century. But where do any of them demonstrate that apostolic devotion to Jehovah and reliance upon Him? But the facts about Jehovah's witnesses of the nineteenth and twentieth centuries prove them worthy and entitled to take up and repeat the psalmist's words. They have stayed upon Jehovah, and their hope continues to be upon him through Christ.

"IN THE TIME OF OLD AGE"

[20] In 1931, when the name "Jehovah's witnesses" was adopted, all the world wondered at them and thought they were just "another religious sect". In the years since then the world has been given more cause to wonder at them. This agrees with the psalmist's next words: "I am as a wonder unto many; but thou art my strong refuge. My mouth shall be filled with thy praise, and with thy honor all the day. Cast me not off in the time of old age; forsake me not when my strength faileth."—Ps. 71:7-9, *Am. Stan. Ver.*

[21] Even Christ Jesus, the Head of the Christian organization, was a cause of wonderment, a prodigy, to the unbelieving religionists in his day. This was as the prophecy had foretold, for he is Jehovah's great

19. How has Jehovah been its stay and hope from its mother's womb?
20, 21. Like Jesus, what must we be to many today, as prophesied?

Prophet who was prefigured by Isaiah. Isaiah's prophecy is quoted and applied to Christ by the apostle Paul, who says: "For which cause he is not ashamed to call them brethren, saying, . . . Behold I and the children which God hath given me." (Heb. 2:11-13) The full prophecy of Isaiah 8:18 speaks prophetically of Jesus and his followers, his God-given children, as being wonders in the religious world and says: "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." (*Am. Stan. Ver.*) Therefore Christ's true followers today must be wonders as well as signs to the modern religious world.

[22] Jehovah's witnesses are just that. To the religious systems of Christendom that have become a part of this world and conformed themselves to it in thought and action, the witnesses of the Most High God are a wonder for their firm refusal to compromise with this world. They are a marvel for openly confessing Jehovah's name and preaching his Kingdom in the same way that Christ Jesus and his disciples did, "publicly, and from house to house." (Acts 20:20) Christ Jesus was a marvel in his day for the religious persecutions and the terrible sufferings and reproaches that he underwent. His faithful imitators today, Jehovah's witnesses, are marvelous, too, for the persecutions and hostility they endure from combined Christendom and Jewry and for the afflictions and false accusations and shame they have endured till now, so that Christendom is astounded because they still keep on going and increasing. Their continuous preaching of this gospel of the kingdom of God in all the world for a witness to all nations is part of the great sign of the end of this evil world and of the presence of Jehovah's King Christ Jesus on the heavenly throne to rule in the midst of his enemies.—Matt. 24:14; Ps. 110:1, 2.

[23] However, Jehovah's witnesses know they must be exposed as a wonder, a prodigy, a portent, before the world's eyes and what this position must cost them. In order to endure it they make the Most High God their strong refuge, and thus they keep their integrity unbroken toward him. In their strong refuge their mouths fill up with his praise and pour it out fearlessly. Christendom's religious systems make Jehovah hideous, saying he is a God who fiendishly delights in eternally tormenting human souls after death in literal fire and brimstone and who is responsible for all the woes that have come upon mankind since A.D. 1914. But Jehovah's witnesses describe him to the people of good-will according to the Bible teaching and they show forth his beauty and virtues all day long.

22. How are Jehovah's witnesses today a wonder to Christendom?
23. How do they endure this position, and with mouths filled how?

[24] Measured from the day of the feast of Pentecost A.D. 33, when Jehovah God by Christ Jesus poured out the holy spirit upon the faithful disciples, this is the twentieth century of the life and wonderful experiences of the Christian organization. It is now in its old age, for the Bible foretells the time when this organization of spirit-anointed Christians must pass from the earthly scene to their heavenly inheritance, and that time is evidently near. When complete, the organization under Christ Jesus the Head numbers at most only 144,000; and after all these centuries in which God has been picking out this people for his name, there is only a small remnant of those 144,000 now left in the flesh among men. Hence in this period of old age the visible organization is numerically weak; strength of great numbers fails it. At this stage of growth will the Lord God cast this remnant off? Will he forsake them because their strength fails numerically and because their fewness in number invites persecution? No. The name of Jehovah is called upon them; and because his name is involved, the anointed remnant pray he will not forsake them. They want to remain his people.

ADVERSARIES DESTINED TO REPROACH AND DISHONOR

[25] There is a special reason for this appeal not to be forsaken now. The sacred prophecies show that at the end of this world, when the Theocratic organization of Jehovah's anointed people should be in its old age, Satan the Devil would be cast out of heaven and to the earth and he would persecute God's organization and "make war with the remnant of her seed". (Rev. 12:7-17) In the language of the psalmist this anointed remnant now says: "For my foes say concerning me, and those who watch for my life make plans, also, saying, 'God has abandoned him; pursue and seize him; for there is no one to rescue him.' O God, be not far from me! Hasten, O my God, to my help! May they be put to shame and destroyed who are hostile to me; may they be covered with abuse and shame who seek to injure me." (Ps. 71:10-13, *An Amer. Trans.*) Our enemies would like to believe that Almighty God has forsaken his devoted witnesses. In fact, God lets it appear so in order to let the enemies become bold and reckless and show the wickedness of their hearts behind their hypocritical religious front. God even permitted his beloved Son on the torture stake to cry out, in fulfillment of Psalm 22:1: "My God, my God, why hast thou forsaken me?" (Matt. 27:46) It puts a test of faith and devotion upon his faithful followers to come into a like outward appearance of being forsaken of Jehovah God.

[26] The psalmist mentioned to God that the enemies

24. How and why does strength fail, and so what do they pray God?
25 Why do they appeal not to be forsaken of God now?
26, 27. (a) As to attempts to injure, how does the Catholic press plot against our life? (b) How do we refute the malicious lie?

spoke against him and plotted against his life. Now when it comes to hostile speech with a sinister design against Jehovah's witnesses, we charge that there is a conspiracy inside the Roman Catholic press to misrepresent these faithful Christians. As a recent disclosure of this we cite the religious monthly, Father Baker's VICTORIAN Magazine, published at Lackawanna, N.Y. On page 65 of its issue of June, 1948, under the heading "Attention, Americans!" and in between brief articles on Communism and a final article about the German people corrupted by Hitler, the *Victorian* publishes in bold type the following article:

> THE CATHOLIC PRESS tells us that the atheistic government of Poland is financing sects like the Jehovah's Witnesses in order to destroy the Catholicity of the people. "Watchtower" salesmen are making the rounds of homes with pamphlets reviling the Church. Sunday lectures also are organized, denouncing Catholicism and glorifying Communism.*

[27] At a time when the United States government is taking all precautionary measures against Communist infiltration into the political structure and is conducting a Communist clean-out the Catholic press publishes propaganda like the above in order to inflame the minds of Roman Catholics and of as many Americans as it can against Jehovah's witnesses. Responsible officials of the American government, however, have in recent years informed themselves too well on Jehovah's witnesses to be now deceived by such lying propaganda of the Catholic press. The 1949 *Yearbook of Jehovah's witnesses* shows that the WATCH TOWER BIBLE AND TRACT SOCIETY conducts a Branch office in Lodz, Poland, as well as in sixty-six other countries. It is a deliberate lie of the Catholic press to publish that our Branch in Poland and the activities of Christian companies under it are financed by the "atheistic government of Poland". What our brethren in Poland and other lands publish and circulate is simply faithful translations of what our Society first publishes here in America; and the public lectures delivered by Jehovah's witnesses throughout the world follow the pattern and printed outline of lectures openly given here in America. In none of our publications and in none of the public lectures by our representative spokesmen do we glorify any political *ism*.

[28] In sharp contrast with Roman Catholics and other religionists, Jehovah's witnesses do not take part in the politics of any land. They glorify only Jehovah's kingdom by Christ Jesus as the rightful government of all the earth. The Catholic press is in this case found to be spitting out its venom and writhing in chagrin and vexation because Jehovah's witnesses in Poland as everywhere else are following the apostle Paul's example and preaching the Kingdom gospel "publicly, and from house to house". (Acts 20:20) For what Jehovah's witnesses are doing in Poland and how they are financed we refer honest Catholics to our 1949 *Yearbook* report.

[29] The enemies issue orders to their religio-political dupes to pursue and seize Jehovah's witnesses, in wishful thinking that these are forsaken by the God these worship and are without anyone to deliver them. But God's holy spirit has already interceded for us by having inspired the psalmist to record the prayer for God not to be far from us but to hasten and help us. Under inspiration of God's interceding spirit the prayer is already written down for us in Psalm 71 for the adversaries of our soul or life to be disgraced and destroyed. Just as certainly as that inspired prayer stands written against those who set out to injure us, such enemies are destined to be covered with insults, reproach and dishonor. The rest of God's prophetic Word shows all this coming to them.

* Of the same stripe and intent as that of the above-quoted piece of Roman Catholic propaganda is the following broadcast of Catholic News over radio station WHKC, Columbus, Ohio, October 16, 1948, at 6:45 p.m., in an attempt to misrepresent the relief work that Jehovah's witnesses are carrying on among their own brethren in Poland:

"J.W. Offer to Poles: $15 For Your Soul.

"WARSAW—You can sell your soul for $15 or $20 here—if that's your idea of its value. But Poland's loyal Catholics value it higher.

"Jehovah's witnesses cruelly taking advantage of the people's poverty, are giving an American food package and a $10 coal order to anybody, who leaves the Catholic Church and joins their sect. There are few takers.

"The Soviet satellite government encourages and financially aids the Witnesses, whose free literature bears clear traces of Communist propaganda."

This broadcast was made by Monsignor Herman E. Mattingly, editor of the Columbus (Catholic) *Register*. This was a public-interest presentation of the United Broadcasting Company.

28. Why does the Catholic press thus spit out venom and writhe?
29 How has God's spirit already interceded for us in Psalm 71?

THE 1949 YEARTEXT

KNOWING the faithfulness of his God, and confident that God will answer his prayer, the psalmist says: "But I will hope continually, and will yet praise thee more and more. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof." —Ps. 71:14, 15.

[2] With the same hope that the living and true God will beat back the enemy and uphold them in preach-

1, 2. As shown by the 1949 yeartext, what have we resolved to do?

ing his gospel, Jehovah's witnesses have adopted as their yeartext for 1949 the psalmist's words, and these appear on their 1949 calendar, namely: "I . . . will yet praise thee more and more." This sums up their fearless determination for 1949 and all years to come until Armageddon: "I . . . will add more to all thy praise." (*An Amer. Trans.; Douay*) "I praise thee more than ever." (*Moffatt*) "I . . . praise Thee, the longer the more." (*Wellhausen*) While the inspired psalm prays for the shaming and reproach of all our presumptuous opposers, Jehovah's witnesses do not seek self-praise, nor praise from any men. Jesus said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26) Wisely we organize and equip ourselves to praise Jehovah God and his Christ. We cannot now take our ease, leaning back on the past years of praising Jehovah. No; and neither do we fear what the enemies threaten and may attempt to do. We resolve to praise yet more and more the God who preserves and delivers us, yes, to add more praise to all the past years of praise to him; to praise him more than ever, and, the longer we praise him, to praise him all the more.

[3] No matter how long we live, we can never tell the number of his acts of deliverance of us individually or as an organization. We can never tell to the full all about his righteousness and the salvation that he performs for us and for all who turn from this world and give their faithful allegiance to Jehovah's kingdom by Christ Jesus. Nevertheless, although we can believe with our heart and have righteousness result to us for this, we open our mouths in confession of Jehovah God and his kingdom, knowing that this is the least we can do and that it results in salvation to us. So for 1949 and all succeeding years we are decided that our mouths shall tell of His goodness and faithfulness all day long.

[4] Resolved to praise the Lord yet more and more, the psalmist speaks for us today, saying: "I will come with the mighty acts of the Lord Jehovah: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works." (Ps. 71:16, 17, *Am. Stan. Ver.*) Go on, Christendom, with your hero-worship and your praising and exalting of political systems and ideologies; but we as Jehovah's witnesses will do as the psalmist and come forward with only God's mighty deeds and acts and will recite these to all nations. We know there is no righteousness in this world and its backers, and as for righteousness, we have only that of Jehovah to tell.

[5] From the youth of the Christian organization in the first century Jehovah has taught his people. Back there Jesus said no one could come to him as a disciple except Jehovah God taught him: "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) The religious Pharisees held to the traditions of their fathers that made God's Word void and so they refused to be taught by God through his Word, and consequently they did not come to Jesus. No one could become one of Jehovah's witnesses except by being taught by him through his Word. In its youth the Christian organization remembered its Creator and accepted Jehovah as Teacher and was drawn to Jesus as the Christ by Him. All through the centuries to the organization's old age now, Jehovah by Christ Jesus has taught his witnesses, not only doctrine, but also his righteousness and his wondrous works. And these things of God we have declared persistently to this day. In recognition of Jehovah as our only Teacher by Christ Jesus this magazine *The Watchtower* quit publishing on its second page (top) of each issue an editorial committee of five men, but with the issue of October 15, 1931, it started publishing instead the prophecy to which Jesus referred, namely: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54:13, *Am. Stan. Ver.*) We continue to look to Jehovah for teaching by Christ Jesus.

THE RISING GENERATION

[6] The true Christian organization is now old with an antiquity of nineteen centuries and is, figuratively speaking, "gray-headed," but it does not want to quit, go on a pension and retire from declaring Jehovah's wondrous works. The remnant of the anointed Christian organization look forward in the light of Bible prophecy and see a new generation, the next generation of servants that will take over completely after the remnant have passed off the earthly scene. They want to expand the worship of the living and true God over all the earth. Hence they want to pass on to this rising generation of people consecrated to God all the instruction that Jehovah God by Christ has taught them, that this next generation may be saved to eternal life on earth under God's kingdom. So the anointed remnant of the Theocratic organization take up the psalmist's words: "Even now therefore that I am old and grey-headed, O God! do not forsake me, until I tell of thine arm unto a new generation—unto every one that is to come thy might." (Ps. 71:18, *Rotherham*) "That I may tell the rising

3. Of what do we not know the numbers, and so what do we decide?
4. With what do we come and of what do we make mention?
5. Where and since when have we looked for our teaching?

6 Old, gray-headed, why does the remnant not want to quit now?

generation of thy strength and thy might." (*Moffatt*) What an inspiring motive for living!

7 This "new generation", this "rising generation", is made up of those people now consecrating themselves to Jehovah through his Christ. Jesus spoke of them as his "other sheep" whom he would add to his flock of sheep in this day under him as the One Shepherd. These sheep began to manifest themselves from and after the year 1918, in which year (on February 24) the public speech was delivered for the first time, "The World Has Ended—Millions Now Living May Never Die." From then on, the fact that such a class of "sheep" was foretold to show up at this end of the world began to appear in Bible prophecies. It is now evident that one of the reasons for which Jehovah God spared the anointed remnant alive after 1918 was for them to minister the Kingdom truth to this rising generation of consecrated people of good-will. This class of "other sheep" was foreshadowed by numerous persons and groups in Hebrew Scripture.

8 We have already called notice (page 371, ¶3) to the superscription of Psalm 71 as it appears in the Greek translation, the *Septuagint* (or, the Seventy Hebrew translators). We repeat it: "By David, a Psalm sung by the sons of Jonadab, and the first that were taken captive." (Bagster; also C. Thomson) In the *Septuagint* the psalm is listed as Psalm 70, and the Catholic *Douay Version* follows this numbering. There Psalm 70:1 reads: "A psalm for David. Of the sons of Jonadab, and the former captives. In thee, O Lord, I have hoped, let me never be put to confusion." In a footnote of the *Douay Version* (Murphy edition) the comment on verse 1 says: "*Of the sons of Jonadab.* The Rechabites, of whom see Jer. 35. By this addition of the seventy-two interpreters, we gather that this psalm was usually sung in the synagogue, in the person of the Rechabites, and of those who were first carried away into captivity."

9 The Rechabites were the sons of Jonadab the son of Rechab and joined themselves in good-will to the Israelites and worshiped the God of Israel, Jehovah. Just before Jerusalem was destroyed in 607 B.C. and the few thousands of surviving Jews were carried captive to Babylon Jehovah sent this promise through the prophet Jeremiah to the sons of Jonadab: "Thus says the Lord of hosts, the God of Israel: 'Because you have been obedient to the charge of Jonadab your ancestor, and have kept all his instructions, and have done just as he charged you, thus says the Lord of hosts, the God of Israel: Jondadab, the son of Rechab, shall not want a man to stand in my presence forever.' "—Jer. 35:18, 19, *An Amer. Trans.*

7. Who now appear as this "new generation", and since when?
8. In whose presence was Psalm 71 sung, as the superscription shows?
9, 10. Whom do these "sons of Jonadab" picture, and why?

10 In previous issues of *The Watchtower* it has been explained how these Rechabites or sons of Jondadab foreshadowed the "other sheep" of good-will. Jonadab (or *Jehonadab,* meaning *Jehovah is liberal*) first puts in appearance in Scripture when King Jehu of Israel drives up to him in his chariot and says to him: "Is thy heart right, as my heart is with thy heart?" Jonadab replies: "It is." King Jehu then said: "If it be, give me thy hand." "And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for Jehovah. So they made him ride in his chariot." (2 Ki. 10:15, 16, *Am. Stan. Ver.*) To display his zeal for Jehovah, King Jehu took Jonadab along to the temple of the false god Baal at Samaria. There King Jehu made all the apostate Jews put on the garments of Baal-worship to identify them, and then he sent in his executioners and slaughtered all such breakers of the First and Second Commandments. Jonadab and all the other worshipers of Jehovah were spared alive. Jonadab, as related in earlier issues of *The Watchtower* (August 1, 1932, onward), prefigured the consecrated people of good-will who give their allegiance to Jehovah's King Christ Jesus since 1918 and whom Jehovah's executioners spare alive clear through the battle of Armageddon, during which all the Baal-worshipers or worshipers of false religions will be destroyed. Thus Jonadab and the Rechabites or sons of Jonadab picture the same modern-day class of good-will.

11 During the years of World War I (A.D. 1914-1918) the anointed remnant of Jehovah's witnesses went into captivity to great mystic Babylon, this world under its false religions. But in 1919 Jehovah God by his King Christ Jesus began bringing these spiritual Israelites out from their unwilling captivity to Babylon. Thereafter, too, the modern Jonadab class began to show up in ever-growing numbers and to associate themselves with the remnant, particularly from 1932 forward. Seeing, as we now do, the application of Psalm 71 here discussed, we can now appreciate how fitting it was for it to be sung at the synagogue in the presence of the Israelites who were once captives to Babylon and also of the sons of Jonadab. Today both the remnant of spiritual Israelites and also the modern Jonadab class can enjoy the understanding of this fulfilled psalm.

12 Certainly, then, although the anointed remnant is in the old and gray-haired stage of the Christian organization, they will keep on praying that Jehovah God will not forsake them until they have declared His arm, that is, his strength and activities, to the next generation, the Jonadab class, for their salvation through Armageddon into the righteous new world. The remnant want to reach with the Kingdom

11. By what one-time captives is Psalm 71 also now sung?
12. Whom do they not want to fail to tell about Jehovah's arm?

message "every one that is to come". In Jehovah's due time he by his reigning King will bring forth the faithful prophets and other overcomers of pre-Christian centuries from the grave to make them "princes in all the earth". (Ps. 45:16) Then the faithful remnant, who also expect to survive the battle of Armageddon, will have the privilege of telling these princes of the "new earth" about the arm and strength of Jehovah God at this end of the world. These princes will constitute part of the next or new generation.—Ps. 71:18, *Am. Stan. Ver.; Rotherham.*

[13] Old age and gray hairs do not cause Jehovah God to dismiss his faithful remnant from service or to forsake them. His prophecy on the last days of this world assures the Christian organization: "I will pour out my spirit upon all flesh [young and old]; . . . your old men shall dream dreams." (Joel 2:28) In Bible times the old men were made ambassadors, so that to be an ambassador meant to be old. (2 Cor. 5:20; Eph. 6:20) Quite so, God causes the remnant of the Christian organization in its old age to see fulfilled the dreams his prophets saw in ancient times, and also to be his ambassadors to deliver the final message of reconciliation at this end of the world. He has honored his anointed organization in its old age with serving as ambassadors of his established kingdom, the Theocratic Government now in power under his reigning King Christ.

OUR GREATNESS INCREASED

[14] The faithful remnant, to whom Jehovah God has shown such mercy and honor since 1918, can now see the psalmist's prayer fulfilled in them: "Thy power and thy righteousness extend, O God, unto the high heavens. Thou who hast done great things, O God, who is like thee? O thou who hast made us see many dangers and disasters, do thou quicken us again, and from the depths of the earth bring us up again. Do thou increase my greatness, and turn and comfort me!" (Ps. 71:19-21, *An Amer. Trans.*) Whereas the political, commercial, judicial and religious elements of this world continue dealing very unrighteously with Jehovah's witnesses, the Lord God has magnified his righteousness toward his devoted remnant. It is as high as the heavens, God's throne. Who can be like Him? He has let his remnant see many a sore trial. In 1918, at the climax of World War I, it looked like a disaster for them, a disaster from which they would never rise. They were then under oppressions and captivity by the murderous powers of this world, so that they were like the pile of dry bones in the deep valley that Ezekiel saw in vision after Jerusalem was destroyed and the Jewish captives were displaced. (Ezek. 37:1-14) But in the vision God quickened that valley of dry bones to life again, and he did so with his faithful remnant in 1919. He brought them up from the depths of captivity and restraint under earthly rulers. He turned his favor again to them and increased their greatness as his witnesses and ambassadors. He has comforted them also by raising up at their side a great multitude of consecrated companions of good-will, the new, rising generation.

[15] Thus comforted, and with strength renewed by Almighty God, the remnant sing forth the final lines of Psalm 71, and the increasing multitude of the rising generation join in with them: "I also will praise thee with the lyre, I will sing of thy faithfulness, O my God, with the harp, O thou holy one of Israel. My lips shall joyfully shout when I sing praises to thee, and my life which thou hast redeemed. My tongue, too, shall tell of thy righteousness all day long; for they shall be put to shame, they shall be disgraced, who sought to do me harm."—Ps. 71:22-24, *An Amer. Trans.*

[16] By his dealings with us since 1918 Jehovah God by Christ has redeemed our life. Now if we faithfully use our days that are left before the battle of Armageddon breaks, it means our eternal life in the new world following that battle. On emerging from World War I, which marked the beginning of the end of this world, the nations came forth to a course of shame and contempt, as their career for thirty years since then now shows. For continuing to resist God's kingdom and seeking to harm his ambassadors they will go down to destruction in the greatest shame and disgrace at Armageddon. But the remnant, followed in due time by the rising generation of good-will, have come forth to a life of praise to Jehovah God and his King. They fearlessly shout his praises. They hold fast their resolve to make joyful confession of him with their mouth till the great act of righteousness occurs, the vindication of Jehovah's sovereignty at Armageddon by his victorious King Christ Jesus.

13. How has God honored the remnant of the Christian organization in its old age?
14 How has He increased their greatness and comforted them?

15, 16. How does their redeemed life result differently from the course upon which the nations entered since 1918?

BRINGING FORTH FRUIT IN OLD AGE

WE ARE now in the thirty-fifth year of the "Day of Jehovah". Quite a number of those who were in the Kingdom truth movement back there at the beginning of this momentous day, which was visibly marked by the outbreak of World War I, are today well advanced in years, but are still holding on to the service of the now established Kingdom. The physical hardships of old age are now making themselves felt in their bodies, as described

by the ancient wise man, whom Jehovah God raised up and inspired to be a preacher, or a "Koheleth", as he was called in the Hebrew language in which he spoke and wrote. These aging servants of the Most High God can now well appreciate the wisdom of their course in taking up the service as witnesses of Jehovah in the days decades ago when their vigor and vitality were greater and they could thus render their best to a deserving God; and they can also appreciate the solemn admonition contained in the wise man's words for the youth of these days, as he writes:

"Rejoice, O young man, in your youth, and let your mind be glad in the days of your vigor, and walk in the ways of your mind and in the sight of your eyes; but know that for all these things God will bring you into judgment. And put away worry from your mind, and remove evil from your flesh; for youth and the prime of life are vanity. Remember your Creator in the days of your vigor, before the evil days come, and the years approach of which you will say, 'I have no pleasure in them.'"—Eccl. 11:9 to 12:1, *An Amer. Trans.*

The world, particularly Christendom with her millions of religionists who are "lovers of pleasures more than lovers of God", offers its pleasures to the young men and women, who snatch at the delusions; but advanced age has again and again proved them all empty bubbles. This world, now in its "time of the end" since A.D. 1914, has nothing substantial to offer for very much longer, and therefore, unless the human mind has found its satisfaction in the living and true God Jehovah and in his Son Jesus Christ, there is indeed no pleasure in old age. The wise man, Koheleth or Preacher, presents us a vivid pen picture of old age—"the evil days" of physical decline and infirmity, "of which you will say, 'I have no pleasure in them.'" He then proceeds to tell us why, saying:

"Before the sun becomes dark, and the light, and the moon, and the stars; and the clouds return after the rain; on the day when the guardians of the house tremble, and the strong men are bent, and the grinding-maids cease because they are few, and the ladies peering through the windows are darkened."—Eccl. 12:2, 3, *An Amer. Trans.*

Here we can recognize how Koheleth, in poetical figurative speech, refers to the dimness of vision of old age, both mental and physical in most cases, and to the fact that clouds of trouble of one kind or another quickly succeed one another following every experience refreshing like rain which for a time brings hope of succeeding sunshine of prosperity. But the guardians of the house, namely, the arms and the hands of our earthly bodies, give way to trembling on the day of old age; and those figurative "strong men", our lower limbs, bend with difficulty in trying to support the weight of the body. Along with this the "grinding-maids", our natural teeth, cease to perform their office because of decay or loss of them, and our powers of vision and perception which look through the windows of our bodies, our eyes, are dimmed and the need of stronger glasses increases.

But this is not all: "And the doors into the street are closed; when the sound of the mill is low, and the sound of the bird is faint, and all the notes of song sink low; also, he is afraid of a height, and terrors are on the road; and he rejects the almond, and the locust is burdensome, and the caper-berry is ineffectual; because man is going to his eternal home, and the mourners go about in the street." —Eccl. 12:4, 5, *An Amer. Trans.*

Yes, when working possibilities of life near their end, and the door of the mouth finds talking difficult or a burden, then there is liable to be little in common between the old person and the rising generation, and therefore there is less and less communication through the outlet of the mouth and vocal powers. The powers of hearing with which he once rejoiced at the sound of a bird or the notes of song are weak. Being unable to sleep well, he will rise up disturbed at the faint call of the bird, and his failing powers cease to catch the strains of earthly enchantments, "the daughters of music." It is only when he has the ear of faith that he catches the far sweeter strains of heaven's melodies noted on the pages of the Bible and of which Solomon in all his glory never knew. But still he must face the great burden, labor, fears and sorrows of extreme old age with all its infirmities, loss of appetite or of taste, and mournful groans and sighs, until all earthly desires fail and he goes to his long home, the grave. Fortunate he is if he has hopes and desires of God's righteous new world now so near, and has Scriptural reasons for awaiting the morning of the resurrection with which the new world breaks over this world.

As the old person approaches death it is but a short time, as Koheleth says, "before the silver cord is severed, and the golden bowl broken, and the jar shattered at the spring, and the wheel broken at the cistern; and the dust returns to the earth as it was, and the spirit returns to God who gave it." "'Vanity of vanities,' says Koheleth, 'all is vanity.'" (Eccl. 12:6-8, *An Amer. Trans.*) Yes, collapse within the body takes place at death. The silver cord of our attachment to life in this world, or the spinal cord which attaches to our brain, is severed and no longer transmits impulses. The golden bowl of the brain is broken as this precious organ of intelligent life disintegrates, and also the human body, which like a vessel holds the golden content of life, begins its dissolution. The jar or pitcher of the heart which receives and transmits the blood stream no more receives the life-sustaining fluid any more than a jar shattered at the cistern can receive and hold living waters; and as a consequence the wheel of blood circulation in the human organism stops revolving. Then, as the body can no longer perform its offices, the dust of which it is composed returns "to the earth as it was", to be now mere inanimate dust; and the spirit, or power of life, returns to God, who gave it to man, and the man's breath empties out into the great reservoir of air, the surrounding atmosphere. That human soul thus dies, it is no more, except as it may be engraved indelibly upon the tablet of God's memory to be reproduced again in the day when, as Christ Jesus foretold, "all that are in the graves [memorials, representing God's memory of them] shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of [judgment]." (John 5:28, 29; *Am. Stan. Ver.*) If we faithfully remember Jehovah God while enjoying this life, we can be sure he will remember us then.

The conclusion of the whole matter of a life's experience, if such life has not been used with continual remembrance

of God, is that to which all men come sooner or later. "Vanity of vanities, saith the preacher; all is vanity." (Eccl. 12:8) After a wasted life, this is the poor world's dying refrain, when they see it would have been better to fear the living and true God and to keep his commandments. It is for us to decide now, if we have not already done so, that our life shall not come to such a vain, disappointing end as that. And to help us in deciding upon the sure way of present living to avoid such an outcome, the wise man gives us his conclusion, inspired by the spirit of God: "The conclusion of the matter, all having been heard: Fear God and keep his commands; [why?] for this concerns all mankind, that God brings every work into judgment with regard to everything concealed, whether it be good or evil."—Eccl. 12:13, *An Amer. Trans.**

AN ACTUAL-CASE HISTORY

For the righteous who persist in serving God there is no such regretful old age, but they find that God still has use for them in spite of their old age, and they can keep on bearing witness to him down to their last breath. Concerning them it is written: "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. They are planted in the house of Jehovah; they shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be full of sap and green: to show that Jehovah is upright; he is my rock, and there is no unrighteousness in him." (Ps. 92:12-15, *Am. Stan. Ver.*) There are many examples to be had of the truthfulness of these comforting, reassuring words; but as a case history drawn from actual life we quote for our readers a letter recently received from Sweden. The lady writing lives with her husband aboard the small boat "Doric" in which they pioneer. She says:

"By the Lord's grace, I have had the privilege of being a whole-time worker in the Kingdom service for 40 years. For nearly 20 years I translated the American *Watchtower* and other literature from the American office for the Branch here in Sweden. After that I was a pioneer and still am. My age is now 71.

"Before I got in contact with the truth (the first book reached me 1899, *Millenni Dagning,* translated and printed in U.S.A.), I thought the best way to use my life in order to please God and serve him would be to be a missionary and to go where there was none before, and so I intended to go to West Central Africa to the Vey-people on the farther side of the Free State of Liberia. But I was always anxious to see the Lord's way clearly that I might not take a single step without being sure that he was guiding. I was then in a bank and I left it, fully trusting in God for everything. I did not go into a missionary society, because I was afraid to be bound in one way or another so that I should not be able to follow the Lord's way and do his will as it might please him to reveal it to me step by step. My relations and my acquaintances thought I was foolish. Then it pleased the Lord to open up the way for me to go to Doctor Grattan Guinness' Training Home for Missionaries in London without charge; and it was unsectarian.

"Coming back from London I got an opportunity to study the truth more thoroughly with the Bible, and I knelt down many a time while studying and wept and praised the Lord. And then my greatest desire and my prayer was: In what way can I serve in the truth? By and by I came to know that there was an office in Sweden, and I went to see those living there, as I had never met anyone that knew the truth. After that visit I got a letter from the Office, and request that I do the translation work of THE WATCH TOWER, because the one who had done that formerly was going to do it no more, and they knew none to do it. So they had made it a matter of prayer and now they asked me. I had gotten chronic sciatica in both my legs, so that was really the only way for me to serve the truth then.

"Later on I wrote to Brother Russell [then president of the WATCH TOWER] about my intention to go to West Central Africa as a missionary, but that I had gotten the truth and now wished to use my life in harmony therewith. A small sum of money was given to me of a few friends to be used in West Africa when I went there. That sum of money was partly taken back when those friends got to know that I would like the money to be used to further the truth. What was left I sent to Brother Russell to be used when God's time would come to send his truth to West Africa. Never did I think then that the message would go there this side of Armageddon. You know, Brother Knorr, at that time it had not pleased the Lord to let us see farther than 1914. You can imagine that I have read in the *Yearbook* with great interest of the work in West Africa. Never could the Lord's people during the Elijah work dream of the world-wide work that has gone on after 1918.

"I had the privilege of meeting personally Brother Russell here in Sweden and also Brother Rutherford [WATCH TOWER president 1918-1942] when he was here, and I can still remember how anxious he was to wait upon the Lord so that everything might be done in harmony with the Lord's will. Specially was this the case when he was here in 1925. I shall never forget that day when there was a change in the office here and how thankful we were to Jehovah, all that waited upon him in this matter. I said to Brother Rutherford: 'I don't see how we can get on any longer in this way.' I had to give him a list of all the articles in the American *Watchtower* that had been withheld from the friends and which did not get into the Swedish *Watchtower,* and this Brother Rutherford read to the whole audience at the convention in Örebro, and that very day the change came.

"After that I worked as a pioneer. Still later I married a pioneer younger than myself who had been a sailor. We have used a boat in the work for 12 years. It pleased the Lord to give us this boat wholly without our own doing, and we got it with the express word that no man, but Jehovah, had given it. And this I took as an answer to my heart's desire that I might be able to continue in the service also in my late years, as my feet and legs are not very good.

"We have been working many isles and especially the West Coast of Sweden. We are there just now. A sister of mine who was a sick-nurse became interested and symbolized; and she went out as a pioneer in 1911. She also is still in the service. Her age is now 69 years.

"You can imagine how thankful we are to Jehovah for

* For a full discussion of Ecclesiastes 12:1-13 see *The Watchtower* November 15, 1945.

the great privilege we have had and still have to use our lives in the Kingdom service. Much of our strength is used up now, but we are anxious to do all we can, even unto the last. And our prayer is that we might be kept and used by Jehovah as long as it pleases him to uphold and strengthen us by his holy power. Many a trial was met in the past in different ways to turn us away from the Kingdom service, but many a joy and great blessings we have experienced in the service all the time, and the Lord's loving-kindness without measure. We can witness in truth that never does Jehovah leave or forsake those who obey and trust him. All glory be to him! It is all by his grace!

"What a privilege to live in this time and see how Jehovah, the Sovereign of the whole universe, and his King Christ Jesus majestically are marching forward in all the world! We hail Him in unity and harmony with all his faithful witnesses everywhere."

Old age is no reason or sign for any consecrated witness of the Most High God to resign from his service. Moses served God till he was 120 years old, and John till he was 100 years old, Abraham till he was 175, Enoch till he was 365, and Noah till he was 950. As in the case of the above letter-writer, there are many other aged ones among Jehovah's witnesses today following in Jesus' footsteps who are not seeking to resign or retire from active duty because of old age. Because of this proper obedience to the divine command and this proper appreciation of his blessed service, God makes them to be fruitful even in their old days. "Considering the issue of their life, imitate their faith."—Heb. 13:7, *Am. Stan. Ver.*

My son, if thou wilt receive my words, and lay up my commandments with thee; so as to incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God.—Proverbs 2:1-5, *A.S.V.*

FIELD EXPERIENCES

GOD'S WORD ATTRACTS A PASSER-BY

The conducting of a Bible study out on a porch resulted in the truth's reaching a passer-by. One of Jehovah's witnesses in the state of Mississippi, U.S.A., writes:

"A few days ago I stopped at a lady's house to conduct a study. She and I decided to sit on the front porch and do the studying there. While we were studying the chapter 'Resurrection' on page 268 in the *'Let God Be True'* book, a man passed by, riding on a bicycle. He heard me reading that part of paragraph 2 which says: '"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."' He brought his bicycle near the porch and said: 'Tell me! If a man die, shall he live again? That is what I want to know!' I explained it to him and pointed out the scriptures in that same paragraph, which he could read in his own Bible. A few days later I met him on the street. He gladly took the *'Let God Be True'* book. Since then I have had studies with him, his wife, and some of the children. His wife has gone with me to hear one of the lectures given by Jehovah's witnesses."

CONVENTION PHOTOGRAPHS AWAKEN INTEREST

One of Jehovah's witnesses in California is using visual aids to further help those to whom he ministers. He says:

"In presenting the *Permanent Governor of All Nations* booklet and at back-calls and book studies I am using a complete set of convention photographs to help the people of good-will to visualize the organization and see that Jehovah's witnesses are not just another religion. A number of times they have gotten me in where the statement has often been, 'I am too busy today to ask you to stop in.' To this statement I have replied, 'Well, I did have something I wanted to show you, some pictures of the big convention held at Wrigley Field in Los Angeles.' Then I take out the pictures with the one of Wrigley Field full of people on top. On sight I have had women exclaim, 'Won't you come inside? I want my husband to see them too.' An excellent back-call has always followed, in which I have briefly discussed Jehovah's witnesses and have given some high points of the assembly and the literature that will give them God's message. People are impressed with the size of the organization that Jehovah is using to publish his message."

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