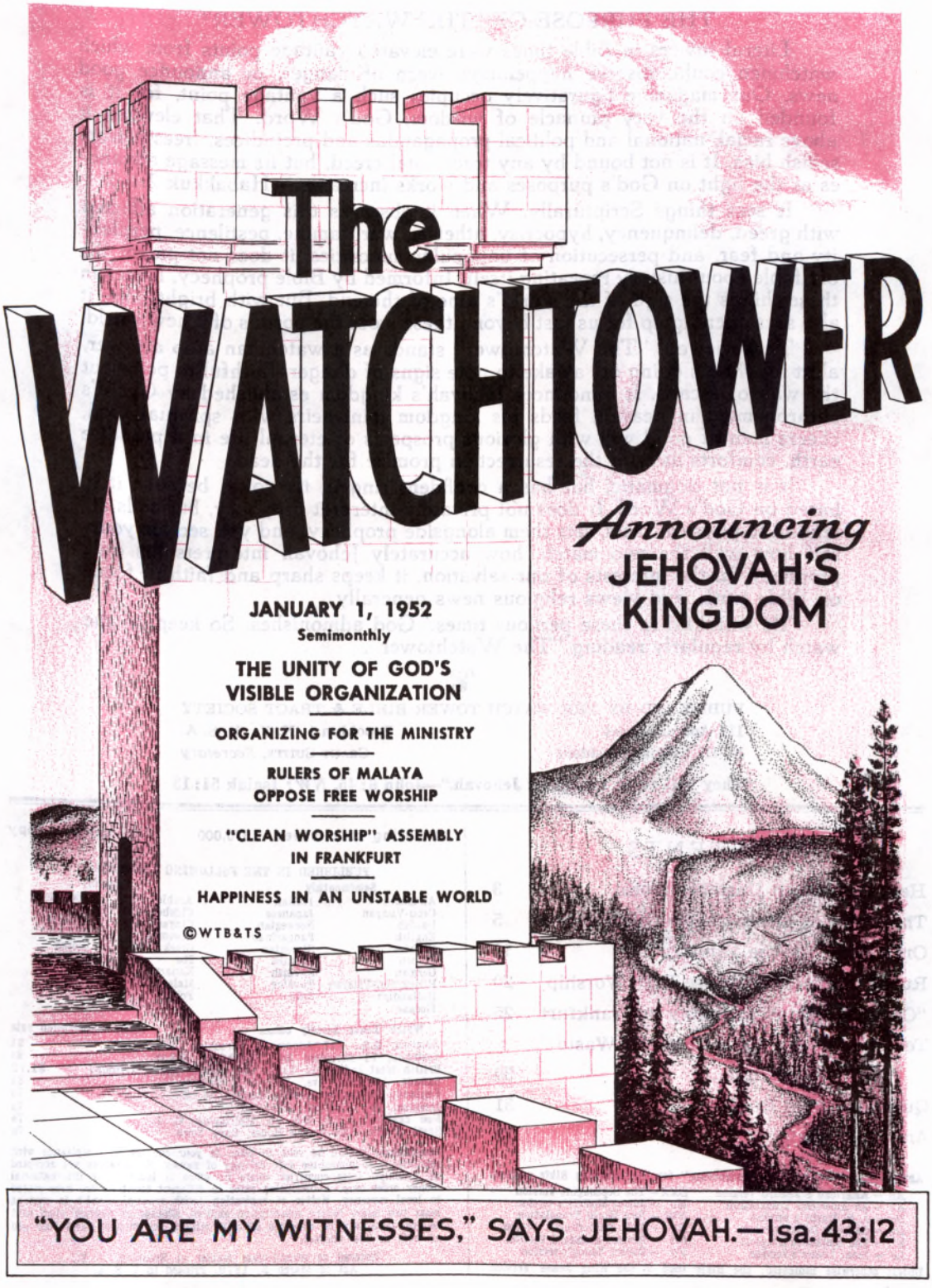


"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY

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

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

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Happiness in an Unstable World	3
The Unity of God's Visible Organization	5
Organizing for the Ministry	12
Rulers of Malaya Oppose Free Worship	20
"Clean Worship" Assembly in Frankfurt	25
Tell the People "Until Cities Be Waste Without Inhabitant"	30
Questions from Readers	31
Announcements	32

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII January 1, 1952 Number 1

HAPPINESS IN AN UNSTABLE WORLD

"THINGS have changed since I was young," laments the sage who regrets the passing of the "good old days". Many experts would agree and some of them point out that the world's last year of normalcy was in 1913. Since then, multiplied wars and upheavals have driven would-be world builders from one frantic scheme to another in search of a workable "new order of things". Their continued failures bring to mind the wisdom of Solomon, who, even in his ancient and peaceful times, was able to discern this folly.

"Men may say of something, 'Ah, this is new!'—but it existed long ago before our time. I have seen all that goes on in this world; it is a vain, futile business. You cannot straighten what is twisted, nor can you count up the defects in life. I went in for great works, I built mansions, planted vineyards, laid out gardens and parks . . . Richer and richer I grew, . . . But when I turned to look at all I had achieved and at my toil and trouble, then it was all vain and futile. Nothing in this world is worth while. For what can he do who succeeds the king? Nothing but what the king has done already."—Eccl. 1:10, 14, 15; 2:4, 5, 9, 11, 12, *Mo.*

Since A.D. 1914 Solomon's logic relative to world conversion takes on more meaning than ever. For now we witness fulfillment of the global wars, catastrophes, upheavals and fears Jesus said to look out for as a sure sign of his appearance in Kingdom power. (Matt. 24; Mark 13; Luke 21) It would be paralleled by war in heaven and Satan's ouster there, the Devil and associate demons being hurtled earthward to roar about in anger and await his now early finish at Armageddon. (Rev. 12:7-12) How futile indeed to now seek lasting happiness through this old system of things and its devil-inspired woes!

It does no good for pseudo optimists to prophesy fairer tomorrows for these governments. Even while they boast, wars and civil strife rip the Orient. Russia's bear, in constant fear of insurrection, growls and throws out disloyal satellite leaders. And the West fares no better. France shuffles her cabinets like playing cards and picks premiers from a political grab bag. England's labor government labored in vain to even keep alive. And the United States, most influential power on earth, has been convicted of corruption in the highest offices and was labeled "intellectually dishonest" by her former president.

But surely in the West's prized "Christian religion" a moral force for world stability will be found. So her well-paid clergy and hangers-on would like to believe. But where is such force?

Have such faiths stood in rocky firmness for true Christianity? If so, why the trend by Protestant and Catholic alike to embrace God-defying evolution while still professing to believe the Bible? And why do the pincers of communism stab through

Catholic central and western Europe, imperiling even the Vatican itself and promoting speculation of a possible papal abdication and retreat by the college of cardinals to a refuge in the Western Hemisphere? Why, in the face of all this, does Christendom keep praying and praying and praying without result? James answers:

"You desire, and yet you do not have. You go on murdering and coveting, and yet you are not able to obtain. You go on fighting and waging war. You do not have because of your not asking. You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend it upon your cravings for sensual pleasure."—Jas. 4:2, 3, *NW*.

Yes, God knows rebellious Christendom, knows how she would only use his favor toward her for selfish, sensual pleasure. So he withholds it and warns that her hypocrisy will plunge her to destruction at Armageddon at the hands of the very political princes she has tricked. But her heavy and dulled eyes and ears cannot note this. Christendom is dazed and reeling. —Rev. 17; Isa. 29:9-11, *Mo.*

Then who in the world is happy in these times? In his sermon on the mount Jesus described the class of persons that would be joyful. Unlike pompous, boastful Christendom, he said these people would be "hungering and thirsting for righteousness" and "conscious of their spiritual need". He said they would be the ones mourning over conditions of the old system so that they could be made glad by news of the new, of Christ's kingdom. They would be the mild-tempered ones, willing to learn. They would be merciful to others and pure in heart concerning their intentions, willing to use God's Word rightly. He links these happy ones up with the world-wide preachers of his kingdom mentioned in Matthew 24:14 by the description common to both classes, they would be hated for his name and for righteousness' sake. Here he tells them to leap for joy on that account and, "Let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens."—Matt. 5:3-16, *NW*.

What proof do we have that such happiness is alive in the world in 1952? Shaky, unsteady Europe received a unique testimony of it last summer. Amid the very instability of those many governments and confused peoples just related, a chain of international conventions was held across that continent's western portion. Rather than political or sectarian, these assemblies met to equip Jehovah's Christian ministers, his modern-day witnesses, for their work of preaching the good news of God's kingdom by Christ.

These assemblies radiated confidence. The bearers of the Kingdom announcement have the confidence of God's Word that the universal war of Armageddon will throw open the portals on a glorious new world for mankind. This is a confidence possible only by those now representing the kingdom of the heavens. Their king, Christ Jesus, has already won the initial victory over Satan the Devil, the founder of the "iron curtain" idea. Through censorship, prejudice, wrong religious teachings and persisting world instability, that great dictator tries to keep all mankind preoccupied behind an iron curtain and away from the liberating Kingdom message.

Be glad to know that the Devil will fail! Even now the Kingdom announcement penetrates through all nations and all kinds of government. Its joyful bearers are determined to keep on, increasing their witness to the kingdom of God and its stability and blessings. Their happiness and right works remain like great lights in a dark world. What a joy to say to more and more listeners, "Be glad, you nations, with his people."—Rom. 15:10, *NW*.

THE Unity OF GOD'S VISIBLE ORGANIZATION

"From him all the body, by being harmoniously joined together and being made to cooperate through every joint which gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love."—Eph. 4:16, NW.

JEHOVAH, the great Sovereign Ruler of the universe, has shown undeserved kindness to the least of humanity, men and women just like us. Paul was a recipient of this undeserved kindness. He appreciated it so much, he just had to express it in words as well as in works. The gratitude to Jehovah that was Paul's he wanted all other persons to feel too. That is why he wrote so fervently to Timothy, saying: "I am grateful to Christ Jesus our Lord, who delegated power to me, because he considered me trustworthy by assigning me to a ministry, although formerly I was a blasphemer and a persecutor and an insolent man. Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith. But the undeserved kindness of our Lord abounded exceedingly along with faith and love that is in connection with Christ Jesus. Trustworthy and deserving of full acceptance is the saying that Christ Jesus came into the world to save sinners. Of these I am foremost. Nevertheless, the reason why I was shown mercy was that by means of me as the foremost case Christ Jesus might demonstrate all his longsuffering for a sample of those who are going to rest their faith on him for everlasting life." —1 Tim. 1:12-16, *NW*.

[2] It was so fine of Paul to speak frankly to this young man Timothy, who also wanted to gain life and who could gain it, too, because of the undeserved kindness of Jehovah. Acknowledging his insolent disposition in times past, Paul tells Timothy of the undeserved kindness God showed toward him even though he was a blasphemer. He appreciated this love. The abounding joy in Paul's expression to Timothy was over the fact that the Lord Jesus Christ had considered him trustworthy and had delegated him to be a minister. What an assignment! What a privilege! Paul certainly appreciated his ministry, and in the book of Acts the account of his life of service shows that.

[3] When, on another occasion, Paul wrote to the Ephesians he also had this same thought—the ministry—in mind. He told the congregation at Ephesus that God had extended to him a kindness that was undeserved. Certainly neither Paul nor the Ephesians nor any other of the human family deserved kindness from God. But still Paul was shown such love and was given the opportunity to declare good news to the nations concerning God's love and to make known the majesty, the power and the wonderfulness of the Creator and his Son. Paul stated it this way, when he wrote to the Ephesians: "To me, a man less than the least of all holy ones, this undeserved

1. What has Jehovah shown the least of humanity, and how did Paul *feel about it?*

2. Over what was Paul's abounding joy in this connection?

3. In this regard, how did Paul express himself to the Ephesians?

kindness was given, that I should declare to the nations the good news about the unfathomable riches of the Christ and should make men see how the sacred secret is administered which has from past eternity been concealed in God, who created all things."—Eph. 3:8, 9, *NW*.

4 Jehovah did something for Paul, he was now a free man in line for everlasting life. He came away from the bondage of that old system of things in which he had lived, and now for the first time he had freeness of speech that comes to God's people through knowledge of Jehovah. What Paul learned about God's revealed purposes through Christ Jesus gave him confidence to do his work, through his faith. This faith was never shaken. He proved this by doing good works now in the role of a persecuted man, not the persecutor he had once been. His trials, tribulations and buffetings were many; still he was faithful unto death. He was a man of integrity. He knew God's will and he was 'resting his faith in Christ for everlasting life'. Paul must have been an inspiration and a good example for others to follow, because he himself was following in the footsteps of Christ Jesus.

5 But what about other Christians? Were they faithfully following Christ? Did God's undeserved kindness have the same effect on them as it did on Paul? Yes, it did. Consider the early Christians: The Jews had failed as a nation to keep their covenant with Jehovah God. They were once chosen to be God's name-people, but now when Jehovah had revealed the sacred secret, his Son Christ Jesus as the Messiah, they would not accept him. So the call went forth to the Gentile nations in order to take out from them a people for God's name. The sacred secret that had been concealed for generations, that is, how Jehovah God would bless all the families of the earth, was now revealed in Christ Jesus. According to it Jehovah had now shown mercy and undeserved kindness toward the Gentiles as well as the Jews. Both kinds of "nations", or all kinds of men, could now accept the Messiah and get in line for everlasting life. Truly, Jehovah God knew from the foundation of the world how he was going to work out his purposes for the blessing of all the families of the earth and the vindication of his name, even though he had not revealed this to the fullest extent in times past.

6 For centuries Jehovah God had no dealings with the Gentiles, but now the way was open for them to become Christians, God's chosen servants, Jehovah's witnesses. In writing to the Romans about their being shown so much mercy and so much kindness not deserved (for they had done nothing to honor Jehovah), Paul exclaimed: "Oh the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! For 'who has come to know Jehovah's mind, or who has become his counselor?' " (Rom. 11:33, 34, *NW*) It is incomprehensible, but still Jehovah's undeserved kindness was extended to the Gentiles; and those who dedicated themselves to the Most High and came into the *congregation* or *visible organization* became spectacles before men and angels.

7 It was about nineteen hundred years ago that this visible organization, the congregation of God's people, was brought into existence. The recipients of this undeserved kindness were taken into a new covenant with God, not the old law covenant. The old one mediated by Moses had been abolished with the impaling of Christ

4. What freeness did Paul now enjoy, and how did he manifest his faith?

5, 6. How had Jehovah's undeserved kindness been displayed to the Gentiles as a result of the revealing of his sacred secret?

7. Into what were those who received this undeserved kindness taken, and what were they to be?

Jesus. This new covenant was the law of God written in the hearts of the covenanters, not on tablets of stone. These New Covenant persons were to be "a people for his name". These were the ones like Christ Jesus, namely, Paul and all the early faithful followers of Christ, the proclaimers of the kingdom of God.

[8] A new system of things, a new organization, was starting, and it was of vital importance. The selection of the bride of Christ had begun and it was to be made up of 144,000 faithful followers of the Lord Jesus. At that time this selection of the bride and the forming of this visible organization wherein each individual must be faithful unto death was a very serious matter; and so the members appreciated to the full that they must work together in unity, because in God's undeserved kindness he had brought them together for a special purpose. Eventually the eyes of the world would be upon them and certainly the angels in heaven were watching the outworkings of God's marvelous arrangements. Here were the announcers of Jehovah's kingdom, which is the only hope of the world. Could anything be more vital or important than the Kingdom?

"FREENESS OF SPEECH"

[9] Jehovah had purposed that men should "see how the sacred secret is administered", and hence that which had been concealed in God was now being revealed, and "this was to the end that now to the governments and the authorities in the heavenly places there might be made known through the *congregation* the greatly diversified wisdom of God, according to the eternal purpose which he formed in connection with the Christ, Jesus our Lord, by means of whom we have this freeness of speech and an approach with confidence through our faith in him. Wherefore I ask you not to give up on account of these tribulations of mine in your behalf, for these mean glory for you". (Eph. 3:10-13, *NW*) Yes, "the eternal purpose which he [Jehovah] formed in connection with the Christ" was now being accomplished. Things were moving ahead to the vindication of Jehovah's name and word. The congregation of God was now his visible organization making known the good news about Christ and heralding the glad tidings of the kingdom of the heavens. A true foundation was laid with Christ Jesus, the faithful and true witness, and, come what may, whether tribulations to any individual member of the congregation or the dispersing of the companies of Jehovah's witnesses, all would still "rest their faith on him for everlasting life" and speak with the wonderful freeness of speech Christ Jesus had given them.

[10] You see, during his ministry Jesus introduced a freeness of thought and speech that had vanished from the earth by his time. It was he who said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3, *NW*) The world's religions had a powerful hold on the people. Millions of persons of all nations, tribes, peoples and tongues were in a definite rut. The truths Jehovah had set forth centuries before Jesus' time were till then hidden. The Israelites were just as bad off as all the other nations, for they had forsaken Jehovah's teachings for the traditions of men. When Christ Jesus came he demonstrated by his words and actions a freeness of speech that cheered the hearts of men.

[11] His sayings were not based on any old false religious tradition. What he taught

8. What made the new organization that was started of such vital importance?
9. What had God purposed for men to see, and toward what end were things now moving forward?
10. During his ministry what did Jesus introduce and demonstrate, and why?
11. What contributed to his freeness of speech?

he did not learn in the schools of his day. He learned it by studying the Hebrew Scriptures, by communicating with God in prayer and by dedicating himself to doing his Father's will. It was this anointed One, the Master, who said: "The truth will set you free." (John 8:32, *NW*) Certainly Jesus was free from this old world. He was no part of it even though he was in it. He was a man free to say the things that were true and righteous and an honor to Jehovah's name. He was free to do the things that would bring praise to his heavenly Father. He restored pure worship of the Most High God. He condemned hypocrites and false religions with their idol worship.

12 Paul recognized these priceless and fearless qualities in Christ Jesus, and it was through Christ Jesus that he himself received his freeness of speech. To speak the truth concerning Jehovah and his Son and God's kingdom was certainly speaking freely, for all nations and their rulers were and still are against Jehovah God's kingdom and its rule by Christ Jesus.

13 All the persons in the congregation of God must have this same freeness of thought and expression and must no longer be tied down to the oppressive thinking of the world. They must not be caged up or hemmed in; they must come forth free from this world's prison houses. Jehovah made provision for this freedom through his Son Christ Jesus. It was Christ who said in the synagogue in Nazareth one sabbath day: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a r e l e a s e, to preach Jehovah's acceptable year." (Luke 4:18, 19, *NW*) He was quoting from Isaiah, chapter 61, and after his anointing he went forward doing that great work of releasing the captives, or sending the crushed ones away with a release. He pointed to Jehovah's acceptable year of freedom now from this old world. The time had now come for people to be free from the bondage of this dying old world, and Christ Jesus was showing them the way to that freedom. The congregation of God knew this!

14 Jesus had not preached this freedom message too many years before the scribes, the Pharisees and the rulers of that day had had enough of his free speech which he was talking throughout Palestine. It became the determination of these worldly mighty ones to do away with him. The record is clear as to how, time and time again, these scribes and Pharisees tried to trap Jesus and bring about some sort of false trial and a cause to silence him. Eventually they succeeded in having him impaled upon the torture stake until dead. Now he could talk no more. What relief for them! They were confident that freedom of speech had been stifled. No longer would people be trying to free themselves from the influence of the scribes and Pharisees and be listening to this man. They thought they could hold their people in their prison houses. But how wrong they were! Consider Jesus' prayer and note his request to his heavenly Father for those he was leaving behind as free people:

15 "I have made your name manifest to the men you gave me out of the world. They were yours, and you gave them to me, and they have observed your word. They have now come to know that all the things you gave me are from you; because the sayings that you gave me I have given to them, and they have received them and have certainly come to know that I came

12. Why does Kingdom preaching mean freeness of speech?
13. How did Jesus secure for all the congregation this freeness of speech?
14. How did the Jewish religious leaders try to stifle such freeness of speech?
15. To the disciples he left behind what did Jesus give for their freeness of speech?

out as your representative, and they have believed that you sent me forth. Also I am no longer in the world, but they are in the world and I am coming to you. Holy Father, watch over them out of respect for your own name which you have given me, in order that they may be one just as we are. I have given your word to them, but the world has hated them, because they are no part of the world just as I am no part of the world." (John 17:6-8, 11, 14, *NW*) Jesus' disciples had the truth and they must speak it. They did.

16 It was shortly after the resurrection of Christ Jesus that he organized his followers so as to accomplish the great work to be done. When talking with his disciples he had told them that they would remember the things he had spoken to them and that he would send them a helper, God's spirit, to remember these important things. "I have many things yet to say to you, but you are not able to bear them at present. However, when that one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming. That one will glorify me, because he will receive from what is mine and will declare it to you."—John 16:12-14, *NW*.

17 The spirit was poured out upon them at Pentecost, as Jesus had said. "And while he was meeting with them he gave them the orders: 'Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; because John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this.'" (Acts 1:4, 5, *NW*) Their minds were then filled with the truths that Jesus had taught them and they moved forward fearlessly preaching the kingdom of the heavens to all men. (John 14:25, 26) All the persecutions, trials and difficulties they endured; their being jeered by mobs of incensed people and even imprisoned never halted them. Freedom of speech they had gained through Christ Jesus, by Jehovah's undeserved kindness, and it was theirs to keep. No, they were not going to be prisoners again, for Christ Jesus had released them. The prophet Isaiah had declared: "Say to the prisoners, Go forth." (Isa. 49:9) Jesus did just that to the prisoners. His disciples were free men now and they went forth making proper use of their freedom by preaching the truth.

18 They traveled to the lands near Palestine, Peter to the east as far as Babylon and Paul west probably as far as Spain. They practiced God-given f r e e n e s s of speech. They said to those in prison, 'Go forth! Listen to this good news! Have confidence and faith through Christ Jesus in Jehovah God the Creator of the universe. Trust in his precious promises and seek the way to eternal life.' The gathering together of those who loved truth and righteousness began and God's visible organization was made manifest.

19 Paul, of course, was one of the outstanding missionaries and evangelists of his day. He said to those whom he met and taught the truth that they should walk worthily of the things whereunto they were called. They should no longer live in a proud, austere manner, as the peoples of the world lived. Rather, they should be humble and show lowliness of mind. They should be mild and long-suffering, "putting up with one another in love."

20 Accomplishing this l o v i n g attitude means the making of a strong organization

16. What did Jesus promise to send them, and, what would it help them to remember?
17. When did he send this, and what did they then exercise despite hard experiences?
18. Over what area did they exercise this, and so what took place?
19, 20. How were the Christians to walk worthily of the things to which they were called, and what would doing so do to the organization?

of brothers, and then great work can be done in the interest of God's kingdom.

TAKEN CAPTIVE BY CHRIST

[21] Paul was explaining the proper attitude of mind Christians must have. No longer were they under the oppressive rule of Satan's world as subjects of that old system of things, but Christ had purchased them with his blood. They were his possession. Paul says: "What! Do you not know that the body of you people is the temple of the holy spirit within you which you have from God? Also, you do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people." (1 Cor. 6:19, 20, *NW*) Paul was certainly happy to be such a bought one, a prisoner in the Lord, one led captive by Christ. He told the Ephesians he was a "prisoner in the Lord" and said: "Now to each one of us undeserved kindness was given according to how the Christ measured out the free gift. Wherefore he says: 'When he ascended on high he led captive a multitude; he gave gifts in men.'" (Eph. 4:7, 8, *NW*) In order to free those followers of his who had been held in bondage Jesus had to capture them and take them to himself into his organization. So the thousands who heard the truths that Jesus had expressed were led to him and were made to think as he thought. They thus had the mind of Christ. They were freed from this old dying world. To all these free people "he gave gifts in men".

[22] These "gifts in men" were apostles, prophets and evangelists, men who went about from congregation to congregation serving them. They were able to speak in tongues, to interpret and to heal. They were given the gifts of the spirit, which were in effect in Paul's day. (1 Corinthians 12, *NW*) These men helped the young congregation, the visible organization of the Lord, to get strong and bind themselves in unity so as to be used in his praise and worship. Paul, who was one of those "gifts in men", appreciated that he had been freed from the old system of things, and he was grateful for this undeserved kindness on the part of God. Whether as a prisoner in chains at Rome or as one taken captive by the Lord Jesus Christ, he was glad to be made a prisoner of the Lord, as he stated in Ephesians 4:1-3 (*NW*): "I, therefore, the prisoner in the Lord, entreat you to walk worthily of the calling with which you were called, with complete lowliness of mind and mildness, with longsuffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace." Paul the prisoner wanted the visible organization of the Lord to be at unity, at oneness with one another. The "gifts in men" had been given to the new visible organization for that very purpose.

[23] The congregation of God was to be made up, not of individuals who were striving for prominent positions, but of servants. (Jas. 2:1-4, *NW*) Jesus was the example for the congregation and he said that he who was greatest among his brothers was to be their slave. Jesus showed his lowliness of mind by washing the feet of the disciples on the night of the last passover and at the introduction of the memorial of his death. (John 13, *NW*) Here he was showing how they must humble themselves and be slaves to their brothers. These apostles were the principal ones who were called to be "gifts in men", evangelists, shepherds and teachers, and they were not to lord it over the flock, but they were to be shepherds and care for the visible organization. (1 Pet. 5:2-4, *NW*) These spe-

21. Whose purchased property are Christians, and what was Paul happy to be?

22. What were those "gifts in men"? And what purpose were they meant to serve as exemplified by Paul?

23. How were those "gifts in men" to conduct themselves?

cial representatives were to help all the individuals in the congregation to see their responsibility to be ministers.

[24] Having been called to the Lord's organization and given the freeness of speech, then every individual in the visible organization should walk worthily of the calling with which he was called. All, shepherds and flock alike, had the same responsibility. Faithfulness in service as ministers was required.

ONENESS AS A BODY

[25] So then, the congregation must see alike and have the same positive views in mind. All must realize that the purpose for gathering together these servants of the Most High was to preach this good news of the Kingdom in all the world for a witness, to magnify Jehovah's name, to announce the Son Christ Jesus and to make public expression concerning the sacred secrets that God has revealed through his Word. All those within the Lord's visible organization must work together to this one end. They could not work against one another, for the members that compose the body certainly do not work against other members. That is why Paul went on to say at Ephesians 4:4-6, *NW:* "One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all." Jehovah was dealing with all the body members through His Word and His visible organization, and, what is more, he is doing the same in this our day for our oneness as a body.

[26] Look at the situation as it existed back there in Paul's day: Jews were coming into the truth, some of whom had been taught under the Pharisees, others under the Sadducees. Paul himself was formerly a Pharisee. There were Egyptians, people from Asia Minor, Greece, Babylon and other far-flung parts of the world—all of them mixed together in the one congregation of the Lord. At one time all had different ways of life, different religions and teachings, but now they were to live together under one God with one Bible, the Word of God, as their guide. They were to make up his visible organization, having freeness of speech and a determination to do the Lord's will. If this organization was to be successful, then they must work together just as the members of the human body work together: the head, the arms, the organs—all must function to the best interests of the whole body.

[27] Paul was impressing upon the minds of the Ephesians that there is just one body and that governing this one body is one spirit, God's spirit. They were all called in the one hope, the hope of being joint heirs with Christ Jesus in the heavenly kingdom and of living eternally. All had the same faith based on God's infallible Word, the same baptism and the same Father in heaven. Therefore there should be no difference in viewpoint as far as the members of the body were concerned, but they should all be striving to accomplish the great work of carrying on the clean worship of the Most High God, sharing in the vindication of His name and Word and aiding all people of good will to get the knowledge of Jehovah's purposes. It was done in Paul's day; it can be done in our day, too.

[28] Then do Paul's wise words that Jehovah would have an active, working visible organization find fulfillment today? Where is there an organization today like the congregation about which Paul was talking?

24. What like responsibility did the sheep and the shepherds have?
25. How must they all work, and to what end?
26. What was the composition of the congregation back there, and so to be successful as an organization what must they do?
27. Why should there be no difference in viewpoint or in work?
28. Where do we find such a visible, working organization today, and who may be in it and how?

Could there possibly be a group of people today who have one Father, the Father of all the persons in the congregation, a Father who is over all, through all and in all, a Father who is caring for his children and keeping them together in the pure way of worship? What a privilege and pleasure it is to answer Yes, yes, there is such an organization. In the apostles' day you could find such a visible organization in the early congregation of Christ. In this year of 1952 you will find it in a group of Christian people known as Jehovah's witnesses. They make up Jehovah's visible organization. What is more, YOU can be in that organization if you think like Paul and have faith like his.

[29] Note how Jehovah's witnesses today are like the early congregations of Jehovah's faithful witnesses: Jehovah's witnesses are firm believers in God's Word. They study it, they preach it, and they live it. They are "putting up with one another in love", even though their customs and habits of life and the tongues they speak in their daily conversation are different in all parts of the world. They ARE fulfilling the command to preach the Kingdom in all the world for a witness. (Matt. 24:14, *NW*) Thus in all parts of the earth they demonstrate the unity of God's visible organization.

29. How are Jehovah's witnesses today like the early congregation?

ORGANIZING *for the* MINISTRY

JEHOVAH is the greatest organizer and he taught his Son Christ Jesus how to organize. When on earth Christ selected disciples and taught them how to gather more workers who loved truth and righteousness. At that time it meant a "little flock"; now it means the gathering of a "great crowd" of "other sheep". So as to assemble the "little flock" Jesus arranged for organizing the congregation and developed that into a strong working unit, with competent servants. Hence the apostle Paul quotes Psalm 68:18 and says: "He gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ; in order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of craftiness in contriving error."—Eph. 4:11-14, *NW*.

[2] Jehovah God was very much interested in the proper organization and care of the early congregation. The Son Christ Jesus meted out the gifts of the spirit to his followers so that some could act as apostles, others as prophets and missionaries and

1. What did Jehovah teach his Son to do, and so what did the Son arrange for?

2. What was the purpose of all this organizing, and, accordingly, whom is the congregation aiding today?

still others as able teachers. But what was the purpose of all this in the body of Christ? This: "The training of the holy ones for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith." Today this visible organization is also being used to aid the "great crowd" of "other sheep". These are not of the "little flock", but they must be brought to maturity in the accurate knowledge of the Son of God. These are not the ones to be joint heirs with him in the heavenly kingdom, but they will gain life under it in the new world of righteousness.

[3] Everyone who ever comes to the Lord's organization, having studied the Lord's Word, must see it only one way. God never purposed that there would be hundreds of different denominations throughout the world, each having a different faith, a different doctrine, etc. There could be only "one faith, one baptism; one God and Father". Jehovah is desirous that everyone who seeks salvation come to an accurate knowledge of these truths. (Rom. 10:11-13, *NW*) He wants them to become full-grown, mature men. The only way a person can become full-grown is to gain knowledge, and this comes through education. The false religions are not disseminating this accurate knowledge from God's Word. On the other hand, Jehovah's witnesses want all kinds of men to be well acquainted with their Bibles and have this one faith. If they have this faith they will manifest themselves as Christ's "other sheep".

[4] The education that was being brought to the "little flock" members in the days of the apostles was for the training of the holy ones for ministerial work. The whole apostolic organization was an organization of ministers. It was not a laity class, with one or two clergymen over each congregation. All this training and instruction then being given the "little flock" was to make every member of that flock a fully competent ordained minister. There were not to be any spiritual babes in the organization for long. New ones would be coming in all the time, that is true, but they would not remain babes in the Word, "tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men." There was not to be a division of ideas, with part of a congregation believing one thing and the other part another. By study all were to become mature, full-grown men. There must be unity in God's visible organization. As it was then with the "little flock", so it must be now with the "other sheep".

[5] There was to be no stunting of growth, no relaxing. All were to watch for the trickery of men. There was no arrangement to branch off into a little Methodist group, or Baptist group, or some other religious organization and be content with one man's teaching. Jehovah's Word points out that one person may plant, another person may water, but it is Jehovah God who gives the increase. They all belong to God, not someone else.—1 Cor. 3:6-9.

[6] Being recipients of Jehovah's undeserved kindness now and belonging to Je-

3. How must all view the organization, and how do they become mature?
4. The purpose of all the training and instruction was to make all members what, and why?
5. For what splitting up was there no arrangement, and why not?
6. How must each one become full-grown and stay in place?

hovah, the "other sheep" should work hard to become full-grown and to stay in God's visible organization. To do this everyone must have the same mind. Study the truth!

[7] Paul went on to say, in his argument to the congregation of God: "But speaking the truth, let us by love grow up in all things into him who is the head, Christ." (Eph. 4:15, *NW*) Yes, the vital thing was the speaking of the truth. The only place the apostles, evangelists and the missionaries of that day got the truth was from God's Word. It is the same now. Jehovah's witnesses today regularly receive visits from mature brothers, special representatives of the Watch Tower Society, and all of these are required to speak and live the truth as set forth in God's Word. Not only these mature brothers, but the whole congregation of God, his visible organization, must look at things from God's Word, seeing harmoniously and having God's mind on matters along with his spirit. By closely associating one with another and by showing love for Jehovah and our brothers, "let us by love grow up." If we did not have love in God's visible organization there certainly would be a standing still and a retarding of growth. When there is discord and strife, there is no advancement. When there is peace, love and joy, things grow.

[8] The growing human body is a wonderful example of harmonious movement, function and co-ordination. A body can do things, can get work done; and while it is made up of many members, still there is no opposition on the part of any member of the body in accomplishing the desired purpose. This is why Paul went on to argue concerning the "body of the Christ", that "from him all the body, by being harmoniously joined together and being made to cooperate through every joint which gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love".—Eph. 4:16, *NW*.

[9] When every tissue, every organ, every joint, every muscle of the human body responds to the instruction of the mind, what unity of action there is! This is a picture of how to achieve the oneness of God's visible organization under the Head Christ Jesus. Things can be done by a person who is not awkward or clumsy and who has a well-formed and balanced body, one under full control. That is exactly the way it is with Jehovah's witnesses today throughout the world. They are under control and receive instruction from the greatest instructor, Jehovah, through Jesus Christ. They study God's Word and have his spirit. THEY GET THINGS DONE. Co-operation is received from every part of the organization, every department, every company, every branch, every missionary home. They all function unitedly as respective members of the whole organization, the body; and this makes for the growth of the organization in love.

[10] When we review the work of Jehovah's witnesses during the year 1951, it is again seen how they are working at unity. No doubt about it, Jehovah's spirit is upon them in the work. They have not done the work in their own strength. They have "one Lord, one faith, one baptism; one God and Father", and all the Lord's people are associated in one visible organization built up in love; first, love for Jehovah, the Giver of every good and perfect gift, and, secondly, love for one's neighbor. This is the answer to the unusual growth of the organization of Jehovah's witnesses.

---

7. By speaking what and by exercising what must they grow up? Why?
8. Like what organism must they be, as described by Paul?
9. How is this the way Jehovah's witnesses function today world-wide?
10. What is the reason for their unusual growth?

LIBERATION FOR THE MINISTRY

11 Jehovah's witnesses today are interested in one thing no one else is interested in, and that is the preaching of the good news of the Kingdom in all the world for a witness. Not only are they interested in doing this themselves, but they have interest in training others for ministerial work. They know this means the salvation of others; as it is written: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:16, *NW*) The witnesses of Jehovah are going to the ends of the earth, saying to the prisoners of modern Babylon, "Go forth!" Hundreds of thousands of all kinds of persons are 'going forth' from this Babylonish world. They are desirous of preaching the good news of the Kingdom. All they need is the necessary help and instruction.

12 One thing is certain: men of good will certainly have not received proper instruction from this old world's Babylonish religions. Millions of people go to churches every Sunday and listen to their pastors, but after a ten- or fifteen-minute sermon and the religious ceremonies for the day the people leave with no good news to preach to the world. They have heard a little about some popular book which was reviewed, or they have listened to something on politics. Maybe the pastor did discuss some abstract thought from the Bible or use a Scripture text and then wander off into some easy-listening philosophy. But where is "the one hope"? Where "the one faith"? Where the accurate knowledge of the Son of God? Where the growth to the full-grown man? Where is there interest in God's kingdom? Where is the one visible organization built on love?

11. In what are they interested, and how are they working for the liberation of others?
12. How have people failed to get instruction from Babylonish religious systems?

13 If the so-called "Christian" churches were being taught the Word of God and the truths presented in the Bible, then all the members of the congregations would be trained to be ministers. Did we not find in our study (page 13, ¶ 4) that the reason teachers were given was "with a view to the training of the holy ones for ministerial work"? Yes. Hence, to engage in pure, undefiled worship means you must be a preacher, a minister, a servant of the Most High, Jehovah. Christendom has failed in this respect.

14 In contrast with the indifferent way taken by false religion, Jehovah's witnesses diligently work to make everyone who shows interest in the truth a competent minister of God's kingdom. They try to bring all immature ones to a mature knowledge of God's Word. Jehovah's witnesses go into the homes of the people when invited and study with them. These ministers of Jehovah will spend all the time the people of good will desire so as to help them to know what God's Word has in store for them. After these interested persons study the Bible and the publications that are used as study aids, it is not long before they start talking to their neighbors. It is not much longer until they come to the Kingdom Halls of Jehovah's witnesses, to which all lovers of righteousness are invited, there to study deeper things pertaining to God's Word. A little more time and they are ready to go from door to door preaching the good news of the Kingdom. Next, they dedicate themselves to God in imitation of Jesus, who said: 'I come, as in the volume of the book it is written of me, to do your will.' (Ps. 40:7, 8; Heb. 10:5-9) They believe that God's Word contains instruction for them to follow, sets forth his purposes, and clearly indicates to

13. With right instruction what would church members all be? Why?
14. How do the witnesses work to make the interested ones ministers?

1951 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1950 Av. Pubs.	1951 Av. Pubs.	%Inc. over 1950	Peak Pubs. 1951	Av. Pio. Pubs.	No. Public Meet'gs	No. of Comp's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
U. S. of America	98,468	118,462	20	135,356	6,966	76,340	3,015	8,976,598	19,428,636	389,793	10,983,157	7,080,826	92,056
Alaska	52	67	29	83	7	39	5	8,169	14,022	552	11,624	5,530	58
Azores	5	16	220	29	2	10	1	949	3,118	8	108	1,260	12
Bermuda	3	8	167	10	1		1	604	2,523	60	242	1,320	22
Ethiopia		8	New	13	3	16		689	3,191	17	495	1,064	11
Fr. Equ. Africa	21	37	76	44	1	468	3		7,126		6	5,343	60
Fr. West Africa		1	New	1				13	67	6	10	3	
Gambia, B.W.A.	2	4	100	4	2	2		563	1,430	20	179	861	12
Guadeloupe	43	63	47	78	3	88	3	1,304	10,750	58	2,522	3,510	40
Hashemite Kl. of Jordan	18	19	6	25	1	5	2	1,018	4,694	19	459	1,398	7
Iceland	6	10	67	12	6	3	1	11,720	7,310	66	3,119	2,874	25
Israel		11	New	11	6	8		2,053	3,024	11	757	660	14
Korea	35	21		20	4		2	3,247	6,480		28	3,148	20
Liberia	30	36	20	62	6	20	1	3,439	14,981	257	4,083	7,974	105
Martinique	6	7	17	9	4			721	2,365	16	1,058	922	23
Portugal	48	66	38	73	4	21	1	3,567	8,229	45	315	4,014	39
Sierra Leone	43	35		59	5	55	1	2,696	11,575	56	4,146	5,182	116
Spain	79	109	38	121	1	1	7	1,460	9,263	50	748	4,467	46
Argentina	1,292	1,672	29	2,117	86	333	66	56,752	290,941	3,480	143,767	143,563	1,511
Australia	4,502	5,098	13	5,713	350	4,823	256	339,252	854,768	8,223	411,205	322,234	3,518
Fiji	12	26	117	39	3	25	1	3,860	6,360	57	2,522	3,429	33
Austria	2,162	2,528	17	2,702	87	1,998	155	160,234	417,417	2,642	342,401	203,386	1,632
Bahamas	74	110	49	122	11	22	1	5,863	21,972	210	8,392	9,928	154
Belgium	2,150	2,762	29	3,179	104	1,159	80	122,713	409,369	2,996	78,499	140,464	1,768
Luxembourg	79	100	27	113	4	78	6	3,103	17,414	101	8,416	7,153	77
Bolivia	48	68	42	112	21	24	3	11,339	33,839	821	9,901	14,276	234
Brazil	2,858	4,142	45	4,867	283	2,412	128	418,856	721,967	5,885	106,918	212,321	2,491
British Guiana	206	279	35	355	35	313	15	20,559	70,220	406	33,624	27,019	388
British Honduras	65	83	28	106	5	44	4	3,223	11,829	125	5,734	4,917	77
British Isles	20,842	23,080	11	25,533	1,238	22,827	631	2,323,775	3,443,103	55,544	470,633	1,522,070	12,570
Eire	94	107	14	117	36	93	5	14,435	62,291	450	4,362	19,580	164
Malta	1	2	100	2				36	48		48	39	1
British West Indies	1,520	1,931	27	2,403	148	2,163	68	55,587	389,416	1,797	112,268	145,586	2,295
Bulgaria		50											
Burma	70	90	29	123	9	79	2	24,289	21,942	437	5,137	8,747	104
Canada	16,013	18,669	17	20,580	976	11,225	644	610,975	2,597,450	39,189	1,649,150	729,520	8,922
Chile	361	601	66	765	65	212	15	41,760	130,315	1,671	40,900	58,271	895
China	46	39		106	5	33	2	3,328	7,786	75	860	3,947	64
Hong Kong		20	New	30	6	43	1	1,333	8,677	70	378	4,619	98
Colombia	144	218	51	269	29	122	6	32,037	64,182	518	24,127	26,991	329
Costa Rica	1,139	1,394	22	1,825	55	487	36	18,311	193,216	937	31,657	59,578	1,192
Cuba	6,619	8,112	23	8,847	413	3,831	206	120,654	1,060,461	4,262	190,689	321,911	5,101
Cyprus	204	272	33	337	12	207	8	4,591	39,999	134	3,334	12,923	179
Czechoslovakia	2,403	3,310	38	3,705	2	43	292	9,663	272,617		476	108,366	1,965
Denmark	4,552	5,433	18	6,064	173	2,624	177	132,249	659,665	6,654	394,004	248,553	2,354
Dominican Republic	245	179		216		1	7	518	24,119	2	168	25,175	180
Ecuador	100	203	103	255	32	49	5	17,045	63,041	463	19,410	26,403	347
Egypt	184	214	16	229	14	197	8	5,045	43,693	832	11,486	17,093	151
Anglo-Egyptian Sudan	1	7	600	16		1	1	185	2,181	74	790	580	3
Libya	3	6	100	10		1	1	180	849	10	206	536	4
El Salvador	207	238	15	321	22	139	7	9,530	45,707	482	12,434	20,507	308
Finland	3,985	4,539	14	5,078	242	6,465	396	174,498	682,893	20,194	265,149	217,757	2,677
France	4,526	6,073	34	7,136	170	3,636	163	223,458	749,225	6,732	219,581	294,708	2,750
Saar	441	586	33	632	9	281	14	24,041	84,473	703	27,209	47,281	304
Germany, East	21,048	12,815		17,256	244	4	580	36,485	1,317,863	777	91,673	624,770	9,288
Germany, West	26,805	33,890	26	36,997	1,558	10,187	1,073	953,885	6,252,619	24,068	1,529,226	2,447,446	23,517
Gold Coast	2,120	3,083	45	3,971	109	2,214	80	43,783	647,870	840	45,099	122,581	1,983
Ivory Coast	2	2		4	2	1		205	2,793	8	255	1,130	16
Greece	2,676	3,368	26	4,163	27	1,907	236	49,062	283,368	2,145	51,725	116,061	904
Guatemala	210	276	31	324	22	236	6	18,776	52,163	1,212	14,159	26,020	443

Haiti	86	117	36	139	18	92	7	9,814	36,743	263	5,691	14,694	267
Hawaii	290	428	48	478	34	246	11	32,619	86,199	2,533	31,495	37,868	688
Honduras	208	225	8	310	23	268	11	15,643	48,764	480	12,138	23,586	342
Hungary	1,910	2,097	10	2,583	21		288	9,064	280,960			94,403	1,721
India	376	438	16	499	30	430	33	31,223	94,585	1,059	19,640	26,600	376
Ceylon	29	29		37	5	36	1	8,008	10,415	230	4,528	4,008	45
Iran	1	1		1	1			445	366	20	161	79	2
Italy	1,005	1,532	52	1,742	78	480	97	91,392	231,572	1,254	18,261	94,218	947
Jamaica	2,120	2,374	12	2,603	102	1,179	133	34,440	385,538	837	61,696	126,050	2,446
Japan	106	215	103	279	40	72	7	39,428	75,236	892	10,580	35,576	769
Taiwan		244	New	417	3	4		117	8,941	54		5,619	110
Lebanon	211	301	43	401	14	213	8	15,971	50,352	469	4,519	12,468	118
Syria	36	57	58	82	3	13	3	1,476	8,787	28	516	1,867	22
Mexico	6,669	8,366	25	10,335	339	2,906	359	222,787	1,208,803	7,868	256,706	286,894	5,409
Netherlands	5,365	6,431	20	6,919	261	2,676	141	92,202	988,005	3,571	140,908	259,282	2,868
Netherlands W. Indies	102	154	51	186	11	160	4	18,771	30,660	1,217	23,461	13,273	187
Newfoundland	151	203	34	315	27	253	21	19,638	48,104	739	21,806	14,895	158
New Zealand	1,038	1,265	22	1,638	71	872	61	79,665	201,740	4,339	143,012	70,227	893
Nicaragua	147	137		157	14	237	6	3,858	33,433	235	8,710	12,490	138
Nigeria	7,549	9,447	25	10,521	497	9,970	372	114,852	2,040,049	2,185	86,707	328,649	4,942
Cameroun	149	321	115	509	7	206	25	2,813	90,096	176	1,152	13,746	125
Dahomey	170	247	45	329	36	228	10	4,304	111,947	56	1,031	14,453	173
Fernando Po	3	9	200	11			1		524			43	
French Togoland	1	28	2,700	61	2	83	2	602	10,928	31	18	3,195	100
Northern Rhodesia	13,560	17,319	28	19,173	32	1,121	284	73,079	3,243,317	1,490	15,522	538,091	8,467
Belgian Congo	36	33		79			1	17	4,541		8	1,191	9
Kenya	2	2		4				123	162	4	118	82	2
Tanganyika Terr.	75	138	84	185	2	19	12	1,485	35,794	12	80	6,972	114
Uganda	2	3	50	5				112	148	7	94	85	1
Norway	1,465	1,888	29	2,066	70	1,117	112	132,712	243,982	4,867	210,456	102,728	747
Nyasaland	8,310	10,813	30	12,162	130	19,032	614	63,226	2,493,305	856	11,979	516,361	7,980
Portuguese E. Afr.	273	280	3	347	1	378	23	1,465	50,563	52	211	12,882	221
Pakistan	33	32		40	5	51	1	5,298	11,061	249	5,051	4,407	44
Panama	461	553	20	664	56	325	15	20,774	122,568	982	42,503	56,351	948
Paraguay	105	140	33	190	11	44	14	5,847	23,842	285	8,119	8,084	83
Peru	114	201	76	296	45	139	5	32,288	79,614	898	26,607	35,754	566
Philippine Republic	8,648	12,743	47	14,609	425	3,005	390	348,185	1,760,336	7,334	78,669	304,671	4,534
Poland	14,900	11,797		15,009		49	824	14,168	650,410		12,291	145,183	4,499
Puerto Rico	306	449	47	517	61	308	15	50,991	124,835	3,942	65,480	56,058	870
Virgin Islands	55	80	45	99	5	53	2	3,813	14,919	381	6,767	7,082	108
Romania	2,832	2,941	4	4,344	31								
Singapore	48	67	40	95	9	34	2	9,885	17,753	661	4,928	9,470	179
North Borneo	2	2		2				95	153	13	6	76	2
Republic of Indonesia	20	34	70	65	7	4	2	27,551	14,736	87	684	5,299	60
South Africa	7,074	8,580	21	9,586	645	5,994	412	330,981	2,304,442	11,276	345,009	540,179	7,297
Angola	9	16	78	19		46	1	98	3,837	5	4	1,252	12
Basutoland	14	39	179	59	8	32	5	970	20,448	11	181	4,442	64
Bechuanaland	67	77	15	164	4	18	5	216	18,021	2	147	5,683	66
Mauritius		7	New	8	2			1,666	855		80	248	15
St. Helena	10	13	30	26	1	41	1	270	1,182	1	59	220	6
South-West Africa	7	14	100	23	4	7	4	9,671	7,119	311	4,560	3,208	37
Swaziland	60	141	135	173	6	86	7	129	33,713	5	45	8,215	159
Southern Rhodesia	5,773	7,932	37	9,088	750	8,587	191	139,045	2,591,926	2,547	58,425	562,118	10,871
Surinam	55	67	22	83	10	71	2	3,844	18,661	63	4,388	7,917	138
Sweden	4,244	4,796	13	5,140	206	4,273	361	228,309	662,769	8,141	538,825	266,174	2,307
Switzerland	2,247	2,554	14	2,728	52	1,726	100	155,164	320,288	3,862	320,041	145,732	1,786
Thailand	71	103	45	126	15	78	6	30,325	24,181	617	3,775	9,283	119
Turkey	47	57	21	81	5	1	2	5,073	10,391	121	1,756	3,772	35
Uruguay	404	507	25	635	42	200	14	21,441	114,122	877	16,192	46,708	673
Venezuela	224	474	112	588	49	321	14	45,221	127,953	590	29,611	45,513	531
Yugoslavia	422	481	14	601				5,371	20,987			4,531	134
Miscellaneous	7												
GRAND TOTALS:	328,572	384,694	17	442,380	17,955	225,399	13,470	17,732,323	62,854,483	665,345	20,046,485	20,438,000	260,187

them their responsibility to God now to be ministers to "declare to the nations the good news".—Eph. 3:8, *NW*.

15 The Watch Tower Bible and Tract Society does send out missionaries, teachers and special representatives who are trained in aiding others to gain a better knowledge of the Lord's Word. Everyone needs building up in the most holy faith. Still, ALL of Jehovah's witnesses are ministers, because that is why God has been and is gathering together his "other sheep", to train them for ministerial work. In this organization of ministers we see a new world society working at unity. Jehovah's witnesses make up Jehovah's visible organization today. Seek them out. Study with them. Hundreds of thousands are already doing so.

16 During the past year many have heard the call, 'Come forth from the prison houses of Babylon!' They have left Catholic churches, Protestant churches, Jewish synagogues and heathen temples. Since their coming forth they have studied and prepared themselves for the intensive preaching of Jehovah's witnesses worldwide. During the year the organization of Jehovah's witnesses has had a monthly average of 384,694 ministers who were engaging in the preaching work every month, comforting people from door to door, making back-calls and conducting home Bible studies with the interested. These zealous publishers have accomplished a tremendous amount of work during the service year of 1951.

GENERAL SURVEY OF WORK DONE

17 These 384,694 publishers were not alone in their work. They were taking along and training some "babes". Some who had been prisoners in devilish organizations heard the good news of God's kingdom and began to pull away from the old world and its way of thinking, and they associated themselves with these publishers for the new world. They too went out and preached, 57,686 of them, for the first time. Combined, that means 442,380 ministers—a new all-time peak for Jehovah's witnesses! The Society is interested in the welfare of every one of these 442,380 persons and it wants to see them continue as ordained ministers. This is the way Paul felt. He wanted to help the members of the early church to become qualified, fully grown, mature ordained ministers. Paul knew why he was called; he said: "I should declare to the nations the good news." He said we should imitate him as he imitated Christ. If it was his responsibility to declare the good news, then it is the responsibility of everyone who comes to this knowledge to declare the good news. That is why Jesus said he gives "gifts in men", namely, "with a view to the training of the holy ones for ministerial work."

18 Many of these 442,380 persons who are preaching need to be brought to maturity. They are babes not a year old and they cannot remain babes the rest of their lives, in danger of being tossed about by waves and carried hither and thither by every wind of teaching. They have to be well trained. They need constant attention and help. Bible studies must continue in their homes. They must come to service meetings, participate in the theocratic ministry school and attend the *Watchtower* studies that Jehovah's witnesses conduct in their Kingdom Halls. They will go out in the field with seasoned publishers. Circuit servants will visit their companies and take them out in the preaching work and give them advanced training. Questions on

15. Despite some being special representatives of the Society, what are all of Jehovah's witnesses, and why?
16. How many such have been active monthly on the average, and how?
17. What peak of publishers was reached, and what does the Society want them to continue to be?
18. How must the spiritual babes be helped, and to what end?

the Bible which may be bothering them will be answered. They must study diligently the publications of the Society along with their Bibles. They cannot afford to remain babes; they must become full-grown and appreciate the visible organization God has set up and be an active part of this body that functions all to the honor and glory of Jehovah's name. Their keeping busy in the preaching activity and keeping up with their studies "makes for the growth of the body for the building up of itself in love".

19 This training work will not let up either, because Jehovah's witnesses will continue to "say to the prisoners, Go forth". (Isa. 49:9) Why should lovers of righteousness stay in the old world and go down with it at Armageddon and die for an eternity, when they have the opportunity of pulling away from this system of things and of enjoying life in a new world of righteousness?

20 A most wonderful work is going on. People are hearing this good news and heeding it. They see the unity of God's visible organization and they flee to it for safety. Of course, it means a big change in their lives, but it is all for their benefit. It is interesting to observe that during the 1951 service year 17,732,323 books, booklets and Bibles were distributed by Jehovah's witnesses world-wide. It took a lot of time to distribute these publications along with the 20,046,485 copies of the *Watchtower* and *Awake!* magazines that were placed with the people. This was certainly planting seed. These witnesses of Jehovah devoted 62,854,483 hours to talking the Kingdom and doing this planting and watering. But just why did they do this? For the simple reason that Christ Jesus, the Pattern they are following, preached the good news continually, saying that the kingdom of the heavens is at hand. He also gave a command to the effect that this good news of the Kingdom shall be preached now in all the world for a witness. Jehovah's witnesses are glad for this command and are zealous in doing their ministerial work.

21 In order to help everyone they could, they made 20,438,000 back-calls on persons interested in God's message. Just think of that! Going back to the homes of the people over 20 million times during the year, trying to help them gain a better knowledge of the Bible! And the record shows that every month throughout the year there were 260,187 Bible studies held in different individuals' homes throughout this whole world. These studies were conducted at least once every month, but usually every week. Jehovah's witnesses want to help these people of good will all they can. That means work. But it is joyful work.

22 This organization of Jehovah's witnesses is not one that is standing still; it is growing rapidly. In fact, in 1951 we saw an increase of 17 per cent over the preceding year in the number of persons taking up this good news and proclaiming it. As you look at the chart, on pages 16, 17, you will be able to see the comparative work of the 121 countries that are listed. For such expansion of the work world-wide it was Jesus who said: "Go therefore and make disciples of people of all the nations." —Matt. 28:19, *NW*.

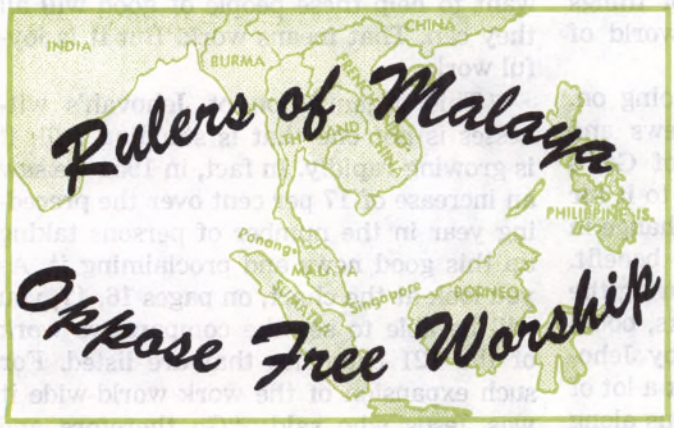
23 Many people are seeing that Jehovah's witnesses are a blessed and happy organization in the earth even though persecuted and that they have the favor of God. Many who see this are forsaking this old world and its organizations and are coming to

19. Why will not this training work let up?
20. What distribution of literature was there in 1951, and how many hours were spent?
21. How many return visits were reported, and how many home Bible studies conducted?
22. What percentage of increase in publishers was there, and in how many lands?
23. How about the number of those baptized, the pioneers, branch workers, and pieces of literature produced?

Jehovah's organization. One fact alone that proves this is that during 1951 there were 63,178 individuals who symbolized their dedication to do Jehovah's will, by water immersion. These want to be at unity with God's visible organization and share in the blessed promises of the new world. During the year many ministers entered the pioneer work and now 17,955 are spending full time in this branch of ministerial activity. Another 1,004 work at branch homes doing office work, caring for the buildings, and others of this number did the printing of 4,955,201 books, 13,604,283 booklets; 30,256,927 *Watchtower* and 21,422,620 *Awake!* magazines for subscribers and for distributors, and 278,820,411 handbills, tracts, placards and office forms.

[24] All of the brothers in the branch homes and the headquarters office in Brooklyn, New York, enjoy serving their brothers world-wide. They are grateful for the undeserved kindness of Jehovah toward them and all of Jehovah's witnesses the world over. And with their brothers around the world they will continue to "say to the prisoners, Go forth", so that all liberty lovers may enjoy the blessedness of the unity of God's visible organization. Our blessed privilege it is to help all such liberated ones to get organized with us for the ministry.

24. For what are branch workers and headquarters workers grateful, and what is it still our blessed privilege to do?



LOOK at a map of Asia. Jutting out into the South China sea is the long finger-like Malay Peninsula. North of it lies Burma, Thailand and Indo-China. To the west is India, and nearby are the islands of Sumatra and Borneo. Singapore, the crossroads of the world, is at the peninsula's southern tip. In this geographical theater great political dramas have been staged in recent years. Not so long ago the British, French and Netherlands empires of the West completely dominated this whole Asiatic area. But since the defeat of Japan in 1945 Sumatra and Borneo, along with other territories, have broken away from the Netherlands. The natives of Indo-China are struggling to oust the French. India and Burma have gained their independence, and the federated states of Malaya are clamoring to likewise free themselves of all British rule. Also, the sinister forces of communism have been very active in this area, especially so since China to the north has come under complete Communist domination.

Now with this setting and its surrounding backdrop of events in mind, it can be appreciated what a great blunder the rulers of Malaya made last July when they ousted four Christian missionaries from their country. It all started in June when four of Jehovah's witnesses, L. Atkinson, R. J. Ward and R. G. Moffatt of England,

and L. McLean of Ireland, arrived in Singapore on their way to Malaya to take up their missionary assignments. As graduates of the Watchtower Bible School of Gilead in the state of New York they had come a long distance for this purpose, some twelve thousand miles, in fact.

Singapore, although a separate colony, has a common immigration permit arrangement with Malaya, and so upon arriving here the four missionaries visited the deputy controller of immigration, a Mr. Fox. He received them courteously, but granted them permission to remain only one month, pending consideration by his superiors of their request to remain indefinitely. Assured, however, that there would be no difficulty in obtaining the permission, the four missionaries proceeded to Penang, a little island port on the northwest coast of Malaya having a population of 200,000. Here they found the people unusually hospitable and anxious to know more about the Bible, of which they knew very little. True, most of the people are Buddhists, but they were ready enough to hear about a God who will make an end of all corruption, violence, and disunity in this world.

Each week the missionaries inquired at the Immigration department in Penang if permission for permanent stay had been received, but there was none. Would Malaya, now clamoring for independence and anxious to show its governmental maturity, give a decision in favor of freedom of worship? Would she go along with the free democratic policies of the United Nations? Would she permit this Bible educational work, the greatest force for combating godless communism, to be carried on in her land? Or would Malaya follow in the footsteps of the Communist countries and prohibit the entry of Jehovah's witnesses? These questions were soon to be answered.

TRAGIC BLUNDER ON THE HIGHEST LEVEL

On July 10 the offices of the Watch Tower Society in Singapore received word from the Immigration department stating that the missionaries would have to "depart on or before the 12th of July", but this information had not reached them when, on July 11, in response to a request, the missionaries appeared for an interview before a Mr. A. B. Roche, controller of immigration for the Federation of Malaya in Penang. Playing the part assigned to him by some higher authority, Roche brusquely asked for their passports, noted the date, and remarked: "H'm, you have left it rather late. You should be away by now." He was reminded that no word as of that moment had been received concerning their request to remain. Whereupon, Roche declared: "Well, I can give you your answer now. I shall not grant you your request." He then proceeded to dictate letters addressed to the missionaries in which he refused their request to remain, quoting as authority for his summary action the Federation of Malaya Emergency Regulations.

Now these Emergency Regulations were special powers granted for the express purpose of combating banditry and communism. Therefore the missionaries asked why Roche was taking this summary action, to which he curtly replied: "I don't wish to give a reason." What an outrage! Had they somehow fallen behind the Iron Curtain? They thought they were still in the camp of the Western world, yet they were receiving the kind of highhanded treatment dealt out by petty officials in the totalitarian lands. It is a well-known fact that Jehovah's witnesses are neither bandits nor communists in any sense of the word, and yet an antibandit, anticommunist regulation was being used against them without cause or reason. It was therefore manifest that these low,

underhanded methods were being employed to protect wicked conspirators behind the scenes.

Asked if they could appeal his decision, Roche first replied, "Well, there isn't any appeal really." But when pressed further on the point he unearthed a copy of the regulation which contained a clause granting the right to appeal to the chief secretary. Here was at least a ray of hope; so immediately an appeal was taken up to Kuala Lumpur, the capital of Malaya. Possibly the chief secretary, Mr. M. V. del Tufo, was an honest, sensible man, wise enough to see that justice would be handed out in this matter.

NO RELIEF FROM COUNCIL OF THE WICKED

It was in Kuala Lumpur that the missionaries learned the real significance of Roche's statement, "There isn't any appeal really." Not from pillar to post, as the saying goes, but from pawn to pawn the missionaries went seeking relief from the gross injustice committed against them. Given the run-around from one official to another they met a variety of excuses why no responsible official would grant an interview. In an effort to see the chief secretary, they got no farther than his office staff. A call on the secretary to the government, Mr. P. O. Wickens, who had something to do with the formal written appeal that was made, likewise proved fruitless. Told that Mr. Dato Onn, Member for Home Affairs, was actually the one that dealt with such matters, they made efforts to see him, but here again one could only talk to his private secretary. An interview with Dato Onn was refused on the grounds that the matter was beyond his power to reverse, the decision having been made at government level. Now what could that mean?

Dato Onn's secretary was a kindly disposed man and so he revealed what all this dodging by the officials really meant. On July 3, this secretary explained, the Executive Council of the Federation resolved that 'the future policy of the Federation of Malaya would be that representatives of the Watch Tower Society, that is, Jehovah's witnesses, would be *personae non gratae* [persons not welcome] in the Federation, and that this would apply to the four missionaries now making application to stay'. So the matter was important, important enough to engage the attention of the whole Council in private, but not important enough for a single member to grant an interview to the ones concerned, the ones who were being grossly misrepresented, viciously charged, falsely classified as undesirables, and wickedly condemned without a hearing.

The instigators of this conspiracy sought to do a thorough job in choking out the message of God's kingdom from the territory of Malaya. They wanted no public discussion on the matter, no appeals that might backfire and expose the plotters. They therefore struck at the highest level where they exercised influence and power in order that the decision would be final with the minimum of publicity. Even the little notice that did appear in the press was enough to call forth an expression of displeasure from more than one official. One is reminded of Jesus' words, that they that practice vile things hate the light and avoid it if possible for fear their evil deeds will be exposed.—John 3:19-21, *NW*.

As matters now stood the only person in Malaya powerful enough to overrule or modify this decree of the Executive Council was the high commissioner in Council, Sir Henry Gurney, and so a formal "Petition of Appeal" was filed with him. In pleading that this stupid error be corrected, the Petition gave the following reasons:

"(i) Your Petitioners believe that the work done by them in helping those who wish to understand the Bible brings

great benefits and enjoins upon all people obligations of justice, decency, morality and respect for law and order, and belief in God's justice and the hope of the new world promised by the Bible.

"(ii) That, in their short stay in Penang, your petitioners have met many people who have expressed a real appreciation of the aid rendered by your Petitioners in helping them to understand the Bible, and would greatly regret the denial of such service to them.

"(iii) That your Petitioners, being dedicated to the service of God, deem it their bounden duty to respond to the call for world-wide preaching as contained in the Biblical command: 'This good news of the kingdom shall be preached to all nations.' (Matthew 24:14) Having freely practiced their preaching work for many years in their own country, where they were assisted by thousands of associates, your Petitioners now wish to bring this good news to the people of Malaya, that no country may be excluded from the benefits of the divine command.

"(iv) That your Petitioners believe that a sound knowledge of the Bible is the most lasting and effective bulwark against the dangerous and violent political ideologies that teach the overthrow of states and the alteration of the systems by violence.

"(v) That your Petitioners believe that the remarkable unity and peace which exists between Jehovah's witnesses throughout the earth, regardless of race, nationality and colour, demonstrates in a practical way the benefits gained as a result of the teachings of the Watch Tower Bible and Tract Society."

Even as the other appeals went unheeded, so also this cry to the high commissioner in behalf of truth and justice. It fell on stony ears with the same result—no interview, no reason, no relief. All possibilities for a stay of execution of the Executive Council's order were now exhausted. All officialdom of Malaya apparently was solidly against Jehovah God and his Kingdom witnesses. The only door open for the four missionaries was the one through which they had entered. They must leave this land where intolerance had reared its ugly head and go to one where freedom of worship exists. So on August 27 the four left narrow-minded Malaya and entered freedom-loving Thailand, and there they have continued their charitable, God-given ministerial work.

YOU TOO CAN PROTEST!

Does this mean the case is closed and the matter ended? Official Malaya may think so. And the conspirators who engineered the plot may sit back and rejoice that Jehovah's witnesses were tossed out and the door slammed against their return. But such totalitarian treatment settles nothing. When freedom and liberty are crushed underfoot as here in Malaya, all lovers of truth and justice everywhere rise up with righteous indignation to meet the challenge.

The government gave no reason for the ousting of Jehovah's witnesses, but one high official told the missionaries: "You are undermining and disturbing all the established religions, which are such a bulwark against communism." This is a revealing statement when considered with other events. For example, a clergyman of the "Brethren" church in Penang told his congregation to have nothing to do with the witnesses when they called at their homes. Also the "Rev." A. J. Bullitt, of Newcastle, commissary for the bishop of Singapore, complained that a newspaper headline, "Missionaries Asked to Leave Malaya," was misleading since Jehovah's witnesses were not real missionaries. He

then boasted that a score of new missionaries were on their way to Malaya, ten assigned to the Church Missionary Society, six to the English Presbyterian Mission, and four to the London Missionary Society.—Singapore *Free Press,* August 13, 1951.

The true nature of the ouster is thus discovered—religious discrimination and bigoted intolerance! Political leaders have suppressed the Kingdom message and impaled its proclaimers at the behest of pharisaical advisers. But in listening to these blind religious guides what a stupid blunder the rulers of Malaya have made! Christendom's leading religions are no bulwark against communism. That is why the religions of Christendom make leagues with communism in Poland, Czechoslovakia, Hungary, Russia, etc., while Jehovah's uncompromising witnesses are outlawed, banned and thrown into concentration camps in those countries. So by closing her borders to these true Christians, Malaya is playing right into the hands of the Communists. So it was too bad that those "established religions" in Malaya could not provide a sufficient "bulwark" to prevent Malaya's high commissioner, Sir Henry Gurney, from being ambushed and killed by a hail of bullets by Communists just two and a half months later.

Through dullness of understanding men may make mistakes, but if they want to be wise they will correct their errors. Surely some of the ill-advised officials of Malaya are wise enough to reconsider the tragic mistake that was made in classifying Jehovah's witnesses as undesirables. Let every freedom-loving person therefore write immediately to these officials. Write briefly and to the point, urging them to correct this error. Show them there are thousands upon thousands of people in this world who vigorously protest against this clergy-inspired discrimination and ruthless intolerance shown by Malaya. Names and addresses of responsible men of influence are as follows:

H. M. King George VI,
Buckingham Palace, London, S. W. 1

Prime Minister
Rt. Hon. W. L. S. Churchill,
O.M., C.H., M.P.
House of Commons, London, S. W. 1

Secretary of State for the Colonies
Rt. Hon. Oliver Lyttelton, D.S.O., M.C.
Church House, Great Smith Street,
London, S. W. 1

The Hon. the Member for Home Affairs,
Dato Onn bin Jaafar, D.K., D.P.M.J.
1 Clarke Street, Kuala Lumpur, Malaya

The Hon. the Officer Administering
the Government,
Mr. M. V. del Tufo, C.M.G., M.C.S.
King's House, Kuala Lumpur, Malaya

Mr. H. L. King,
The Director of Immigration,
Havelock Road, Singapore 1

Why is it you do not know what I am speaking? Because you cannot listen to my word. You are from your father the Devil and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie. Because I, on the other hand, tell the truth, you do not believe me. Who of you convicts me of sin? If I speak truth, why is it you do not believe me? He that is from God listens to the sayings of God. This is why you do not listen, because you are not from God.—John 8:43-47, *NW.*

"Clean Worship" Assembly in Frankfurt

IT WAS like living in the woods in the new world for four days during the international assembly at Frankfurt am Main, August 24-26. Fourth in a series of weekly conventions that began with London and ran through France, Holland, Scandinavia, Finland and finally Austria the last week of September, it proved the largest, the most unique of them all, the outstanding convention on the European continent in 1951.

For this assembly in West Germany the Sports Stadium in Frankfurt-Niederrad was rented, an idyllic place amid the City Forest of Frankfurt, on the edge of that metropolis of 500,000 dwellers. That large football bowl with its 35,000 places for sitting and standing room was not enough for the crowd expected, and so the nearby Cycle Racing Bowl was also rented, which offered seating for 10,000 more. But to provide seating for all attending, benches were built and installed in the great oval of the stadium, their total length amounting to 10,000 meters of benches.

June 12 at a gathering of companies from Frankfurt and Offenbach the work of hunting rooming accommodations was begun. By 428 company publishers and 24 pioneers quarters for 8,731 persons were found in private homes and for 594 in the hotels. Several hundred quarters were also arranged for in Mainz and Wiesbaden, many kilometers away. All were badly bombed cities, and the quarters obtainable were insufficient. So a tent arrangement for mass housing was projected, and many thousands of square meters of grounds at the City Forest were rented for this. Frankfurter firms supplied the canvas tent covering and stakes and foremen; Jehovah's witnesses supplied the workers, men and women who carried out instructions, dug the stake holes and did the erection work. All together, 559 workers, mostly pioneers, took part in this construction, beginning July 23. Additionally, 325 helpers from the surroundings of Frankfurt offered their services week ends. For sleeping quarters 21 tents were erected, with a total of 45,837 square meters of area. The smallest was 40 x 8 meters, and the largest tents were 220 x 40 meters, with a height of 12.7 meters. More than 27,000 slept in these tents, and still there was room for others. There were three camps, each called by a Bible name.

In front or to the north of the big tribune of the Sports Stadium stood Camp Gilgal, also the vast cafeteria tent, Barak Street dividing them. Still farther north and beyond the junction of the railroad tracks and the public highway (Moerfelder Landstrasse) lay Camp Gibeon. At this camp conventioners brought and set up 584 small tents of their own, which offered shelter to 1,968 persons. Eastward from the Sports Stadium and beyond the Cycle Racing Bowl and Moerfelder Highway lay Camp Goshen. Like the three camps, the streets were also given Biblical names, such as David St., Mizpah St., Deborah St., Watchtower St., etc. Each camp was outfitted with large washing and toilet facilities, for which the volunteer workers made excavations, erected structures in-

cluding 320 meters' length of community washbasins, and installed piping. The city fire department installed needed feed-pipes and water connections, running the supply line by twining a big firehose about a bridge built over Moerfelder Highway and thus conveying water over this thoroughfare. Brothers of ours stood constant guard at this water-supply bridge to prevent any sabotage.

For bedding in the camp tents 347 tons of clean straw was bought, and this was spread out three feet high. Of course, after being slept on for several nights this was pressed down to a nice mattress thickness. Men's and women's quarters were strictly separate. The interiors of the tents were sectioned off rectangularly by lanes, and sections numbered and lettered, so that sleeping places could be assigned out and each one locate where he was to sleep. The tents were fitted with loud-speakers. For the spoken word to be heard here and over all the convention site, 4,200 meters of cable were laid, 17 loud-speaker columns set up and 6 individual loud-speakers. For illumination 6,500 meters of cable were laid with 360 locations for lights. The tenters brought along their own blankets. Thus 36,026 were provided with lodging, including those who put up at hotels and elsewhere.

Nowhere in or around Frankfurt was there a kitchen adequate for providing hot food to such thousands of conventioners. So the Society built its own kitchen. For this, 51 kettles with a capacity of 300 liters each were obtained, some for gas, some for coal consumption, some for steam. But from where the steam? At a worker's happy suggestion the National Railways were appealed to and a locomotive was rented and rolled onto a siding near the Sports Field railroad station. On the bank alongside it a big kitchen tent was set up to shelter 40 steam kettles. A large-caliber pipe was then run from the locomotive's steam dome to the kettles connected in series. But would this system work? It was the first attempt of its kind in Germany, yet it worked! In 15 minutes each unit turned out a kettleful of cooked food. During the three days there were 49,700 servings of breakfast, 75,700 of dinner and 58,050 of supper at the cafeteria.

For baked goods, ah, they installed, too, their own bakery, in the basement of the tribune building of the Sports Stadium. A week before convention four brothers began baking. In a lent dough machine they had to work up tons of dough, to bake enough for 132,675 portions of Saxon Stolle cake, 120,855 of *streusselkuchen* (crumb cake), 8,050 of plum cake and 10,000 Berlin pancakes. From large bakeries in Frankfurt 230,000 rolls and 28,500 loaves of bread were supplied.

The cafeteria covered 8,000 square meters of area, roofed with tenting. To put through 30,000 eaters in an hour there were 50 serving stations, and corresponding lines of tables, each table 50 meters long and at which we stood to eat. Conventioners were all told to bring along their own knives, forks and spoons. This made work lighter for the dishwashing department of 576 helpers.

ARRIVALS

Tuesday morning the Society's vice-president and the Canadian branch servant landed at the Rhein-Main airport outside Frankfurt and a large group of preconvention workers from "tent city" turned out to welcome them. Next day at 12:25 p.m. the president, N. H. Knorr, and his secretary, M. G. Henschel, arrived at the airport, and German branch servant, Erich Frost, and a still larger welcoming committee of

hundreds from the tent city gave them a grand reception. Brother Knorr's arrival was announced over the airport loudspeakers and three news reporters buttonholed him for an interview, for which F. S. Hoffmann, the Gilead graduate servant of the Wiesbaden Bethel home, acted as interpreter into German. The *Neue Presse*, the *Frankfurter Rundschau*, and the *Nachtausgabe* thereafter reported his arrival with pictures and long accompanying articles.

From the airport Brother Knorr and his party went to the convention grounds, inspected the kitchen and its locomotive steam boiler, the bakery, the cafeteria and the camps, and then drove out to the Society's branch office for West Germany, at Weisbaden-Dotzheim, about 27 miles from Frankfurt. There he and other North American representatives of the Society stayed and enjoyed sweet association with the German Bethel family of 104 members. The transformation which the German brothers had wrought in the windowless, doorless, looted building for leasing which they had contracted at Brother Knorr's last visit in 1947 was marvelous, and now a printing establishment and shipping department and branch offices were functioning there in spick-and-span quarters.

For days ahead, the rising tent city was a place of interest for early arriving foreign conventioners, news reporters and others. But on Thursday, the day before convention, the main body of the German conventioners began pouring in in their tens of thousands. There were some 100 special omnibuses with the groups from various companies. Thirty special trains of 800 to 1,000 passengers each had been arranged for with the National Railways, and from 10 a.m. till past the following midnight these arrived one after another and discharged their loads of high-spirited German brothers at the Sports Field railroad station. A large sign, in German, "Jehovah's witnesses in the Stadium 24-26 of August," high above and across the road met their glad eyes as they marched onto the grounds. There was a standard-bearer for each group, who held aloft on a pole the identification of the particular company he represented, such as "Jehovah's witnesses—Munich—so-and-so group". The whole band trooped along with their standard-bearer and got their lodgings together. This served for good order in arriving but still more so for a prompt, orderly departure without mishap or delay at the close of the convention.

Many others did not arrive by special train or bus, but came by motorcycle, bicycle, private car and on foot. From 24 different lands they came. There were witnesses of Jehovah who had risked their liberty or even their lives to cross the border secretly from Communist East Germany into the American zone of West Germany. Yes, about 500 of them got through and they reported and registered at a special tent reserved for them. Many of them arrived, weary, worn, and financially "broke". They were given free meals and at night a straw bed. One brother and his 74-year-old mother trudged 11 days to get here, sleeping nights in the woods and parks in order to avoid Communist police. Many expressed their willingness to return, for the truth must continue to be preached in East Germany and Jehovah's "other sheep" be gathered to his Right Shepherd. What these East zoners had endured and seen made them determined fighters, unwilling to flee or quit. In the year following that infamous night of August 30, 1950, hundreds of witnesses were arrested in East Germany and the branch there at Magdeburg was shut down. Despite this, there are now 17,256 witnesses active in that zone. The 36,500 in West Germany brings the total to over 53,000 Kingdom publishers in all of Germany.

SESSIONS

On Friday, August 24, at 5 a.m. the buzzer at the Wiesbaden Bethel aroused the family and they prepared to make the early special train for the convention. Some were able to go by car. It turns out a sunny day. For the full length of the convention grounds Moerfelder Highway has been blocked off to all public traffic to prevent conventioners from being run down, and police stand guard.

You enter the stadium and there you find the great bowl jammed with conventioners, nicely and colorfully dressed. Hundreds are even sitting out on the race track. Wonderful! to find them all there well before the hour. They are determined to miss nothing, but to get all they can out of the sessions. Out in the green football field toward the western end is the speakers' stand in a beautiful setting of flowers and evergreen plants, and fronted by large, standing white letters in a semicircle which spell *Jehovas Zeugen.* Up in the tribune stands to the west of the central balcony is the orchestra, and there a large orchestra of 150 instruments performs under a skilled director. Look! there are 80 violins, 10 accordions, a guitar, together with drums and cymbals and the brass and woodwind instruments. And, as at London, a man in a white shirt out in the field directs the singing. At one end of the stadium is a large sign, in German, "Clean Worship Assembly," and along the length of the tribune stands and opposite, across the football field, along the gallery wall are the large signs with the 1951 yeartext: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king.—Rev. 19:6, *NW.*" Over in the Cycle Racing Bowl (across the street and to the northeast of the stadium) there are large numbers of conventioners, to listen in on the loud-speakers. All together, there are upward of 30,000 here, and at the very start of the assembly. The tent city there on the grounds helped greatly to this end. And to facilitate travel between Frankfurt and the Sports Field the National Railways considerately offer a six-coupon card which entitles you to six trips for just one German mark (20c), and these cards are obtainable in the Traffic tent and at the railroad stations. Yes, and the German Government postoffice stamped all outgoing mail with the cancellation stamp: "FRANKFURT (MAIN) CLEAN WORSHIP ASSEMBLY OF JEHOVAH'S WITNESSES, 24 to 26 . 8 . 51."

At 9 a.m. *punkt!* the assembly opens and the vast attendance sang full-throated in praise to the eternal God, celestial King. The entire morning was devoted to a fine array of four speakers, the second of which, branch servant Frost, gave the address of welcome as convention chairman. During the morning Brother Knorr was interviewed by eleven news reporters and men from *Life* and *Time* magazines. Radio men came, and he made a tape recording answering their questions for a six-minute broadcast, his replies being translated into German. Even a reporter from *The Stars and Stripes* (European edition of the U. S. armed forces) was there for an interview, and on August 28 this newspaper published a 4-paragraph report with a baptism picture.

The high point of the day was the president's afternoon talk on "Making Your Mind Over for New World Living", which was interpreted into German. By this talk he, together with eight other speakers who had served at the London assembly at the beginning of the month, was bringing feature talks of that international gathering to the Frankfurt assembly. The delivering of the same talks in the many lands by the Society's representatives worked toward uniting the brothers in all these lands in a oneness of mind. Those who understood

both English and German got the speeches with double blows through the force of both languages. There were 34,547 listening to Brother Knorr, a thousand of whom were over at the Cycle Racing Bowl and 5,000 in the cafeteria. When he walked off the field there was a battery of camera fans and moving-picture takers at the exit to stay his progress for some shots.

Besides the platform service-meeting demonstration in the evening, one of the speeches was a report on experiences and activities in Communist East Germany by the Society's representative stationed in Berlin, American zone. This thrilled the listeners. Next day column one of the front page of the *Abendpost* announced the arrest of six witnesses of Jehovah near Treffurt while trying to cross the border from the East zone to attend this convention.

Saturday morning, August 25, the baptismal discourse was given from the platform in the Cycle Racing Bowl by assistant chairman E. Schwafert, who is also factory servant at Wiesbaden branch. Thousands were here while others were at the stadium. At his propounding of questions regarding their faith and dedication to God the baptismal candidates stood in their places on the north side (toward the large swimming pools to their rear) and answered with a firm, unanimous *Ja!* You could hear their Yes! in German anywhere in the bowl. There were many witnesses to the mass baptism, and among them many photographers and professional newsreel men. In less than two hours 50 baptizers immersed a grand total of 2,373, baptizing 1,545 women and 828 men, the oldest being 87 years of age and the youngest 8 years.

For those not detained by the baptism, the morning hours were devoted to field service in preaching the good news of God's kingdom orally and by printed page and also in advertising the public address on that intriguing theme, "Will Religion Meet the World Crisis?" Badges worn on coat lapels and shirtwaists, though small in size, roused great interest and stirred up many inquiries. The workers went out by buses, special trains, etc., to Frankfurt, and places beyond, such as Wiesbaden, Mainz and Darmstadt. This same morning Brother Knorr held a pioneer meeting in the cafeteria, and this was attended by a thousand conventioners. Here about a hundred full-time workers signed applications for attending Gilead School.

For the afternoon the skies clouded over. After two preliminary speeches the convention set itself to hear Brother Knorr's talk on "The Triumph of Clean, Undefiled Worship". Toward the end of it there were some stray drops of rain. Some few brothers withdrew to cover and some umbrellas went up, only to come down again when the drops ceased. We must have been on the fringe of a rainfall, for in Frankfurt just two kilometers away it rained heavily this afternoon. And now Brother Knorr came to the high point in his delivery as he released the new German book, the translation of *"Equipped for Every Good Work"*. This was greeted with a loud cheer and applause, as was also the announcement that copies were there in quantity for distribution. There was a mass exodus from the stadium, and a swarming to the distribution places, and 18,000 were placed this afternoon. Our attendance had now climbed up to 38,226, surpassing the number at the great public meeting in London. Now came experience accounts by pioneers, Gilead graduates and circuit servants, followed by a speech in German by the registrar-instructor of Gilead School, A. D. Schroeder, and a speech by the Canadian branch servant, P. Chapman.

Now those in attendance looked forward to the final day of the assembly, and we leave our readers to look forward to a report of the same in our next issue.

Tell the People "Until Cities Be Waste Without Inhabitant"

WHY have Jehovah's witnesses become increasingly prominent and active since 1918? Who commissioned them and gave them their message? Is their activity accomplishing its purpose or must it be classed as a failure? For how long must they continue to witness?*

What makes Jehovah's witnesses ever more prominent is that their message is so different from that of all others professing to be Christians. Jehovah's witnesses, like the others, were at one time contaminated with the errors that marked the great apostasy foretold by the apostle Paul. (2 Thess. 2:3) However, due to their loyalty to Bible truth, God purified their message even as he cleansed the lips of his prophet Isaiah.—Prov. 4:18; Isa. 6:6, 7.

As a result of that purifying work Jehovah's witnesses have a striking message, uncompromising, pure, free from the fear of man, religious traditions and human philosophies and creature worship. And this message fires them with zeal so that when they hear the call of Jehovah: "Whom shall I send, and who will go for us?" they eagerly respond: "Here am I; send me." (Isa. 6:8) Without first inquiring whether or not such have had seminary training and whether or not they are single, Jehovah God accepts the services of such and sends them forth. They have the needed knowledge of Jehovah God and his purposes and the desire to tell others.

Are Jehovah's witnesses converting the world? No, they are not. In fact, they are not even trying to do so; that is not the purpose of their activity. Their purpose is to warn the wicked and point the lovers of righteousness to the place of safety, and that purpose they are accomplishing. To compromise their message for the sake of popularity would not fulfill prophecy, for Jehovah foretold that their message would be rejected.—Isa. 6:9, 10.

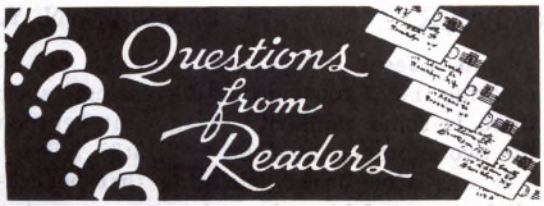
If not until the world is converted, then for how long are they to continue to give the witness? Jehovah answers through his prophet Isaiah: "Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land."—Isa. 6:11, 12, *AS*.

Thus we see that, without setting a specific date, Jehovah does set the practical limits of the work his witnesses must do among the people of unhealed Christendom, until it is totally desolated. That desolation will be accomplished by the ten "horns" of the beast which will turn on Christendom's whorish system of Babylonish religion and wreck it. All of her religious systems will be affected, none will escape. Their adherents will be taken captive or destroyed by the worldly elements that fight against religion and God's kingdom, thus making organized religion completely desolate, this marking the beginning of Armageddon.—Rev. 17:16-18.

However, in spite of such conditions in Christendom, Jehovah's witnesses will continue to proclaim the Kingdom message and declare the "day of vengeance of our God". They will continue to do so until Christ Jesus, Jehovah's chief Executioner, destroys all the ungodly elements, religious, political, social and commercial in the "war of the great day of God the Almighty", thus completely vindicating Jehovah's universal sovereignty.

Therefore, you Christian witnesses of Jehovah, do not relax your efforts, do not become weary in well-doing, warn the wicked and comfort men of good will "until cities be waste without inhabitant"!

* See *The Watchtower*, April 1, 1951, for a more detailed discussion of this subject.



● The April 15, 1951, *Watchtower,* page 233, said: "Fornicators are unmarried persons who commit immorality. Adulterers are married persons who willingly have sex relations with someone of the opposite sex not their legal marriage mate." Yet Matthew 19:9 refers to the immorality of a married woman as fornication. Why?—E. W., Texas.

Legally and generally the distinction is made between the two terms as *The Watchtower* presents it, though sometimes fornication is used in a broader sense to take in all sexual immorality. Webster's unabridged dictionary of 1950 defines fornication: "Illicit sexual intercourse on the part of an unmarried person; the act of such illicit sexual intercourse between a man and a woman as does not by law amount to adultery (which see). *Fornication* is sometimes, esp. in the Bible, used to include all sexual intercourse except between husband and wife or concubine; but it is usually distinguished from adultery, and sometimes from incest." See Matthew 15:19; Mark 7:21, 22; 1 Corinthians 6:9, *NW;* Galatians 5:19; Hebrews 13:4, *NW.* Under "Adultery" this dictionary states: "Sexual unfaithfulness of a married person; voluntary sexual intercourse by a married man with another than his wife or by a married woman with another than her husband."

● Did Jesus, during his childhood, know that he was to be Messiah and realize that he had existed formerly as a spirit creature, the Logos?—C. R., Pennsylvania.

"Jehovah's angel appeared to him in a dream, saying: 'Joseph, son of David, do not be afraid to take Mary your wife home, for that which has been begotten in her is by holy spirit. She will give birth to a son, and you must call his name "Jesus", for he will save his people from their sins.'" (Matt. 1:20, 21, *NW*) From this Joseph would know that Jesus was God's Son and destined to be the means of salvation.

To Mary the angel Gabriel said: "You will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, and he will be king over the house of Jacob forever, and there will be no end of his kingdom. . . . Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son." (Luke 1:30-35, *NW*) So Mary would know that Jesus was God's Son and was also to be the promised Messiah to reign as king over an everlasting kingdom; though she, like the rest of the Jews, thought this kingdom would be earthly.

Elizabeth, mother of John the Baptist, knew Jesus was to be Lord, greeting Mary under inspiration: "How is it that this privilege is mine, to have the mother of my Lord come to me?" (Luke 1:41-43, *NW*) Zechariah, father of John the Baptist, was aware that a Savior had been provided, and that his son John was to prepare the way before Him. (Luke 1:67-79, *NW*) At the time of Jesus' birth a number of shepherds knew he was to be the Messiah, Christ the Lord, for Jehovah's angel said to them: "There was born to you today a Savior, who is Christ the Lord." They publicized this fact. (Luke 2:8-20, *NW*) One Simeon had received a divine promise that "he would not see death before he had seen the Christ of Jehovah", and when he saw the young child Jesus at the temple he acknowledged fulfillment of the promise and said: "My eyes have seen your means of saving." (Luke 2:25-32, *NW*) Also at the temple was Anna, a prophetess, who acknowledged the child Jesus as the coming Deliverer.—Luke 2:36-38, *NW.*

Certainly these momentous things were made known to the lad Jesus, and it may be that he had this special relationship and obligation to Jehovah in mind when as a twelve-year-old he said to his earthly parents: "Did you not know that I must be in the house of my Father?" (Luke 2:49, *NW*) John the Baptist also seemed aware of these things, as indicated by his hesitancy to immerse Jesus on the grounds that Jesus was far superior to him. (Matt. 3:11-15) So there seems to be no doubt that Jesus, during his childhood, knew he was to be the promised Messiah. But he very likely viewed his Messiahship as being over an earthly, theocratic kingdom. That was the accepted understanding of the Jews at that time concerning Messiah's reign.

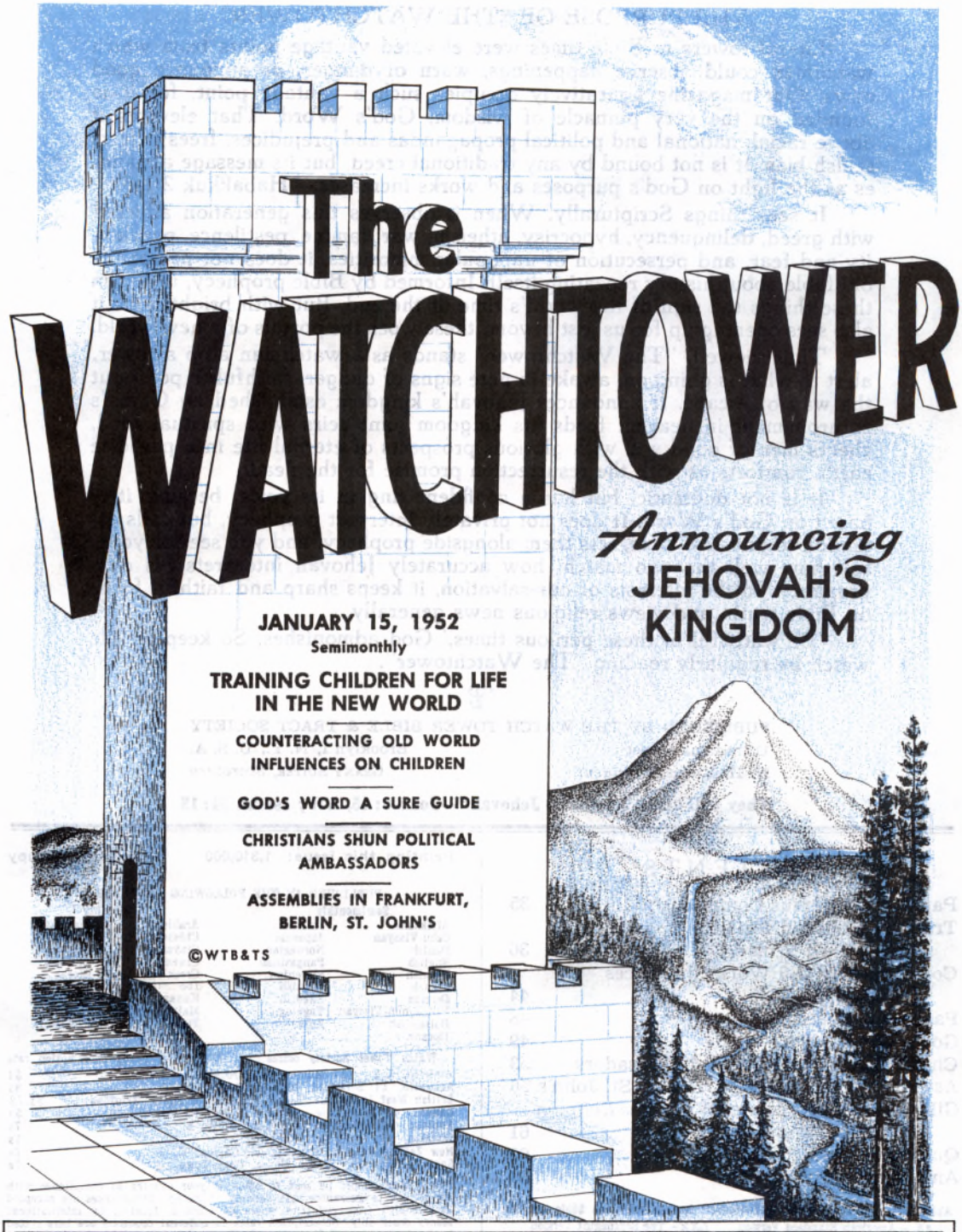
As Jesus neared thirty years of age and his knowledge of the prophecies increased he may have gradually received inklings that Messiahship was more than that, but it was probably not until his immersion and the holy spirit's descent upon him that he appreciated that it was a heavenly kingdom he was to possess, and that he had previously existed as the Logos. The natural man Jesus did not discern these things of the spirit, but when the spirit came upon him the spirit revealed them to him. "The heavens were opened up" for him and heavenly things were discernible to him. (Matt. 3: 16, 17, *NW*) John the Baptist apparently knew of Jesus' prehuman existence, saying: "The one coming behind me has advanced in front of me, because he existed before me." Since Jesus did not exist before John as a human creature, prehuman existence must have been here meant. But there is no indication that John said this before Jesus' baptism; he probably said it afterward, possibly around the time when he said of the anointed Jesus, "That one must go on increasing, but I must go on decreasing," since there is some similarity of thought between the two expressions.—John 1:15; 3:30, *NW*.

It was after Jesus' anointing that he definitely knew of his prior existence as a spirit creature, and he testified to it. At John 8:58 (*NW*) he said: "Before Abraham came into existence, I have been." Just before his death Jesus said: "Father, glorify me alongside yourself with the glory which I had alongside you before the world was." (John 17:5, *NW*) So because of spirit begettal Jesus knew of his former existence as a spirit creature, but his disciples were often puzzled by such references and did not comprehend such spiritual things until their minds were likewise illuminated by holy spirit, at Pentecost. Hence since it seems that such understanding came by holy spirit, Jesus did not know about his prehuman existence until his anointing at Jordan river, though he did understand during his childhood that he was to be the promised Messiah.

"WATCHTOWER" STUDIES

Week of February 3: The Unity of God's Visible Organization.

Week of February 10: Organizing for the Ministry.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Papal Unity versus Communism	35
Training Children for Life in the New World	36
Counteracting Old World Influences on Children	44
Paganism Routed	48
God's Word a Sure Guide	49
Christians Shun Political Ambassadors	53
Assemblies in Frankfurt, Berlin, St. John's	56
Gilead Class Appreciates *What Has Religion Done for Mankind?*	61
Questions from Readers	62
Announcements	64

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII January 15, 1952 Number 2

PAPAL UNITY VERSUS COMMUNISM

ON September 12, 1951, the pope again appealed for the unity of sects in the fight against communism. In an encyclical, he indicated his own as the sect to do the unifying, re-echoing the 1950 "Holy Year" theme of the "great return". He had assured that all "separated for long from the Apostolic See" would be welcomed back.

Rome boasts of her own unity, but in fact she has been ripped by divisions since her very inception, to which fact the Greek Orthodox break and the Protestant Reformation can bear witness. Her history brims with political and religious compromises concluded in her frantic effort to survive. Is she then different today against communism, termed by the pope as "the tempestuous assaults of the infernal enemy"?

No, for even as the papal encyclical was coming forth, godless communism's "tempestuous assaults" were breaking to bits the backbone of Catholic opposition behind Eastern Europe's Iron Curtain. The *Saturday Evening Post,* in its issue of September 22, 1951, carried details of the Catholic collapse in one country after another, in Poland, Hungary, Czechoslovakia, Romania, Albania, and Yugoslavia. Repeatedly, Catholic prelates have sworn loyalty oaths to godless regimes, withholding only a flimsy mental reservation that meant little and accomplished less. In some lands active organizations of "renegade priests" now openly and bitterly denounce Romanism.

Communist tactics have carefully weeded out all dissenters within the official Catholic hierarchies of the various countries, leaving only those willing to co-operate fully with the Red "new order". The case of Poland is typical, as detailed in the *Post* article. In April, 1950, the Polish Catholic hierarchy displayed its idea of firm unity under fire. Completely surrendering to pressure, she officially condemned all "anti-government" attitudes and promised to inculcate loyalty in her flocks and punish any wayward priests who did not fall in line. At first hearing this, Rome is said to have been stunned. Then she retreated behind a series of hazy delaying actions. She countered that she could endure any concessions as long as neither dogma nor moral principle surrendered. But if prostration of one's free worship beneath the heel of a Red dictator is not conceding a "moral principle", may we ask what is?

In unity there is strength. But unity to oppose a godless aggressor must be built upon God's Word and godly fortitude. Did Jesus resist the Devil by swearing loyalty to him with only a "mental reservation"? No! Said he plainly and without use of diplomatic hedging or deceit: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'" (Matt. 4:10, *NW*) Likewise today, only by similar godly fortitude can *true* Christians resist devilish oppression, uphold truth and righteousness, and secure God's approval.

Training Children for Life in the New World

"Let the young children come to me and do not try to stop them."—Luke 18:16, NW.

A PROBLEM of great concern to all devoted parents in this pre-Armageddon period is that of properly rearing children in divine favor. In proportion as the state encroaches upon the field of parental rights the problem becomes more difficult. By assuming increased control over the field of training and educating the young the present decadent old world society seeks to reduce to its inferior unchristian level the high standards of Biblical training offered by God-fearing parents. Those who have a vision of the incoming new world society take a serious view of this matter. They note that true worshipers of Jehovah in previous ages were confronted with the same problem and solved it by applying the well-tried, sound principles of training and education rooted in the Scriptures. That these early God-fearing parents were successful is attested to by the Bible record of many faithful servants of God who from early youth were trained in godly devotion. These met Jehovah's favor and received an assured hope of life in the new world.—Heb. 11:8-40, *NW*.

[2] The training that brings divine favor is not American, British, French, Germanic, nor according to any other culture of the old world society. Rather the training that counts is theocratic, Christian. This means that all prospective members of the new world society old and young must be re-educated to learn new ways embracing higher standards. That is exactly what has been happening during the past many years to the world-wide community of Jehovah's witnesses who have been undergoing a matchless course of divine training. Their teachers have been Jehovah God and his Son Christ Jesus. (Isa. 30:20) From their uniform textbook, the Bible, they have learned the pure language of Bible truth. (Zeph. 3:9) So while scattered over the globe, Jehovah's faithful people of many national origins have been forged into a unified social group. They stand as a distinct new world people with a brilliant vision of an enduring theocratic civilization for the future. Even now they persist in training themselves and their children according to the high Christian standards set out in the Bible for prospective new world subjects.

[3] Jesus Christ during his earthly ministry of three and a half years was the perfect model that Christians imitate today in their training to become subjects of the new world. While Jesus was an extremely busy man preaching and teaching, he was not so busy that he ignored the children of his time. Jesus had affection for the young of others and put his loving arms about them. (Mark 9:36, *NW*) He warmly put his hands upon young children and offered

1. What problem faces parents today, and what are the prospects for successfully solving it?
2. What training brings divine favor, and what has this meant for Jehovah's people?
3. What interest did Jesus manifest in children?

prayer for them. (Matt. 19:13, *NW*) To his disciples he commended the spirit of childlike meekness. (Matt. 18:3, *NW*) He sanctioned the giving of good gifts to children and used them as examples in his lectures. (Matt. 7:11; Luke 9:48, *NW*) Children attended his meetings along with their parents and he performed three of his great miracles involving them. (Matt. 14:21, *NW*) One was the resurrection of the little girl, Jairus' daughter, and another was the healing of a demon-possessed boy whom Jesus lovingly delivered back into the anxious hands of his astonished father. A third case was where Jesus cured by remote control the young child of an attendant of the king. Jesus even affectionately called his own disciples "little children".—Luke 8:42, 54; 9:42 and John 4:49-51; 13:33, *NW*.

[4] The disciples imitated their Master by also showing great love and consideration for children. Peter used properly trained children as an example of obedience. He showed how the precious promises of the new world come also to the children of Christians. (1 Pet. 1:14; Acts 2:39, *NW*) Paul counsels to cherish children and that parents should love their children dearly. (1 Thess. 2:7; Titus 2:4, *NW*) The apostle John in writing one of his letters included children in his address. (2 John 1, *NW*) Both Paul and John refer to Christians as a whole as "little children". (Gal. 4:19; 1 John 2:1, *NW*) So we see that children and their innocent ways came in for considerable attention in the days of Jesus and the early congregation. Who are we, then, as God-fearing people in this twentieth century not to give careful heed to the training of children and their association in our congregational midst?

[5] Contrary to the Caesars of this world who exclude Biblical training from their schools, Jesus definitely said, "Let the young children come to me and do not try to stop them." (Luke 18:16, *NW*) Here Jesus is unequivocally advocating a Christian training for the young of God-fearing parents. Christian parents will heed this injunction 'to let young children come to Jesus'. They will not bring upon themselves condemnation as does the world which tries to stop children from following after Christ, the King of the new world. We need only to mention the shameful practice in many countries where Caesar's educational authorities expel well-behaved children of Jehovah's witnesses because they cannot conscientiously salute national flags, this being rank idolatry and contrary to Biblical commands. (Ex. 20:4, 5) In spite of misunderstandings and opposition Jehovah's faithful people and their children will continue to obey God's law first. (Acts 5:29) As part of their true worship to Jehovah God Jehovah's witnesses will render this duty toward God by paying back what belongs to him and resist the Caesars who have no authority to interfere with Christian rights of parental education in Biblical ways and commands. (Luke 20:25, *NW*) What, then, are the Christian ways and principles for

4. What attention did the disciples of Jesus pay to children?

5. What of interest does Luke 18:16 have for us today?

the training of the young which run counter to educational methods of this present evil system of things?

6 When a child Jesus himself received a proper sound Biblical education. His Judean mother Mary and his foster father Joseph of the house of David gave him the customary Jewish upbringing of the day. As a youth in his early teens Jesus continued to render honor and obedience to his earthly parents in complete godly subjection. In these formative years he grew wholesomely in wisdom and physical stature. At the same time he studied the Hebrew Scriptures and apprenticed as a carpenter. (Luke 2:47; Matt. 13:55) Of this early period of his human existence it is written: "And he went down with them and came to Nazareth, and he continued subject to them. . . . And Jesus went on progressing in wisdom and in physical growth and in favor with God and men." (Luke 2:51, 52, *NW*) Nowhere in Jesus' later life does he speak disapprovingly of the principles and customs used for his rearing in divine favor.

7 On one occasion in his ministry a certain young ruler questioned Jesus. " 'Good Teacher, what must I do to inherit everlasting life?' Jesus said to him: . . . 'You know the commandments: "Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother." ' The man said to him: 'Teacher, all these things I have kept from my youth on.' Jesus looked upon him and felt love for him and said to him: 'One thing is missing about you: Go, sell what things you have and give to the poor, and you will have treasure in heaven, and come be my follower.' " (Mark 10:17-21, *NW*) From this we see that, while Jesus advocated the new and more important requirement for the youth to become a ministerial disciple of Christ, he did not set aside the basic righteous principles found behind the law covenant of Jehovah God with the nation of Israel. For example, Jesus mentioned in the above list the continued necessity of the obedient subjection of children to their parents. Years later Paul also employed this same principle of the fifth commandment, enjoining it upon the Gentile Christians of Ephesus. (Eph. 6:1-3) So while the sanctioned laws of Moses came to an end as laws for Israel when Jesus was impaled on the torture stake A.D. 33, yet the eternal principles underlying the law still stood as applicable. (Col. 2:14, *NW*) So let us examine some of the early basic principles and customs which governed the typical theocratic society of the days of ancient Israel.

6. Describe Jesus' early training as a child and youth.
7. In the interview the young ruler had with Jesus what is revealed as to training of children?

TYPICAL CHILD TRAINING

8 In the social structure of theocratic society the family is the basic unit. Just as Jehovah God teaches, trains and disciplines with the rod of theocratic authority his entire universal family of sons and daughters, so the natural parents have the primary responsibility for the teaching and training of their young ones. When God organized the theocratic nation of Israel in 1513 B.C. this parental responsibility was incorporated as part of the law of the land. It enjoined upon the parents to train their children in early childhood as to their duty toward God the great Life-giver. This was important for that nation, for it guaranteed that the nation's future citizens would be lovers of God and the nation would thus continue to walk in his wholesome way. The Mosaic law says: "Hear, O Israel: . . . these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in

8. How important was the training of children considered in the typical theocracy of Israel?

thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:4-7) How did the Israelites apply the above divine injunction, and what was their understanding of what training of the young comprised?

[9] By *training* the Israelites understood more to be involved than just the giving of knowledge to their children. *Training* meant to them to discipline the child according to strict theocratic authority. It meant to subject the child to fixed paths of righteousness. The intellectual instruction must be put into practice and an indelible impression made upon the tender mind of the young as to its value. It would be like planting and raising a young tree or vine. First the tree or vine must be set in good soil that is well watered. (Jer. 17:7, 8) The child must have a good heart condition likened to "good soil" and then be subjected to a constant supply of the waters of Bible knowledge. (Luke 8:8, *NW*) But this was not all: the tree or vine must then be directed as to its path of growth, either vertically as in the case of a tree or horizontally as in the case of some vines. Likewise in the case of a child the father and mother must carefully direct its course of growth in a set channel. "My son, do your father's bidding, and reject not your mother's directions; fix them ever in your mind, tie them fast round your neck; for their bidding will throw light upon your life, their directions will enlighten you, and to be trained thus is the way to live."—Prov. 6:20-23, *Mo*.

[10] This constant direction over the young impressionable mind was seen to be necessary in view of the truth stated in the Proverbs: "Folly clings to the mind of a child; the rod will drive it away." (Prov. 22:15, *Mo*) Unless properly trained by the parent, the heart or mind of a child was bound to go in the way of worldly foolishness or deadly folly. "Leave not your child unpunished; if you whip him, you save him from death. You must whip him with the rod, and so preserve his life." (Prov. 23:13, 14, *Mo*) The use of the rod here was not necessarily that of a literal stick but that of the assertion of the rod of parental authority. Mere words without the support of parental authority were found to accomplish little. "Mere words will never train a slave; he understands, but he will not obey. A spoiled boy sinks to be a slave, and comes to grief at last." (Prov. 29:19, 21, *Mo*) Manoah, the father of Samson, actually prayed to Jehovah for guidance in the training of his boy: "O Lord, . . . pray let the man of God whom thou didst send come back to tell us how we are to train the boy that is to be born." (Judg. 13:8, *Mo*) So training sons and daughters was no light matter. Not all children profited by the wise training of their parents, and thus later some fell away from true worship.

[11] Two sons might receive the identical training and theocratic education. Yet if the heart condition of the one was evil, no matter how excellent and strict the training, the latter end of such a one might not be firmly established in the ways of righteousness. "Even a child is known by what he does, as he behaves well or ill." (Prov. 20:11, *Mo*) Take the examples of Ishmael and Isaac. Surely Abraham gave both boys the best of theocratic home training. Yet in later life Ishmael lost faith and departed wholly from true worship, but Isaac held fast to the precious promises of the new world. Yet again, the examples of the twins Esau and Jacob. The parents Isaac and Rebecca certainly must have given the twins the same careful and diligent train-

9. What did the Israelites understand by the term *training*? Illustrate.

10. What was meant by the "rod", and why was its use necessary?

11. Why is it that not all children profit by the same wholesome training? Give examples.

ing in harmony with God's revealed will of that time. Esau turned out bad, but Jacob came to be a God-fearing servant. Parents then as now were not responsible for the evil hearts found in some of their offspring. Yet as long as the parents had jurisdiction over such ones an effort was made to keep stirring the "soil" of their hearts with Bible knowledge, as it might be that the weak hearts of these evilly inclined ones might be transformed. Of the children that had good hearts and were wise in their theocratic growth it is written: "Better is a poor and wise youth than an old and foolish king, who knoweth not how to receive admonition any more." (Eccl. 4:13, *AS*) For cases like that of faithful Isaac and Jacob, who had good hearts, the Scriptural proverb is true, "Train up a child in the way he should go; and even when he is old, he will not depart from it."–Prov. 22:6, *AT*.

12 It appears there were four distinct places where training of the young was administered in pre-Christian times. First, at home; second, on the work; third, congregationally; and fourth, nationally in Jerusalem. We will consider each in turn.

AT HOME

13 At home the faithful Jewish father took the lead in educating his children. The father spent some part of each day in giving specific instruction. (Deut. 6:7) The chief device used was that of oral instruction together with repetition and drill. Important Bible passages of the Law, the Psalms and the Proverbs were memorized by both the boys and the girls. From an early age it seems the youngsters were taught to read and write. Correct manners and behavior before older ones were also inculcated. At all times the father maintained order in the household and used the rod of authority to discipline his children and to keep respect. The children were taught the art of singing and some few learned to play musical instruments. The songs learned by heart were those of the psalms which had been beautifully set to music. Singing these psalms enabled the children to learn to emotionally express themselves fully from their hearts in their love and devotion to Jehovah. In this way the many Bible truths contained in the psalms were made their own. This is illustrated in the case of the chorus of boys who repeated from memory part of Psalm 118 when they greeted Jesus on his entry into the temple on Nisan 10 A.D. 33. (Matt. 21:15, *NW*) Apparently the children found it easier to recognize Jesus as the Messiah in fulfillment of Psalm 118 than the religious leaders of the Jews.

14 The evening meal was the great occasion of the day and generally one of much delight for the youngsters. Very often father entertained guests. (Luke 14:12) Thrilling experiences of the day or news of happenings far and near were recounted by all the older ones present. Then, too, always wise sayings and Biblical discussions fell upon the ears of the young ones. (Deut. 6:7) The children were there only to listen and to learn. At times perhaps an older son would be asked to read a certain portion of the Scriptures or recite some Biblical passage under discussion by the mature ones. Once each year on Nisan 14 at the Passover meal a custom existed for one of the boys to ask his father the following question, "Why is this night distinguished from all other nights?" Thereupon his father had the duty to tell the entire passover story to his family. (Ex. 12:3-27) The theocratic home in every respect continued to be the basic center of training. Wise and loving mothers and fathers became the bosom companions of their sons

12, 13. (a) From where was juvenile training administered in pre-Christian times? (b) Describe the training that was given in the Jewish homes.

14. What opportunities were offered for education at the evening mealtime?

and daughters. They were drawn close together in their daily associations and interests. Lasting sound impressions were constantly being made upon the very receptive minds of their young.

ON THE WORK

15 The children learned mostly not only by what they heard at home but also by actual demonstrations as to what their parents did in their daily work. (Deut. 6:7) So the second place of instruction was to be with their parents while on the work. During the day the boys would accompany their father into the fields or into the workshops to watch their father perform his chosen occupation. While the boys were still youngsters they played around near their father and enjoyed themselves. But as the boys grew older they became apprentices to their father, who gave them small jobs to do and personally supervised their doing the work well. In time the sons became as skillful as their fathers in whatever activity he was engaged in. This reminds us how David learned the art of shepherding and practiced the same when he was only ten years old. (1 Sam. 16:11) Then also the youth Jesus (or Joshua) must have learned the trade of carpentering from his foster father Joseph, whom he had watched expertly perform all the techniques of his craft. (Mark 6:3) In this way the little Davids and the little Joshuas received their practical training for their life's work.

16 The little Sarahs and the little Rachels also learned by being with their mother on the work. While very young the girls played about the house in sight of their mother. When they became older they were soon put to helping their mother with various little jobs. In this way they learned the arts of domestic science in all its forms, such as cooking, housekeeping, weaving and sewing. They got to be as expert as their mother in these necessary duties. The girls found pleasure and delight in assisting their mothers, too. It must be mentioned further that Israel's daughters were accomplished at singing, playing of musical instruments and in the dance.–Judg. 11:34.

CONGREGATIONALLY

17 The local congregation or community played its part in educating the young. In later Biblical times each community maintained a synagogue where the congregation of older ones and younger ones would gather each Sabbath to hear the Levites and other mature ones read and expound the Scriptures. (Acts 15:21, *NW*) These weekly meetings proved to be a great source of Biblical education for the Jewish lads and maidens. In the course of the years the entire Hebrew Scriptures would be read and discussed by these congregational leaders. The young men and women as well as children sat quietly giving full ear to every word that was read or spoken. Then occasionally traveling prophets or other national spokesmen visited the local community to address the synagogue assembly or to speak in the market place. (Matt. 4:23) Their messages provoked much thought, and for days following discussions would be heard at the home evening meals by the parents and their guests. Thus communal education made its contribution to mold the hearts and minds of the young in the ways of the Lord.

NATIONALLY

18 Jehovah the master educator arranged for yet a fourth place for the theocratic training of Israel's youth. That was the periodic assemblage of all the peoples, rich or poor, at the center of worship desig-

15. How were the boys trained for their life's work?
16. How were the girls trained for their life's work?
17. Describe the contribution made by the local congregation in educating the young.
18. What provision was made nationally for education?

nated by Jehovah, namely, the temple at Jerusalem. (Deut. 12:5) Three times a year parents took their young ones for an exciting trip to the great city of Jerusalem to attend the theocratic festivals there. As the happy parties journeyed toward Jerusalem geography lessons were taught at firsthand range by the parents to their children. We know that Joseph and Mary took the child Jesus with them annually to Jerusalem. No doubt in this way Jesus came to know personally all the historic spots in the Promised Land. Jesus at 12 years of age also took the occasion to question the learned leaders at the temple to satisfy his keen inquiring mind as to the prophecies.—Luke 2:41-47.

[19] Not only did travel broaden the minds of the young as they saw Palestine in all its paradisaic beauty, but at Jerusalem they learned to become part of a vast family of Jehovah comprising hundreds of thousands. They met relatives and made new friends from every part of the country. But it was at the temple services themselves that further education was administered. The children having memorized important Bible passages and having been trained in the art of singing they could follow closely all the significant ceremonies performed by the priests. They understood the stirring singing responses sung by the thousands of trained Levite singers. (1 Chron. 25:7, *Mo*) All this impressed upon the children the majesty of Jehovah their God, whom they served. They were also strongly reminded that as sinners they required an atonement. In this way they realized the seriousness of their spiritual relationship as Jehovah's called-out people.

[20] Definitely, attending the vast assemblies of Jehovah's people annually climaxed the training program for the Jewish young folks. We can be sure that life for the young people in theocratic Israel was colorful, rich, wholesome and stimulating. No other peoples of ancient times took such an interest in their children as did the God-fearing Israelites. What other ancient peoples took their young on expensive long trips three times a year to worship their God in one central place? None.

19, 20. How did the children benefit by their visiting Jerusalem?

IS IT POSSIBLE TODAY?

[21] The question now poses itself, Is it possible today to rear children in divine favor, and to what extent can the methods used by the Israelites be employed today? Modern theocratic training of the young presents many problems, but none of them are insurmountable. Today, as long ago foretold, political regimes both totalitarian and so-called "democratic" have arisen, which deprive children of instruction by parents who fear Jehovah God. (Rev. 13:16, 17) But the careful theocratic parents will resist the encroachment of the state in this field of family rights. They will obey the superior authority of God by continuing to teach their offspring that obeying God's laws and learning of God are matters of highest importance. (Mark 12:17) Furthermore, modern theocratic parents have to combat a rising tide of old world propaganda calculated to capture and twist the minds of the young. The radio, the television, the cinema, the comics and the press in general are all full of untheocratic, unwholesome instruction. The prudent parent must minimize these sources of demon-inspired utterances and shield the minds of their young from their evil influence. (1 John 4:1, *NW*) If and when the radio, television and the cinema are resorted to the wise parent should be selective.

[22] At this point we must consider the

21. What conditions existing today make the giving of theocratic training difficult?

22. What is "family responsibility"? How important is it today to develop "family merit"?

matter of "family responsibility" as legally presented in the Scriptures. Under the Biblical principle of "family responsibility" where the father or the mother or both become iniquitous, adverse judgment comes upon the entire household of minor children. Take the example of Achan, who committed a fatal trespass against Jehovah. By so doing Achan brought condemnation upon his whole family of children and they were all stoned to death with him. (Josh. 7:1, 24, 25) Paul speaks of this principle in the reverse, which might be referred to as "family merit". If the father or the mother of a family is a believing and practicing Christian he or she brings merit to the entire family of children. Paul writes: "For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy." (1 Cor. 7:14, *NW*) Therefore this proves that minor children of Christian parents are indirectly sanctified or counted worthy of protection in God's sight until they reach the age of individual responsibility. Hence in this day of final judgment since 1918 parents are responsible for the final destiny of their minor children. When Armageddon strikes all minor children who are not under such "family merit" arrangement will meet annihilation with no hope of a resurrection. This is stongly indicated at Ezekiel 9:6 (*AS*), where it is written: "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."

[23] Theocratic parents are familiar with what the Christian Greek Scriptures say as to rearing children. Paul shows that a wise father should 'preside over his own household in a right manner, having children in subjection with all seriousness'. (1 Tim. 3:4, *NW*) Further Paul writes: "Fathers, do not be irritating your children." (Eph. 6:4, *NW*) That is, do not unmercifully tease a child or discourage it in any way. On this point the Bible also says: "Fathers, do not be exasperating your children, so that they do not become downhearted." (Col. 3:21, *NW*) Additionally it is written: 'Go on bringing your children up in the discipline and authoritative advice of Jehovah.' (Eph. 6:4, *NW*) To properly discipline a child the "rod of correction" must be used. (Prov. 22:15, *AT*) If parents unwisely fail to correct the foolishly inclining heart or mind of children while young and manageable, then in the certain outworkings of God's purposes a correction will catch up with those children. The "rod of correction" that is used to turn the children from the way of death in disobedience to God does not need to be a literal stick. The rod symbolizes parental authority and power, and applying the "rod of correction" means for parents to exercise that power and authority entrusted to them in whatever way may seem Scripturally wise to correct the child. The parent's grip on the rod of power, authority and responsibility should never be relaxed. Respect for it should be impressed upon the young mind and heart. This leads to eternal life for them in the new world.

23. Give some points of counsel found in the Christian Greek Scriptures as to rearing children.

Remember also thy Creator in the days of thy youth,
before the evil days come, and the years draw nigh,
when thou shalt say, I have no pleasure in them.
—Eccl. 12:1, *AS*.

Counteracting Old World Influence on Children

SOME modern educators teach that children should be allowed to develop according to their own inclinations and inhibitions. This course is wrong and contrary to Scripture. The child during its impressionable years requires strong parental guidance and direction. To expose the fallacy of modern educators Paul said that when he was a babe his reasoning was unsound and incomplete. He wrote: "When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." (1 Cor. 13:11, *NW*) Thus for this reason children are not to be left to their foolish reasonings and mischief-making. Here is where the "rod of correction" is necessary to give that proper bent to the child.

[2] The above incorrect theory of the moderns leads to a further trouble in households. That is, children want to become bosses and do begin to exercise rulership. They actually come to the point where they tell their parents what to do. This also means that children are allowed to have their own selfish way, are provided with everything they ask for and finally get spoiled and become unmanageable. This situation is extremely dangerous, as the heart of the child has been trained to lean on its own immature, unexperienced understanding. As a novice he falls easy victim to every glittering snare of the great adversary Satan. (1 Tim. 3:6, *NW*) Wise King Solomon warned against rulership of mature people by a child, a mere boy, when he wrote: "Woe to you, O land, when your king is a boy, and your princes feast in the morning!" (Eccl. 10:16, *AT*) Paul shows that though a child is an heir to become a ruler, yet while he is in his minority he is under men in charge and not allowed to rule. "Now I say that as long as the heir is a babe he does not differ at all from a slave, lord of all things though he is, but he is under men in charge and under stewards until the day his father appointed beforehand." (Gal. 4:1, 2, *NW*) This was the position of Jesus. Though he was destined to be the king of the new world, yet during his minority as a man child he subjected himself to his lowly earthly parents, Mary and Joseph. Juvenile domination in Christian households is highly improper and should be terminated promptly by means of the "rod of correction".

[3] To the children the Bible clearly says: "Honor your father and mother." Paul also instructs, "Children, be obedient to your parents in union with the Lord." (Eph. 6:1, 2, *NW*) Do not be like the children in Satan's old world society where they insist on their own selfish ways and expect a little bribe to be good and to obey. This reminds one of a little story on this point. A mother not governed by Biblical prin-

1. Why should not children be allowed to develop according to their own inclinations?
2. How does juvenile domination develop, and what should be done about it?
3. What wise course is followed by minors in custody of theocratic parents?

ciples says to her little child, "Child, why do I always have to pay you money to be good. Why don't you be good for nothing like your father?" While such are the ways under the old world society, youngsters in custody of theocratic parents are most fortunate and are rich in the favors of the Lord. Theocratically trained children *delight to obey* their father and mother. They like to be good because this is the right thing to do. In this way they learn to be obedient to their great Father in heaven, Jehovah.

FIELDS OF EDUCATION

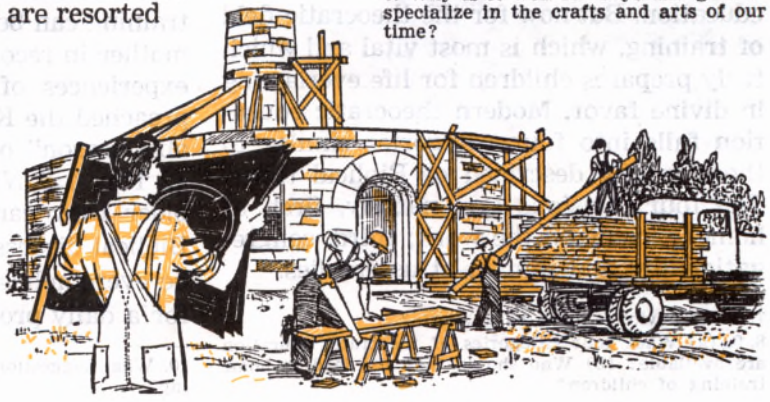
[4] In surveying the vast amount of education good and bad available today, what practical course can be suggested to equip the young for a most profitable future in the new world society? At the outset it seems we must recognize there are two fields to consider: first, the untheocratic field, and, second, the theocratic field of education. Of these two the theocratic field is superior and must receive the greater attention.

[5] The field of untheocratic education covers the use of our modern public and private schools. Many of these schools are operated by the government and the law requires the attendance at some approved school up to certain ages, such as 15 or 16; some states, up to 18. With these education laws Jehovah's witnesses can safely comply. However, these schools are resorted to by Jehovah's witnesses only for basic secular studies in reading, writing, mathematics and some of the arts. Where a choice is offered, other studies, as music, typewriting, shorthand, and foreign languages, will be found very useful. In the high schools it would be well for the teen-age girls to take additional courses in home economics or domestic sciences. For the teen-age boys in high schools they might find it well to specialize in some field of technical work. Learning a trade or becoming proficient in some constructive line of business will always be a definite asset for them. Remember the apostle Paul as a youth learned to be a tentmaker. (Acts 18:3) When Paul's missionary funds were low he could always resort to tentmaking to obtain needed funds.

[6] Not only will this help the youths to be self-supporting and to make a success of the pioneer service later, but such specialized training in the arts and crafts of our day will enable them to make a practical contribution toward the building of Paradise in the earth after Armageddon. It staggers the imagination when one contemplates the post-Armageddon needs for skills. Why, the engineering works and agricultural projects at that time will be tremendous. Not only will there be almost an endless building program for the civilization of the survivors, but think of the multitudes who will come back in the resurrection who will have to be provided with homes, food and clothing. It seems reasonable that all of these necessities would have to be

4, 5. (a) What fields of education are available today? (b) To what extent do Jehovah's witnesses use the nontheocratic schools of the land?

6. Why is it well for boys and girls to specialize in the crafts and arts of our time?



produced ahead of time to give the resurrected ones a decent reception in a land of plenty. So to every young man and young woman the counsel is given to train himself now intellectually and practically not only for the remaining years before the disappearance of this old world, but prepare for a full share in building the enduring Paradise civilization that will stand forever as a tribute to Jehovah's goodness.

7 A brief word about sports. Sports in modern schools are greatly overemphasized. Much time is wasted that could be better spent in learning profitable matters or in preaching activity. Sports as organized today are conducive to hero worship, which is dangerous and unchristian. Once in a while a game of ball or other sport can be innocently indulged in as genuine recreation and such is profitable. But to have one's mind as a youth constantly filled with sports seven days a week is unwise and unwholesome. Paul's advice 1900 years ago to young Timothy, who lived in the midst of the sports-maddened Greek world, is timely counsel for us today. "For bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Tim. 4:8, *NW*.

FOUR SCRIPTURAL CATEGORIES

8 So much for the untheocratic field of education. But now for the theocratic field of training, which is most vital and which truly prepares children for life everlasting in divine favor. Modern theocratic education falls into four categories similar to those briefly described of Biblical times. The four divisions are, namely, first, at home; second, on the work; third, congregationally; and fourth, at assemblies.

7. What advice is given as to sports?

8, 9. (a) What four categories of theocratic education are available? (b) Who should take the lead in home training of children?

9 Just as Jehovah is the great *Teacher* of his household, so the father as head of the house should take the lead in home theocratic education. (1 Thess. 2:11) Likewise God's wifely organization as a mother teaches her spiritual offspring; so, too, the human mother is to serve as a co-educator. Daily the theocratic father and mother should give oral instruction to their children. How better can this be done than at mealtimes? Especially at the morning and evening meals. At the morning meal the oral instruction should center around the daily text and comment provided by the Society in its annual yearbooks. There is always ample material in the comments which the father and the mother can enlarge upon from their own theocratic experiences. These can be related with great practical profit to the children.

10 Inasmuch as children in Biblical times memorized Scripture texts it is suggested as a good idea for the children to memorize each day's text from the *Yearbook*. A short drill could be conducted mornings before the text is discussed by the family to see that the children have properly committed the text to memory. Then when father returns home for the evening meal a check-up could be made that the text is still remembered. By way of example, Timothy from infancy doubtless learned by heart much of the holy writings. (2 Tim. 3:15) At the evening meals further helpful training can be offered by both father and mother in recounting profitable theocratic experiences of the day by their having preached the Kingdom message "in favorable season" or "in troublesome season". (2 Tim. 4:2, *NW*) As the children become older they can share in these mealtime Biblical discussions and reports. It cannot be overemphasized, the vital need there is for a daily program of theocratic instruc-

10. What suggestions are given for effective home training?

tion in the home. Additionally, proper manners, discipline and respect for older ones should be daily inculcated. Mothers and fathers should be companionable with their children. Be their best pals. Gain and retain their confidence at all times.

[11] The greatest heritage one can leave his children is the desire to become an active minister of Jehovah. The primary occupation of all Jehovah's witnesses is that of the ministry. Therefore they should employ the second method of instruction used in Biblical times, namely, that of instructing children while on the witness work. This means that it is well for the parents to take their youngsters with them in the various features of the field service. When Timothy was still very young, Paul took this spiritual "son" of his with him in the missionary service that he might learn by firsthand experience. (Acts 16:1-3) Let your son and your daughter become an apprentice to the ministry. As your children hear you defend the name of Jehovah and expound the good news of the incoming new world, they too will have well up in their hearts the desire to be zealous witnesses for Jehovah. From time to time in the house-to-house preaching activity allow them to add words to your testimony before the householder. This might be done by interrupting your witness by saying to your child something to this effect: "Tell the lady who Jehovah is," or ask some other basic question on which the child can express itself. Take your child along with you to your home Bible studies and perhaps it can share in looking up some of the proof scriptures. In apprenticing the child in the ministry the secret is to give it some little part in the actual work of preaching.

[12] As the children get older it is well not to leave them idle. Gradually encourage them to give their own testimonies at the doors or on the streets or to have their own home Bible studies. Suggest that they become vacation pioneers during their summer holidays. Perhaps the desire to become a foreign missionary can be instilled in their hearts in the course of the years. This would mean that after their two years of full-time pioneer service they would qualify to attend the Watchtower Bible School of Gilead to prepare for the foreign missionary service. The highest career you can plan for your children is that of the full-time service as a minister. Work and plan to help them toward that most joyful and successful of careers.

[13] In addition to training children while on the witness work, there is still a third force in the rearing of children. That third force is that of the local congregation of Jehovah's witnesses. Children right from the start should be expected to accompany their parents to all meetings. Those who came to hear Jesus brought their children with them. (Matt. 15:38) They should learn to sit quietly and listen to all that goes on. Just like the little Davids and the little Sarahs in the days of ancient Israel who attended synagogue meetings, so too the modern little Davids and little Sarahs should be eager to attend every meeting. The other members of the congregation can contribute their part by befriending and speaking to all the youths in their midst. This has a beneficial effect on the children and makes them feel that they are part of a large family of God. When the boys get old enough they should be encouraged to enroll in the theocratic ministry school. There is no better training today in the Christian ministry than that offered by the Society at its congregational

11. What heritage may be left children? How may this be done?

12. What theocratic career may be planned for children, and how?

13. What contribution can the congregation of Jehovah's witnesses make toward Christian training of children?

meetings of Bible study and its course in the theocratic ministry school. Let every son and daughter of Jehovah's witnesses delight to take full part in such congregational meetings.

[14] There is still a fourth force of education that theocratic parents should take advantage of. That is to take your whole family to every circuit, district and national assembly arranged for by the Society. Save up your money to this end. Do you know that the Israelites were enjoined by law to set aside their second tithe or ten per cent of their income to finance their three journeys to Jerusalem each year? (Deut. 14:22-26, *AS*) Weeks before the event build up a keen interest and desire to attend the assembly. Instruct your children while en route to the assembly city. Show them the scenic, geographic and other points of interest. Here is your opportunity to use the "book of nature" to broaden the minds of the young with travel. The theocratic child should be accustomed to mix with and meet people from distant communities. At the assembly see that the children meet your many friends from far and near. See that they attend the baptismal services to learn how this is done and what it signifies. Then when they are old enough to symbolize their dedication to Jehovah's service, encourage them to take that proper step. While at the assembly discuss in company and in hearing of the young important points brought out at the sessions. In fact, for weeks following the assembly there should be much food for discussions at your evening mealtimes at home.

[15] "Let the young children come to me and do not try to stop them." (Luke 18:16, *NW*) Truly there is a wealth of theocratic training and education available to assist the Christian parent in leading his children to Christ Jesus as King of the new world. May every theocratic parent take heart and commence with a renewed interest the training of his children. Many will be your joys and great will be your satisfaction as you rear your children in the way of divine favor. Be God-fearing parents raising your children in godly devotion. Do all in your power to give them that glorious hope of everlasting life in the new world. Shield and protect them from the dangers and snares of the old world. Plant in their hearts the seed of truth and ever be busy in watering and nourishing the spiritual growth of your dear ones. Train your beloved ones now with that new world outlook which is sound, practical and, above all, brings them Jehovah's blessing of endless life.

14. How should a fourth force of theocratic education be taken advantage of?

15. Finally, what are theocratic parents urged to do?

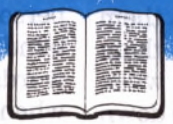
PAGANISM ROUTED

Every year in Ivorogbo town there are "Easter" celebrations, including dancing, singing and the various denominations' "holy communion" services.

Last year the local company of Jehovah's witnesses invited the townsfolk to their Memorial service on the evening of March 23 in order to witness the proper Scriptural celebrating of the Lord's evening meal.

After the Memorial service discussion arose and spread all over the town, with the result that no processions or "Easter" celebrations were held, except for a feeble attempt by a few of the older religionists to carry on as before. In the service effort that followed some of the townspeople expressed their desire to participate and, all together, 59 persons went out into the field, including the regular publishers, numbering about 30, who took the new ones along for training.—Nigeria Branch.

God's Word a Sure Guide



THE sun that warms our earth is just one of one hundred thousand million suns in our Milky Way. Our Milky Way is just one of a million million milky ways or galaxies in the known universe. All of these millions and billions and trillions of stars are hurtling through space, each keeping in its assigned orbit, each running on a schedule of split-second timing so flawless that we set our most accurate timepieces by their movements. Can men guide them? No. And this Jehovah called to Job's notice saying: "Can you send forth Mazzaroth in its season, and lead forth the Bear with its satellites? Do you know the laws of the heavens?"—Job 38:32, 33, *AT*.

Birds migrate for hundreds and thousands of miles, without map or compass, without ever having made the trip before. Can man guide the birds on their southward flight? God queried Job: "Is it by your understanding that the hawk soars, and spreads his wings toward the south?" (Job 39:26, *AT*) To the backsliding, rebellious Israelites Jehovah said: "Even the stork knows her time for assembly and migration, and the crane and swallow keep the season of their coming, but my people know not the decrees of the Everliving [Jehovah]."—Jer. 8:7, *Fenton*.

God guides the stars by his laws of motion and gravitation. Man cannot guide them. God guides the migrating birds by his laws of instinct. Man cannot guide them. Man cannot even guide himself. Jeremiah 10:23 (*AS*) states: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The stars heed God's laws, the birds obey the migration laws, but men balk at God's laws for them. But if God is capable of guiding the stars by natural law, of guiding the birds by instinct, then is he not capable of guiding man by the Bible? "Thy word is a lamp to my feet, and a light on my path."—Ps. 119:105, *AT*.

Consider a few of the fields in which God's Word gives sure guidance. It is a guide in matters of marriage. When Israel entered Canaan they were told concerning the heathen: "You must not intermarry with them, neither giving your daughters in marriage to their sons, nor receiving their daughters for your sons; for they would turn your sons from following me to serving alien gods." (Deut. 7:3, 4, *AT*) To Christians the same prohibition was carried over when they were told to marry "only in the Lord". (1 Cor. 7:39, *NW*) Of course, there are always some headstrong ones who resent any interference in their personal affairs, even from God's Word. Solomon was one of such. He married women not in the truth, probably reasoning that they were nice girls, and that he could get them into the truth after marriage. Instead, they got him out of the truth. God's guiding Word was right, and Solomon's rejection of it was so wrong it cost

him eternal life. (1 Ki. 11:1-11) It still happens today.

After marriage and children come, God's Word guides in rearing them. Deuteronomy 6:6, 7 (*AT*) states: "These instructions that I am giving you today are to be fixed in your mind; you must impress them on your children, and talk about them when you are sitting at home, and when you go off on a journey, when you lie down and when you get up." Christian parents are instructed to raise their children "in the discipline and authoritative advice of Jehovah". (Eph. 6:4, *NW*) This does not say to wait until the child is old enough to decide for itself, to democratically cast its vote on whether it wishes to be brought up "in the discipline and authoritative advice of Jehovah", by attendance at Kingdom Hall, etc. This would not be theocratic order in the family circle. God instructs the parent on how to rear the child, and the child does not carry any veto power over the divine command. The theocratic order is for the parent to raise the child, not the child the parent.—Prov. 22:6.

Rulers over men and nations could find good guidance in the Bible, just as the kings of Israel were commanded to find it: "As soon as he has taken his seat on his royal throne, he must write for himself in a book a copy of this code as approved by the Levitical priests; he must keep it with him, and peruse it all the days of his life, that he may learn to stand in awe of the LORD his God, by being careful to observe all the provisions of this code and these statutes, that he may not consider himself more exempt than his fellow-countrymen."—Deut. 17:18-20, *AT*.

No special privilege for ruler or party members of a political machine. No bribes either, for Psalm 26:10 condemns those whose "right hand is filled with bribes". (*Margin*) This word "bribe", it is a nasty word and its use makes certain politicians nervous and fidgety. To escape this uncomfortable feeling and soothe nerves and calm fidgetings, today bribes are often called gifts. But that is out too, for Deuteronomy 16:19 says to officials: "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." In these days when the accepting of gifts for political favors is so common that the president of the United States suggests that public officials list all gifts received from their business connections, this Bible rule could be applied with profit to the people.

There are many other fields in which the Bible sets forth good guidance. It guides in eating, not so much in what we eat as in how much, forbidding gluttony. It guides in drinking, not so much in what we drink as in how much, forbidding drunkenness. It would steer us out of the present moral collapse, forbidding lying and fornication and adultery. It would reduce bickering and quarreling, advising that soft answers turn away wrath. It forbids that great troublemaker in human relations, the gossiper and the talebearer. It would halt much evil at its inception, telling us to render evil for evil to no man. It would silence the guns and bombs of war, forbidding killing. It would eliminate racial prejudice, reminding us that all men came from one man, Adam, and that all can be made one in or under Christ. All class distinctions and false standards set up by vain humans would vanish under the Bible's guidance. This old world would be changed beyond recognition if it but followed a few of the Bible's guiding principles.

Most important of all, the Bible guides in true worship of the Creator. It explains his purposes toward the earth and us, instructs us about Christ's kingdom, commands us to preach this kingdom. (Matt. 24:14; 2 Tim. 4:2) Its prophecies show us

the sign that announces the nearness of Armageddon, the divine battle that sweeps wickedness from the earth to make room for a clean new world of righteousness. In symbol this battle is spoken of as winter, and we should see the sign of this symbolical winter's approach. (Matt. 24:20; Rev. 16:14, 16) God-given instinct guides the animals and birds to react to the sign of literal winter's approach and make the necessary preparations to pass through alive; God-given intelligence should make mankind react to God's Word and the sign it gives of Armageddon's approach and make us prepare for surviving it.

FALSE GUIDES

Those who are fashioned after this system of things cast God's Word into the discard. They have new guides, new gods. Many take themselves as their guides, thinking if they do as they think best all will be well. The Bible disagrees: "What man thinks a right course, may end upon the road to death." "Man's ways are always right in his own eyes, but the Eternal has the verdict on his life."—Prov. 14:12; 21:2, *Mo.*

Some cling to orthodox religions as a sure guide. Yet Jesus said the clergy were blind guides and those who followed them would land in the ditch with them. (Matt. 15:14) Why were their religions false? Jesus told them why. Listen: "Why is it you also overstep the commandment of God because of your tradition? . . . you have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.'" (Matt. 15:3-9, *NW*) It is the same today. Tradition and creed crowd out God's Word in the Fundamentalist religions.

The Modernist clergy cast God's Word aside altogether, saying the God of the Old Testament is a tribal god of the Jews, a bloody god. Or, as one prominent clergyman called Jehovah, "a dirty bully!" They turn to science and philosophy, advocating psychology and psychiatry for the mind. (Col. 2:8) But attend to what Doctor James Tucker Fisher, a leading psychiatrist, said in his book *A Few Buttons Missing: the Case Book of a Psychiatrist:* "If you were to take the sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them and refine them and cleave out the excess verbiage—if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount." It is as Anthony Standen says in his book *Science Is a Sacred Cow,* page 151: "A social scientist prefers the more long-winded expression every time, because it gives an entirely spurious impression of scientificness to what he is doing."

For many, political rulers are their guides. The Egyptians deified the Pharaohs; the Romans deified the Caesars; the Communists deify Stalin, the Albanian parliament calling him "the Deity" and "the Glorious Savior". Eva Perón said of her husband and Argentina's president: "He is God for us, so much so we cannot conceive heaven without Perón. . . . He is our sun, our air, our water, our life." The Japanese always considered their emperors gods, though that position was recently abandoned, officially.

Coming to the United States, no one can

accuse people of thinking President Truman or his political associates are gods. So instead Truman and his political cronies always talk about praying for God's help, getting Him on their side. But how could this succeed? God says his kingdom is no part of this world, that Satan is the god of this world, that the whole world lies in this wicked one's grasp, and that a friend of the world is the enemy of God. Will prayer make God become a friend of the world and his own enemy? (John 18:36; 2 Cor. 4:4; Jas. 4:3, 4; 1 John 5:19, *NW*) So just how can Truman and his associates lure God into their politics?

Of God the Bible says: "He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" (Ps. 147:16, 17) Jehovah has at his beck and call all the cold in the universe; so how can they entice God? He does not need a deep freezer! Again the Bible says of God: "Every beast of the forest is mine, and the cattle upon a thousand hills." That goes for the mink on a thousand hills too, so no use offering God a mink coat! He can make any needed coats. (Gen. 3:21) Again we read: "The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1) Everything is already his, his one hundred per cent. No use trying to buy his influence for five *per cent*! Anyway, God is against bribes or gifts, whether to get him into government or nonexistent souls out of a mythical purgatory. Political failures and broken campaign promises prove men poor, unreliable, undependable, hopeless, hypocritical guides in government.—Prov. 29:2.

But Jehovah God is a God who knows government, and he qualifies as a guide in matters of government. While Assyria was the second world power, God through his prophet Nahum foretold its fall. (Nah. 1:8; 2:6, 8) Isaiah foretold the fall of Babylon, the third world power, to Cyrus the Persian, while Assyria still stood as the second power and Babylon had not even become a world power. (Isa. 44:28; 45:1) Daniel, while Babylon was the third power, foretold the falls of the fourth and the fifth powers to come and the rise of the sixth. (Dan. 8:20-25) And when Rome was the sixth power John foretold the rise and fall of the seventh and of the eighth coming in, which would be an international combine of ruling powers that would go down, come back, then go into perdition. (Rev. 17:8-14) This international combine arose as the League of Nations, went down, and returned as the United Nations. Its final fall will come at Armageddon, at the latest. God knows human government forward and backward. Judging by the results, human rulers know it only backward.

Jehovah God is for clean government, for Christ's government, which is a theocratic government. God will not identify himself with a government where gamblers pull strings and politicians play the puppets and dance in response. Today it seems that the Gettysburg address' high resolve that "government of the people, by the people, for the people shall not perish from the earth" has been replaced by the resolve of the defenders of the political puppets of gamblers, which new resolve seems to be that "government of corruption, by the corrupted, for the corrupters shall not perish from the earth". But it will perish. We hope so, we think so, we know so, because God says so: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44.

That will be a government of God, by God, for the worshipers of God; and it

shall not perish from the earth, but will continue as long as the sun shines and will give an abundance of peace as long as the moon endures. The King, Christ Jesus, will judge among many peoples and rebuke strong nations, and swords will be beaten into plowshares, and spears into pruning hooks, nation will not lift up sword against nation, neither shall they learn war anymore. His kingdom is an everlasting kingdom, and his dominion endures throughout all generations. By him God opens his hand and satisfies the desire of every living thing, because then every living, breathing thing will be praising Jehovah. He will bring in health and cure for the people, and wipe every tear from their eyes, and death will be no more, neither mourning nor outcry nor pain. Nothing will hurt or destroy in all that blessed new world, because the former things of this old world will have passed away and will have been forgotten after Jehovah makes all things new.—Ps. 72:7, 8; 145:13, 16; 150:6; Isa. 11:6-9; Jer. 33:6; Mic. 4:1-4; Rev. 21:1-5.

So we must shun the false guides of men and their false religions, babbling psychologists, wordy psychiatrists and polluted politicians, all of which have built up such tremendous reputations as colossal failures. Look at the messes they have made, know them by their rotten fruits, reject them for their fruits. Know God as a guide by his fruits, and accept him because of those fruits. Would you like to be guided into the new world as surely as the stars are guided in their orbits? Then make their Guide your Guide. Would you like to be guided as surely as the birds are guided in their migrations? Then make their Guide your Guide. Would you like to be guided in your preparations to pass through the symbolical winter of Armageddon just as surely as birds and animals and insects are guided in their preparations to pass through literal winters? Then make their Guide your Guide.

Christians Shun Political Ambassadors

ON OCTOBER 20, 1951, the president of the United States appointed General Mark W. Clark ambassador extraordinary and minister plenipotentiary to the State of Vatican City.

Sharply reflecting public reaction were the thousands of letters that the White House, members of Congress and the public press received, protesting the appointment. Among the reasons given for protesting was that the appointment preferred the Roman Catholic Church above all others. A letter which made this point, but did so with a sense of humor, was published by the Washington *Evening Star,* October 25, 1951:

"Now that President Truman has appointed an Ambassador to the Vatican, I suggest that he also make the following appointments while Congress is in adjournment: Gen. Vaughan, Ambassador to the Methodist Church; Mr. Boyle, Ambassador to the Baptist Church; Mr. Finnegan, Ambassador to the Presbyterian Church; Mrs.

Merle Young, Ambassador to the Church of Alaska (fur country); Senator McCarthy, Ambassador to the Seventh-Day Adventist Church; Gen. MacArthur, Ambassador to the Jehovah's Witnesses Church; Dr. Jessup, Ambassador to the Sons and Daughters of I Will Arise Church."

Much has been and can be said and written regarding why the appointment of a United States ambassador to the Vatican has neither policy nor principle to support it.* Certainly informed circles do not attach much weight to the argument that the Vatican is a good "listening post", and as for its aid in fighting communism, one only needs to look at Italy, where 99.6 per cent of the people are born and raised Catholics and where such Catholics are supporting the largest Communist party outside Russia itself.

The appointment's being made to the State of Vatican City instead of to the Holy See surely was a mere subterfuge to make legal the preferring of one religion above the rest. Nor can the fact that the United States sends ambassadors to other nations whose rulers are also heads of religion justify the Vatican appointment, because such ambassadors are sent in spite of the fact that the political ruler is also a head of religion whereas the Vatican appointment was made solely because the ruler of Vatican City is the head of the Roman Catholic Church. And while the United States did have a representative to the Vatican up to 1868, the pope then was a *bona fide* political ruler of the Papal States consisting of some 16,000 square miles and of some three million inhabitants and at that time there was no other United States ambassador in Rome. And finally, the mere fact that other democratic nations send representatives to the Vatican does not justify the United States' doing likewise, for they do not have a constitution which erects a 'high and impregnable wall of separation between the church and state', as does the United States.

* See *Awake!* January 8, 1952.

THE SCRIPTURAL POSITION

But what is the Scriptural position regarding a religious organization having political ambassadors? Suppose the Constitution of the United States did not prohibit union of church and state, would the various religious organizations claiming to be Christian then be justified in having political relations with the government, as is the case in the democratic and Protestant countries of England and Finland?

According to the Scriptures, the true Christian congregation is a chaste virgin who has been promised in marriage to Christ Jesus. (2 Cor. 11:2; Rev. 19:7, *NW*) She must therefore follow the example that He set regarding friendship and relations with the political rulers of the world. Christ Jesus refused the Devil's offer of all the kingdoms of the world on the Devil's terms; he refused to let the Jews forcibly make him their king; he said that he was not of the world and that neither were his followers; it had hated him and would hate them. Plainly he told the political ruler before whom he was being tried: "My kingdom is no part of this world."—Matt. 4:8-10; John 6:15; 15:19; 17:16; 18:36, *NW*.

And the words of the apostles and other disciples of Jesus show that they clearly understood this matter. They admonished Christians not to be conformed to this wicked system of things; not to get entangled with it; not to become spotted by it, for this world is passing away. Friendly relations with the world they condemned as spiritual fornication and adultery. "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a

friend of the world is constituting himself an enemy of God."—Rom. 12:2; 2 Tim. 2:3, 4; Jas. 1:27; 4:4; 1 John 2:15-17, *NW*.

Besides, note the political, financial and moral corruption in the governments of the world. Particularly in recent months have investigations in Washington revealed a state of corruption that stinks to heaven. Why should Christians want to have anything to do with such an unclean organization? Counsel the Scriptures: "Get out from among them, and separate yourselves, . . . and quit touching the unclean thing." Surely it would be folly for Christians to try to sew the new patch of Christian principles on that old garment of corrupt democracy. Christians, therefore, who understand God's Word shun political ambassadors.—Matt. 9:16; 2 Cor. 6:17, *NW*.

Christians have something far more practical and fruitful and safer to do than to mix with the affairs of this world for the purpose of cleaning them up. Which is? Following in the footsteps of their Leader and Master. He said: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." He commanded: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."—Matt. 28:19, 20; John 18:37, *NW*.

And Jesus' followers obeyed that command. "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." "Those who had been scattered [because of persecution, did not stop preaching but] went through the land declaring the good news of the word." Said Paul: "Really, woe is me if I did not declare the good news!" And he urged upon Timothy: "Preach the word, be at it urgently in favorable season, in troublesome season." Nor was this preaching to be done only by a select few. The Corinthian Christians were admonished to imitate Paul even as he imitated Christ, and the apostle Peter shows that Christians are given the light of truth that they may 'declare abroad the excellencies of God'. —Acts 5:42; 8:4; 1 Cor. 9:16; 11:1; 2 Tim. 4:2; 1 Pet. 2:9, *NW*.

The present-day fulfillment of Bible prophecy shows that we are living in the "time of the end" of the world, the consummation of this system of things; that Jehovah has begun to rule as King through his Son who now rules in the midst of his enemies; that soon God's patience with the wicked nations will run out, which will mean their destruction; and that following this destruction God will establish a new heavens and a new earth wherein righteousness will dwell. If it was necessary for Christ Jesus and his early followers to keep separate from the world back there, how much more important is it that Christians today keep separate from it in view of its impending doom? And if it was important to preach the good news regarding Jehovah God, Christ Jesus and the Kingdom then, how much more urgent is it now? Now, when "this good news of the kingdom [must] be preached in all the inhabited earth for the purpose of a witness to all the nations", before the accomplished end comes.—Ps. 2; Matt. 24; 2 Pet. 3:13; Rev. 19:5, 6, *NW*.

The Scriptural position is clear. Christians have nothing in common with the wicked, doomed nations of the world. They will therefore shun having any political ambassadors. They will confine their activities to making known God's purposes, and, like the apostle Paul, be ambassadors from God and for Christ Jesus to men of good will, showing them how they can be reconciled to God.—2 Cor. 5:20.

ASSEMBLIES IN Frankfurt, Berlin, St. John's

WE NOW take up again the account of the "Clean Worship" Assembly in Frankfurt, Germany, an account which our last issue brought up to the closing day. The great final day of the all-too-short assembly came Sunday, August 26. The clouded skies broke and sunshine flooded the assembly grounds. A 15-minute report on the work in the United States by one of the president's secretaries elicited applauses and ah's! of amazement. Four speeches followed by other members of the Brooklyn Bethel family, three of them in German. Thus out of the entire American delegation four spoke to them in the language of the country. The German-speaking brothers appreciated this indeed.

Afternoon comes on, and the hour for the widely announced public talk. The stadium is thronged and thousands are also over in the Cycle Racing Bowl. Many parasols are up to shield ladies from the beaming sun. The orchestra, 150 pieces strong, shows itself an accomplished group by its half hour of musical selections, in a specially fine medley of Kingdom Song melodies. Then a few minutes after 3 p.m. chairman Frost introduces the speaker, who by now has faced a number of audiences on this same big question. The speech is again on, through a competent interpreter. The message is a double-barreled shot against false religion, it being delivered in English and German. The big crowd now counts up to a high total of 47,432. Despite its size it does not prove too unwieldy to be swayed by the powerful arguments of a forceful speaker. Eighteen hearty applauses interrupt his progress.

Among those in the audience is the Oberbuergermeister, the Lord Mayor, of Frankfurt am Main, who is seated up in the central balcony of the stadium's tribune. He has arrived some minutes late and has not been able to meet the speaker beforehand and address some words of welcome and appreciation to this mightiest assembly that Frankfurt has ever witnessed. With no emotion on his face he listens to the forthright exposé of false, apostate Christianity. Toward the close the assistant chairman comes to conduct him down and out onto the field at the end of the talk, to be introduced to Brother Knorr and to offer any words of recognition to the assembly, if he still cared. However, the lord mayor's time is short and he must leave at once, and so he sends his card to the Society's president by messenger and expresses admiration of Jehovah's witnesses' organization and the speaker's courage in delivering this harsh message of the old Hebrew Scriptures.

Brother Knorr concluded his public address with an appeal to all interested persons to make a personal study of the Bible. In this behalf he announced a free copy of *The Watchtower* and the booklet *Can You Live Forever in Happiness on Earth?* to each and everyone there. Tens of thousands of hands clapped in appreciation. Adding the 47,432 auditors today to those who heard this public lecture by the Society's president in London, Paris, Luxembourg, Brussels, and Rotterdam, it makes a grand total of 106,587 in Europe.

With the public event over, there was no grand rush to get away. The stadium crowd was practically the same for the

closing features of the assembly, and all were greatly blessed for staying. A telegram was read from Washington, D. C., signed by the 700 preconvention workers doing the preliminaries for the October assembly in that city. The reports by the convention committee, convention servant H. Knoeller and his assistant W. Becker, proved very interesting. It was good to learn that the *Kasse* (treasury), always a problem child, had been cared for and there were enough German marks contributed to offset all convention expenses. Convention chairman Frost followed on the subject "Remaining Fearless to the Accomplished End", and his speech was a challenge to the Communist authorities under whose regime hundreds of witnesses here from the East zone would return home just as clandestinely as they had come.

The president's concluding talk infused further strength and determination into all, especially those whom he would leave behind in divided Germany. He betrayed keen pleasure in reading first an unusual telegram, to this effect: Seventy Montreal-bound new world travelers send greetings from stratocruiser at 18,000-foot altitude. Then the complementary telegram, to this effect: Greetings from Montreal on safe arrival. With 575 in Montreal tonight we share the good things of London and Paris. Then Brother Knorr went on to a brief review of some talks, emphasizing our thoughts and conduct. He contrasted new world optimism with old world pessimism.

"We love life," he said. Hence those brothers in Hitler's concentration camps hung onto life's slim thread for a purpose. So they are alive today and are here at convention and carrying out this purpose, and will keep on doing it to the battle of Armageddon. Released from concentration camps, they did a lot of talking about God's kingdom, optimistically so, and now, look what we have here, because they talked! The thousands of newly added witnesses are a letter of recommendation on their work. The thing to do is to keep the theocratic organization clean for the further ingathering of other sheep, for to it is where God brings these other sheep now. Thoughtfully Brother Knorr voiced appreciation of the Frankfurt populace and their lord mayor and of the help he had tendered in behalf of the assembly; also of the grounds workers and of the 4,901 convention volunteer workers. It was happifying to learn that Germans were expected to be brought to America for study at the Gilead School and thus they would be made available for missionary work in other lands. Also, more expansion was projected in Germany, in token of which the branch building at Wiesbaden was to be enlarged, particularly to accommodate a big new press to be imported from the Swiss branch. In Germany the magazine *Awake!* is not circulated, only some copies being received by mail, but now on this new press the German *Awake!* was to be printed at Wiesbaden for mass distribution in Germany. It was hoped to effect all this in the next ten months. O joy!

Travel instructions came now, a song, and the final prayer by the convention chairman. Then what a demonstration followed! The great orchestra struck up the tune, and then the Germans broke out into a song commending Brother Knorr and his fellow witnesses to God. Handkerchiefs were pulled out and waved toward him. Hundreds broke bounds and came surging across the field toward the platform, younger ones running, elderly ones stepping at a slower pace. As he came off the platform a dense mass surrounded him. How soul-stirring this show of appreciation! It was some time before he showed up at his convention office in the tribune building, not to go home, but to wait and see the departing conventioners off.

Excellent preparations had been made and instructions given for the departure of those tens of thousands that night from the small Sports Field railroad station and its three platforms. Again fine organization came to the fore for smooth handling of the great project without confusion, friction, fear or mishap. Standards with their company signs were again raised aloft, and those who belonged there assembled about it. Night fell. The crowds in their particular groups stayed seated in the stadium and other assembly points, patiently waiting. Calls for the passengers of the respective trains of the thirty specials rang out over loud-speakers, one at a time, as its due time for departure drew near, the first being at 21.20 o'clock for Wetzlar, Siegen, and other points. At call the travelers making up that trainload rose and got on the march, following their standards. As they moved down the road and paths, through alternate electric lighting and shadows cast by the trees, and joyfully conversing, no children crying, it reminded Bible students of how the children of Israel in their millions marched with their heavy luggage to the assembly point for their mass departure from Egypt.

The president and a number of others of us went down to the railroad station to witness some departures. The first train was quickly filled and pulled out at 9:25 p.m. Then another, and another, from this platform and that, while at times a regular express train, fully alerted, sped through on an open track toward its destination. Without a great crush the friends boarded their train. A number would jam the windows to lean out, wave hands and bid farewell. Carloads would join in song. As the trains moved out and cries of farewell rang out, we would wave back and cry out, *Auf wiedersehen! Gute Reise!* etc. We stayed till 10:35 p.m., by which time about eleven trains had been made up and had departed. Reluctant to go before the *last* of the thirty trains pulled out, about ten minutes after midnight, we finally departed for Wiesbaden. What a sight it had been! What an experience! The railroad management were amazed at the orderliness and promptness of Jehovah's witnesses in performing this traffic feat, putting through a train on an average of every six minutes for more than 25,000 passengers.

The many omnibuses were loaded and dispatched with like handling. But thousands of friends stayed over for post-convention privileges. Yes, many slept a further night in the straw. Monday before 8 a.m. throngs of friends began arriving at the Wiesbaden Bethel for an inspection trip through. By bus, car and motorcycle they came. Group by group they were conducted through home, factory and offices. They were excited, interested, pleased. *"Wie schoen, wie sauber!"* they would remark. All day long this kept up, and more came on Tuesday. Finally 2,346 had come and made an inspection tour. Among them were about 800 visitors who had been in Hitlerite concentration camps during the Nazi regime and whom members of the Wiesbaden family recognized with joy.

BERLIN EXTENSION OF ASSEMBLY

Monday morning meant a meeting with the German circuit servants for Brother Knorr. Early Tuesday morning, accompanied by the branch servant, he departed from Wiesbaden Bethel for the Rhein-Main airport near Frankfurt with his traveling party. Workers doing deconstruction work at the convention grounds got word of it and went out by truck and car to give him a warm send-off. A large bouquet of flowers from the convention floral decorations followed him into the plane. Then, at 9 a.m., a half hour before the announced time, the plane took off for Berlin, hopping over Soviet territory for the American zone

in that city. An hour and a half later as they left the Tempelhof airport there, they were greeted by more than 300 brothers.

For the assembly in Berlin no public notice was given by the Society, in order not to make the Communist people's police aware of it beforehand and so imperil our brothers of the East zone. The ones who were invited were, of course, just the brothers and Berlin friends. However, the American Berlin radio station RIAS made an announcement of it that Tuesday morning, so that the entire East zone was also informed that Jehovah's witnesses would hold an assembly in the Woodland Stage (*Waldbuehne*). A witness anyhow!

After a dinner at the Berlin office, Brother Knorr and his companions went to the Woodland Stage, where at the district assembly July 29-31, 1949, a Resolution challenging and protesting to the Communist authorities of East Germany was adopted by 17,232 witnesses, this being followed by a public address by the German branch servant on "It Is Later than You Think" to 33,657 hearers.

Now in spite of the present ban on Jehovah's witnesses in East Germany 13,563 get together in this vast open-air amphitheater. It is estimated 8,000 of these were from the Communist East zone. After a short introduction of song and prayer, Brother Knorr gave the opening afternoon talk on "Making Your Mind Over for New World Living". His secretary, Brother Henschel, spoke next, then Brother Schroeder, who, being introduced as one of Gilead's instructors, received an especial applause. Then Brother Frost addressed them, giving a brief report on the international assemblies at London and Frankfurt. Finally Brother Knorr again resumed the speakers' stand, and, through his interpreter, Swiss Brother A. Rütimann, gave them a stirring talk, weaving in things of his speech on "The Triumph of Clean, Undefiled Worship". Then the uninterrupted four-hour assembly closed with song of praise to Jehovah. As at Frankfurt, so here Brother Knorr could not escape a big demonstration by the brothers expressing their love and thankfulness, and it was slowly that he was able to make his way out.

In the evening a session with the circuit servants took place, at which Brother Knorr had them tell him about the interesting experiences of our fellow servants in their underground activity over there. Next day 237 newly interested ones were baptized. That morning, at eight o'clock, Brother Knorr and his party left for the next national assembly, at Copenhagen.

NEWFOUNDLAND'S GREATEST ASSEMBLY

Tuesday evening, at the Rhein-Main airport Brothers Franz and Hannan took off for a flight westward toward North America. In the half hour before departure they had a heart-cheering visit with a delegation of postconvention camp workers who turned out in their work clothes and sang a farewell song as they boarded the plane. Wednesday morning they landed at Gander airport on Newfoundland, the tenth-largest island in the world and recently made Canada's tenth province. From here Brother Franz flew in a two-seater Fleet Canuck plane piloted by Gilead graduate G. Ernst, our first missionary to own his own plane and fly it in the work as circuit servant. Brother Hannan and the then branch servant, C. Clemons, came later by commercial TAC plane the 118 air miles to St. John's, to the southeast. Here they lodged in the missionary home in connection with the branch. Six years ago when Gilead graduates first landed, there were only 35 Kingdom publishers in Newfoundland. They now have 21 organized companies and a peak of 315 publishers, 59 of these being in St. John's, where they attend meetings in the Kingdom Hall in the yard back of

the missionary home. In the front yard a sign stood advertising the public lecture for September 2 on "Will Religion Meet the World Crisis?"

Here, also, they had teased the public about this, by painting on sidewalks, curbs, and large stones the question "Will it?" On August 23 came further information when the lecture handbills began to be distributed. Window cards were placed, information marches were carried on with placards on the marchers, and three streamer signs were stretched across streets at strategic locations, one near the roller-rink building where the public lecture and three-day convention were to be held. As the better halls in St. John's are controlled by Catholic and Protestant religious societies, the rink was the best meeting place obtainable. A cafeteria kitchen was erected outside the rear right of the building and meals were served through the long open windows of the hall.

Friday, August 31, the convention opened at 9:30 a.m. with 90 present, despite the low overcast and rain. From then on we just had a grand convention of three days. The fine program was capably handled by many Gilead graduates and native publishers. Among the speakers was a native of St. John's, who was a customs official during the time of the World War II ban on publications of our Society and on Jehovah's witnesses, but who got the truth through reading the literature as a censor.

The pioneer work was encouraged, to build it up above the 41 general pioneers then in the service; and four asked for application blanks to enter Gilead School. Saturday morning a baptism was held and eight were immersed in a tarpaulin receptacle which was installed in the missionary home's basement. Among the three sisters immersed was the sister from Woody Island in Placentia Bay, the sister reported on in the July 15 issue of *The Watchtower* in the letter headed "Results of a Long-delayed Back-Call". She not only negotiated the journey here but also brought her husband with her. It was enjoyable to hear her tell over the platform microphone how the pioneer first called on her and she tried to get rid of him, but later found the truth from the literature she took of him.

Gilead graduate G. Stover (who made it to London and Paris by working his way there and back on boats) and Brothers Franz and Hannan brought speeches, reports and experiences from the London and Paris assemblies. One of the first things Friday morning was the reading of this telegram just then received: "55 richly refreshed conventioners en route to New York stopping at Gander send love and best wishes for a successful Newfoundland clean worship assembly." (Dated Gander Airport, August 31, 7:21 a.m.)

Sunday was rainy and cold, with no heating in the roller-rink, and the big air show was billed to begin today and tomorrow was Labor Day. And yet 260 turned out to hear the public talk delivered by the Society's vice-president. It got excellent attention and at the conclusion the booklet *Religion Reaps the Whirlwind* was distributed free and many copies were eagerly taken. So well pleased were they that many interested attenders stayed for the assembly's closing session and we had an attendance of 200. When the assembly concluded, all were overflowing with gratitude and gladness. It had been the best yet in Newfoundland and gave promise of good progress and increase in the work up there. It really meant something for so many to assemble together, traveling long distances and by circuitous routes and on slow trains and by boat. Next day a good-sized crowd of the conventioners turned up at the local airport to give the two Society's representatives from Brooklyn Bethel a cheering send-off.

GILEAD CLASS APPRECIATES *What Has Religion Done for Mankind?*

October 10, 1951

Mr. N. H. Knorr, President,
Watch Tower Bible & Tract Society,
124 Columbia Hts.,
Brooklyn 2, N. Y.

Dear Brother Knorr:

Having just completed a thorough and comprehensive study of the Society's latest publication, *What Has Religion Done for Mankind?* we the students of the 18th class of Gilead desire to express to you our gratitude to Jehovah God and to His "faithful and discreet slave" for this excellent provision.

We have found that *What Has Religion Done for Mankind?* strikes a universal appeal. It has been written for sincere persons, not only of Christendom but also for those of heathendom. From the sound foundation laid in the introductory chapters it traced for us the history of religion for the nearly sixty centuries of mankind's existence. We learned how the mimic god, Satan, stealthily infiltrated apostate religion to corrupt true worship before the Flood, again in Nimrod's day, then among the children of Israel, and finally after the death of the apostles in this era since Christ. With joy we watched the triumph time and time again of the true religion over the false kind and its demon gods. Its ring of confidence and the assurance it holds out that pure religion will survive the battle of Armageddon, along with those who practice it, convince us that this is from the hand of Jehovah to guide His people in these crucial days.

The excellent Scriptural argumentation and sound reasoning identify for us undeniably the one pure worship, made known to Jehovah's servants in a series of divine revelations. We rejoice that these revelations have been faithfully recorded and preserved for us in the Bible. How comforting and assuring to know that the complete victory of true worship is near at hand, when once again throughout all the universe there will be just one true religion, pure and undefiled.

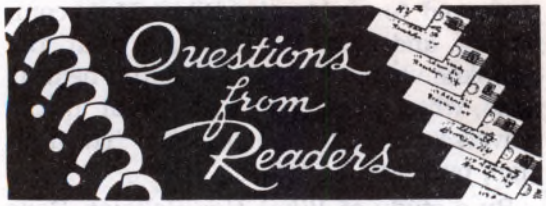
By a study of *What Has Religion Done for Mankind?* along with the Bible, any honest person will be able to identify all false religion, for here are presented concisely and fairly the fundamental doctrines of the major religions of the world, enabling the seeker for truth to eliminate all false religions and hold fast "the faith that was once for all time delivered to the holy ones". With this instrument Jehovah's servants will be equipped for service in any part of the world, among all peoples. Surely Jesus' promise has been fulfilled: "I will give you forceful speech and wisdom which all your opposers together will not be able to resist or dispute."—Luke 21:15, *NW*.

Our appreciation of the truth and of the privileges that are set before us has been enhanced immeasurably. Truly in the words of the final chapter: "[Jehovah is] a God worthy of the gratitude, affection and worship of all creatures with all their heart, mind, soul, and strength. We can love a God like this. Drawn to Jehovah by his matchless loving-kindness, we want to worship and adore such a God as He is."

We are glad to be the first class at Gilead to have had this publication as one of our textbooks. Being free from bondage of this old world, which is due to end shortly, we have been stirred to desire men of all kinds to obtain this knowledge and to get free. To aid in our obtaining many future home Bible studies in this publication we are particularly pleased with the new feature at the end of the book, entitled "How to Follow Up Your Reading of This Book". This certainly should move many honest-hearted ones to welcome studies. We are resolved to go forward to a more abundant life, helping others to learn the clean, undefiled worship of their Creator through the Anointed Seed, Christ Jesus.

Yours for clean worship,

THE 18TH CLASS AT GILEAD



● According to the article "Hated for His Name" in the September 1, 1951, *Watchtower*, hundreds of thousands of Christians died in the "ten persecutions" starting in Nero's time, 144,000 dying in Egypt alone during one of the persecutions. How can this be harmonized with the Scriptural limitation of 144,000 placed on the number being in Christ's body, and which position was the only one open to Christians during those centuries?—J. A., Dominican Republic.

The article did not class with any finality the individuals that died during these persecutions, but spoke of the results in a general way. Note that a key qualification was made in the case referred to in the question: "In the province of Egypt alone, 144,000 such professed Christians died by violence in the course of this persecution, in addition to another 700,000 who died as a result of fatigues encountered in banishment or under enforced public works." The victims are identified as "professed Christians", not Christians in fact. Many of those persons might have been caught in the wave of persecution, but may never have actually preached the truth or followed in Jesus' footsteps, being only professed Christians. They knew the world they lived in was rotten and they were listening to the message of the Christians and willing to die for it even though not in line for the high calling in Christ Jesus. Many professed Christians today might be willing to die for their faith, but still not be Jesus' footstep followers and meeting the Scriptural requirements for such.

● Since John the Baptist had seen the spirit coming down as a dove out of heaven and remaining upon Christ Jesus, in accord with the sign Jehovah had told him to look for in identifying the Messiah (John 1:32-34), why did he later send his disciples to inquire of Jesus whether He was the Coming One?—E. P., Bolivia.

Matthew 11:2-6 (*NW*) states: "John, having heard in jail about the works of the Christ, sent by means of his own disciples and said to him: 'Are you the Coming One or are we to expect a different one?' In reply Jesus said to them: 'Go your way and report to John what you are hearing and seeing: The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them; and happy is he that finds no cause for stumbling in me.'"

John sent for this report, not because he doubted that Jesus was the Messiah, but because he wanted verification. He knew that the prophecies had foretold certain works that the Messiah would perform, and for him to get such a report of these things taking place, and a firsthand report at that, would be very strengthening for him as he languished in prison. Jesus did not consider John's inquiry an evidence of lack of belief and send John a rebuke, but he sent an encouraging report of what was happening, showing that such prophe-

cies as Isaiah 35:3-6 were undergoing a fulfillment in both a physical and a spiritual sense. So it was a proper request for a confirmation of the announcement John had previously made of Jesus as Messiah, and to hear a wonderful report on how Jesus was measuring up to the requirements of Messiah was comforting to this imprisoned one who was soon to be beheaded.

● How can one determine whether he is of the anointed class, and hence should partake of the Memorial emblems?—E. B., California.

After Pentecost in the first century any who had the spirit of God, as evidenced by his having one or more gifts of the spirit, would have no difficulty deciding whether he was of the anointed class, for that was a time set aside exclusively for begetting heavenly heirs. On this firm foundation he would entertain heavenly hopes. Today the circumstances are altered. One may have dedicated himself to doing God's will, symbolized that dedication, and demonstrated that he has the spirit of God by doing Jehovah's will, doing it in the love of God and trying to imitate him and his dear Son; but how would he know that his having the spirit of God was assurance that he was going to heaven? The spirit of God is also on the "other sheep", and not just on the anointed remnant. So how can we determine the matter today?

It seems from the Scriptures that God was specially taking out the spiritual class up until 1931, in a general way, and this does have some bearing on the matter. However, it is not conclusive. Since 1931 there are those who have entered the service and who give evidence of being begotten by the spirit and who have their hopes set upon being of the heavenly heirs. So there is evidence of some coming into the heavenly class since 1931; though not on a general scale, but only individuals here and there who are taken in to fill up the places of some who may turn unfaithful.

You would have to examine yourself on this basis: "Have I dedicated my life to God through Jesus Christ to do his will forevermore? Do I have the spirit of God? Is God dealing with me? Yes, I have the evidence that God is dealing with me; he is using me in his service. He is providing for me. He is giving me a place in connection with his organization, and I am realizing many blessings, and am growing in the understanding of his Word. I have all of these indications that I have his spirit, and I am trying to act as a real Christian and follower of Christ Jesus would in displaying the spirit of the Lord in that way." This examination with the above-outlined results would indicate one had the spirit of the Lord, whether of the anointed class or of the "other sheep".

Then, what is the thing that draws the line of demarcation between the two classes and puts you either on the side of the "great crowd" or on the side of the anointed remnant? As you examine yourself you have to determine what your hope is, because God is dealing with you and is cultivating in you some sort of a hope. In Romans chapter 8 Paul discusses how "the spirit itself bears witness with our spirit that we are God's children" called to be joint heirs with Christ in the heavenly kingdom, and adds: "For we were saved in this hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it?"—Rom. 8:16, 24, *NW*.

So, you see that you have to be saved in a certain hope. Now God deals with you and he must by his dealings with you and his revelations of truth to you cultivate in you some hope. If he cultivates in you the hope of going to heaven, that becomes a firm confidence of yours, and you are just swallowed up in that hope, so that you are talking as one who has the hope of going to heaven, you are counting on that, you are thinking that, you offer prayers to God in expression of that hope. You are setting that as your goal. It permeates your whole being. You cannot get it out of your system. It is the hope that engrosses you. Then it must be that God has aroused that hope and caused it to come to life in you, for it is not a natural hope for earthly man to entertain.

If you are one of the Jonadabs or one of the "great crowd" of good-will persons you will not be consumed by this heavenly hope. Some of the Jonadabs are very prominent in the Lord's work and have an important part in it, but they do not have that hope when you talk to them. Their desires and hopes gravitate to the earthly things. They talk about the beautiful forests, how they would love to be a forester at the present time and have that as their continual surroundings, and they like to mingle with the animals and have dominion over them, and

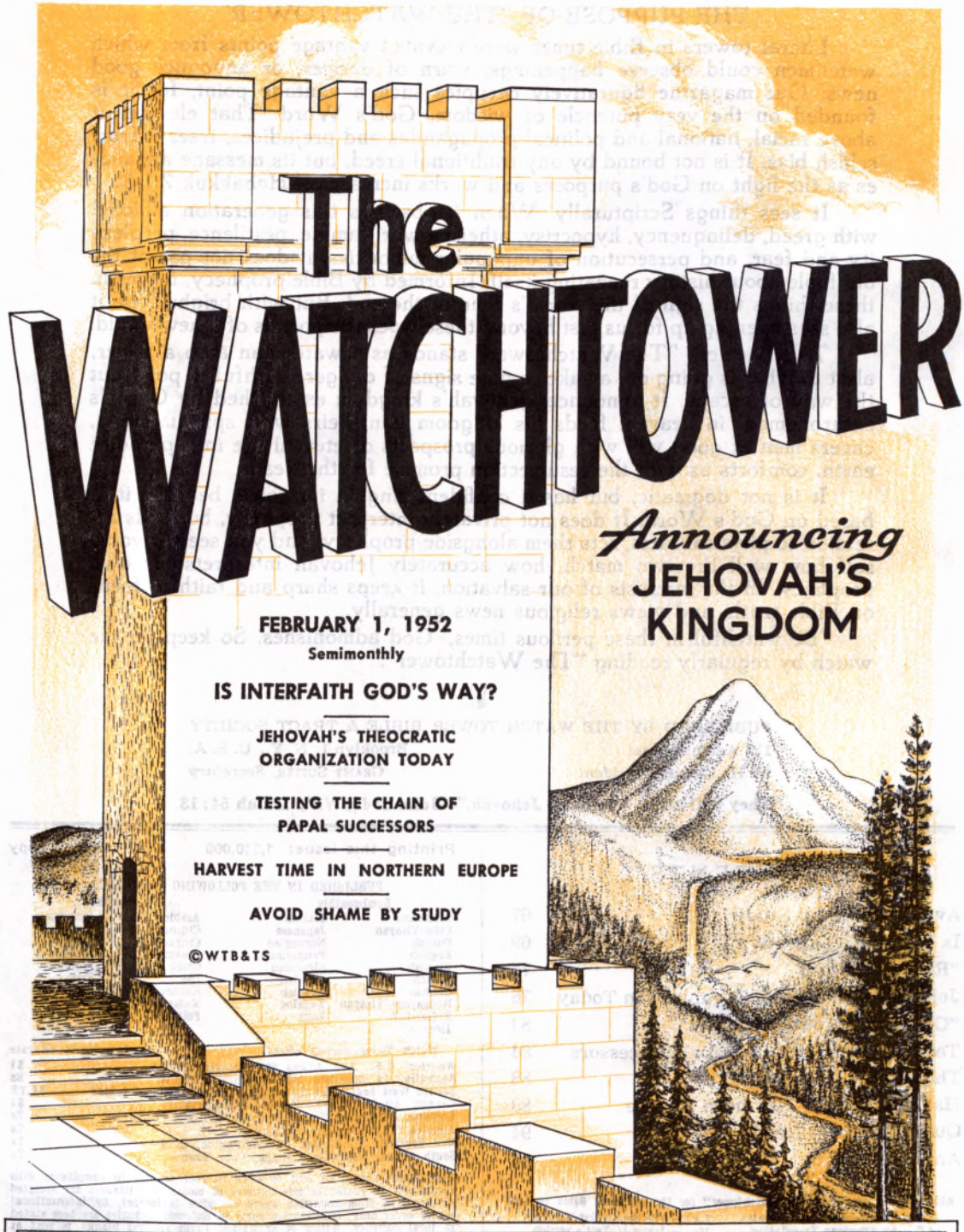
also the birds of the air and fish of the sea and everything that creeps over the face of the earth. That is what they love, and they are looking forward to enjoying those things. Oh, they understand their Bible. They have a very advanced comprehension of the doctrines and truths of the Bible. But when you talk to them, that is the way they express themselves. They have no desire for the heavenly things at all. They do not want to be like an angel, or even see God face to face, beholding him in his supernal glory. That would be wonderful, they admit, more so than any possible earthly blessings; but they just do not have such desires or hopes in them.

So, it seems that after you have inspected the matter of time, the possession of God's spirit, his dealings with you, then you have to take into consideration, "What are my real, sincere, heartfelt hopes in this matter?" Then you decide your position; no one else can decide for you. Decide whether you have the consuming spiritual aspirations. If so, then follow through with those. That is in your system and you cannot get it out, so act accordingly. Participate in the Memorial emblems. Whereas, if you do not have that hope, if you are divided and uncertain, then it appears that you are of the earthly class, and hence should not partake of the emblems at Memorial time.

"WATCHTOWER" STUDIES

Week of February 17: Training Children for Life in the New World, ¶ 1-20.

Week of February 24: Training Children for Life in the New World, ¶ 21-23; also, Counteracting Old World Influences on Children.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Avoid Shame by Study	67
Is Interfaith God's Way?	69
"Record Record"	75
Jehovah's Theocratic Organization Today	76
"Out of the Mouth of Babes"	83
Testing the Chain of Papal Successors	84
Theocracy's Increase	88
Harvest Time in Northern Europe	89
Questions from Readers	94
Announcements	96

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII February 1, 1952 Number 3

AVOID SHAME BY STUDY

A POPULAR fable tells us of a donkey that yearned to be like the ferocious lion that could rush out and roar mightily and scatter people in a panic. One day this donkey came upon a lion's skin. He saw his chance. He draped it over his frame and charged into a group of men. They scattered in a most gratifying way, and in his elation the donkey forgot himself and thought that he would roar like a lion. But he only brayed like an ass. The masquerade was over. The men knew him for what he was and returned and gave him a good beating.

Proverbs 17:28 (*Mo*) declares: "Even a fool may pass for wise, if he says nothing; with closed lips he may be counted sensible." Proverbs 18:6 (*Mo*) states: "A fool's talk gets him into trouble, his tongue brings him a beating." The donkey looked the part of a lion and as long as he kept quiet he fooled the men, but when he opened his mouth he betrayed his true identity. His asinine tongue brought him a beating.

So it is with many who claim to be ministers of God. They dress the part. For outward show many overdress the part, seeking to advertise their supposed piety. They are like the scribes and Pharisees that Jesus described: "All the works they do they do to be viewed by men; for they broaden the scripture-containing cases that they wear as safeguards, and enlarge the fringes of their garments." (Matt. 23:5, *NW*) If they kept quiet and were content to dress and pose the part of ministers, they might fool even informed persons into thinking them representatives of the lion of the tribe of Judah. Instead, they open their mouths and bray out ancient paganisms and creeds, or modern philosophies and politics, and expose themselves as impostors and bring down upon their heads a beating from God's Word.—Jer. 23:25-32.

These professed ministers of God spurn his unadulterated Word, yet in their worldly-wise speeches try to twist and distort his Word into supporting their lies. Of such Jehovah says: "My people know not the ordinance of the LORD. How can you say, 'We are wise, and the law of the LORD is with us'? When lo, the lying pen of the scribes has turned it into a lie! So the wise shall be abashed, they shall be dumbfounded and taken; for lo, they have spurned the word of the LORD, and what wisdom, then, have they?" (Jer. 8:7-9, *AT*) Their unscriptural utterances put them more and more in line for a beating from God's Word, and as their exposure increases their shame will mount: "It shall come to pass on that day, that the prophets will each be ashamed of his vision when he prophesies; nor will he clothe himself with a hairy mantle [the prophet's garb] in order to deceive people. And he will say, 'No prophet am I! I am a tiller of the soil. The land has been my occupation from my youth.' "—Zech. 13:4, 5, *AT*.

What a reversal! Now they seek a disguise to hide their former pretense of being a minister! Just as two wrongs do not make a right, so two disguises do not make a right identity. First they pretend to be ministers of God, next they pretend to be tillers of soil, while all the time they are ministers of Satan. It is no cause for wonder. "Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness." (2 Cor. 11:14, 15, *NW*) But when they fail in this deception, they shift to another disguise, rather than admitting their falseness.

If they had studied God's Word in sincerity, they could have spoken in a way that would have proved their ministerial claims true. Their lack of study in a spirit of meekness and humbleness has brought them to shame. It should be an object lesson to true ministers. It should make them realize the necessity of diligent study of God's Word. When you arm yourself with "the sword of the spirit, that is, God's word", and go on the streets and from door to door and into the homes of the people, preaching the gospel as Jesus did, you appear to be his follower, a minister of God. (Eph. 6:17, *NW*) Then persons ask you questions about the Bible. No longer can you merely appear to be a minister. You must open your mouth and talk. Will your words expose you as an impostor, or will they confirm you as a well-informed minister of Jehovah? Will you be like the donkey in the lion's skin, or like the clerical wolves in sheep's clothing? You will if you have not studied to answer.—Matt. 7:15.

But if you have done what Jehovah God has told you to do, you know how to answer and avoid shame. "The righteous man studies what he should answer." Do this, "so as to know how you ought to give an answer to each one." You will be "always ready to make a defense before everyone that demands of you a reason for the hope in you". Without shame you will be able to handle the truth expertly and accomplish your ministry, even in a time when people prefer to have their ears tickled by empty speeches and unhealthful teachings: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright. But shun empty speeches that violate what is holy; for they will advance to more and more ungodliness. For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth, whereas they will be turned aside to false stories. You, though, keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry."—Prov. 15:28, *AT;* Col. 4:6; 1 Pet. 3:15; 2 Tim. 2:15, 16; 4:3-5, *NW*.

Let the clergy of Christendom, to their ultimate shame, specialize in studying the foolish wisdom of this world. (1 Cor. 3:19) "You, however," like young Timothy, "continue in the things you learned and were persuaded to believe, knowing from what persons you learned them and that from infancy you have known the holy writings which are able to make you wise for salvation through the faith in connection with Christ Jesus. All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:14-17, *NW*) Then you can both look and sound like a true representative of Christ the Lion of the tribe of Judah, instead of being found an impostor through asinine braying.

"A little yeast ferments the whole lump."
—Gal. 5:9, NW.

JEHOVAH is a God of truth. He does not compromise with error. No crisis can panic him into abandoning his principles of truth for the sake of expediency. No peril can frighten him into uniting forces with error to present a more powerful front against a common enemy. No threat can make him view the difference between truth and error as petty and insignificant, thus making a merger of the two seem justifiable under such circumstances. His truth is recorded in his Word the Bible, and despite any crises or perils the future of that truth is assured: "The word spoken by Jehovah endures forever." (Deut. 32:4; John 17:17; 1 Pet. 1:25, *NW*) Hence the true religion will not merge with false religions to face with greater numbers the double peril of communism and world war, as President Truman strongly urged in a speech to churchmen on September 28, 1951:

[2] "In this crisis of human affairs, all men who profess a belief in God should unite in asking his help and his guidance. We should lay aside our differences and come together now—for never have our differences seemed so petty and insignificant as they do in the face of the peril we confront today. It is not just this church or that church which is in danger. It is not just this creed or that creed which is threatened. All churches, all creeds, are menaced. The very future of the word of God—the teaching that has come down to us from the days of the prophets and the life of Jesus—is at stake." (New York *Times*, September 29, 1951) Nearly two years earlier, when pledging support to the Brotherhood Week of the National Conference of Christians and Jews, Truman said: "Brotherhood is not only a generous impulse but also a divine command. Others may be moved into brotherhood only by sentiment. We acknowledge brotherhood as a religious duty." (New York *Times*, November 12, 1949) But is brotherhood among differing church groups a divine command and religious duty? Since this is a Bible matter, to the Bible we go for an authoritative answer.

[3] In unquestionable terms it testifies that Jehovah God has been against interfaith from beginning to end. From the time true and false worship first appeared side by side, Jehovah has accepted the true and rejected the false. He did not sanction interfaith by looking with favor upon both Cain's and Abel's worship: "Cain bringeth from the fruit of the ground a present to Jehovah; and Abel, he hath brought, he also, from the female firstlings of his flock, even from their fat ones; and Jehovah looketh unto Abel and unto his present,

1, 2. What has Truman urged churchmen to do, and why will true religion refuse?

3. In the beginning how did God show himself against interfaith?

and unto Cain and unto his present He hath not looked; and it is very displeasing to Cain, and his countenance is fallen. 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, and unto thee its desire, and thou rulest over it.'" Abel's animal sacrifice showed recognition of his need of a sin-atoning sacrifice; it prefigured Christ's death as a ransom. Cain's bloodless offering was empty formalism. Even after correction from God the hurt religious pride of Cain would not let him copy Abel's acceptable way of worship by offering a suitable animal, which was close at hand for use. He murdered Abel instead. (Gen. 4:3-8, *Yg;* Heb. 9:22) Who showed intolerance? Abel? Jehovah? Neither; it was the false religionist Cain.

[4] Many centuries later Jehovah demonstrated in a spectacular way that he still opposed the idea of interfaith. The captive Israelites in Egypt wished to worship God, but could not freely do so in the midst of their Egyptian captors, who were steeped in false religion. (Ex. 8:25, 26) In the ten plagues that followed, Jehovah showed that he opposed the gods of the Egyptians and would tolerate no interfaith movement involving his people and false religions. This is clearly shown by the following quotation, from the book *What Has Religion Done for Mankind?:*

[5] "By each of the plagues the demon gods of Egypt were put to humiliation and disgrace before Jehovah whom Pharaoh defied: first, their river god the Nile, by the turning of it and all waters in Egypt into blood; then the frog-goddess *Heqt;* then *Watchit* the god of the ichneumon fly; then by the deadly pest upon Egypt's livestock the cow-goddess *Hathor* and her corresponding divinity *Apis* the bull; then by the plague of boils and blisters *Imhotep* the god of medicine; next by the plague of hail *Reshpu* and *Qetesh* the gods of storm and of battle; next by the plague of locusts the deities of providence responsible for Egypt's fertility and harvests; next by the three-day plague of darkness *Thoth* the counselor of Osiris and god of the moon as well as systematizer of sun, moon and stars; also *Amon-Ra* the god of the sun; and by the tenth and last plague the god *Ra,* who occasionally appeared as a male sheep and to whom all the firstborn were sacred, being dedicated to him from birth." —P. 118.

4, 5. Centuries later what did God do to show he still opposed interfaith and false gods?

ISRAEL WARNED AGAINST INTERFAITH

[6] After separating his people from the false faiths of Egypt, and disgracing the Egyptian cults in the process, Jehovah gave his law to his people in the wilderness. This law specifically forbade any interfaith movements. Certainly brotherhood with the false worshipers in the Promised Land was not being established by "a divine command" or as "a religious duty" in these words of instruction from Jehovah: "You must be careful never to make any compact with these natives of the land to which you are going, lest that allure you into danger; you must demolish their altars and break their obelisks and cut down their sacred poles (for you must never worship any other god: the Eternal whose [disposition] is jealous is a jealous God), lest you make a compact with the nations, deserting to their gods, sacrificing to their gods, agreeing to partake of their sacrificial meals, marrying your sons to their daughters, who will desert to their gods and make your sons desert also." (Ex. 34:12-16, *Mo;* Deut. 7:1-6, 16, 25, 26) In-

6. How did Jehovah's law forbid interfaith movements for his people?

terfaith compacts with false worshipers were outlawed by Jehovah. Even such nonreligious associations as marriage were forbidden as being dangerous to the integrity of the true worshiper.

[7] However, the Israelites did not heed this command against interfaith and intermarriage with the demon-worshiping heathen in Canaan, and as a result they were oppressed and enslaved and were no longer effective in Jehovah's service. They compromised and made compacts with the native inhabitants of the Promised Land and failed to root out and utterly destroy demon religion; rather they came under bondage to it. Therefore Jehovah said: "I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." (Judg. 2:3) Because of their unwise tolerance of false worship the Israelites were pierced with thorny demonism and snared by false gods. Even Israel's wisest human king was unable to ignore with impunity Jehovah's counsel against entangling alliances with the heathen. The account of this king's disobedience and the disastrous results is found at 1 Kings 11:1-11, *Mo:*

[8] "Now king Solomon was a lover of women; he had seven hundred royal wives, and three hundred mistresses. He married many foreign women—Moabites, Ammonites, Edomites, Phoenicians, and Hittites—belonging to nations against whom the Eternal had warned the men of Israel, 'You must not mix with them, nor let them mix with you, for they will be sure to seduce you to follow their gods.' Solomon clung to these women in love. When he grew old, he had no undivided mind for the Eternal his God, as his father David had; his wives seduced him to follow foreign gods. Solomon did what was evil in the eyes of the Eternal; he did not follow the Eternal faithfully, as his father David had done. For he put up shrines for Astartê the goddess of the Phoenicians, and for Milkom the detestable idol of the Ammonites, and for Kemôsh the detestable idol of Moab, on a hill to the east of Jerusalem. He did the same for all his foreign wives, burning incense and offering sacrifice to their gods. The Eternal was angry with Solomon for letting himself be seduced from the Eternal, the God of Israel, who had twice appeared to him and given him this order, that he was not to follow foreign gods; he did not obey what the Eternal had ordered, and so the Eternal said to Solomon, 'Since this is your mind, since you have not obeyed my compact and the rules I laid down for you, I will tear the kingdom from you and give it to your servant.'"

[9] Solomon really believed in interfaith, plunging into it on a big scale. This may have promoted good will with his foreign wives and brought a measure of religious peace into his household life, just as interfaith movements today may subdue religious differences in national life. But it brought no peace with God. Along with his catering to the demon gods of his foreign wives, he kept up a pretense of also serving Jehovah, but he flouted the divine law: "You must love the LORD your God with all your mind and all your heart and all your strength." (Deut. 6:5, *AT*) "He had no undivided mind" for Jehovah's worship, but split his attentions. The psalmist expressed Jehovah's view when he wrote: "I hate men who are half and half." Prior to the fall of unfaithful Judah in 607 B.C. condemnation was pronounced against those who did "swear to Jehovah and swear by Malcam". (Ps. 119:113, *Mo;* Zeph. 1:5, *AS*) They were like many of the faiths in

7. What resulted when Israel failed to heed this command?
8. Into what plight did Solomon's disobedience on this point plunge him?
9. In what did Solomon's interfaith activities result, and who else have placed themselves in similar circumstances?

Christendom today that take the name of God and Christ on their lips but teach and practice demon doctrines and pagan ceremonies. (Matt. 7:20-23) Such interfaith fence-straddlers are neither hot nor cold for Jehovah's worship, so to these indifferent compromisers Christ Jesus says: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth."—Rev. 3:15, 16, *NW*.

[10] Centuries later when Jesus the Messiah was on earth the Jewish religionists were split into several sects, yet they were united in taking the Lord God's name upon their lips and they were also united in certain political purposes and social goals and even in the religious end of silencing Jesus and his followers. But this surface cooperation in certain matters brought no real unity in the important field of worship, as shown by their being divided and set at odds with one another even while they were uniting for a common purpose, the squelching of the one true worship. —Acts 23:6-10.

JESUS NO CHAMPION FOR INTERFAITH

[11] However, some professed Christians today say that Jesus himself was for interfaith, quoting in support Mark 9:38-40 (*NW*): "John said to him: 'Teacher, we saw a certain man expelling demons by the use of your name and we tried to prevent him, because he was not accompanying us.' But Jesus said: 'Do not try to prevent him, for there is no one that will do a powerful work on the basis of my name that will quickly be able to revile me; for he that is not against us is for us.' " They contend that this shows the propriety of separate religious organizations, each doing good work in its way; yet since they all operate on the basis of Jesus' name they can and should join in interfaith movements that work toward the accomplishment of certain mutual, broad aims, while allowing complete doctrinal independence for each organization.

[12] In using this text to support the existence of separate church groups or faiths, they ignore the circumstances of those times. Not all believers in Jesus followed him along with the twelve apostles. Some who wanted to follow Jesus were told to go back home and bear witness to him there. (Mark 5:18-20) Hence it was not necessary for this man to bodily follow Jesus to be on his side. When Jesus sent out his twelve apostles to preach, his instructions did not include any directions to establish congregations of Christians, nor was this command given to the seventy sent out later. (Matt. 10:1-42; Luke 10:1-16) They were merely to give a witness from house to house and locate believers there. Jesus was not then establishing the congregational arrangement in opposition to the synagogues, but he allowed the synagogues to remain and his believers to attend the services there. He went there himself and preached about the Prophets and the Law, which Law was still in effect and which he did not oppose. (Matt. 5:17; Luke 4:15-21) So this young man who was preaching and casting out demons on the basis of Jesus' name did not have to be in the immediate company of Jesus and the twelve apostles, and his being separated from them did not imply that he was of a separate congregation, for the Christian congregation had not been set up at that time.

[13] After Pentecost when Jesus did build up his spiritual congregation on himself as the anointed King, then distinct congregations of Christians were established. Then

10. What religious unity existed in Jesus' day?
11. What do some today contend concerning Mark 9:38-40?
12. What do such contenders ignore and fail to appreciate?
13, 14. How did the situation change after Pentecost, and what incident proves a change took place?

if this young man wanted to be a real follower of Christ he could not keep himself apart from the company of Christians, but he must associate with some company of Christians and function with them in order to receive the outpouring of the holy spirit and the spiritual gifts through or in the presence of Jesus' apostles. The time was past for such individual preaching and ousting of demons, and if the young man had tried that he would have been wrongly trying to build up an organization of followers for himself. His use of Jesus' name in exorcising demons would have been wrong, and the results would have been as disastrous as in the case of the sons of Sceva, Jews who used Jesus' name without becoming Christians. Note that the record of their improper use of Jesus' name continues on and shows that sincere converts abandoned such former practices and became a part of the established Christian congregational arrangement:

[14] "Certain ones of the traveling Jews who practiced the casting out of demons also undertook to name the name of the Lord Jesus over those having the wicked spirits, saying: 'I solemnly charge you by Jesus whom Paul preaches.' Now there were seven sons of a certain Sceva, a Jewish chief priest, doing this. But in answer the wicked spirit said to them: 'I know Jesus and I am acquainted with Paul; but who are you?' With that the man in whom the wicked spirit was leaped upon them, got the mastery of the two of them, and prevailed against them, so that they fled naked and wounded out of that house. This became known to all, both the Jews and the Greeks that dwelt in Ephesus, and a fear fell upon them all, and the name of the Lord Jesus went on being magnified. And many of those who had become believers would come and confess and report their practices openly. Indeed, quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver. Thus in a mighty way the word of Jehovah kept growing and prevailing." —Acts 19:13-20, *NW*.

[15] So the case of this young man cannot be used to justify the existence of numerous sects and cults operating in Jesus' name. They are against Jehovah's faithful witnesses who now preach Jesus and his kingdom, and, since they are against the least of these his brothers, they are against him and their mere use of Jesus' name does not gain favorable recognition of them as true followers. (Matt. 7:21; 25:40, 45) They are like the religious sects of the Jews in Jesus' day that used God's name but sought to scatter the sheep: "He that is not on my side is against me, and he that does not gather with me scatters." (Matt. 12:30, *NW*) There is no neutral ground; one is either for or against. No loose bonds of interfaith can draw the two sides together.

[16] Christ Jesus' opposition to a mingling of different faiths is forcefully shown by an illustration he used on one occasion. Certain ones had stated, "The disciples of John fast frequently and offer supplications, and so do those of the Pharisees, but yours eat and drink," and to this Jesus replied: "No one cuts a patch from a new outer garment and sews it onto an old outer garment; but if he does, then both the new patch tears away and the patch from the new garment does not match the old. Moreover, no one puts new wine into old wineskins; but if he does, then the new wine will burst the wineskins, and it will be spilled out and the wineskins will be ruined. But new wine must be put into new wineskins. No one that has drunk old wine

15. How do sects and cults today show themselves against Christ?
16. What illustration is quoted for consideration?

wants new; for he says, 'The old is nice.' " —Luke 5:33-39, *NW*.

17 By this illustration Jesus pointed out that he was bringing in an entirely new system of things, and that it was not to be attached to the groups that followed John the Baptist or the Pharisees. The disciples of Jesus were not to attach themselves to such groups or conform to their customs or ceremonies. Jesus was not bringing in this new system of things to patch up or bolster up or prolong old worn-out systems of worship that were ready for the discard. The previous religious systems could not contain the new system of things, were not adequate for this new system, could not exist alongside the new system, but would be brought to their end by the new system of things. Even the Law of Moses was to be nailed to the torture stake as being fulfilled and canceled. Just as a new outer garment was not to be cut up and used to patch up hopelessly old garments, but was to remain intact and entirely new; just as new wine was not to be poured into dried-up old wineskins that had lost their elasticity and would burst, but was to have its own new wineskin, just so the new Christian organization must have an entirely new system of things, permanently separate from the old religious systems that had either failed or passed the period of their usefulness. Yet, the adherents of these old systems would cling to the old, saying they had become accustomed to the comfortable fit and mellow age of the old systems. To them the old was nice; they were satisfied with their religion, it had been in the family a long time, and they did not want to change to anything new. So there is a separateness existing that prohibits the inclusion of the true faith in any interfaith movement.

17. How did this illustration forcefully show there was to be no mingling of different faiths?

18 Christ Jesus in unmistakable terms showed that he wanted no interfaith movement with the clergy of his day. Instead of joining with them he told his followers: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14, *NW*) On another occasion Jesus said: "Be on the alert and watch out for the yeast of the Pharisees and Sadducees." Seeing that his disciples were confused and thinking of literal loaves with yeast in them, Jesus enlightened them as to the meaning of his pictorial language: " 'How is it you do not discern that I did not talk to you about loaves? But watch out for the yeast of the Pharisees and Sadducees.' Then they grasped that he said to watch out, not for the yeast of the loaves, but for the teaching of the Pharisees and Sadducees." Jesus also said: "Watch out for the yeast of the Pharisees, which is hypocrisy." The great danger that this yeast of false religion would be to the true Christian congregation is stated for us, as follows: "A little yeast ferments the whole lump." (Matt. 16:6, 11, 12; Luke 12:1; 1 Cor. 5:6; Gal. 5:9, *NW*) So the true faith stays aloof from contaminating interfaith moves.

19 If Jesus favored silent toleration of error, as do modern interfaithers, why did he unleash such torrid denunciations at the scribes and Pharisees, calling them hypocrites, blind guides, fools, outwardly beautiful but inwardly filthy, serpents and viperous offspring doomed to destruction? (Matt. 23:1-33) If he considered brotherhood "a divine command" and "a religious duty", why did he tell religious leaders: "You are from your father the Devil"? (John 8:44, *NW*) Would he join with them in a Brotherhood Week? To acknowledge them as his brothers would be to acknowl-

18. Why is it so necessary for the true faith to stay aloof from interfaith moves?

19. What facts crush the claim that Jesus favored interfaith?

edge their father as his father. He would never link up with a brotherhood scheme that would make the Devil his father instead of Jehovah! Yet modern interfaith zealots would embrace all, as shown by an editorial on "Interfaith Day": "Christian, Jew, Moslem, Buddhist, or whatever we may be, we are all children of God, however differently we may conceive him." (New York *Times,* September 23, 1951) But *our* conception of God does matter. He is approached only through Christ. (John 14:6) Even professed Christians that do not allow themselves to be disciplined by God into conformity with his Word "are really illegitimate children, and not sons". (Heb. 12:4-11, *NW*) The broad road of interfaith, on which "anything goes", is the broad road to destruction.—Matt. 7:13, 14.

[20] Centuries after Jesus' day the Roman emperor Constantine launched an interfaith movement to fuse all religions, allowing the various sects and cults to retain their many conflicting beliefs, but agreeing on a few principal points, just as in interfaith movements today. Its purpose was to promote political solidarity and religious uniformity. Only true Christians resisted, knowing that the apostate Christians that merged with paganism and succumbed to the state-sponsored interfaith drive had violated Jehovah's Word: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' ' "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing," ' ' "and I will take you in." ' " Then Jehovah will be our Father and we his sons, but not otherwise.—2 Cor. 6:14-18, *NW*.

20. Centuries after Jesus' day what interfaith move was launched, and on what Scriptural grounds did Christians shun it?

"Record Record"

¶ "From Washington last week came some figures which caused one sect to rejoice, while other churches might well feel ashamed.

¶ "In the biggest religious gathering ever assembled in the nation's capital, Jehovah's Witnesses held a three-day meeting of 57,500 persons. The members heard good news: Their numbers since 1900 have grown from 6,000 to 425,000 this year in 115 [now 121] countries. *The Watchtower,* major publication of the group, is now available in 32 [36] languages and sells 1,210,000 [semimonthly; now 1,310,000] copies. . . . But even more encouraging to the Witnesses—who refuse to serve in the armed forces and will not salute the flag because they consider it an act of worship—was the increase of understanding of their beliefs. From 1935, when 500 Witnesses ran afoul of the law because of such accusations as peddling papers without a permit or disorderly conduct, the number of annual arrests rose to 2,500 in 1942. Last year, only 50 were arrested.

¶ "The sad story was that, in general, churches and religious organizations are employing fewer workers and paying them lower wages than they did 22 years ago. The U. S. Department of Commerce revealed that religious groups this year were employing 218,000, but this was 4,000 below the 1929 figure. Moreover, in 1929 clergy and lay workers earned about $200 above the yearly average for all occupations (which was $1,421). Now the average yearly income is $3,024—but religious workers got about $750 less than that."—*Newsweek* magazine, October 29, 1951.

Jehovah's Theocratic Organization Today

KORAH did not appreciate it. Miriam and Aaron did not always appreciate it. The Israelites in the wilderness often failed to appreciate it. The mixed multitude of non-Israelites accompanying them did not always appreciate it. Achan lost appreciation for it. So did King Saul. So did King Uzziah. Certainly the scribes and Pharisees of Jesus' day did not appreciate it, no more than do the clergy of our day appreciate it.

[2] When Korah and his associates in the wilderness wanted to exalt themselves to the priesthood and charged Moses and Aaron with taking too much on themselves, they proved that they did not appreciate theocratic organization. The earth swallowed them up. (Num. 16:1-33) When Miriam and Aaron spoke against Jehovah's servant Moses they momentarily failed to appreciate the theocratic organization, suffered severe rebuke from the Lord, but were reinstated in divine favor when they endured the correction. (Num. 12:1-15) When the Israelites from twenty years old and upward refused to enter the Promised Land because the spies reported the presence of giants, they rebelled against theocratic organization and showed a lack of faith in the great Theocrat Jehovah. They died in the wilderness as a result, never entering the Promised Land at all. (Num. 13:25-33; 14:1-38) When the mixed multitude that had accompanied the Israelites out of Egypt craved flesh to eat and complained against Jehovah's provision of manna and sowed discord, they demonstrated a lack of appreciation for theocratic order, and brought a plague upon themselves and others. —Ex. 12:38; Num. 11:4-34.

[3] When Achan covetously took things accursed, when King Saul took over priestly duties, when King Uzziah arrogated to himself the service of the Aaronic priesthood, all of them proved that they did not discern and respect the theocratic organization of Jehovah. (Josh. 6:17-19; 7:1, 19-25; 1 Sam. 13:9-14; 2 Chron. 26:16-21) The scribes and Pharisees of Jesus' day were also untheocratic, for they substituted the traditions of men for the Word of God and rejected Jesus the Messiah. (Matt. 15:1-9; John 19:13-18) In this they prefigured the clergy of Christendom, who reject the Bible and teach man-made doctrines and creeds and ally themselves with the politics of this world in preference to supporting Christ the enthroned King. They refuse to see the sign of his enthronement in heaven, and especially do they clamp shut their eyes to the feature of the sign concerning the visible theocratic organization Jehovah would set up for his use in these last days of this old world, as foretold: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you that he will appoint him

1, 2. On what occasions did Korah, Miriam, Aaron, the Israelites and the mixed multitude fail to show appreciation for theocratic order?

3. In what ways did Achan, King Saul, King Uzziah and the scribes and Pharisees show themselves untheocratic, and how do the clergy of Christendom show the same thing today?

over all his belongings."—Matt. 24:45-47, *NW*.

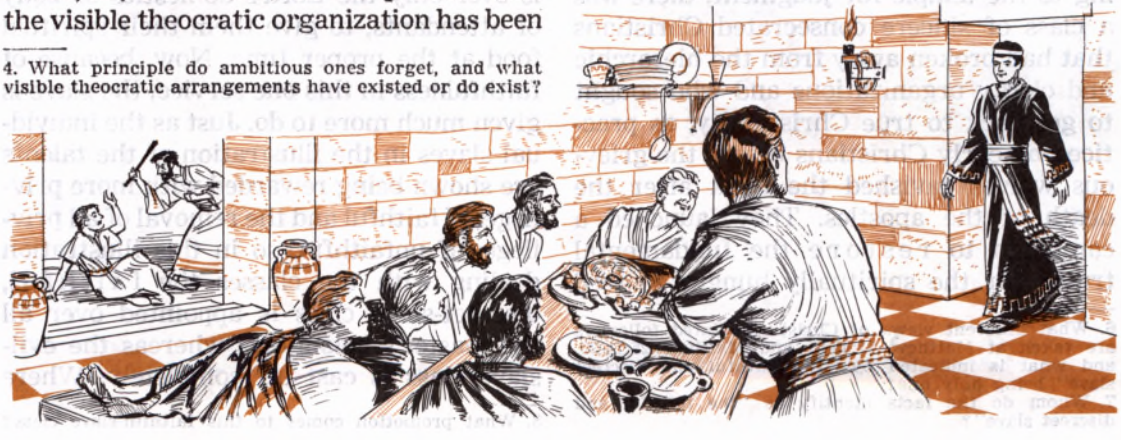
[4] Those who lack appreciation of the theocratic order and who press for personal power and exaltation forget the principle recorded at Psalm 75:5-7: "Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." The visible headquarters of God's typical theocratic organization of Israel was spoken of as being in or on "the sides of the north". (Ps. 48:2; Isa. 14:13) So not from east or west or south but from Jehovah through his channel was proper promotion to come. He worked through that one theocratic organization, not several. In time it was replaced by a new system, and for a new, visible theocratic organization Christ "gave gifts in men", which men served in various capacities in the one theocratic arrangement. They were promoted to their positions by Jehovah, and all were united in just the one hope, one faith, one baptism. Nothing interfaith about this visible theocratic organization. (Eph. 4:4-13, *NW*) As foretold, after the death of the apostles and their co-workers wolfish ones scattered and split the flock into divisive sects and disrupted the visible organization. (Acts 20:29, 30; 2 Pet. 2:1) In our present time the visible theocratic organization has been restored by the setting up of "the faithful and discreet slave".

4. What principle do ambitious ones forget, and what visible theocratic arrangements have existed or do exist?

"THE FAITHFUL AND DISCREET SLAVE"

[5] "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time?" The slave and the domestics are the same persons, only from different viewpoints. Under the term "slave" Christ's anointed followers of today are viewed as a class, a composite slave or composite servant. God himself so interprets matters: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43:10, *AS*) Note that many witnesses are called one servant. Under the term "domestics" those making up the slave class are viewed as individuals. They are spoken of as "body of attendants" at Luke 12:42 (*NW*). Murdock's translation from the Syriac agrees in using "domestics" at Matthew 24:45, and another translation from the Syriac, by A. S. Lewis, renders it "companions", that is, companion slaves. They are domestic slaves in the household of God and, as a united class or society, are termed "the faithful and discreet slave". Similarly, when a number of domestics turn wicked and start to beat their

5. What is the meaning of the terms "slave" and "domestics", as used at Matthew 24:45?



fellow slaves these evildoers become the foretold "evil slave" class.—Matt. 24:48-51, *NW*.

[6] Matthew 24:45-51 shows the service privileges granted to the faithful ones as a class and the punishment meted out to the unfaithful ones as a class. Matthew 25:14-30 shows the Lord's dealing with faithful and unfaithful slaves as individuals. As individuals each one must strive to measure up to the Master's requirements. United as a faithful company of slaves they comprise a visible theocratic organization and in Jesus' illustration here under discussion are pictured as a "faithful and discreet slave", and this composite slave class must see to it that it provides properly for all its individual members, the domestics. Prior to the coming of the Master, Christ Jesus, it must be providing for all its members "their food at the proper time". It must also be noted that God does not have several discreet-slave classes, several theocratic organizations among which the work is divided. "Does Christ exist divided?" No! It is "one body".—1 Cor. 1:13; 12:12, 13, *NW*.

[7] But again we ask, "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time?" In 1878, forty years before the Lord's coming to the temple for judgment, there was a class of sincere consecrated Christians that had broken away from the hierarchic and clergy organizations and who sought to get back to true Christianity, as practiced by early Christians before the grievous wolves ravished the flock after the death of the apostles. They launched a campaign to restore the fundamental truths for the spiritually hungry to feed upon, to replace the pagan doctrines that had been adopted by apostate Christendom. It was the proper time for such spiritual food, to prepare the way before Christ's coming for judgment at the temple. (Mal. 3:1; 4:5, 6) This group of faithful students began publication of *The Watchtower*, then called "Zion's Watch Tower and Herald of Christ's Presence", and in the first issue, July 1879, its announced purpose was to provide "meat in due season" to the "little flock". The facts show that it did this from 1879 on. In 1884 they formed a legal corporation to represent in a business or legal way the society of witnesses or ministers. Down to this day the legal corporation, the Watch Tower Bible & Tract Society, has been used as an agency to publish for and direct and unify the preaching activities of the society of witnesses overspreading the earth. When Christ came for judgment in 1918 he found some associated with this group that thought the Lord had delayed his coming and they were oppressing their fellow slaves in Christ. These were cast off as the "evil slave" class. Those faithfully serving God were identified as the "faithful and discreet slave" class.

[8] What is the Master's decision regarding the discreet slave? "Truly I say to you that he will appoint him over all his belongings." Before this promotion the slave is over only the Lord's domestics or body of attendants, to give them their spiritual food at the proper time. Now, because of faithfulness in this one service, the slave is given much more to do. Just as the individual slaves in the illustration of the talents are shown being rewarded with more privileges if faithful and the removal of all privileges if unfaithful, so in this illustration dealing with the classes the faithful, discreet-slave class is appointed over all the master's belongings whereas the evil-slave class is cast off completely. Where

6. What different views of Christ's anointed followers are taken at Matthew 24:45-51 and Matthew 25:14-30, and what is indicated by "the faithful and discreet slave" being only one?
7. Whom do the facts identify as "the faithful and discreet slave"?
8. What promotion comes to this faithful-slave class?

once the discreet slave was responsible for feeding only the anointed body members of Christ, now it must take on the commission: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14, *NW*.

9 To it are committed all the Kingdom interests on earth, a primary one of which is the flood of new truths that come into existence because of the fulfillment of many prophecies. The message is becoming more full and complete, more vital for the critical times in which we live, more effective in dividing the peoples of the nations into either the sheep or the goat class. These sheep now being gathered are the Lord's "other sheep", belonging to him, and since all of the Master's belongings are to be cared for by the discreet slave this faithful anointed class must expand its feeding program to supply not only the domestics but also these "other sheep" with "their food at the proper time". (John 10:16) This the discreet slave faithfully does. Through its legal agency, the Watchtower Society, it provides the spiritual food in printed form, arranges for meetings, organizes service activities, sends out special traveling representatives and missionaries, arranges for large assemblies, and in many other ways provides the means for the domestics and other sheep to be fed and strengthened and efficiently directed in united action for Jehovah's praise.

POINTS TO APPRECIATE

10 Jehovah God deals with his people as a servant class. He does not feed each one individually nor does he appoint an individual over them. No individual student of God's Word reveals God's will or interprets His Word. (2 Pet. 1:20, 21) God interprets and teaches, through Christ the Chief Servant, who in turn uses the discreet slave as the visible channel, the visible theocratic organization. David approached God through the priestly organization represented by Abiathar, who had the ephod; and a servant of today must likewise look to God's visible organization for spiritual food that is timely and for directions in Kingdom service. (1 Sam. 23:6, 9-11; 30:7, 8) Just as is shown in the illustration of the talents where different amounts were committed to different individual slaves on the basis of their abilities, so the domestics are assigned service privileges on the basis of their abilities and devotion and readiness to submit and conform to the leadings of the holy spirit. Jehovah through Christ sets the domestics in their service positions in the discreet-slave body. —1 Cor. 12:18.

11 We must show our understanding in these matters, appreciating our relationship to the visible theocratic organization, remembering the fate of those like Korah and Achan and Saul and Uzziah and others who forgot the theocratic order. Are we assigned as individuals to bring forth the food for the spiritual table? No? Then let us not try to take over the slave's duties. We should eat and digest and assimilate what is set before us, without shying away from parts of the food because it may not suit the fancy of our mental taste. The truths we are to publish are the ones provided through the discreet-slave organization, not some personal opinions contrary to what the slave has provided as timely food. Jehovah and Christ direct and correct the slave as needed, not we as individuals. If we do not see a point at first we should keep trying to grasp it, rather

9. Who are included in "all his belongings", what added responsibility does this mean for the slave, and how is it met?
10. How does God deal with his earthly servants, as shown in David's case?
11. How do we show appreciation of our relationship to the visible theocratic organization, especially as regards spiritual food?

than opposing and rejecting it and presumptuously taking the position that we are more likely to be right than the discreet slave. We should meekly go along with the Lord's theocratic organization and wait for further clarification, rather than balk at the first mention of a thought unpalatable to us and proceed to quibble and mouth our criticisms and opinions as though they were worth more than the slave's provision of spiritual food. Theocratic ones will appreciate the Lord's visible organization and not be so foolish as to pit against Jehovah's channel their own human reasoning and sentiment and personal feelings.

[12] Now some may ask, Should we accept as from the Lord and true the food provided through the discreet slave, or should we withhold acceptance until we have proved it for ourselves? If we have gained our present understanding of the Bible by feeding at the table set by the slave, if we have been thereby freed from false doctrines and built up in the clean and undefiled worship of God and given a new world hope, we should have some confidence in the slave's provisions. After being nourished to our present spiritual strength and maturity, do we suddenly become smarter than our former provider and forsake the enlightening guidance of the organization that mothered us? "Forsake not the law of thy mother." (Prov. 6:20-23) And if the heavenly Father would not give a stone or serpent or scorpion to a child who asked for bread or fish or an egg from him, are we to take the spiritual food he provides through the slave into our hands as if we were going to be bruised by a stone or bitten by a serpent or stung by a scorpion? (Matt. 7:7-11; Luke 11:9-13, *NW*) Are we to be doubtful and suspicious about each new provision? "He who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah." (Jas. 1:6, 7, *NW*) Even the Beroeans first received Paul's preaching "with the greatest readiness of mind", and then went to "carefully examining the Scriptures daily as to whether these things were so". (Acts 17:11, *NW*) This was the first real contact the Beroeans had with Paul's preaching, yet they received it readily and then studied the Scriptural support for themselves. How much more readily we can receive the slave's provisions with confidence, since, unlike the Beroeans, we have much past experience with the precious provisions from the slave. After receiving these food supplies we prove their Scripturalness for ourselves to make the message our own, in a spirit of meekness and trustfulness and not combativeness.

12. In view of our past experience, in what attitude can we receive the slave's provisions?

THE FOLLY OF SPECULATING

[13] There are some who seem to dote on speculations. They love to be the talking center of little groups, voicing their theories on how or when this or that is going to happen. They may not be deliberately rebellious about what the slave provides, but if they can offer only what the slave has already supplied they do not stand out. How can they shine personally if they merely reflect what all others of Jehovah's witnesses are reflecting? So they seek for something more sensational, for some "new light" to dazzle unwary listeners. As they feed the open-mouthed listeners their line of new theories, the listeners by their rapt attention feed the ego of the speculators. When someone else begins to do the talking and occupies the spotlight, the speculator loses interest in the conversing group and drifts on. These speculating ones may acknowledge that some of their past theories were wrong, but they do not show they have learned the lesson from these mis-

13. Why do some habitually speculate and theorize?

takes by refraining from bringing forth new theories. Their longing to be viewed as an independent and deep thinker is stronger than their desire to be theocratic.

14 Some of the speculating ones are more rebellious than others, disagreeing dogmatically with the discreet slave's provisions, exalting themselves above the Lord's established channel. They argue that the theocratic organization has not always been right, and that they once had ideas the organization rejected but now teaches, and thus imply that their present theories will likewise be accepted in time. They never mention the numerous speculations they have advanced in the past that were never adopted. That would spoil their campaign to get their present ideas gobbled up. What their conceit blinds them to is that the visible theocratic organization has never claimed infallibility, that it knows the message will be continually purified by the elimination of erroneous ideas, that it expects new truths to become manifest as more prophecies are fulfilled, that gradually the light will shine more and more until the perfect day, and that the clarifications will come through the discreet slave and not self-exalting speculators. (Prov. 4:18; Isa. 6:5-7; Mal. 3:1-3) It is a continuous process, for the slave is "to keep giving them their measure of food supplies at the proper time". (Luke 12:42, *NW*) Doubtless some do have ideas that are not published until later; to do so earlier may have been premature, may not have been "at the proper time". Wait upon the Lord.

15 But whether they speculate rebelliously or only thoughtlessly, they can do harm. They place themselves within the danger of becoming puffed up with a feeling of importance, or they may stumble weak ones in the faith. They can hinder oneness of mind and prevent everyone's seeing in harmony. They draw attention to the creature rather than to the Creator and his visible organization. Their unfounded speculations may spread, raise questions and doubts, and jeopardize unity of action. Theocratic persons will shun speculations and speculators. They will drink deeply of the truth waters, not muddying them with inflated personal opinions and speculations. By all drinking the same water of truth, all will see in harmony, work shoulder to shoulder, and march into the new world side by side, all keeping in step with the "faithful and discreet slave". Those who speculate and concoct their own pet theories and set a little spiritual table of their own, or who sit at the Lord's table but supply little side dishes of their own, and try to get others to taste of them, they are the ones out of step with the theocratic organization, though in their blind conceit they think the slave and the domestics and the other sheep are out of step.

16 The slave and the domestics and the other sheep are in step with one another and with God and Christ. They are not out of step and they should not even consider changing to get in step with a sprinkling of self-exalted ones who overlook the Scriptural counsel on these matters. "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, violent disputes about trifles on the part of men corrupted in mind and despoiled of the truth." "Guard what is laid up in trust with you,

14. How do some speculating ones argue, but to what does their conceit blind them?
15. What harm can come from unfounded speculations, and how will theocratic persons react toward such?
16. What Scripture counsel do speculators overlook that we should heed?

turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge'. For making a show of such knowledge some have deviated from the faith." "Keep holding the pattern of healthful words which you heard from me with the faith and love that are in connection with Christ Jesus." "Keep reminding them of these things, charging them before God as witness, not to fight about words, a thing of no usefulness at all because it overturns those listening. But shun empty speeches that violate what is holy; for they will advance to more and more ungodliness, and their word will spread like gangrene." "They are subverting the faith of some." "Turn down foolish and speculative questionings, knowing they produce fights." "Keep your eye on those who create divisions and causes for stumbling contrary to the teaching which you have learned, and avoid them."—Rom. 16:17; 1 Tim. 1:4, 7; 6:3-5, 20, 21; 2 Tim. 1:13; 2:14, 16-19, 23-26; Titus 3:9-11, *NW*.

WHY WE BLUNTLY REJECT INTERFAITH

17 Many in Christendom will angrily say Jehovah's witnesses take too much on themselves. That is what Korah protested to Moses. (Num. 16:3) Yet the facts show Jehovah's witnesses are the ones preaching of the Kingdom's establishment, and warning all nations of Armageddon's approach. Their organization is run theocratically, and it brings forth the spiritual food that is timely. What orthodox religious organization in Christendom provides new spiritual food for these critical times? Are not the fundamentalists still offering the same dry husks, still prattling the same centuries-old creeds, and monotonously repeating again and again their few basic doctrines borrowed from paganism? Truly, "their religion is a mockery, a mere tradition learned by rote." (Isa. 29:13, *Mo*) The modernist churches have brought forth new teachings to fit the times, but their new offerings are not fit for g o s p e l-preaching. Instead, they scuttle the Bible, dismissing it as myth and legend, at best only good literature, and offer science and evolution, psychology and psychiatry, in an endeavor to be popular with a materialistic civilization. God bluntly says Christendom's "tables are full of vomit". Among them spiritual famine r e i g n s supreme. What a contrast between the condition of their followers and that of Jehovah's witnesses!—Isa. 28:8; 65:13-15; Jer. 2:13; Amos 8:11, 12.

18 In substituting ancient paganisms or modern philosophies for the truths contained in the Bible, Christendom's religions match backsliding Israel who professed to be Jehovah's people: "The ox knows its owner, and the ass its master's crib; but Israel does not know, my people shows no understanding." (Isa. 1:3, *AT*) They put themselves in position for stinging condemnation, which they cry out against as intolerant. But does not God himself here say they have less sense than the ox and the ass? His Word calls them "dumb dogs" and "greedy dogs". Christ Jesus called them fools and liars and sons of the Devil. Sarcasm and mockery and derision are used against the false religionists. Note Job's words to some of such: "How you have helped him that was powerless, and saved the arm that was not strong! How you have counselled him that was without wisdom, and a b u n d a n t l y made known sound wisdom!" For another example of mocking irony, consider Elijah's words to false worshipers when their god failed to respond after hours of coaxing: "Cry aloud; for he is a god: either he is musing,

17. Into what two big divisions do Christendom's churches fall, and does either of them provide "food at the proper time"?

18. What should those remember who condemn plain speech as intolerant?

or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked." (1 Ki. 18:21-28, *AS;* Job 12:2, 7, 8; 26:2, 3, *AT;* Isa. 56:10, 11; Matt. 23:17; John 8:44) This should give pause to those who heatedly rail against Jehovah's witnesses because they speak plainly about false religions. To condemn such plain speech they must also condemn the Bible and God himself!

[19] All of the foregoing clearly proves that Christians cannot join interfaith movements. No more so than Abel could with Cain, or Israel could with Egypt or with the Canaanites, or Jesus could with the scribes and Pharisees and Sadducees, or early Christians could with Constantine's fusion of paganism and apostate Christianity. For a Christian to enter the interfaith fold would mean he must tolerate pagan teachings under a Christian label, tolerate the tenet of a three-in-one God, tolerate claims that God fiendishly tortures souls in fiery lakes, tolerate the blasphemy that for money God will release suffering souls from a flaming purgatory, tolerate bingo gambling, tolerate the view that Jesus was not Messiah but an impostor, tolerate the devilish doctrine of evolution, tolerate clerical hypocrisy and political meddling, tolerate religious warmongering and chaplain-blessing of Christian killing Christian—and so on and on would flow an endless stream of blasphemies that the Christian would have to tolerate in silence. He would have to wink at sin, shut eyes to wrong, plug ears to blasphemy, make his tongue dumb to silently tolerate evil. Fearing to offend men by word or deed, he would offend God by tolerating in the name of tolerance every satanic snare that came his way. He would be too unfit and dirty for Jehovah's service, the proverb becoming true of him: "The dog has turned back to its own vomit, and the sow that was bathed to rolling in the mire." To return to the filth of this world after being separated and cleansed from it would make us unfit subjects for any further mercy from Jehovah. (Heb. 10:26; 2 Pet. 2:20-22; Rev. 18:4, *NW*) So by Jehovah's undeserved kindness let us appreciate and stick with the visible theocratic organization he has set up in our day.

19. So why cannot a Christian join an interfaith movement, and what would he have to unprotestingly tolerate if he did?

"Out of the Mouth of Babes"

¶ The press caught on to the assembly of Jehovah's witnesses being held in mid-November, 1951, and the city itself, Victoria, British Columbia, seemed to catch the spirit of the thing. Publishers on the street were approached with: "Where is this convention to be held?" "What is its purpose?" "Do you have a copy of the program?" "I'll be there!" A naval officer approached two of the witnesses, identified by means of their lapel badges, and said to them: "What's this all about? Why, I stopped two of your little girls about eight or nine years of age; they were wearing your placards. And I asked them questions which clergymen were unable to answer for me, and I got answers, logical answers, from the little girls! What in hell have you guys got over there, anyway?" The brothers replied that about the best way for him to find out would be for him to come over and see and listen for himself. The officer replied: "That's just what I'm going to do, as soon as I change my clothes!" He not only came but he turned in his name as being interested and asked that a call be made anytime before six p.m. A picture in one of the papers of a young brother giving a ministry school student talk caused many to comment: "A nine-year-old giving a Bible talk!" His poise and his ability to speak intelligently and extemporaneously helped open the eyes of many that saw and heard him.

Testing the Chain OF Papal Successors

Authoritative Catholic sources shatter the chain, without help from authorities which the Roman Catholic Church would reject

CATHOLICS claim that Pope Pius XII receives his authority through a long and continuous line of successors, each of whom sat upon the papal throne by divine appointment. Says the *Catholic Encyclopedia:* "The history of the Catholic Church from St. Peter, the first pontiff, to . . . the present head of the Church is an evident proof of its Apostolicity, for no break can be shown in the line of successors."[1] Now, no chain can be judged by the strength or beauty of a single link or by the soundness of several links. A chain is no stronger than its weakest link.

Back in the early days of Christianity, when some of the apostles were still on earth, one would expect to find the strongest links. The canon of the Holy Bible was not closed out until the end of the first century, some thirty-five years after Peter died. Yet no successor is mentioned, notwithstanding the Catholic claim that four successors are presumed to have lived during that time.*

But aside from the fact that the primary and most important link is missing, do we find the rest of the chain in good sound condition? *The National Catholic Almanac,* 1948, pp. 30-35, adopts from the *Annuario Pontificio* of 1947, the revised list of popes in which Linus, Anacletus, Clement and Evaristus are said to have succeeded one another during the first century. However, such arbitrary listing is shrouded in great uncertainty, for the famous authorities of antiquity—Iranaeus, Tertullian, Jerome, etc.—all disagree on the matter. Some say that Linus succeeded Peter, yet Jerome says that "most of the Latins" held that Clement was the man. This confusion is understandable when we appreciate that such listings were fabricated out of various traditions a hundred years and more after Peter died.[2] Concerning these early bishops of Rome the *Catholic Encyclopedia* says that Clement I is the first "of whom anything definite is known";[3] that "the earliest historical sources offer no authentic data" about Evaristus who is said to have followed Clement;[4] that "the chronology of these bishops of Rome cannot be determined with any degree of exactitude by the help of the authorities at our disposal today".[5]

But what all ancient records do agree on is this: the early bishops of Rome exercised no such power as that displayed by the apostles, nor did they have the place of primacy among the other "bishops" which was enjoyed at a later date by the popes of Rome. Leo I (440-461) was the first pope in the real sense of the term.[6]

Another misconception in the minds of many is the belief that there has been no interruption or break in between those who

* See *The Watchtower,* June 1, 1951, pp. 345-348.

have occupied the papal chair. History shows, however, that there have been many gaps, some very serious and exceptionally long. After the death of Pope Marcus in 336, for example, the chain was broken for a period of four months. It was what the *Catholic Encyclopedia* calls a "comparatively long vacancy".[7] But if a four-month breach is considered a long period, what about the time when Pope Boniface IV was made pope in 608 "after a vacancy of over nine months",[8] or when "nearly eleven months" lapsed between the death of John III in 574 and the crowning of Benedict I,[9] or when "the Roman See remained vacant for nearly a year" before Dionysius filled it in 259?[10] And do you know that "Boniface III . . . was elected to succeed Sabinian [in 607] after an interregnum of nearly a year",[11] that Boniface V "succeeded Deusdedit [in 619] after a vacancy of more than a year"?[8] But the worst breaks in the chain, which were mended only with great difficulty, occurred when Melchiades did not ascend the throne for nearly two years after Eusebius died in 309, and again, when there was a gap of three and a half years between the death of Marcellinus in 304 and the ascension of Marcellus I. It was also nearly three years between the death of Clement IV in 1268 and the election of Gregory X.[12] The chair was often empty.

PAPAL APPOINTMENT BY POLITICAL INTRIGUE

Proof that the Roman Catholic Church is a divine institution, a theocratic organization, is said to rest on the fact that its headship in the person of the pope is by divine decree. But no! Modern political grafters, influence peddlers, and donators of deep-freezers and mink coats look like petty conspirers compared with past engineers of papal elections.

In 418 two factions each elected a pope, Boniface I and Eulalius, and for five weeks everything was in an uproar, with the clergy and people divided in their allegiance.[13] Now it was not by consecrated men or by divine revelation that the question was settled. Rather, it was a profane politician and dictator of the time, Emperor Honorius, who gave Boniface his nod of approval, and, as a consequence, Eulalius was called an antipope. All together, the *Catholic Almanac* lists thirty-six contenders for the title of pope whom they call "anti-popes".

"Silverius," the son of a former pope by the name of Hormisdas, "had been made pope through the influence of the King of the Goths" in 536. But "the intriguing empress" Theodora of Constantinople conspired to have Vigilius made pope, whereupon Silverius was taken prisoner by Vigilius and soon after died of harsh treatment.[14,15] Now which one do you suppose was the "anti-pope"? Astonishing as it is, both are recognized as infallible links in the papal chain!

Concerning other recognized links we read how Pope Romanus in 897 "was deposed by one of the factions which then distracted Rome" and was replaced by Theodore II.[16] Again, "owing to the influence of the nobles dominant in Rome, he [John X] was made pope in succession to Lando [in 914]. The real head of this aristocratical faction was the elder Theodora, wife of the Senator Theophylactus. Liutprand of Cremona affirms that Theodora supported John's election in order to cover more easily her illicit relations with him."[17] This wicked woman's grandson later became Pope John XIII.[18] Then there was Pope John XI, the natural son of Pope Sergius III, concerning whom we read: "Through the intrigues of his mother, who

ruled at that time in Rome, he was raised to the Chair of Peter [in 931], and was completely under the influence of the *Senatrix et Patricia* of Rome."[19] Also, "Marinus II, Pope (942-946) . . . was one of the popes placed on the throne of St. Peter by the power of Alberic, Prince of the Romans, and who, though virtuous, 'durst not put their hands to anything without his permission.' "[20]

After John XII died in 964 Leo VIII became pope, but the Romans rebelled and elected another. Again, it was political power backed up with military might that retained Leo in the chain.[21] In the days of Pope Gregory V (996-999) a certain political party elected John XVI, but Gregory's party captured and beheaded him as an "anti-pope". However, a short time later the same political gang that put up John XVI got the upper hand and placed the next three popes (John XVII, XVIII, and Sergius IV) upon the papal throne.[22] How does it come these are not tossed out as illegitimates? Perish the thought! To do so would leave three links missing!

Through politics a layman was made pope in 767, but the Lateran Council repudiated him as an antipope, declaring that no layman could occupy the papal chair.[23] And yet, we read that "after Benedict's death Romanus, though a layman, was elected pope" in 1024 as John XIX.[22] Why was this fellow not thrown out? Obviously, to do so would break the chain of successors right in the middle. And when it comes to political bickering over candidates some conclaves for the election of new popes have surpassed anything known in political caucuses of modern times. After Clement IV died in 1268 almost three years were consumed wrangling over a successor, until "a compromise was finally arrived at through the combined efforts of the French and Sicilian kings".[12] For more than two years after the death of Nicholas IV in 1292 a similar political harangue was held.[24] And following the death of Clement V in 1314 we are told that for more than two years and three months "the cardinals assembled in Carpentras for the election of a pope were divided into two violent factions, and could come to no agreement".[25]

Bribery with favors, promises and money, and the outright purchase of the office of pope, a practice known as simony, existed for many centuries. "At this period [in the sixth century]," the *Catholic Encyclopedia* says, "simony in the election of popes and bishops was rife among clergy and laity."[26] Pope Benedict IX in the eleventh century sold his popehood to Gregory VI for "a large sum" of money.[27] Likewise, Julius II in the sixteenth century "did not hesitate to employ bribery" to gain the papal crown.[28]

A CHAIN OF DISGRACE AND SHAME!

If all the wicked characters who have worn the pope's crown were removed from the list of legitimate successors as they should be, seeing that Scripturally they are wholly disqualified even to be called Christians, surely there would be a great section of the papal chain missing. The history of some of those monsters is shocking.

Benedict IX, "a disgrace to the Chair of Peter," was pope three different times, and even on the last occasion this "wretched creature" still "continued in his wonted manner to disgrace the papacy".[29 30] Upon his election in 1513, Leo X exclaimed: "Let us enjoy the papacy since God has given it to us!" And that he did. "He paid no attention to the dangers threatening the papacy, and gave himself up unrestrainedly to amusements." Why, even "the papal palace became a theatre" for all kinds of lewd and immoral plays.[31] Consider the charges of wickedness laid on the neck of Boniface VIII: "Scarcely any possible

crime was omitted—infidelity, heresy, simony, gross and unnatural immorality, idolatry, magic, etc." He is therefore classified "among the wicked popes, as an ambitious, haughty, and unrelenting man, deceitful also and treacherous, his whole pontificate one record of evil".[32] Prior to becoming pope in 891 Formosus was excommunicated, together with his pals, a band of "disreputable nobles" who were notorious for their crimes, murders and adultery, among whom were "a number of women who were as bad as themselves".[33] [34]

If celibacy is demanded of the popes of Rome as a standard of virtue and worthiness of the office, then why are not those who were married or who were fornicators disqualified, cast out, and stricken from the list of legitimate successors? As already mentioned, the son of Pope Hormisdas was crowned Pope Silverius.[35] Concerning John XVII we read: "Before taking orders he had been married, and had three sons who also became ecclesiastics."[22] Paul III must have had children, for he elevated his two grandsons to the cardinalate.[36] The "early private life [of Julius II] was far from stainless, as is sufficiently testified by the fact that before he became pope he was the father of three daughters".[28] Giovanni Cibò, "after a licentious youth, during which he had two illegitimate children," finally was crowned Pope Innocent VIII. From then on he is noted for "creating new offices and granting them to the highest bidders".[37] Concerning the "dissolute conduct" of the one who became Pius II, we read: "That he freely indulged his passions is evidenced not only by the birth of two illegitimate children to him, but by the frivolous manner in which he glories in his own disorders."[38] Manifestly, these fellows were not as innocent and pious as their names sound.

Pope Sergius III, according to some historians, "put his two predecessors to death, and by illicit relations with Marozia had a son, who was afterwards John XI."[39] [40] Then there was Alexander VI, a vile scoundrel indeed! "Even after his ordination to the priesthood, in 1468, he continued his evil ways." And "towards 1470 began his relations with the Roman lady, Vanozza Catanei, the mother of his four children". Thereafter he "continued as Pope the manner of life that had disgraced his cardinalate".[41] John XII was no better, "a coarse, immoral man, whose life was such that the Lateran was spoken of as a brothel." In fiendish vengeance upon opposers he had a cardinal's right hand cut off, as well as the nose and ears of another official. His death came in 964, after being "stricken by paralysis in the act of adultery".[19]

Honestly, do you think for a moment such depraved men could be called apostles of Jesus Christ? Even the Hierarchy would like to forget that such rogues ever lived. But to forget them, to leave even one out, breaks their mythical line of successors, and leaves dangling with no support the fable that the pope of Rome is Peter's successor. And so they ridiculously hold on to this rusty chain of murderers, robbers and whoremongers, teaching the preposterous lie that such sons of the Devil were chosen by God as His infallible representatives.

REFERENCES CITED FROM *CATHOLIC ENCYCLOPEDIA*

1. Vol. 1, p. 649
2. Vol. 9, p. 272
3. Vol. 4, p. 12
4. Vol. 5, p. 646
5. Vol. 7, p. 593
6. Vol. 9, p. 154
7. Vol. 8, p. 561
8. Vol. 2, p. 661
9. Vol. 2, p. 427
10. Vol. 5, p. 9
11. Vol. 2, p. 660
12. Vol. 6, p. 798
13. Vol. 2, p. 659
14. Vol. 13, p. 793
15. Vol. 15, p. 427
16. Vol. 13, p. 163
17. Vol. 8, p. 425
18. Vol. 8, p. 427
19. Vol. 8, p. 426
20. Vol. 9, p. 670
21. Vol. 9, p. 160
22. Vol. 8, p. 428, 429
23. Vol. 14, p. 289
24. Vol. 3, p. 479
25. Vol. 8, p. 431
26. Vol. 8, p. 421
27. Vol. 6, p. 791
28. Vol. 8, p. 562
29. Vol. 2, p. 429
30. Vol. 4, p. 614
31. Vol. 9, p. 162, 163
32. Vol. 2, p. 668, 669
33. Vol. 8, p. 423
34. Vol. 6, p. 139, 140
35. Vol. 7, p. 470
36. Vol. 11, p. 579
37. Vol. 8, p. 19
38. Vol. 12, p. 126
39. Vol. 9, p. 159
40. Vol. 13, p. 729
41. Vol. 1, p. 289

THEOCRACY'S INCREASE

THE Bible shows that the Theocracy is Jehovah's kingdom, and fulfilled prophecy shows that it was established in the heavens in 1914. (Matthew 24; Rev. 11:15-18) On earth the Theocracy is represented by an ever-increasing number of loyal subjects, even as foretold by the prophet: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."—Zech. 2:4.*

How this city has grown! Within a single generation its inhabitants have increased a hundredfold. And with this increase of men there is also an increase of cattle. In times past cattle were a good indication of one's wealth, and so today the cattle would well represent the possessions that Jehovah's servants on earth have dedicated to his service.

So that there may be room for increase, the theocratic city of Jerusalem is unwalled. Being without walls, however, does not mean that the city is without protection, for Jehovah assures us: 'I will be a wall of fire round about her.' What greater protection could we have? If God is for us, who can be against us? If we are loyal subjects of this theocratic city we will have Jehovah's protection, even as he protected his people in times past, because "Jehovah knows those who belong to him". —2 Tim. 2:19, *NW*.

How can we demonstrate that we are loyal subjects of the theocratic city? By doing all we can to convince others to pull away from Babylon and flee to our unwalled city. Some may shrink back and consider such a step to be taking a chance. However, when one studies and knows the Word and believes that Word, it is not a matter of taking a chance. It is a matter of being absolutely sure of what the outcome will be. By fleeing to this city and accepting God's Son, Christ Jesus, as their Savior and Redeemer, they will be able to get everlasting life.

The question often comes up, Just how long must we keep on doing this work? The Lord Jesus himself answers this question: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." So, as long as this witness must be given the end will not come.—Matt. 24:14, *NW*.

It cannot be denied that the great "multitude of men and cattle" are being gathered to this 'unwalled city'. It cannot be denied that we see Theocracy's increase. It cannot be denied that Jehovah God is protecting his people as though we were in the shadow of his hand. But, as servants of Jehovah, we should ask ourselves these questions: Can we do better? Can we do more? Is our work efficient? Are we finding all the "other sheep" and aiding them properly?

Jesus said: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much." (Luke 16:10, *NW*) Having taken up the faithful service of the Most High God we must be faithful in all our work, be it large or small. The little details are just as essential to our faithfulness as the looking after the greater and more prominent interests. We have greater work ahead of us. As we increase in numbers let us also make sure that individually we increase in zeal and efficiency. Then our joy will also increase, for "Jehovah knows those who belong to him".

* For a further discussion of this subject please see *The Watchtower*, January 1, 1951.

HARVEST TIME
in Northern Europe

THE summer heat was on the wane in Europe when N. H. Knorr, president of the Watch Tower Bible & Tract Society, accompanied by his secretary, M. G. Henschel, visited the northern countries. But summer had done its work well and the farmers were busy in the fields gathering the rye and wheat so golden in the sunshine. Some used modern tractors and mowing machines to gather the harvest, but there were others who used the sickle as harvesting was done in Jesus' day.

Those who were traveling to the conventions of Jehovah's witnesses at Copenhagen, Vaasa, Helsinki, Stockholm, and Lillehammer in that harvest time were reminded of the illustrations used by Jesus when he taught his disciples concerning the gospel-preaching and the period of time at the end of the wicked world under Satan: "On seeing the crowds he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd. Then he said to his disciples: 'Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest.' " (Matt. 9:36-38, *NW*) These conventioners were having this experience; there were so many people of good will to help to learn the truths of the Bible that they found themselves working day and night and still unable to serve everyone who wanted Bible studies. They were working in the spiritual harvest time and also begging the Most High to send more witnesses into the field of service.

There was no question in the minds of the convention delegates that the time for the great harvest Jesus foretold at Matthew 13:39-43 (*NW*) has come. Now he regards some creatures as fruitful grain and others as useless weeds, for they produce no fruit to Jehovah's praise but carry on as sons of the wicked one. In other words, creatures would be divided or separated, and those who do not honor Jehovah are scheduled for eternal destruction as by fire at Armageddon's battle.

In Northern Europe, as in other parts of the world, this separating work is in progress. The president of the Society was visiting his brothers in that part of the field to help them spread the good news of the Kingdom, for as people hear that gospel the separating work is hastened.

DENMARK

Brother Knorr and Brother Henschel landed at Kastrup airport, Copenhagen, on Wednesday, August 29, arriving from the big assemblies in Frankfurt and Berlin. They were going to serve Denmark, with its population of a little more than four million people. First they were taken by car to a small village in North Zealand to visit the branch servant, Brother West, who had been ill for more than two months. The visit was comforting and strengthening to this ailing brother and all the brothers hoped that he would soon recover. He was indeed disappointed that he could not attend the convention to be held in Copenhagen. The next day the two visiting broth-

ers went back to Copenhagen to check matters at the branch office. There they met Brother K. M. Jensen, who was sent out from Brooklyn Bethel to serve the brothers in the Scandinavian countries and speak at the convention.

The convention was held August 31 to September 2 inclusive at the modern K. B. Hall. Since the hall is not right in the center of the city, the publishers were sent out into advertising work and field service from 55 places throughout the city. This was found to be most practical in order to cover the entire city and save time. The convention program really swung into operation at 2 p.m., and much to the delight of everyone a new *Songbook* was released in Danish, containing the same songs as the *Songbook* that was released in New York at Yankee Stadium in 1950.

An unusual and instructive service meeting was conducted by Christian Rasmussen, a graduate of the Watchtower Bible School of Gilead. Had the crowd been more than the 4,461 present it would have been impossible to put it over. The work throughout the country was demonstrated by a very large map marked with circuit divisions, having locations of companies indicated by red marks and the pioneers in the country by blue marks. Electric lights were installed on the map to show the main figures mentioned during the service meeting. A special point was put in concerning successful pioneering, and the conventioners were assured there was plenty of blue paint to put more blue marks on the map!

Copenhagen had really never seen such advertising as was carried on by the conventioners. The public was amazed to see them wear signs by the hundreds all over the city. Many cars and bicycles were used for advertising work too. Furthermore, there were 6,000 little signs to pin on coats, similar to those used at the London convention, and this was a good idea for Denmark. When we identify ourselves we often meet up with people of good will. A brother riding a tram got proof of this when a man looked at the sign pinned on his coat and said: "I know you are one of Jehovah's witnesses. I have heard so much about you people and I find Jehovah's witnesses everywhere. Now I want to know more about your work and teachings." After the baptismal talk, 259 expressed their desire to symbolize the dedication of their lives to Jehovah's service, which they were able to do later by baptism at an indoor pool.

Throughout the convention the talks and demonstrations were well presented. Everyone was looking forward to the public talk by Brother Knorr on "Will Religion Meet the World Crisis?" set for Sunday afternoon. In 1950 there were 6,571 who attended the public meeting at the district assembly of Jehovah's witnesses and thereafter the religious daily wrote that Jehovah's witnesses could do that only once. Would their words be found true? An hour before the public meeting the K. B. Hall was packed. Adjacent to the main hall was the Tennis Hall, and that was used for the overflow. When the count was added up it was found that 6,912 persons were present. It was an eye opener for the people of good will and public who attended just to see the crowd and hear the forceful message which held the audience in their seats right to the end. A theologian who used to travel all over the country giving talks against Jehovah's witnesses was noticed in the audience. He was busy taking notes and as the lecture went on he looked more and more bewildered and embarrassed. The hard-hitting truths concerning the failure of false religion seemed to be a real whipping to him. Public interest in the talk was shown in the fact that after the talk 2,342 copies of a booklet were given away free.

Following the convention Brother K. M. Jensen and Brother Leo Larsen, a Gilead graduate from Iceland who was visiting in Denmark, served some of the largest Danish cities, giving many talks. The attendances were: Aarhus, 540; Aalborg, 406; Odense, 362; and Vejle, 215.

The spirit of the publishers in Denmark is very good. In Copenhagen alone there are about two thousand active workers and in the whole country they have had a peak of 6,064. The four million Danes are being reached with the message of the truth from God's Word, and when we look back to the previous visit by the president of the Society to Denmark in 1947 we can see how much of a harvest ingathering has taken place; there were 2,977 workers then.

FINLAND

At dusk on September 3 at the Helsinki airport, Brothers Knorr and Henschel arrived to spend a busy week with the Bethel family and the Kingdom publishers in Finland.

On Tuesday evening, Brothers Knorr and Henschel and the branch servant, W. H. Endres, a graduate of Gilead, boarded the train to Vaasa. Early Wednesday morning they could see the broad flat fields full of grain. In this northern area of Finland, where the summers are very short, there is always danger of losing the whole crop if the frost comes too soon; so the farmers were busy.

When the train arrived in Vaasa at 9 a.m. Brothers Knorr and Henschel had reached the most northerly point of all their travels, but the weather was not cold. It was evident that something unusual was happening in that city of 40,000 inhabitants. In the market place was a 12-foot tower just like the one found on the cover of the *Watchtower* magazine and on it was the advertising for the public meeting. Other signs, large and small, were scattered all over town and in the stores of this two-language city. Since this two-day assembly in North Finland was held in both Finnish and Swedish, it was necessary to print handbills and placards and advertising matter in those languages. For some days the newspapers carried articles about the president of the Watch Tower Society coming to Vaasa and they printed his photograph.

The City Hall, which had been engaged for the assembly, was richly decorated on the walls and ceiling. Many Finnish brothers who came from simple one-room farmhouses were surprised when they saw the convention hall, for they could not imagine having such a beautiful place for the convention.

This was only the beginning of their happiness. As the convention opened a new complete 96-page *Songbook* was released in Finnish. Convention sessions were arranged so the Finnish brothers held their talks in the one hall and the Swedish in another. When Brother Knorr or Henschel would speak both groups would assemble together. The speaker would stand in the center of the platform and the Finnish translator on the one side and the Swedish translator on the other.

The high light of the afternoon came when Brother Knorr spoke on how true, clean, undefiled religion will triumph. He showed that false religion had failed to meet the needs of the people and how true religion was needed. At the end of his talk Brother Knorr released a new publication in the Finnish language, the booklet *Evolution versus The New World.* It becomes a real instrument of warfare against the Communists, whose false religion includes belief in evolution and not a Creator. There were 308 brothers in attendance.

In the evening many of the townspeople and good-will persons joined in the assembly in the hall and Brother Knorr began

the public meeting, which was translated into both Finnish and Swedish. Present were many prominent businessmen and clergymen. All paid very close attention to the speaker. The attendance was 670 and the interesting thing is that there were more strangers present than witnesses. At the conclusion of the talk came another surprise release. Brother Knorr announced that a copy of the new booklet *Can You Live Forever in Happiness on Earth?* would be given free both in Finnish and in Swedish.

Although the public lecture was over, still many more important events were in store for the brothers. Thursday morning a talk on baptism was given and 14 new witnesses of Jehovah were baptized. One of them was a young brother who a few days before had come to the home of the circuit servant with the simple words, "I am seeking God." The circuit servant spent much time with him, showing him from the Scriptures the grand purposes of Jehovah God. Their discussions were enough to convince him it was the truth and he dedicated his life to doing God's will. At the assembly he remarked, "This is the first time I have even been treated like a human." He had been forced to work hard all his life and could not have time to study about God. Now he is free to serve his Creator.

Brother Knorr closed the morning session with the talk "Making Your Mind Over for New World Living". This talk richly abounded with practical and worth-while counsel and information for conducting the course of life and developing the mind. Then came another release, a bound book in Finnish, *"This Means Everlasting Life"*. A thunder of applause came forth from the brothers who realized that this was the first Finnish bound book produced in Finland for ten years. Everyone rejoiced. That evening as the train pulled out of Vaasa there were many happy Kingdom publishers aboard, talking and thinking on the new world, singing the new songs and telling experiences.

The Helsinki convention on the week end brought new experiences, new joys and new problems. In previous years the largest and best-equipped hall in Finland, Messuhalli, was rented. This year the brothers learned that this hall had been reserved all of September and October for fall fairs. Their only other choice was Ratsastushalli. It was not really an assembly hall, but rather a horse-riding hall. Just three days before the convention the brothers were informed that the city had ruled only 2,000 people would be permitted inside the hall. Their reason was insufficient exits. Permission was granted by the hall authorities to tear open a hole in one end and make an emergency exit. Then came the permission to put 3,500 in the hall. But still this was not enough to accommodate the expected number of people. A circus tent was rented and on the day of the assembly a group of 20 brothers were busy pitching the tent on the grounds next to the hall. Since the hall was used for riding horses it was dirty and there were no seats in the arena. Some bleachers were brought in and fitted around the sides. Benches were a problem, for no one would rent them out. Then one brother saw a pile of them sticking over a fence at the army camp. These were rented and seating was provided.

As the bright morning sun shone its welcome to the visiting conventioners at Helsinki a wonderful transformation had taken place. Ratsastushalli was no longer a riding hall; it was the seat of a great theocratic assembly. At the one end where horses usually performed there was a beautifully decorated stage, and in front of it hundreds of well-arranged seats. The windows were clean. No longer did dust cover the benches or walls. Brothers and sisters

from the Helsinki company had spent many hours cleaning and brightening up the place. Even the smell of horses was gone. Outside on the field four temporary buildings had been erected and these served as a cafeteria and refreshment center for the brothers. More than seven thousand meals were cooked out in the open. Two lines of 15 army field cookers were used. The workers' co-operation was inspiring as they labored behind the scenes preparing the food and keeping things clean.

When the assembly opened at 9:15 on Friday morning the hall was almost filled with brothers. The program followed closely the one in Vaasa. On Saturday 156 were immersed. Add the 14 from Vaasa and there is a total of 170 new theocratic publishers. The harvest is on in Finland.

Field service was very effective. Some went into the street advertising work, taking handbills and placards. Others worked from house to house. A group of about 70 went on a bicycle parade through the streets of Helsinki, with placards tied on the back of each bicycle. One could see an almost continuous stream of signs in the city as workers lined the streets. For about two hours the bicycles paraded through the main section and then went off into the outlying parts of the city. People took notice of the advertising which consisted of using 25,000 teaser leaflets distributed before the assembly and 175,000 regular two-color handbills. Over 12,000 placards and window signs were used and 27 large signs 5 feet by 10 feet were erected. There were four of the 12-foot-high square "Watchtowers" set up in the center of the city to advertise the public meeting. Almost all the noncommunistic press carried articles.

It was very gratifying to observe how well the two American Gilead graduates, Brothers Endres and Bruton, were getting along in Finland. They had arrived in February 1950, and although the Finnish language is a rather difficult one to learn they had applied themselves to study and at the assembly they were able to address the brothers in Finnish and converse with those they met about the hall. Their effort was indeed commendable and it shows what can be done by people who set their minds to learning a new tongue for the sake of sharing in Kingdom preaching.

The high point of the assembly came at the public meeting on Sunday afternoon. The hall was packed an hour before the talk began and people were sitting outside on the lawn, on rocks, in the circus tent, in the cafeteria area, yes, wherever it was possible to hear the message by loudspeakers. When the final count was made it was 5,080. Adding to this the 670 at Vaasa, the total who heard the public talk in Finland was 5,750, a fine move to speed the harvesting work. It was interesting to note that the comparison between the Saturday night and Sunday afternoon attendances showed a 40 per cent difference. Many more Finnish people will soon be gathered to the theocratic organization.

The talks by Brothers Knorr and Henschel were translated into Swedish simultaneously to a group of about 100 Swedish-speaking brothers and people of good will who assembled in a restaurant room in the building. The translator, Brother Harteva, who was the first one in the truth in Finland, would listen through headphones and then translate into Swedish while another brother was translating into Finnish.

Since both Finnish and Swedish are officially recognized languages in Finland, Brother Knorr proposed that further attention be given to the harvesting work among the Swedish-speaking population. In some companies there were both Finns and Swedes and they often could not speak to one another. So separate Swedish companies are being organized throughout all of Finland, wherever the Swedish-speaking

people live, and all meetings can be held in Swedish. Additional service by the circuit servants will be required, and Brother Knorr arranged to send the Swedish district servant to Finland twice a year to hold circuit assemblies for the Swedish people.

Expansion in Finland has been excellent. In 1947 when Brother Knorr made his previous visit there were 2,696 publishers in Finland. The 1951 peak is 5,078, almost doubling the number of publishers in four years, excellent for a land of 4,015,000 persons.

It was certainly a week full of blessings and rich experiences for the brothers in Finland, and all are of the same mind. They look ahead with gladness to their privileges of service. Gilead graduate Nikkila, the district servant, pointed out that, though it is extremely cold during the winter months, the publishers will meet in circuit assemblies and keep pushing ahead and hastening the increase in Finland.

● If the Watchtower Society is free from racial prejudice, why does it tolerate segregation at its assemblies in certain sections of country? Is this not a course of compromise? —F. C., Wisconsin.

Why do we tolerate the segregation laws and policies of certain governments and organizations of this world? Because Jehovah has not commissioned us to convert the world, which is wicked beyond recovery and hence will be destroyed. Jehovah has commissioned us to preach the gospel. Now what should we do? Drop preaching to fight racial issues? We never have separate meetings and baptisms when we can have them together. But when impossible, shall we have separate meetings and baptisms, or none at all? Shall we serve spiritual food to all, even if separately, or serve it to none? Shall we provide baptism for all, even if separately, or provide it for none? Should we buck Caesar's segregation laws, when they do not force us to violate God's laws? God does not forbid separate assembly and baptism, and he commands assembly and baptism. (Matt. 28:19; Heb. 10:25) So should we disobey God to fight a racial issue? To buck the segregation laws would bring on disruption of the witness work, halting of it, mob violence, and possible loss of life. Only laws prohibiting gospel-preaching will we buck at that price.

Some may argue segregation is prohibited by God, citing Galatians 3:28 (*NW*): "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus." That Paul spoke in a spiritual sense and not in a literal, physical sense is obvious, since actually there were male and female, slave and free, Jew and Greek. Because of the existence of Jew and Greek he specially accommodated himself and his preaching to such classes. (1 Cor. 9:19-22) His recognition of slave and freeman we will consider in more detail, since it bears directly on segregation. How so? Because segregation is rooted in slavery, is the outgrowth and hangover of slavery. Segregation, the stain left by slavery, is a lesser evil than slavery. So if the Bible does not instruct Christians to fight slavery it would not sanction them to battle the lesser evil of segregation, at the expense of gospel-preaching.

Even within the Christian congregation Paul did not protest the slavery of his time. Onesimus was Philemon's slave, and both were Christians. (Philem. 10-16) Paul wrote Timothy, who pictured the society of witnesses today: "Let as many as are slaves under a yoke keep on considering their owners worthy of full honor." Why? "That the name of God and the teaching may never be spoken of injuriously." Kingdom preaching and Jehovah's vindication are the issues to keep foremost, not creature equality and racial issues. "Moreover, let those having believing owners not look down on them, because they are brothers. On the contrary, let them the more readily be slaves, because those receiving the benefit of their good service are believers and beloved." (1 Tim.

6:1, 2, *NW*) Here again note that the slavery of those times existed even within the Christian congregation.

Paul also wrote: "In whatever state each one was called, let him remain in it. Were you called a slave? Do not let it worry you; but if you can also become free, rather seize the opportunity." If Paul could say this regarding slavery, how much more so can it be said to those discriminated against by segregation laws: "Do not let it worry you." It is no cause for Christian concern or anxiety. But if the Lord's people are in locations where they are free of segregation laws or policies, they rejoice in the greater freedom and delight to be together in assembly. All are slaves of Christ, as Paul goes on to show: "Anyone in the Lord that was called a slave is the Lord's freedman: likewise he that was called a free man is a slave of Christ." (1 Cor. 7:20-24, *NW*) Surprisingly, some colored brothers have strenuously objected to this, protesting as offensive the use of the word "slave" in the *New World Translation*. Any who do not wish to be Christ's slave, whether white or black, can cease such service at any time; but they will be slaves nonetheless, only slaves of Satan and sin. (Rom. 6:16-23, *NW*) Those who magnify human importance soon hide from their view the really vital issues.

Jehovah is no respecter of persons. Neither are his people. But the world in which we live is. Whites are prejudiced against colored, colored are prejudiced against whites. In some colored communities after nightfall a white person would enter at the risk of his very life. To justify this on the grounds that the whites started the discrimination is not Scriptural. (Rom. 12:17) Now, where the danger is extreme should white persons enter these hostile communities and suffer beating and possibly death to prove they have a democratic right to be there? Should a white witness endanger his life to attend a meeting of colored witnesses in such places, or stay overnight with his colored brothers there, just to prove his democratic right to do so?

Many colored persons practice color-prejudice against their own people. Lighter-colored Negroes will shun the darker ones. Some from the Western Hemisphere look down upon the very dark ones from Africa. In South Africa, whites discriminate against the mixed coloreds, the mixed coloreds against the native blacks, the native blacks against the Indian coolies, and in their native India the Indians discriminate against the no caste or outcasts. Who is innocent to throw the first stone? Can we not see that all classes of the human race are evil, that if we start reforming we shall be lost in an impossible task, with endless discriminations and many varieties or injustices to beat down, which crusading social and political organizations of this world have hopelessly fought for years? For us to become like them would be to fail with them, consume our time in such reforms, lose out as Jehovah's witnesses, and please only the Devil.

So let us please God by preaching the gospel despite the undesirable conditions the Devil's world may make for us. Let us not be sidetracked by Satan and caught in a subtle snare camouflaged in lofty motives and ideals. Can we not wait upon Jehovah to avenge the wrongs we suffer now? Really, our colored brothers have great cause for rejoicing. Their race is meek and teachable, and from it comes a high percentage of the theocratic increase. What if the worldly wise and powerful and noble look down on them as foolish and weak and ignoble, not on an equality with self-exalted whites? It is to God's ultimate honor, for he confounds the wise of this world by choosing those the world considers foolish and weak and ignoble. Let us boast in Jehovah and in our equality in his sight, rather than wanting to boast in equality in the world's sight. (1 Cor. 1:26-31, *NW*) In due time the exalted ones will be humbled, and the humble ones will be exalted. (Matt. 23:12) All of us await this vindication from God, which will come in his due time. Until then, as Paul advised concerning slavery we advise concerning its lingering trace, segregation: "Do not let it worry you." (1 Cor. 7:21, *NW*) When possible we will meet together, when not possible we will meet separately; but in either event we are always united in spirit, brothers equal in our own sight, in Christ's sight, and in God's sight.

● A folder advertising the supposed health aids of The Jonadab Wise School of Health was distributed to Jehovah's witnesses attending the recent assembly in Washington, D.C., and among other things said: "This unusual authentic service is prepared and offered to you by Jehovah's Witnesses." Does the Watchtower Society endorse this?—W. H., California.

No, the Society does not endorse it. For the sake of the record, let us say that we are not medical advisers. We leave it up to each in-

dividual to choose his own type of treatment. Some may favor surgery, some medicines, some diets, and some may prefer other forms of treatment. One illness may require surgery, another may call for dieting. Also, the treatment that helps one may be of no aid or even be detrimental to another. So let each one go to those who are trained in the treatment of his choice. The Society is formed for the purpose of preaching the gospel, and in this field of activity we are happy to offer help and advice. We are not professionally trained doctors, and do not advise on health matters except as they may involve Scriptural issues, such as in the case of blood transfusions.

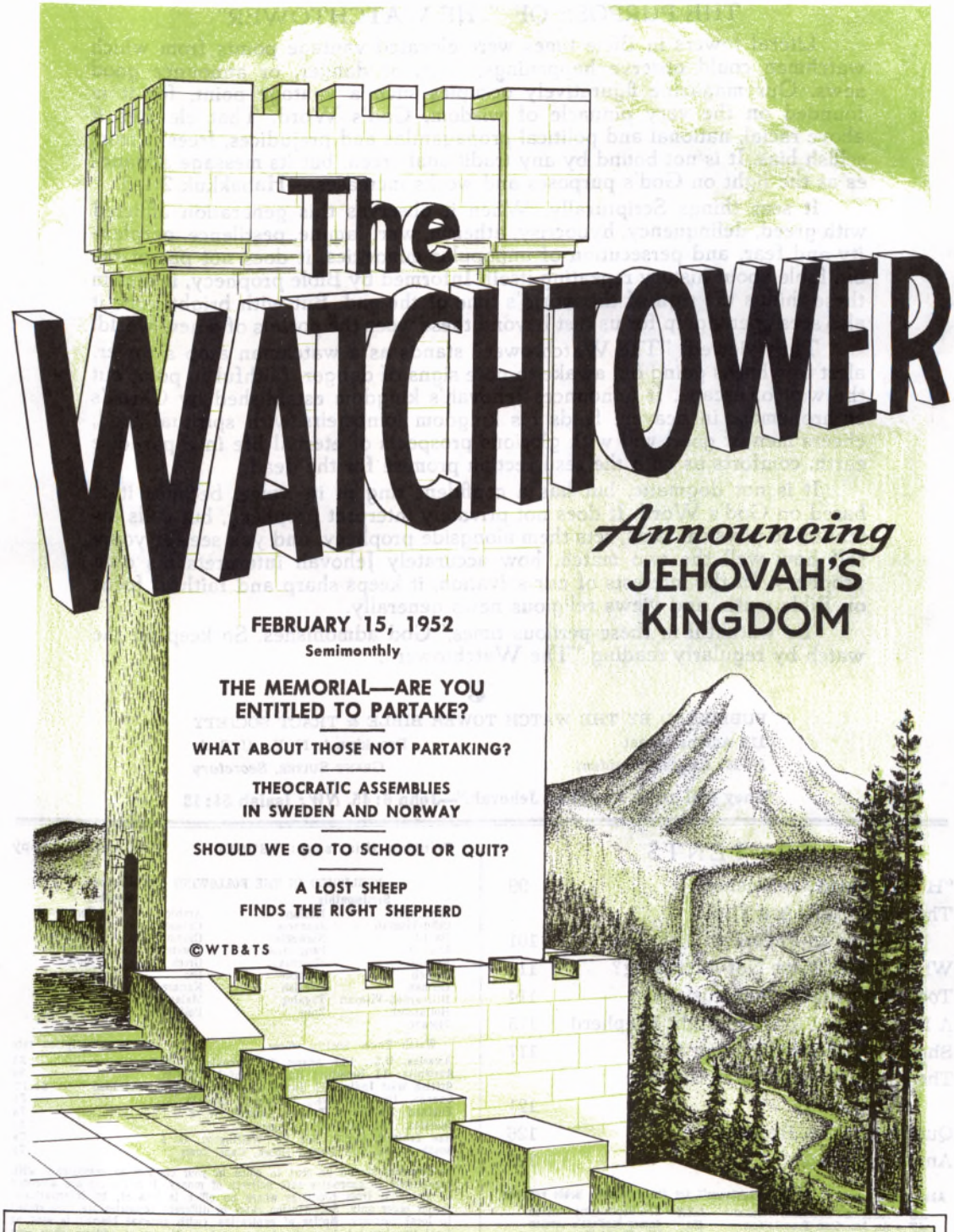
From time to time we do publish articles on such subjects as surgery, chiropractic, osteopathy, zone therapy, etc. Such articles constitute no endorsement of these practices by us. They are offered in *Awake!* on the same basis that articles on other subjects are offered, namely, as general information and not as a recommendation. God's provision to restore us to perfection is the ransom by Christ Jesus. In the meantime, fanaticism in health matters is unwise, and absorption in health fads is a form of introversion that keeps the mind on oneself, which is conducive to neither physical nor spiritual health. Sweeping claims for cures by this or that system are always suspect. As stated before, each individual differs. (Rom. 14:2, 3) Moderation is usually beneficial.

Finally, if any claim that the Society is supporting this or that health program, be alerted that such one is wrongly using the Society's name for commercial purposes, for personal gain. (1 Tim. 6:5-10) Some may attempt to boost their pills or other health products or practices by naming one prominent among Jehovah's witnesses as a user or patient; that should never be taken to mean that the Society backs such pills or practices. There are both honest ones trying to help and crooked ones working a racket in all the various fields of orthodox and unorthodox therapies. The Society is separate from them, wholly absorbed in its work of gospel-preaching.

"WATCHTOWER" STUDIES

Week of March 2: Is Interfaith God's Way?

Week of March 9: Jehovah's Theocratic Organization Today.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

"Hold a Good Conscience" 99
The Memorial—Are You Entitled to Partake? 101
What About Those Not Partaking? 111
Too Many Blood Transfusions 114
A Lost Sheep Finds the Right Shepherd 115
Should We Go to School or Quit? 117
Theocratic Assemblies in Sweden and Norway 121
Questions from Readers 126
Announcements 128

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Chishona, Cinyanja, Ciwemba, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Sikololo, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII February 15, 1952 Number 4

"HOLD A GOOD CONSCIENCE"

"LET your conscience be your guide," is a popular slogan of these times. But differently educated consciences guide their owners down widely divergent paths. A conscience developed in an environment of polygamy accepts the practice without a twinge. Another reared in surroundings of general sexual laxity and common-law marriages takes such wrongs for granted. Still another spawned in an atmosphere of sly business methods or general graft or political corruption silently condones such evils on the grounds that they are the accepted ways. Such improperly educated consciences are not safe guides. They have become so contaminated by their surroundings and so calloused through abuse that they are no longer clean and sensitive to sound out warnings and give safe guidance.

Their owners are more like animals, in that beasts have no conscience. Conscience, which is an inward sense of right and wrong that excuses or accuses us, is a gift from God to men. An animal may be trained to do or refrain from doing certain acts. It does not conform to this training out of a sense of right and wrong; it does so out of a fear of its master's wrath. Fear of a beating, or harsh words, or some deprivation of liberty or privilege. When men correct wrongs only when exposure is near and punishment imminent, they are prodded by fear of consequences, and not by the conscience that knew all along about the wrongdoing yet did not guide its owner to corrective measures. To thus act on the fear of wrath alone is selfish and brutish. Some contend that President Truman now moves to crack down on government corruption out of a fear of political consequences rather than out of a good conscience and love of rightdoing, as shown by the following editorial comment: "Mr. Truman too often clings to old friends, to employes of old friends and to friends of old friends right down to the point where he either has to stop clinging or get into bad trouble."—New York *Times,* December 14, 1951.

Christians obey God not only out of a fear of his wrath, but also and primarily out of a good conscience, a conscience trained in its sense of right and wrong by God's Word. Paul made that point when he was admonishing Christians to be subject to the Higher Powers, Jehovah and Christ: "There is therefore compelling reason for you to be in subjection, not only on account of that wrath but also on account of your conscience." (Rom. 13:5, *NW*) It is the divinely educated conscience with its prickings and proddings that helps in safely guiding Christians, much as the ancient goads kept the oxen plodding in the right way. (Acts 26:14, *NW*) Christians request of God this gift of a good conscience, made available to them through Christ. (1 Pet. 3:21, *Ro*) Receiving it, they treasure it and keep it clear and clean, that

it might guide them safely. (Acts 23:1; 24:16) It helps them apply righteous principles to their daily living, making unnecessary detailed and written laws of conduct. The activity of the conscience in this capacity is shown by Paul, as follows:

"The hearers of law are not the ones righteous before God, but the doers of law will be declared righteous. For whenever people of the nations that do not have law do by nature the things of the law, these people although not having law are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused."—Rom. 2:13-15, *NW*.

The conscience must be protected from defilement and scarring. We should not contaminate it with false reasonings and rationalizations to silence its legitimate protests. If one's conscience forbids his doing something, he should not do it. If there is no wrong in the act, he should seek to further educate his conscience to that fact by absorbing additional Scriptural truths before doing it. Then he will maintain his conscience in a state of peace, untroubled and at ease. This regard for conscience is necessary if it is to remain sensitive to wrong. We must not go roughly and heedlessly against its cries and thereby wound it, and forcing it to callous and scar over for its own healing and protection. We should not practice hypocrisy, doing things unconscientiously. Paul warned that in the last days some would fall away "by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron". (1 Tim. 4:2, *NW*) The mark left by a branding iron becomes scarred tissue void of the sense of feeling. A conscience so marked is incapable of sensing right or wrong.

Paul was very much aware of the voice of conscience, not only that of his own but also that of others. He would refrain from doing things his own conscience would allow, if those things would have offended the weaker consciences of others. Hence we read: " 'Conscience,' I say, not yours, but that of the other person. For why should it be that my freedom is judged by another person's conscience?" (1 Cor. 8:7-13; 10:27-29, *NW*) Contrary to some views, Paul was not here defending his personal rights and contending that his freedom of action should not be restricted by the judgments of others. Rather, he was saying that he would refrain from using the freedom his conscience granted him, if by using it he would be judged adversely by another person with a weaker conscience. He preferred to forego his conscientious freedom, if by using it he would trouble his weaker brother's conscience.

But, on the other hand, Paul would not refrain from conscientious obedience to God's Word just because that might offend consciences miseducated according to the false religions of his time. The remedy in such circumstances was not the abandonment of God's service by Paul, but corrective, Scriptural education of the consciences defiled by false religions. The good things of God's pure worship may seem unclean to defiled consciences, but clean to the divinely trained conscience. Hence Paul wrote: "All things [of the true faith] are clean to clean persons. But to persons defiled and faithless [because of contamination by false religious fables] nothing is clean, but both their minds and their consciences are defiled. They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and disapproved for every good work."—Titus 1:13-16, *NW*.

So we must obey our consciences if they are trained according to the righteous

principles of God's Word. We must show a high regard for the weaker consciences of some of our less mature brothers in the faith. But we must not let the defiled and faithless consciences of worldlings be our guides, nor allow them to turn us from rightdoing. To hold to our godly conscience may call for fortitude, but that will be agreeable to us and to God: "If someone because of conscience toward God bears up under afflictions and suffers unjustly, this is an agreeable thing." (1 Pet. 2:19, *NW*) At all times and under all circumstances, "Hold a good conscience." —1 Pet. 3:16, *NW*.

THE MEMORIAL —*Are You Entitled to Partake?*

"First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup."—1 Cor. 11:28, NW.

Every year early in the northern spring the nations have witnessed the celebration of religious meals by certain systems of belief and which seem to be related. This year the Jews eat their passover meal Wednesday night, April 9, and the Roman Catholics and Protestants celebrate Good Friday on April 11, whereas the Greek Catholic systems celebrate on the following Friday, April 18.

The thousands of companies of Jehovah's witnesses throughout the earth in 121 lands celebrate the supper memorializing Christ's death Thursday night, April 10. The reason that the Jewish celebration and professed Christian celebrations are so close as to time is that the meal for memorializing Christ's death was instituted on the passover night, right after Jesus and his faithful apostles had partaken of the passover supper, as they were all Jews by nature. There Jesus Christ gave out instructions for his followers to celebrate yearly on that anniversary date. Jehovah's witnesses strictly obey his instructions, celebrating the memorial meal on the anniversary date, namely, the 14th day of the Jewish month Nisan, whereas the Catholic and Protestant sects hold a celebration on the day of the week, Friday, nearest to Nisan 14, Friday being the day he was nailed to the stake on Calvary to die a martyr's death.

TO PARTAKE or not to partake—that is the question. Catholic or Protestant, Christian or not Christian, you must decide the answer to this question respecting the Lord's Memorial evening meal. Here is what the apostle Paul says for the advice of us all:

[2] "I received from the Lord that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf and, after giving thanks, he broke it and said: 'This means my body which is in your behalf. Keep doing this in remembrance of me.' He did likewise respecting the cup also, after he had the evening meal, saying: 'This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me.' For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives. Consequently, whoever eats the loaf and drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord. First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup. For he that eats and drinks eats and drinks judgment against himself if he does not discern the

1, 2. What is here the question, and what did Paul say for our advice?

body. That is why many among you are weak and sickly and quite a few are sleeping in death. But if we would discern what we ourselves are, we would not be judged. However, when we are judged, we are disciplined by Jehovah, that we may not become condemned with the world. Consequently, my brothers, when you come together to eat it, wait for one another. If anyone is hungry, let him eat at home, that you may not come together for judgment."—1 Cor. 11:23-34, *NW*.

[3] Are you among those who Paul in his day said were sleeping in death while many others were weak and sickly, spiritually so? Why we ask is because hundreds of millions today go through at least a form of celebrating the Lord's supper or Eucharist, as they call it, and yet what is their spiritual condition? These hundreds of millions of Catholics and Protestants of Christendom are very sick spiritually, very weak in Christian faith and practice. Quite a few are spiritually dead when it comes to responding and becoming alive to the glorious message of God's kingdom which Jehovah's witnesses are proclaiming worldwide today. Their social, moral and religious condition agrees with the description given by the apostle Paul in these words:

[4] "Men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; . . . wicked men and impostors will advance from bad to worse, misleading and being misled."—2 Tim. 3:2-5, 13, *NW*.

3, 4. About what spiritually disordered people do we ask, and why?

[5] That condition grows worse in Christendom every year. What is the meaning of it? It means the "last days" for Christendom and for this world. Yes, and all those who remain in that low spiritual condition face destruction in the universal war of Armageddon with which this worldly system of things will end. For the apostle prefaces the description above with the words: "But know this, that in the last days critical times hard to deal with will be here." Most of those religionists with a form of godly devotion try at least once a year on their Good Friday to take what they call "holy communion". So what is responsible for their dangerously poor spiritual health? The same apostle diagnoses the root of their trouble, saying in his discussion of the Lord's evening meal: "First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup. For he that eats and drinks eats and drinks judgment against himself if he does not discern the body." Ah, there is the trouble! "That is why many among you are weak and sickly and quite a few are sleeping in death."—1 Cor. 11:28-30, *NW*.

[6] They do not understand the meaning of the Memorial supper emblems which Jesus used. They do not appreciate or take seriously their responsibility in partaking of those emblems, even in pretense. Hence they prove false to the power of real godly devotion in their lives and are weak and sickly in that respect, if not already in a death sleep. The anniversary date of the Lord's evening meal is now getting close. It must keep on being observed "until he arrives". Will you partake or are you worthy to partake of that Memorial meal with Christ's followers? Are you obligated by the Lord's command to par-

5, 6. (a) What does this worsening condition of Christendom mean, and what is the root of the trouble? (b) What question must we intelligently decide to avoid incurring judgment?

take or are you excluded from it? That is a question each one must decide for himself after scrutiny. Partakers must be alive to discerning the Lord's body and must appreciate what their taking the Memorial emblems means for them. Else they will partake to their judgment.

DIFFERENCE OF UNDERSTANDING

[7] Difference of understanding on what the Memorial emblems mean has caused great religious splits, controversies, yes, religious wars and persecutions in which much human blood has been spilled and shocking unchristian cruelties been perpetrated. All this is a proof of very poor spiritual health owing to a failure to discern the Lord's body. The great dispute over what words mean has led to all kinds of ungodliness. That we may have before us the account of Jesus' words and of the privileges he conferred upon his followers, we here quote the account of his introducing the Memorial evening meal to his true disciples:

[8] "And the disciples did as Jesus ordered them, and they got things ready for the passover. When, now, it had become evening, he was reclining at the table with the twelve disciples. . . . As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins. But I tell you, I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom of my Father.' "—Matt. 26:19-29, *NW;* Mark 14:22-25, *Mo.*

7, 8. What results from difference of understanding show poor spiritual health, and over what words is there great dispute?

[9] Many are sure to object to the translation above quoted from. Why? Because it reads, "This means my body," "This means my blood." This, although Moffatt's translation reads, "It means my body," "This means my blood"; and Chas. B. Williams' translation reads, "It represents my body," "This represents my blood." (See also the footnote of Weymouth's translation on Matthew 26:26.) The objectors will claim this is interpretation or exposition, and not translation. They insist on the reading of the Catholic *Douay Version* or the Protestant *King James Version* or *Luther's Version,* all of which read: "This is my body," "This is my blood." They claim that by Jesus' pronouncing these words some change was brought about materially or essentially in the unleavened bread and wine which he then handled.

[10] Catholic clergy teach the doctrine of transubstantiation, that is, that the bread and wine were literally changed in substance and became Jesus' flesh and blood when he said those words. The Orthodox or Greek Catholics also call this transmutation. But they claim that it is the holy spirit that transmutes the bread and wine into Jesus' literal flesh and blood, and not the Orthodox priest who consecrates the bread and wine used. The priest prays over them for the holy spirit to produce this miraculous change. The Roman Catholic clergy claim that it is the officiating priest who miraculously changes the wafer and wine into human flesh and blood by pronouncing the words which Jesus said when he offered these emblems to his faithful apostles. Thus, since by virtue of their trinity belief they claim that Jesus is God Almighty, the priest calls down God from heaven upon their altars of the mass

9. Why will many object to the above translation, and what do they insist on and claim?
10. What are the clergy claims for transubstantiation, and what do they thereby pretend to create and sacrifice?

and creates him for sacrifice. God is their creation, and this time they are the ones who bring about the sacrificial death, not the Roman soldiers who at the orders of Pontius Pilate and under the instigation of the Jewish priests and scribes and Sánhedrin did it nineteen centuries ago.

[11] In its definition of "Mass" *The National Catholic Almanac* of 1948 says: "The Mass is the unbloody renewal of the Sacrifice of Our Lord upon the Cross." Question 365 of *A Catechism of Christian Doctrine* (Revised Edition of the Baltimore Catechism), published in 1949, asks, "Who said the first Mass?" It answers: "Our divine Saviour said the first Mass, at the Last Supper, the night before He died." Today the Roman Catholic Church generally offers to the congregation of the laity only the bread of the mass. To excuse this giving only the bread to them this *Catechism* gives the following answer to its question 366: "(b) It is not necessary that we receive Our Lord's body and blood under the appearances of both bread and wine. Christ is entirely present under the appearances of bread, and also entirely present under the appearances of wine. Therefore, we receive Him whole and entire under the appearances of bread alone or of wine alone. (c) In some Eastern Churches the faithful receive Holy Communion under the appearances of both bread and wine. In the Western Church the faithful receive Communion only under the appearances of bread." Since such doctrine limits the power to cause transubstantiation to the religious priests, it glorifies them as having God himself under their power. It makes the congregation of the laity absolutely dependent on the priests, so that if no priest is present, the people cannot celebrate the Lord's supper.

11. What is the doctrine concerning the "Mass", and how does it make God subject and the people dependent?

[12] Many Protestants believe in what is called *consubstantiation*. According to this, the bread and wine still remain such in fact, but because of their consecration by the officiating clergyman the person who partakes of them receives the true body and blood of Jesus Christ along with (*con*) the bread and wine. Like transubstantiation, all this demands a great deal of faith, for it still leaves the partaker seeing and tasting only literal bread and wine. Really, now, is this what is meant by 'discerning the body of the Lord'? All such celebrations to which consubstantiation and transubstantiation are imputed are said to impart great grace. But if they are the correct discernment of the Lord's body, why are they not accompanied by such divine grace? Why is the spiritual condition of the people of Christendom so weak, so sickly, or even dead? The actual condition of Christendom's religious sects denies that they truly discern the Lord's body, for the great spiritual grace expected to result from it is woefully lacking. If those hundreds of millions of communicants in Christendom had discerned the Lord's body and had harmonized their lives with it, two world wars within one generation would never have crippled Christendom, aside from all the other blood-spilling conflicts fought during the centuries in the very heart of Christendom. That transubstantiation and consubstantiation over which such controversies have raged are not apostolic, and hence are unchristian, becomes clear when we examine them in the light of the Holy Scriptures.

ANY CHANGE OF SUBSTANCE INDICATED?

[13] Let us examine Jesus' words them-

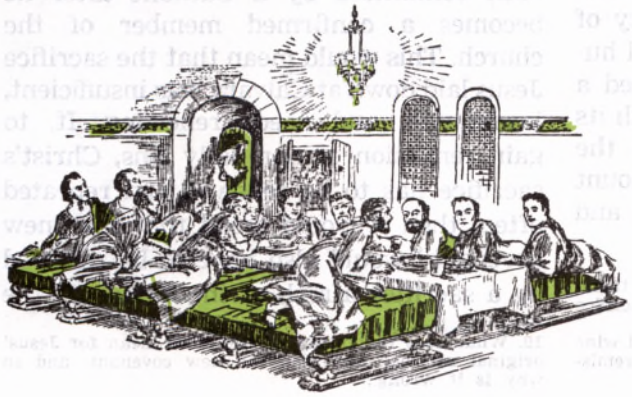
12. What is consubstantiation, and what shows that it and transubstantiation are not the discerning of the Lord's body?

13. What wording shows the bread did not become sacrificial flesh and that the wine was still wine?

selves. The Catholic *Douay Version* reads: "And taking bread, he gave thanks and brake and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me." (Luke 22:19, *Dy*) If he had meant that the bread had been turned into his flesh, he would properly have said, 'Do this in sacrifice of me.' Instead, he said to do it "for a commemoration of me", indicating that the bread was still bread and was merely a symbol of his body. We note the same fact regarding the wine. Matthew 26:27-29 (*Dy*) reads: "And taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which SHALL BE shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of my Father." (Mark 14:23-25, *Dy*) Note that Jesus here indicated that the liquid in the chalice was still literal wine, for he said: "I will not drink from henceforth of this fruit of the vine," not, drink from henceforth of this blood.

[14] Another fact which shows it was not his blood is that Jesus said: "This is my blood of the new testament, which SHALL BE shed." This plainly shows his blood was not there being shed by transubstantiation and by the apostles' pouring it down their throats. Not only does the *Douay Version* say here, "shall be shed," but also the original Latin *Vulgate* from which it was translated reads that way. Mgr. R. A. Knox's translation of 1943 says, "is to be shed." And at Luke 22:19 Knox makes it read: "This is my body, which is to be given for you." The *New World Translation* also reads, "is to be poured out," and, "is to be given," indicating a future time, namely, when Jesus hung on the torture stake at Calvary. So by his words Jesus did not mean the bread and wine were his own flesh and blood, any more than the apostle Paul meant that a literal rock was Jesus by his words: "They drank of the spiritual rock that followed them: and the rock was Christ." (1 Cor. 10:4, *Dy*) The rock from which the Israelites drank merely pictured or symbolized Christ. The same way the Memorial emblems merely symbolized or stood for Christ's body and blood.

14. What other fact shows the wine had not become Jesus' blood?



[15] For the wine in the cup to be blood it would have had to be synthetic blood, just the same as when Jesus turned the water at the wedding feast in Cana into wine it was synthetic wine, for it did not come direct from a grapevine. Jesus said the wine in the Memorial cup was the fruit of the vine. It came from a vine, and not from Jesus' veins. Hence by a miracle it could have become only synthetic blood, for Jesus still had his normal pints of blood in his body. When we think of the thousands of church buildings in which the mass is celebrated daily each year, more "blood" is thus produced than a normal human could provide in a day or than could be drawn off for medical blood transfusions. According to the theory of the mass, Je-

15. If transubstantiated, what kind of blood would it have to be? Why?

sus would have to be a large reservoir of blood, to be tapped like a blood bank for transfusion to the communicants via the communion chalice. This is most unreasonable. It accounts for it that the clergy say it is a mystery, a mystery as to how it could be true.

[16] By their very theory the clergy make themselves guilty of shedding Christ's blood afresh. Some Catholics have been frightened against testing whether the bread put into their mouths is real flesh, by being warned that if they do not swallow it but hold it in the mouth, extract it outside the church and stick a pin into it, blood will come out. And yet the Catholic definition of the mass is that it is the "unbloody renewal of the sacrifice" of Christ. If it is unbloody, then how is it able to do what they claim it does, effect the remission of human sins? The apostle says: "Almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission." —Heb. 9:22, *Dy; Knox.*

AGAINST THE RANSOM

[17] If converted into flesh and blood by either the holy spirit or by the priest's magical words, how could the bread and wine on the altar of the mass be Jesus' sacrifice? At most, the bread could represent only that much weight of human flesh and the wine that much quantity of human blood, certainly not the quantity of flesh and blood making up the normal human body. But Jesus Christ sacrificed a whole, entire, perfect human body with its full complement of blood. At most the bread and wine of the mass could amount to merely a fragment of the body and blood.

16. Of what do the clergy by their mass make themselves guilty, and why could not an unbloody sacrifice cleanse sins away?

17, 18. Why could not transubstantiated bread and wine be Jesus' sacrifice and provide redemption and remission of sins?

[18] A fragment or small part could not be acceptable to God as a ransom for sinners. Regarding the requirements of a ransom God's just and perfect law through his prophet Moses says: "Require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deut. 19:21, *Dy;* Ex. 21:23-25) Adam, the perfect human son of God in Eden sinned and so forfeited for himself and his future offspring perfect human life and all right to it. Jesus said he came to "give his life a ransom for many". He could do so, because he was a perfect man with full right to human life and so was the "last Adam". By laying all these human assets down in sacrifice he provided the corresponding ransom. The apostle tells us: "There is one God, and one Mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all." (Matt. 20:28; 1 Cor. 15:45 and 1 Tim. 2:5, 6, *Catholic Confrat.*) A ransom required the whole sacrifice, not a mere part of it, whereas by weight, size and quantity the bread and wine could not equal by transubstantiation more than part of the sacrifice required. It could never be a sufficient ransom for mankind and bring about redemption and remission of sins.

[19] But the clergy say it is necessary to sacrifice Jesus daily in the mass in order to secure the remitting of sins that have been committed by a Catholic after he becomes a confirmed member of the church. This would mean that the sacrifice Jesus laid down at Calvary was insufficient, inadequate, and needs renewing. If, to gain remission of our daily sins, Christ's sacrifice has to be renewed and repeated often, then it would mean that the "new covenant" would also have to be renewed by a sacrifice afresh of the Savior. If the

19. What does the theory of the mass mean for Jesus' original sacrifice and also the new covenant, and so why is it wrong?

one sacrifice did not hold good for sins, it did not hold good for the new covenant according to which God forgives sins and remembers them no more. Remember that Jesus said concerning the wine: "This cup is the new covenant in my blood." (Luke 22:20, *Cath. Confrat.*) But such a renewal of the new covenant is unscriptural. The old law covenant which God made with Israel through Moses as mediator was replaced by the new covenant with Jesus as Mediator. The inaugurating of the old Mosaic law covenant foreshadowed the inaugurating of the new covenant by the glorified Jesus at Pentecost A.D. 33. The old law covenant was not inaugurated and renewed every year with fresh sacrifices. The one set of sacrifices which Moses offered at Sinai sufficed for the entire life of that law covenant. At that time the mediator Moses said: "This is the blood of the covenant which God has commanded for you." (Heb. 9:17-20, *Cath. Confrat.*) Likewise the new covenant needs no renewing by fresh sacrifices. The sacrifice of the mass is supposed to provide at each celebration fresh "blood of the new covenant". So it is wrong.

[20] How could Jesus Christ be sacrificed even once again? The apostle Paul writes us: "Christ, rising again from the dead, dieth now no more. Death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God." (Rom. 6:9, 10, *Dy*) By the power of an immortal life he lives on and so can mediate for faithful believers till their release from sin is completely accomplished. His immortality, received by him at his resurrection from the dead, forever prevents his dying again. So he can now be High Priest forever, because he has now the "power of an indissoluble life". As the apostle says concerning him: "This, for that he continueth for ever, hath an everlasting priesthood: whereby he is able also to save for ever them that come to God by him; always living [not, always dying] to make intercession for us. Who needeth not daily (as the other priests) to offer sacrifices, first for his own sins, and then for the people's: for this he did once, in offering himself." —Heb. 7:16, 24, 25, 27, *Dy*.

[21] The one sacrifice of Christ Jesus holds enough value to be applied at all times for the sins of mankind until they are at last wiped out. The theory of the mass denies this Bible truth.

[22] Why it does so was illustrated by the Jewish sacrifices under Israel's law covenant. Each year on the atonement day the sacrifice of the bull and of Jehovah's goat had to be made anew and their blood had to be carried into the most holy and sprinkled before the sacred mercy seat. Why? Because those sacrifices were not human and could never take away human sins and leave the human conscience free of sin's guilt. If they had actually cleansed man's conscience of the sense of sinfulness, they would have stopped being offered. "For the law, having a shadow of the good things to come, not the very image of the things, by the self-same sacrifices which they offer continually every year, can never make the comers thereunto perfect. For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer. But in them there is made a commemoration of sins every year: for it is impossible that with the blood of oxen and goats sin should be taken away." (Heb. 10:1-4, *Dy*) The very fact that Catholics have a sense of sin requiring them to attend a repetition of the

20, 21. Why could Jesus not die again, and what about the value of his original sacrifice does the mass deny?

22. What about the atonement-day sacrifices shows that the mass because of needing repeating does not take sins away?

mass proves that the so-called "sacrifice of the mass" no more takes away their sins than those sacrifices of oxen and goats did.

[23] But Christ's one sacrifice of his perfect human life does bring the believer justification and a conscience free from sin. So Jesus does not need to come down from heaven at the beck and nod of the Catholic priest every time he says mass and to synthesize flesh and blood to be sacrificed, eaten and drunk cannibalistically by priest and congregation. As High Priest, Jesus is subject to no priest on earth. Otherwise, how is he High Priest? Forty days after his resurrection from the dead he ascended to heaven and sat down at God's right hand. Since he presented to God a perfect and forever-sufficient sacrifice, he does not need to leave his seat and come down and be made flesh and blood again to be sacrificed. Hence he can stay seated up there and wait until it comes God's due time to fulfill his promise recorded at Psalm 110:1-4 (*AS*): "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies. . . . Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek." (Ps. 109:1-4, *Dy; Cath. Confrat.*) He therefore waited in heaven without interruption until the "time of the end" of this world began in 1914.

[24] Note, now, how the apostle uses this fact to prove that Jesus has not repeated his sacrifice for the reason that he does not need to, his original sacrifice holding good throughout all the duration of human sin. At Hebrews 10:10-18 (*Cath. Confrat.*) he says: "It is in this 'will' that we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed stands daily ministering, and often offering the same sacrifices, which can never take away sins; but Jesus, having offered one sacrifice for sins, has taken his seat forever at the right hand of God, waiting thenceforth until his enemies be made the footstool under his feet. For by one offering he has perfected forever those who are sanctified. Thus also the Holy Spirit testifies unto us. For after having said, 'This is the covenant that I will make with them after those days, says the Lord: I will put my laws upon their hearts, and upon their minds I will write them,' he then adds, 'And their sins and their iniquities I will remember no more.' Now where there is forgiveness of these, there is no longer offering for sin."

[25] Sins forgiven by God according to the new covenant are really canceled and those who are sanctified are perfected forever "by one offering", the "offering of the body of Jesus Christ once for all". So there is absolutely no need for Jesus' "blood of the new covenant" to be spilled even once again. No other offering for sin is needed besides the one Jesus made at Calvary.

UNCOVERING A GROSS FRAUD

[26] The ancient Jewish high priest had to offer atonement-day sacrifices of a bull and goat only once a year for all the nation of Israel and at one temple, that at Jerusalem. Strange that Roman Catholic priests feel obligated to offer mass 365 or 366 days a year, a number of times a day, on many altars, and not at the city called by God's name, Jerusalem. Plainly they do not believe that Jesus' one sacrifice was superior to the yearly Jewish atonement-day sacrifices which could not take away sins. But, aside from that, their "sacrifice

23. Why does Jesus not need to come down from heaven repeatedly to be sacrificed?

24, 25. How does the apostle prove this fact at Hebrews 10:10-18, and thus why is only the one sacrifice necessary?

26. How does the mass compared with the atonement-day sacrifice show the Roman Catholic priests view Jesus' sacrifice?

of the mass" does not and could not gain redemption and remitting of sins for people who attend the mass, for still another mighty reason.

27 What is that? It is this fact: the priest who claims to break the body of Jesus afresh and to shed his blood afresh does not ascend to heaven with the sacrifice and present it to God in behalf of himself and his parishioners. Even for Jesus it was not enough to lay down his sacrifice on earth. Jesus also had to ascend and present his sacrifice to God in heaven. He did not take his human body with him to the King's throne up there, for "flesh and blood can obtain no part in the kingdom of God". (1 Cor. 15:50, *Cath. Confrat.*) When the Jewish high priest on atonement day entered the Most Holy of the temple, picturing God's presence, he did not take the fleshy bodies of the bull and goat with him. He took only the blood, as it represents the life. So, too, Jesus did not take his fleshy body to heaven and appear with it in God's presence. He took with him the merit or value of his human life, symbolized by blood. He presented that to God as a sin-removing ransom sacrifice. (Heb. 13:11, 12; Lev. 17:11-14; 16:14-16) By presenting his sacrifice in heaven he laid the foundation for the coming righteous new world. Hence he does not need to suffer often in sacrifice anymore. We read:

28 "It was necessary, therefore, that the copies of the heavenly realities should be cleansed by these things; but the heavenly realities themselves require better sacrifices than these. For Jesus has not entered into a Holies made by hands, a mere copy of the true, but into heaven itself, to appear now before the face of God on our behalf; nor yet has he entered to offer himself often, as the high priest [of Israel] enters into the Holies year after year with blood not his own; for in that case he must have suffered often since the beginning of the world. But as it is, once for all at the end of the ages, he has appeared for the destruction of sin by the sacrifice of himself. And just as it is appointed unto men to die once but after this comes the judgment, so also was Christ offered [how many times?] once to take away the sins of many; the second time he will appear with no part in sin to those who wait for him, unto salvation."—Heb. 9:23-28, *CC.*

29 According to all this inspired Scriptural testimony Jesus considers his one sacrifice of nineteen centuries ago sufficient. Hence he would not accept the sacrifice of the mass as an indispensable addition to his one perfect sacrifice, and so he would not present it to God. For it to be presented to God, the Catholic priest offering the mass would himself have to imitate Jesus and ascend to heaven in order to get it into God's presence. Since the sinful clergyman priest cannot do this, his sacrifice of the mass must fail to bring about cancellation of sins for Catholics.

30 Would God, who has already accepted the perfect, all-sufficient sacrifice of his High Priest Jesus Christ, consider such a sacrifice of the mass with any favor? No, never! He detests it as a gross fraud perpetrated on the Catholic people and as a blasphemy against the only valid sacrifice of his dear Son Jesus Christ. At the battle of Armageddon God will make all this perversion of the Memorial supper and of Christ's sacrifice to cease by destroying the religious systems guilty of this deceitful abomination. "The sacrifices of the wicked are abominable, because they are offered of wickedness." (Prov. 21:27, *Dy*)

27, 28. For what other mighty reason does the mass not remove sin?

29. Why does Christ Jesus make it necessary for the Catholic priest himself to carry through with his sacrifice of the mass?

30. How does God view the sacrifice of the mass, and what will he do about it?

The wearing of a man-made priestly uniform does not alter the matter.

APOSTOLIC EXPLANATION

[31] Noting from the above how the Catholics and Protestants of Christendom are guilty of "not discerning the body of the Lord", we can appreciate why the whole religious system is infirm, weak, asleep, and sick to death. (1 Cor. 11:29, 30, *Dy*) Effects trace back to due causes. Christendom has dropped to this low spiritual condition because of centering her attention too much upon the literal flesh and blood of Jesus Christ in connection with her communion or Eucharist or the Lord's supper. She has not followed the apostolic explanation of the Lord's evening meal. Of all the Bible writers none offers more information regarding that meal than the apostle Paul does. True, Matthew, Mark and Luke each give us an account of how the supper proceeded, but they offer no explanation. Paul, though, gives both an account of the Lord's evening meal and also considerable comment explaining it, in his first letter to the Corinthians. In the purpose behind his comments we can understand why, if Christendom had properly discerned the Lord's body, we should not be threatened with more world war.

[32] Christendom's clergy argue that in Paul's comments he supports the literal application of Jesus' words, "This is my body," "This is my blood of the new covenant." Honest-minded examination of Paul's comments proves the clergy argument false, forced. According to Moffatt's translation, Paul said: "Let a man test himself; then he can eat from the loaf and drink from the cup. For he who eats and drinks without a proper sense of the Body, eats and drinks to his own condemnation. That is why many of you are ill and infirm, and a number even dead." So what "Body" is Paul here speaking about? Why, about "Christ's Body", which is composed of the members of his congregation under him as Head: "Now you are Christ's Body, and severally members of it." (1 Cor. 11:28-30; 12:27, *Mo*) This understanding is bolstered by what Paul says again in this same letter. Here it is in Catholic translation:

[33] "The cup of blessing that we bless, is it not the sharing of the blood of Christ? And the bread that we break, is it not the partaking of the body of the Lord? Because the bread is one, we though many, are one body, all of us who partake of the one bread." (*Cath. Confrat.*) "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body: all that partake of one bread."—1 Cor. 10:16, 17, *Dy.*

[34] So, then, a person who partakes of the bread at the Memorial must discern or recognize that there is such an organization or congregation as "Christ's body". More than that, he must by testing or scrutinizing himself prove to himself that he is a member of Christ's body, that he is a member of that congregation of Christians who are dedicated to God completely, begotten by him as his spiritual children, anointed with his holy spirit to be preachers and joint heirs with Jesus, and faithfully holding to Jesus as the one Head of their congregation or Body. So doing, he then confesses by eating the Memorial bread that he also partakes of the "body of the Lord", that is to say, he is a member of it. Thus he does not eat hypocritically

31. So from what standpoint has Christendom tried to discern the Lord's body, and with what consequences to the world?

32, 33. How does Paul apply Jesus' words at the Memorial, and so to what "body" does Paul refer?

34. Hence when a person eats the Memorial bread what must he discern or recognize in order not to incur judgment?

or without discernment and so does not incur divine judgment against himself.

[35] When such a self-scrutinized Christian drinks out of the Memorial wine-cup he confesses that Jesus' blood was the means to put God's new covenant in force. Also, that by means of this new covenant the divine forgiveness of sins is gained and a people is taken out of all nations to be a people for God's name, to act as witnesses of Jehovah.—Acts 15:14; Ex. 19:5, 6; 1 Pet. 2:9, 10.

[36] Another thing: the poured-out blood of Christ signifies death, not merely for a new covenant to be made over a dead victim, but primarily for vindicating Jehovah's sovereignty, name and word. And in this death for Jehovah's vindication the "body of the Lord", Christ's body-members, share. They are planted with him in the likeness of his death, buried together with him by a common baptism into his death, that they may be raised to heavenly spirit life in the likeness of his resurrection. "Know you not that all we who are baptized in Christ Jesus are baptized in his death? For we are buried together with him by baptism into death: . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3-5, *Dy*.

[37] So to the wine-drinker the cup pictures the sufferings which the heavenly Father has poured like a potion for all the Christ company, the Head and the body. As Jesus said to Peter in Gethsemane: "Shall I not drink the cup that the Father has given me?" He did, and he also assured those followers who would prove faithful to death and share in the Lord's blood: "Of the cup that I drink, you shall drink; and with the baptism with which I am to be baptized, you shall be baptized." (John 18:11 and Mark 10:39, *Cath. Confrat.*) By drinking of the Memorial cup one confesses that he is determined to suffer with Jesus till death.

35. When he drinks the Memorial wine, what does he confess regarding the new covenant?
36, 37. What else does the Memorial wine signify to the person drinking, and what is he therefore determined to do?

What About Those Not Partaking?

THE Memorial or Lord's evening meal is celebrated by Jehovah's witnesses each year on its anniversary date with the understanding given above. Last year at the Memorial celebration 623,760 of Jehovah's witnesses and kindly disposed persons attended, but only 21,619 partook of the emblems. Why did so many not partake of them?

[2] The Memorial emblems were passed around for everyone to partake of and each one was at liberty to do so if he wished. Why did 602,141 not do so? Because, by self-scrutiny and after their hearing the Memorial discourse, they honestly acknowledged to themselves and to others that they were not members of Christ's body, which the Scriptures show is made up of only 144,000 members under Jesus the one Head. Those not partaking may all have been dedicated to Jehovah God through Jesus Christ. But they had no proof within themselves that they had been begotten by God's spirit to a spiritual resurrection and to spirit life in heaven. They had no proof that they had been

1. When did Jehovah's witnesses celebrate Memorial last year, how many attended it and how many partook?
2. How many attenders did not partake, and why not?

anointed with God's spirit to a place with Jesus in his heavenly throne. So they had no hopes of reigning with him and being priests of God for a thousand years. They had not sacrificed their human hopes of an earthly paradise for spiritual, heavenly hopes. They did not expect to be baptized with Jesus in his death and drink the cup of such an experience with him. As all that is what taking the Memorial emblems would have symbolized, they did not do so.

[3] Those 602,141 nonpartakers could not say to themselves in clear conscience: "Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf." (1 Cor. 10:17, *NW*) They knew they were associated with the small remnant (the 21,619) of Christ's body, but they could not say to themselves that they are "one body" with that remnant nor with the entire 144,000. True, they have been brought into touch and unity with the remnant so that they are now "one flock" with them under one Shepherd, as Jesus Christ once prophesied concerning our day: "I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:11, 14, 16, *NW*) But this does not mean that all those sheep are of Christ's body, abiding in union with Jesus the Head. For the "other sheep" who are outside of Christ's body to eat the Memorial bread and drink the Memorial wine at the Lord's evening meal it would mean to say the bread and wine represented merely Jesus' personal flesh and blood which he sacrificed as a ransom. They would take Christendom's view of the matter which has resulted in such confused sectarianism, vicious strife and sanguinary conflict among professed Christians.

[4] If the other sheep took the Memorial emblems, they would in actuality be symbolizing that they were eating Christ's flesh as well as drinking his blood and thus they were in union with him and he with them. This would mean they would have life in themselves as the heavenly Father has life in himself and as he has granted to his beloved Son to have life in himself. (John 5:26; 6:53-57, *NW*) But it is not true of the "other sheep" that Jesus and they are mutually in union with one another as members of his body. One flock they are indeed with the present-day remnant of Christ's body, but they do not share the same hopes with the remnant and will not share the same destiny with them. They do not feed on all the Bible promises that the remnant do, but they recognize only the earthly promises as reserved for them in the righteous new world. So they do not partake of the Memorial emblems, for they are not commanded by Jesus Christ the Right Shepherd to do so. They do not want to misrepresent themselves and eat and drink judgment against themselves because of sinning against what the body and blood of the Lord signify. They let those who are worthy eat and drink.

[5] That is no excuse for debarring them from attending the Memorial celebration. The Catholic clergy used to dismiss from the church assembly the new converts or catechumens and penitents before the wor-

3. Though one flock with the remnant, what could they not say respecting the Lord's body?

4. If the other sheep took the Memorial emblems, what would it be symbolizing and why would it misrepresent their case?

5. Why is that no excuse for debarring them from attending?

thy ones of the congregation partook of the communion bread and wine. But this practice does not befit the "one flock" of the Right Shepherd. Each sheep must himself determine whether he is worthy to partake of the emblems, and so he must be present and be given the opportunity to partake when they are passed. Even if he does not partake, he honors the occasion by his presence and does so in commemoration of Jesus Christ.

[6] The remnant of the "little flock" of heavenly heirs properly discern the body of Christ and their membership in it. Consistently with this they take the emblems. The great crowd of "other sheep" present also discern the body of the Lord and their not being members in it, and consistently they do not take the emblems. They do not fight with the remnant over it as though they were being deprived of something rightful. Certainly during Christ's thousand-year reign when this remnant will be glorified with him in heaven these other sheep on the paradisaic earth will not feed on the same spiritual food that the remnant do now. So what hurt is there to the other sheep if they are not fed on all the promises of God now, including the Memorial? None.

[7] The Memorial will not be in vogue on earth throughout the Millennium and forever, for the apostle Paul wrote to the congregation of Christians who are sanctified in union with Christ Jesus this Memorial instruction: "As often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." (1 Cor. 1:1, 2; 11:26, *NW*) So, when the Lord Jesus takes the remnant from earth to Kingdom glory in heaven, then the Memorial celebration on earth will cease. The "other sheep" will not partake of it then any more than they do now.

[8] The faithful men and women of ancient times before Christ did not celebrate the Memorial, not even Melchizedek, who refreshed the battle-worn Abraham with bread and wine. Nor did they enjoy the spiritual food and promises that the remnant do now. Yet those ancient ones are to be resurrected to human life on earth under the Kingdom and to become part of the Right Shepherd's "other sheep". Despite their not partaking of the Memorial and of the heavenly promises with the remnant of the "little flock", the great crowd of other sheep are suffering no famine for hearing the Word of Jehovah and they are not starving. They are satisfied with the Scriptural food and privileges which the Right Shepherd gives them through his "faithful and discreet slave" class. It is the "evil slave" class that claims too much attention is being paid to the other sheep and not enough spiritual food being served to the spiritual class for their exclusive selves. Not only are the other sheep satisfied, but they prefer their particular diet. The things which the righteous men of old wanted to see and understand but did not, the other sheep now see and understand and they rejoice and grow spiritually strong. They hunger and thirst no more, for the Lamb of God has guided them to green pastures and to "fountains of waters of life".—Luke 12:32; Amos 8:11, 12; Matt. 24:45-51; Rev. 7:9-17, *NW*.

6. Why do they not fight with the remnant as though being deprived of something rightful?
7. What shows whether the other sheep will partake of or celebrate the Memorial during the Millennium?
8. Did the faithful ones of ancient times enjoy the same spiritual food as the remnant does now, and do the other sheep now suffer spiritual famine? Why your answer?

[9] As a result of this Scriptural discernment of the Lord's body at Memorial time all the sheep, the remnant and the great crowd of other sheep, are vigorous, healthy and energetically alive to God's service as witnesses to the universal sovereignty and name of Jehovah. Because of the correct discernment of the body they are at peace and harmony with one another even though dwelling in worldly nations that are at war with one another for the domination of the earth. If the hundreds of millions of so-called "church members" and clergymen of Christendom discerned the body of the Lord and conducted themselves accordingly as Jehovah's witnesses have done during the past two world wars, there would have been no such global conflicts nor would there be the nightmare of a third one plaguing all peoples now. It was to correct the disunity, the immorality and the sectarianism of the early congregation of Christians at Corinth that the apostle Paul wrote his first letter to them and brought up the subject of the Lord's supper or evening meal. It was in order to help them discern the Lord's body and to promote peace and unity among those Corinthian Christians that Paul drew lessons from the meaning of the Memorial emblems.—1 Cor. 1:11-13; 3:3, 4; 5:1-13; 11:17-22; 2 Cor. 12:20, 21; 13:10.

9. Why are those of the "one flock" now spiritually healthy in contrast with Christendom, thanks to Paul's instruction?

[10] The members of the human body do not fight with one another but work unitedly for the body's physical health and preservation. The true members of Christ's body do not succumb to the selfish, disunifying influence of Satan and this world and fight among themselves. Nor do they fight the other sheep of the Lord. As the remnant today partake of the one Memorial loaf, they discern that they are one body under Jesus Christ the Head and are dying the one death with him in vindication of Jehovah. So they keep filled with the unifying spirit of God and together they hold fast to their Head Jesus Christ and so worship, study and serve God in unbreakable unity and peace and mutual love. They recognize the other sheep whom their Lord Jesus Christ has now made one flock with them, and they lovingly serve the interests of his earthly sheep. The other sheep respond to such loving-kindness. Together, they and the remnant work to keep it "one flock" under the one Right Shepherd. Under the Shepherd's protection and guidance they will pass through the final war of Armageddon together and enter upon the eternal destinies which await them in the radiant new world of clean, everlasting living. It is with this bright prospect in view that they come together this year on Thursday, April 10, after 6 p.m., Standard Time, for the celebration of the Memorial meal.

10. (a) In harmony with what illustration do the members of the remnant not fight with one another? (b) How do they and will they yet get along with the other sheep?

Too Many Blood Transfusions

A doctors' journal questioned today the need for so many blood transfusions in British hospitals. "If things continue at this rate," the Medical Press warned, "it would seem as if a time must soon come when one fraction of the population will be living on the blood of the remainder." The journal said the amount of blood transfused in hospital cases in this country has more than doubled in the last five years.—Associated Press dispatch in Washington, D.C., *Evening Star*, December 19, 1951.

A Lost Sheep Finds the Right Shepherd

IN THE December 15, 1951, issue of *The Watchtower* a brief reference was made to an old monk who had embraced the truth. More details regarding this incident having come to hand, we are herewith giving our readers the benefit of them, as related by one of Jehovah's witnesses.

"Here in the wilderness near the Dead sea and 25 kilometers (15 miles) from Jerusalem, Bethlehem and Jericho, in a high mountain is situated the very old Greek Monastery of Holy Sabbas. Only monks and priests are living there and whoever enters cannot leave it until death. The founder of this monastery, Sabbas, once called all the monks and priests to him and said: 'Beware of apples and of women; because it was the apple that deceived Eve, and the woman Eve that deceived Adam.' For this reason no women may come into the monastery. Every year there is a festival of the Holy Sabbas, at which time many from Jerusalem, Bethlehem and Jericho flock to the monastery.

"Early one morning I noticed that masses of people were leaving the city and going to the mountains. I stopped a few of my acquaintances and asked them where all these people were going, and they said: 'We are going to the Holy Sabbas to pray. Come with us to the Holy Sabbas and see what kind of holy prophets live there. They prophesy much about the end of the world. They live in caves and walk around in ragged robes, not like you Jehovah's witnesses, who dress up elegantly. They live on wild grass and pray day and night.' I asked them: 'Could I talk with them about the Word of God?' They answered, 'Certainly you can.' So I went with them, and all the way there I was talking to them about God's kingdom.

"The walls around the monastery were very high and appeared as ancient as those around the city of Jerusalem itself. They rang a bell and the people went into the church to pray. I noticed one old priest praying in Russian. He said: 'Holy Mother of God, save me, a sinner!' Then he went to a wooden cross and said: 'Holy wood, save me, a sinner!' I followed him and, after he had finished praying, said to him: 'May I speak to you a little?' He was happily surprised to find one who could speak Russian, and so invited me into his cave in which he had been living and praying for twenty-six years. His cave was very old and his bed consisted of bare boards, and there were many holy Greek pictures hanging on the walls. I learned that he was eighty-one years old.

"I began witnessing to him: 'I heard you praying to the mother of God. Listen, my friend. What do you think? How could Mary be the mother of God, when God created her?' 'No, that could not be so,' he replied. Then from the Bible I showed him that Mary did not give birth to God, but to Jesus Christ, who was God's first heavenly creation. I showed him the scriptures which forbade the making and worshiping of images, and which commanded that we worship and serve God. I counseled him: 'Study God's Word; learn the truth and the truth will set you free.'

"After this he began to weep like a child and said: 'What should I do?' I told him that there was no salvation in the cave; that Jesus went from house to house and taught the people the Word of God in their homes. I told him to ask for a Bible and then study it. With that I left him and returned to Bethlehem on foot.

"About a year later I was returning from my ministerial activities in Jericho, and as I got off the bus in Bethlehem someone grabbed me by the shoulder and said: 'George, I've been looking for you in Jerusalem for two days! Remember when you came to Sabbas in the wilderness? I'm that same man, the hermit!' I at once recognized him and asked, 'What do you want?' He answered: 'I would like very, very much to listen to you and learn more about this new doctrine. Ever since you left the wilderness I could not forget you. You know the Scriptures very well, and God is with you. Teach me the Scriptures.' Even though I was very tired and hungry, we sat down by the side of the road in Bethlehem and I talked to him for two and a half hours, and he was crying during all that time. Then he asked me: 'Could I come to your tent tomorrow and learn more?' I said to him: 'Please come,' and gave him my address.

"It was just dawning, six o'clock in the morning, as he appeared at my tent. I asked him how he escaped from the monastery. He then told me that because he had asked for a Bible, had refused to pray to Mary, kiss the images, etc., they had put him in the prison in the monastery and fed him on bread and water, but not enough of even that. So he decided to escape from the monastery at night. He found a piece of rope and used it to go over the wall. However, as he was halfway down the wall the rope broke and he fell to the ground, breaking his nose and injuring his head. He had with him a sack full of holy books which he had received in times past from the monastery because of his good behavior. We talked together all day and until four o'clock the next morning.

"I got him a Russian Bible and he is studying it very diligently, from morning to evening. He then showed me his books and asked: 'What do you say, Brother George? Are these books good or not?' Looking them over I said: 'No, my friend, these books are worldly.' He then asked: 'What should I do with them?' I suggested that he return them to the monastery. So he took them to the Greek patriarchs in the monastery, and placing them on the writing desk, said: 'Take these, your false teachings. I have been praying for twenty-six years in the wilderness, and there is no salvation in them. But now I have found a Book of salvation which is from Jehovah God, the Bible. I study it with great joy.' As he was leaving they insisted: 'Take your books with you and go wherever you want to.' So he took the books and went to a cemetery. Finding a fresh grave, he dug a hole with his hands and dumped the books into it. Then he covered them up, put a big stone over it and said: 'Let the dead read these books.'

"He had kept a psalter and a silver-covered prayer book; but upon learning that these also were not the Word of God, he said: 'Burn up these books. They've wasted my youth away. For twenty-six years I was dead, but now I have arisen from the dead, like Lazarus.' I told him that the big wooden cross hanging from his neck was cursed wood. Immediately he took it off and said: 'Burn it also. I have been praying to this cursed wood for twenty-six years.' And upon learning that his monk's robe was also pagan he said: 'As soon as I find some other clothes, I will throw this robe away, cut my hair short, shave off my beard and burn up everything that I have that is pagan in front of all the friends. I only want to learn the way to life on earth.'

"He is now located with some friends in Beit-Jala, where we are preparing a place for him to live, and he has since been baptized. All the Orthodox clergy in Beit-Jala, Bethlehem and Jerusalem are wrought up over this incident."

SHOULD WE GO TO SCHOOL OR QUIT?

THAT old question of last summer still haunts our minds. We still are wondering if we did the right thing in returning to finish high school. Or would it have been better if we had entered the full-time ministry in the service of our God Jehovah? You see, because of our dedication to do the will of God, we are not like the others here in school, whose only ambition is to get ahead, attain a high social position and make a lot of money. We know this old system of things will soon be destroyed at Armageddon, so why the reasons for attending high school when we could be out warning others? And besides, there is a great risk that one will be caught in the quicksands of immorality or lose one's faith altogether due to the godless conditions in the schools today. However, our parents and closest friends whom we asked for advice were so divided in their opinions we are now back in school. But as we look out this window we still wonder what is the right answer.

Here is a simple formula by which the complex problem can be solved. List all the reasons for not attending high school in one column, and in another add up all the reasons why one should attend. Then by simple subtraction the correct answer is obtained. To illustrate:

The educational systems are very faulty and the curriculum is of little practical value to a Christian. The short remaining time before Armageddon should be spent as profitably as possible. The pressure on one's faith and integrity is great from every side of school life. On the one hand, evolution and infidelity are constantly forced upon the mind, and from another direction the forces of immorality attempt to undermine and destroy one's foundation in Christianity. And if one takes an open stand for God's kingdom of righteousness as man's only hope, then he is oftentimes maliciously slandered, ridiculed and persecuted by student body and faculty. Here then is a partial list of the objections raised against attending high school. How do they add up?

All informed persons will freely admit there is a great deal wrong with the present systems of education. And they are fast going from bad to worse. To quote one AP dispatch: "A Chicago educator says the college freshman is growing increasingly illiterate, unable to read or think. But it isn't the student's fault. High schools, says the president of the University of Chicago, are serving a watered-down educational potion. In an attack on the American school system, Dr. Earnest Cadman Colwell remarked in an interview yesterday: 'More go to school longer and learn less every year. . . . There are too many distractions in the curriculum.'" (St. Louis *Post-Dispatch,* Jan. 24, 1950) But refusing to go to school does not improve the system. Refusing to go in order to avoid evils makes one miss the good also.

It is good to impress on your own and other people's minds the nearness of Armageddon, but you do not need to quit school to do so. (2 Pet. 3:11, 12) Instead of running away to a distant pioneer territory why not accept your high school as an assignment, thus showing neighbor

love toward these nearby ones? Get the basket off your light that others may see it and "give glory to your Father".—Matt. 5:15, 16, *NW*.

MAINTAINING FAITH AND INTEGRITY

What is that? You say you are afraid to let your light shine while going to school, afraid you will be laughed at, scoffed at and persecuted even more than you are now? Well, if anyone thinks it is possible to escape persecution and abuse and still remain a Christian he certainly is misinformed. As long as this system of things under Satan's rule remains, true followers of Christ will be hated and persecuted. Jesus said so: "If the world hates you, you know that it has hated me before it hated you. . . . If they have persecuted me, they will persecute you also." To which the apostle Paul adds: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." "We must enter into the kingdom of God through many tribulations." No, you cannot escape this trouble; "but cheer up!" Jesus says, for it is possible to overcome. He did.—John 15:18-20; 16:33; Acts 14:22; 2 Tim. 3:12, *NW*.

Comparing the truth with error only strengthens the truth. So if you build your foundation of faith on the solid truth of God's Word, then be sure it will remain immovable when tested with pagan fables of evolution and godless theories of communism. Moreover, in this day and age servants of the Lord should be well acquainted with all false religions, including those taught by the scientists and communists, in order to aid sincere ones who are deceived to learn the truth.

Morally the high schools are in a deplorable state of affairs. Each year these fertile breeding grounds for all kinds of immoral practices turn out on society an ever-increasing number of derelicts, including sex perverts and dope addicts. But it is folly to think one can escape from this kind of pressure by leaving school, for, if anything, moral conditions in the world outside are even worse. These are the 'last days with their critical times hard to deal with'.—2 Tim. 3:1-5, *NW*.

Integrity to God is an individual matter. Parents are responsible to give their children theocratic training and instruction in the laws and commandments of God, but by the time children are of high school age they are individually responsible in large measure for the course they take. If they cannot stand up for godly righteousness amid juvenile temptations and seducements in high school they will certainly fall later when bigger trials come upon them. Eaglets learn to fly and take care of themselves before they reach adulthood.

It thus becomes manifest that the reasons above mentioned for not going to high school, when tested and analyzed, seem rather weak and insufficient. But what about the positive side? Are there good, sound reasons why those dedicated to God should pursue such secular high school studies in this day and age in lands where compulsory education is enforced?

ADVANTAGES OFFERED STUDENTS

At whatever age persons make a dedication of themselves to the Lord, whether in their advanced years or when quite young, from that day forward their desire and obligation is not only to devote what substance and possessions they already have to the Lord's service, but also to increase their efficiency, abilities and talents. One's ability to read, spell, write and speak, for example, should be improved for the ministry's sake. Whatever education a student gains can and should be used to the honor of Jehovah God.

There is a great deal of valuable information contained in the general high

school courses. Facts on history and geography, whether ancient, medieval or modern, basic chemistry, physics and biology, mathematics, foreign languages, etc., can be very useful in later years. And even if the material offered in a course is of no practical value, yet by going through the prescribed course students can learn how to study, learn the art of concentration, learn how to remember. They can learn to reason, use logic, sift evidence, weigh arguments, lay aside their prejudices and be open-minded.

It is also important to learn a practical trade for part-time employment to keep one in the ministry. It is commendable that a true minister work to support himself as the apostle Paul did, in order that he be not a burden on the congregation. (Acts 18:3; 1 Cor. 4:12; 2 Cor. 11:9; 1 Thess. 2:9; 2 Thess. 3:7-9) Typing, bookkeeping, home economics and mechanical courses may therefore be very useful.

In addition to the regular academic studies there are other beneficial things high school students can learn. There is the matter of learning to deal with other people, to be free and easy in the presence of others, both in speech and manner. Poise and tactfulness are very necessary requirements for God's public ministers, and such social lessons can never be learned at home or when isolated from association with other people. There are many backward individuals in the world who are handicapped all through life simply because they were caged in isolation during their formative teen-age.

DIRECT STATEMENT OF POLICY

Recognizing the many advantages of a high school education, and appreciating that many lacked a good education, the Watchtower Society introduced the *Course in Theocratic Ministry* in 1943. In discussing this, the 1944 *Yearbook of Jehovah's Witnesses,* pages 64, 65, said further:

"The question has been raised by some of the younger publishers in the companies as to how much education they should receive in the public schools before they engage in the full-time pioneer service or some other activity. Education along proper lines has always been beneficial, and a knowledge of how to study is vital. The training of a mind when it is young along proper lines of study and research will always be appreciated by the person in later years. It is a responsibility of parents to see that their children get this training in their youth. The schools throughout the country have been a great aid to the American people in getting a better education in reading and writing, and have, undoubtedly, prepared many of them to be in position to read, study and accept the message of the Kingdom.

"To the young people who are undecided as to just what they should do in regard to their regular schooling, it is suggested that they continue on through high school and get as much education in grammar school and high school as possible, particularly where the state law fixes an age limit. Probably the so-called commercial course will do them the most good as to preparing themselves for future service work in the field. If they take up bookkeeping, typewriting, shorthand, mathematics, and other general subjects, such may be useful at some future time, as well as chemistry, physics, or a language. English and history are always beneficial; for they broaden the mind. Some vocational courses, such as carpentry, printing, etc., would not be amiss. Remember, Jesus was a carpenter, and Paul a tentmaker; others were fishermen. A trade may come in handy some time. Learn when you are young. While taking up these various courses in high school, which require only 6 to 8

hours of study a day, in most schools, it is well for those of the Lord's organization who have dedicated their lives to the Kingdom to refrain from participating in school athletics and the social events of the high school. By keeping separate from the things of this world, one can more fully associate with the Lord's people in the field-service activity. Many high schools close their doors to the pupils in the early afternoon, and some of the summer pioneers who are now going back to school find it possible to get in their 60-hour quota by spending a few hours in the afternoon and evening in the field service, and particularly on week ends.

"Such a course in younger life will prepare these young people, who are looking forward to the pioneer work and the Watchtower Bible [School] of Gilead, for that [school]. A young person's proper early education and training will be a real benefit and aid to him in the Watchtower Bible [School] of Gilead, or in any place he is privileged to serve his Creator. Young people wholly dedicated to the Lord should prepare themselves for future years of service. Knowing that everlasting life is set forth before them, they should fit themselves the very best possible to honor the Lord's name and to sing praises of his glorious kingdom. All of these young folks should take a very active part in the course in theocratic ministry. Many plan to enter the pioneer service when they graduate from high school and put in the full two-year pioneer requirement, preparing themselves for the call to Gilead, and then on to whatever fields the Lord directs. What a future! May the Lord's rich blessing continue with these young folks and their preparation for this glorious work. Proper education under the direction of righteous parents is a gift to be cherished for life, and one's acceptance of it will never be regretted."

Being now fully convinced that it is proper and right to complete high school before entering the full-time ministry, go ahead with resolute determination to get as much as possible out of school. Remember the old saying, 'you get out of it what you put into it.' So study well. Do not be the dummy of the class. "Borrow" heavily from the modern-day Egyptians and Babylonians, even as Moses and Daniel and Daniel's three companions did, that "in all matters of wisdom and understanding" you may be found "ten times better" than your classmates, so that those beholding your countenance may give honor and praise to your God Jehovah and his people. —Dan. 1:20; Acts 7:22.

Thus through your conscientious and serious efforts as a student you will make friends with your teachers. Make friends also with fellow students, not by joining their clubs or running with them to the same excesses in loose conduct, but rather win their trust, friendship and admiration by your loving-kindness, tender mercy, integrity, uprightness and dependability. Strong fish swim upstream, against the current. Above all, show friendliness and love to both teachers and students by your sincere efforts to give them the same comfort and hope you have in a knowledge of Jehovah God's purposes to establish his kingdom rule over all the earth—truly man's only hope!

THEOCRATIC ASSEMBLIES *in* *Sweden and Norway*

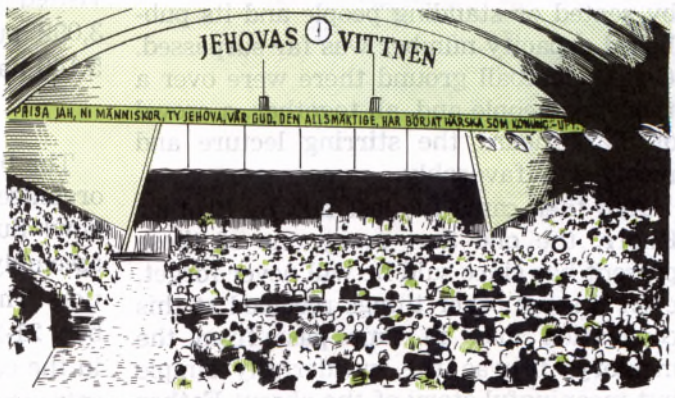
THE Stockholm convention, September 14-16, was foremost in the minds of the Kingdom publishers. The brothers all over Sweden were very eager to get to this convention, not the least because of the enthusiastic reports from the 270 Swedish brothers who had attended the London "Clean Worship Assembly". The Government Railway Board upon request granted a 25 per cent reduction in the fares for the conventioners and this made it possible for some to go who were short of sufficient funds.

Arrangements for advertising the public meeting included the usual means, smaller placards to be borne on the persons of the publishers in street work and bigger ones to be carried on sticks, 200,000 folders, and ads in the dailies. Besides this the brothers wanted to advertise in the streetcars and buses, and the company in charge of such advertising was very willing. But before a contract is valid the wording of the sign must be submitted to the Street Car Company Board for approval. When it came before them they denied approval.

The streetcars themselves were not carrying any signs for the public talk, but that did not prevent the doing of streetcar and bus advertising, as the chairman pointed out to the conventioners on the opening day. All the delegates were provided with lapel signs to pin on and, since most of them had to make frequent use of the public transportation, the streetcars and buses had to carry living advertisements, and that to no small extent. These slips also served as identification documents in rather unexpected situations. One brother went to a post office to get some registered mail and having no other identification with him he pointed to the slip and declared himself to be one of Jehovah's witnesses, whereupon his own signature was accepted without further trouble. Another publisher had lost his transfer ticket for the underground but was admitted to the next line on the strength of his wearing the slip identifying him as one attending the convention.

A peak attendance of 4,000 had been anticipated for the Eriksdalshallen sports arena, but it was a glad surprise to see the hall practically filled for the opening session. By Friday night the number had grown to 3,335 and on Saturday the attendance rose to 4,050. That night 141 were baptized. Outside of the public meeting, the greatest attendance for the assembly was on Sunday night, when 4,205 filled the hall and all gangways where loudspeakers had been permitted.

The theme of clean worship showed itself in parts of all the discourses, and the listeners were pointed to their duties and privileges in connection therewith. The



brothers gave many expressions of gratitude and joy because of the strong and emphatic expressions brought home to them in Brother Knorr's discourses on "Making Your Mind Over for New World Living" and "The Triumph of Clean, Undefiled Worship". Brothers Henschel and Jensen from the Brooklyn Bethel gave excellent counsel and instruction. Three Swedish graduates of Gilead serving in Sweden spoke in a symposium on "Showing Full Godly Devotion", in the home, in the place of work and in the company of Jehovah's witnesses. Brother Eneroth, the branch servant, counseled the brothers on how to act in harmony with clean worship when the new law regulating religious freedom goes into effect in January and how it will then be possible to withdraw from the State Church without having to join another church that is recognized by the government. Another much enjoyed feature was the interview with five young publishers nine to fourteen years of age.

The public talk "Will Religion Meet the World Crisis?" was held Sunday afternoon. Any anxiety as to whether it would be possible to have the overflow crowd seated on the football ground behind the hall was dispelled when the sun shone forth and a light breeze cleared away the clouds that were left in the sky. Every inch of space inside the hall was occupied by seated or standing people and its published capacity number was far surpassed. On the football ground there were over a thousand people and, all together, a crowd of 6,211 heard the stirring lecture and received it favorably.

And then came the last talk by Brother Knorr, the one that every one of those present has since said he will never forget, even if some other things received at this convention may in time pass from the memory. It was the wonderfully simple but meaningful story of the absent Father who wrote loving letters, 66 of them, to his son who was being instructed by his mother to accept and understand these letters, and the searching queries to each one present: "Do you believe that those letters are from your Father? Do you read them over and over again? Do you try to conform to the counsel there given?" This extemporaneous heart-to-heart talk deeply moved the big crowd and all hearts went out to the heavenly Father in silent adoration and gratitude. Then, at the close of his talk Brother Knorr, figuratively speaking, put a big exclamation mark after all the exhortations to continued zealous work in the sacred service of God in Sweden when he sprang the glad surprise on the assembly: Expansion in Sweden was to be marked and supported by the providing of a new and enlarged Bethel Home, which was to be built from the ground up, and a printery installed. A local society was also to be formed to carry on the work on a permanent basis. This good and unexpected news certainly took down the house. Even when the brothers were told they could expect to be asked to help finance the proposition by loaning money toward the building costs they clapped their hands most enthusiastically. They had been expansion-minded in Sweden as in other lands. When Brother Knorr had visited the country in 1947 there were 3,092 publishers, but in 1951 a peak of 5,140 had been reached.

NORWAY

The biggest, most encouraging and best organized convention held in Norway till now! Such a description of the national assembly at Lillehammer is no exaggeration. The assembly was held on September 21-23. Lillehammer, a resort town in the center of Norway, is situated at the entrance to Gudbrandsdalen, one of Nor-

way's biggest valleys. The Mjøsa lake and surrounding green hills are beautiful beyond description.

A thousand years ago this same valley was the scene of bloody oppressive acts, resulting from the worship of unclean, impure religions. Olaf, a Norwegian viking king, had become a Catholic convert and set out to "Christianize" the country. If the peasants in this valley did not renounce their faith but wanted to worship their old heathen gods, such as Tor the Thundergod, or Odin the Allfather, this red-bearded Catholic missionary-king cut out their tongues or burned their intestines out by placing glowing stones upon their stomachs. By such methods he succeeded in converting the country to Catholicism, and for this he got the name Olaf "the Holy one".

But now, in the year 1951, another message was heard in this valley, a message of clean, undefiled religion. Jehovah's witnesses were going from house to house, peacefully preaching to the people and at the same time securing rooms for the big Christian assembly to follow.

Lillehammer is no big town. With suburbs the population will amount to 14,000. The rooming committee had to get accommodations for 1,600. They did it, getting rooms for 900 in private homes. The only reason the convention was held at Lillehammer was that it was impossible to obtain a hall in Oslo that was big enough. At Lillehammer an athletic hall with a capacity of 1,300 was used.

The convention hall could not house the various departments; so tents had to be set up outside the building. The army officers in a military camp nearby proved very helpful and provided big military tents. Some of them were brand-new American tents sent from the U.S.A. as part of the help given to Norway under the ERP. So Jehovah's witnesses were the first to benefit from this particular aid under the ERP. When the tents had been set up Norwegian army representatives came to study how it should be done!

When the convention time drew near conventioners began coming. On Thursday, the day before opening day, hundreds of brothers poured into the little town. They came by all means of transportation, mostly by trains and buses. From the west coast alone 11 buses arrived. Some pioneers cycled all the way from the west coast over the mountains and through snowstorms to get there. More than a hundred witnesses came the long way from above the Arctic Circle, including the world's northern-most publishers, who work in the town of Hammerfest.

When the conventioners entered the hall they saw the most beautiful platform they had ever beheld at a Norwegian assembly. As a decoration the same motif as found on the front page of *The Watchtower* was used. On the background was painted the mountain, the river and the valley, but the tower on the left side was a real one and on the right side a real fir tree had been set up. On the front of the platform a row of beautiful flowers had been arranged on top of a low battlement.

The program got under way Friday morning and proved to be a continuous stream of spiritual blessings. In his address of welcome the chairman mentioned that this was the first national assembly since 1947, that it was the biggest ever held in Norway and that the number of publishers had more than doubled since the Society's president, N. H. Knorr, was here four years ago. Then the peak was 972, now it was 2,066!

After a talk on the practical value of the Bible, Brother M. G. Henschel spoke about how to overcome the different problems that come up in the lives of Christians. The 1,475 persons present surely

appreciated his counsel that the only way to overcome their problems is by sticking to God's Word and service.

In the evening a service meeting stressed the need for more work and more efficient work on Magazine Day. Four Norwegian Gilead graduates took care of that part of the program. Then came Brother Knorr's first talk to the assembly, "Making the Mind Over for New World Living." He pointed out how the important thing is to get a knowledge of Jehovah's thoughts, and then make the mind over according to these divine thoughts. Trying to change the world is futile; if you try, the world is most likely to change you. An audience of 1,603 persons listened to this talk.

Saturday, September 22, proved to be a most blessed day. The weather was fine and in the morning field service was performed while at the same time 89 brothers and sisters were baptized. The greatest number ever baptized at a single convention in Norway!

In the afternoon Brother Klaus M. Jensen, a Norwegian and a long-time member of the Brooklyn Bethel family, spoke on "Our Stand Against Unrighteousness", explaining why the Society in recent years, as never before, has stressed cleanness in moral matters. His talk was heavily supported with Scriptural illustrations.

Right after this talk the Norwegian branch servant, M. F. Anderson, conducted a very interesting part of the program. He had all the Society's circuit servants come to the microphone and tell about the need for pioneers in their respective circuits. Besides getting a lesson in geography the audience learned that a large area in Norway gets little or no attention because of the lack of pioneers. In the evening Brother Knorr gave his discourse, "The Triumph of Clean, Undefiled Worship." This was the keynote talk, dealing with the theme of the assembly, and it was shown how Satan had tried to corrupt the pure religion again and again, but never succeeded. The audience really became wide awake when Brother Knorr began telling how a little group of dissatisfied persons in some Oslo units tried to corrupt the new "sheep" and called the Society "Satan's organization". "And if any of them are here at this convention," he said, "I would like to say that you are not welcome, because we are no part of you and you are not a part of us." His counsel was that such persons should be disfellowshiped at once. At the end of this talk he released a new instrument to be used in spreading the pure, undefiled religion, namely, a Norwegian translation of the handy tracts that were first released in London. That evening 1,644 persons were present.

Sunday morning experiences were related, and one pioneer told how he had met a young lady who said that her son was very much interested, but on vacation. She showed him her son's personal copies of *"The Truth Shall Make You Free"* and *Salvation,* and he noticed that they were more worn than her son's schoolbooks. The brother asked how old her son was. "Ten years old," was the reply.

Another brother had come to a parish priest and they had discussed "hell". After learning that Jehovah's witnesses do not believe that God is a torturist tormenting creatures in hell-fire, the priest said: "But in fact, we do not believe in hell-fire either, not that way." "But the people don't know that, so you had better tell your parishioners," the brother retorted. The priest was quite reasonable and after a long discussion he took *The Watchtower* dealing with "Lazarus" and "the rich man". "But please, promise me one thing," he said as the publisher left him. "Don't use this as an advertisement in the community, that the parish priest bought *The Watchtower.*"

"Will Religion Meet the World Crisis?" That was the question Lillehammer's citizens had been continually confronted with for some weeks, and at one o'clock more than 700 of them came to get the answer. The total number present was 2,391; a new peak in attendance at a public meeting in Norway.

Two publishers who did not get the opportunity to attend this assembly were the two Gilead graduates living in the world's most northern missionary home located at Vardø. They went to the assembly in Helsinki, however. From these brothers came the following report:

"We have our missionary assignment near the border to Russia. It is far up in the Arctic zone. Therefore it is a very cold place. In winter it is about 31 degrees below zero, and the average for summer is about 50 degrees above. People are scattered, living in small villages from ten to fifteen miles apart. During World War II the Germans burned down almost every home up here when they were forced to retreat before the oncoming Russians.

"In our work in wintertime we use skis. Because of the long distances we never can come back to our home the same day, and therefore we spend a whole week in the territory. On such a trip on skis in April 1951 during a heavy snowstorm we came to Kiberg, a small village with around 350 people. This village was also called 'Little Moscow' because most people there were Communists. We rented a little hall and began advertising the talk to be given in Norwegian. All at once the whole village began to speak about us and claimed that we were American spies.

"The subject of the talk was: 'Surviving Global War.' When it took place almost 95 were assembled. They listened very closely and were thankful to hear the facts about Jehovah's witnesses' beliefs.

"After the talk one of the leaders came up to us. He explained that he was glad to hear our message and we should not pay anything for the hall. Most of them were now friendly toward us, and they asked us to come back very soon and give new talks. We placed the book *'Let God Be True'* in almost every house and obtained 39 subscriptions. Now we have studies with many of them and it is a great pleasure to see how they now believe in the kingdom of Jehovah instead of in communism. This shows why the leaders of communism fear the message Jehovah's witnesses bring.

"Then we went farther on and after 15 miles we came to Skalleelv, a village with about 300 inhabitants. At once we got the school for the public talk and began to advertise. Here everybody spoke Finnish, and therefore Brother Korttila had to give the talk in their own language. The hall was overcrowded and some even brought their own chairs. When the talk began 75 were there. Most of them belong to a Finnish sect called 'Laestadians', and are known as very fanatical in their belief of the hell-fire dogma.

"When the talk finished a great dispute began. Many had questions for the speaker and he had a busy time answering them before we could go home. They asked us to stay there one more day and give a second talk, but we were not able to do that. So we promised to be back very soon."

The lands of the midnight sun have been visited by the workers Jehovah has sent forth. The seeds of truth have been sown and many have fallen into "good soil". Fruit has been borne manyfold and more will come in the months ahead. (Matt. 13:1-23) The truth has penetrated throughout all the lands of Northern Europe and a great harvesting is under way. Soon the gathering of the sheeplike ones will be finished and then Jehovah will send forth his executional forces to destroy Satan's wicked organization.—Rev. 14:14-20.

● Why does Acts 15:20, 29 command Christians to keep away from meats sacrificed to idols, and 1 Corinthians 8:1-10 allow the eating of such meats?—J. H., Texas.

Many Gentile Christians, when in their previous heathen state, ate flesh offered to idols, ate it as a feast with the idol, and were thus supposed to have communion with the idol. These were sacred feasts where certain parts of the animal were used on the idol-altar and certain parts were used by the offerer, and thus the eater at such events was a partaker or sharer with the idol or the demon god the idol represented; just as the Israelites were partaking at the altar of Jehovah when they ate part of the animal sacrifices they offered at the temple, and as Christians thereafter were partaking at the table of Jehovah when they used the bread and wine at Memorial. It is this formal, religious, sacred eating of meats sacrificed to idols that Acts 15:20, 29 and Acts 21:25 forbids. It would make Christians partakers with demons, and render them unfit to partake at Jehovah's table.—1 Cor. 10:18-21, *NW*.

However, not all of the meat of animals sacrificed to idols was used in the sacred feasts, but much of it found its way into the shambles or pagan meat markets. It was such meat that 1 Corinthians 8:1-10 allows Christians to buy and eat. Whatever meat was sold in these meat markets, even though the blood of the animal or part of its flesh had been used in idol worship by idol worshipers, could be eaten by Christians. It was not eaten as a part of a sacred feast in honor of an idol. Yet on one point the Christian was to be careful: he was not to stumble a weaker brother. If one not fully mature in knowledge and understanding on this matter objected to a mature brother's eating the meat, the mature brother would not eat. While free to do so, he would not allow his freedom to be the cause of a weaker one's judging him adversely. He would refrain from eating rather than stumble his weaker brother. —1 Cor. 8:11-13; 10:23-33, *NW*.

We might clarify the situation somewhat by this illustration, though it is not analogous. Today we might drink wine and eat bread; but we would not drink and eat these things with false religionists who were unworthily celebrating the Lord's evening meal. Also, those of the "other sheep" class would not drink wine or eat bread at our own Memorial celebrations; but they might properly drink some of the wine and eat some of the bread that might have been left over, doing this later on in the evening after the celebration, or even the next day, and away from the Kingdom Hall. But if some of the brothers felt keenly on this matter, opposing this later use of the wine and bread, then for the sake of their conscience and to avoid stumbling them other brothers would not so use these leftovers in the presence of such weaker ones, though there would be no wrong against God committed by such use of the bread and wine.

● What is the unforgivable sin against the holy spirit that Jesus spoke about?—B. E., New York.

Jesus had just cured a demon-possessed man who was blind and dumb. The crowds marveled, but the Pharisees scoffed and said Jesus did it by means of Beelzebub. Jesus refuted their claim by showing that if Satan expelled Satan he would be divided against himself and his kingdom could not stand. Also, if Jesus expelled demons by means of Beelzebub, by whose means did their sons expel them? Then he said: "Every kind of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come."—Matt. 12:22-32, *NW*.

They could speak against the Son of man and later be forgiven on the grounds of their ignorance of the facts about him. Their sins of ignorance are forgivable if they do not resist knowledge of the truth when they are brought face to face with it. However, it was different when the Pharisees said: "This fellow does not expel the demons except by means of Beelzebub, the ruler of the demons." Why so? Because this was a sin against the holy spirit, since manifestly such a cure as Jesus had just performed could not be by human power. To say it was

of Satan was illogical, as Jesus showed them. The Pharisees did not say such cures were of Satan when their sons cast out demons. Why arbitrarily say it now, in Jesus' case? Why say it was God's spirit when their sons did it, but deny the manifest operation of the holy spirit when Jesus did it? Why? Because they did not love the truth and did not want to be led to the truthful conclusion that they were false teachers and Jesus was the Messiah. To admit this would mean giving up many selfish practices. Too many selfish things were at stake for them.

So they resisted the true conclusion to which Jesus' works should have led them. Let them speak against the Son of man if they wished; still they should have listened to the witness borne him by his works, works performed by the power of the holy spirit. Jesus said: "If I am not doing the works of my Father, do not believe me. But if I am doing them, even though you do not believe me, believe the works." (John 5:36; 10:37, 38, *NW*) When they said these miraculous works were done by Satan they sinned against the spirit. They blasphemed God's spirit, saying it was of Satan. Willfully and for selfish reasons they resisted the display of its power. To such ones Stephen said: "Obstinate men and uncircumcised in hearts and ears, you are always resisting the holy spirit." —Acts 7:51, *NW*.

It was this willful quality of the sin that made it unforgivable, because it made them unteachable, beyond correction, and opposed to God's provision for forgiveness. As Jesus said: "Whoever blasphemes against the holy spirit has no forgiveness forever, but is guilty of everlasting sin." (Mark 3:28-30, *NW*) There is no sacrifice to cover such willful sinning against the holy spirit, "not in the present system of things nor in that to come." This does not mean such Pharisees will return in the thousand-year judgment day to find themselves still unforgiven; that would accomplish nothing. It means that the operation of God's spirit will be very manifest then, as it was when Jesus was on earth, and that then, just as when Jesus was on earth, some will sin against the manifest operation of the holy spirit, and especially so at the end of the thousand-year reign when Satan will be loosed for the final test on earth's inhabitants. Such sin will still be unforgivable, at that distant time.

Writes John: "If anyone catches sight of his brother sinning a sin that does not incur death, he will ask, and he will give life to him, yes, to those not sinning so as to incur death. There is a sin that does incur death. It is concerning that sin that I do not tell him to make request. All unrighteousness is sin; and yet there is a sin that does not incur death." (1 John 5:16, 17, *NW*) If one sins in ignorance or because of human imperfections, forgiveness is available. But for willful sinning there is no sin-atoning sacrifice: "If we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition." (Heb. 10:26, 27, *NW*) Willful sin, with eyes wide open to the undeniable operation of God's holy spirit or active force, is unforgivable and we should not pray for the forgiveness of such sinners. Even before Christ's time intercession was not to be made for such ones. (Jer. 7:1-16; 11:14; 14:11) Willful sinners, insincere and unrepentant, set in their evil ways and unwilling to conform to God's requirements, have "no forgiveness forever"; which means that when they die they go into second death.

So we see that one does not have to be of the anointed class to sin against the holy spirit, nor does he have to have God's spirit upon him as do the "other sheep" class in order to sin against it. Many in Satan's visible organization sin against the holy spirit by deliberately and willfully disobeying what they know to be written in God's Word and by not conforming to the new world society when they see the manifest operation of God's spirit upon his visible organization.

● *What Has Religion Done for Mankind?* on page 37, quotes Proverbs 8:22-31 according to the *Moffatt* translation, wherein it refers to Jehovah's only-begotten Son as "his foster-child". Why is the Logos spoken of as a foster child? —H. J., New Jersey.

Because Jehovah filled his only-begotten Son with wisdom, the Son became the very symbol of wisdom and he speaks of himself as Wisdom in Proverbs chapter 8. In verse 30 where Moffatt uses the expression "foster-child" to refer to the Son, Moffatt is giving a literal translation of the word *ah-móhn*, which is from the Hebrew verb *ahmán*, meaning "to nourish, nurse, be guardian to". In Isaiah 49:23 the participle of this verb, *ah-méhn*, is translated in the *King James Version* "nursing fathers", and "nourishers" in the margin. At Isaiah 60:4 the

word is rendered "nursed". So when Moffatt refers to Wisdom as Jehovah's foster child he means that this Son is a favorite child, nursed, nourished, cherished, guarded. Moffatt is not meaning to say Wisdom is an adopted child in the modern legal sense of foster child. How could he mean this, when in the preceding verses Moffatt's translation shows Wisdom was created by Jehovah, formed and fashioned by Him as the "first of his creation"?

FAITHFUL TO DEATH

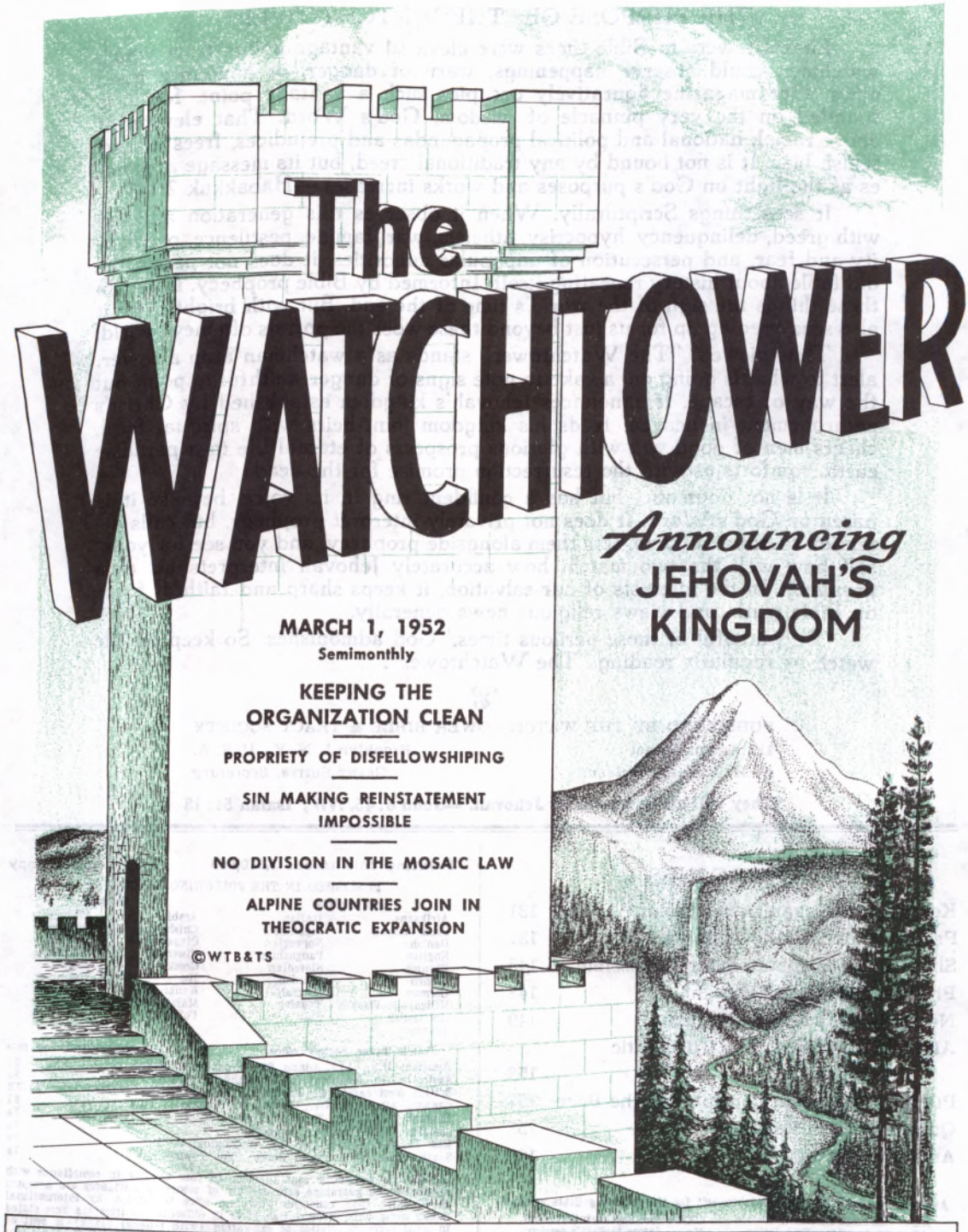
Friends of the truth throughout the earth will be interested to learn of the death of one who played a prominent part in the affairs of the Watch Tower Bible & Tract Society for many years, Clayton J. Woodworth. An editor and textbook writer before coming into the Society's service, he first became a member of the Brooklyn Bethel family in 1912, renewing this membership after a necessary interruption August 1, 1919. He was the writer of the commentary on The Revelation contained in the noted *The Finished Mystery* which the Society published in 1917. For his part in this and other Society matters he was one of the seven brothers, including the Society's then president, J. F. Rutherford, who were sent to Atlanta Federal Penitentiary on false charges at the climax of World War I in 1918 but were released in 1919 and exonerated thereafter.

Following his release in 1919 Brother Woodworth was made editor of the Society's newly introduced magazine *The Golden Age*. He remained editor when the magazine's name was changed to *Consolation* in 1937, to carry on as such until 1946. Because of advancing years he was relieved of this when the magazine was given a new change of name to *Awake!* For years he served as a member and director of the New York Corporation, People's Pulpit Association and Watchtower Bible and Tract Society, Inc. He continued joyfully active at other duties assigned to him till his illness made this recently impossible. He died at the ripe old age of 81, loyal to the faith and unwaveringly devoted to the theocratic organization, on December 18, 1951, at 4 a.m. Interment of his remains took place at the burial plot of the Bethel family adjoining Radio Station WBBR on Staten Island, New York, at the same time with two other faithful Bethel family members who had died, hours apart, two days previous at the Bethel home. All three professed to be of the anointed remnant, and we rejoice in hope of their realization of Revelation 14:13.

"WATCHTOWER" STUDIES

Week of March 16: The Memorial—Are You Entitled to Partake? ¶1-22.

Week of March 23: The Memorial—Are You Entitled to Partake? ¶23-37; also, What About Those Not Partaking?



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Keeping the Organization Clean	131
Propriety of Disfellowshiping	137
Sin Making Reinstatement Impossible	145
Pharisees Past and Present	148
No Division in the Mosaic Law	149
Alpine Countries Join in Theocratic Expansion	153
Publish Uplift and Comfort for the Poor	157
Questions from Readers	158
Announcements	160

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Chishona, Cinyanja, Ciwemba, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Sikololo, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII March 1, 1952 Number 5

KEEPING THE ORGANIZATION CLEAN

"Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?" —*2 Cor. 6:14, NW.*

JEHOVAH is very much interested in keeping his organization clean and separate from this evil, wicked world in which we are now living. He has a reason for this. His servants belong to him, they stand for his name, they stand for his Word, and they stand for clean worship. Jehovah God wants them to be imitators of him. That is why he inspired his servant Paul to write in Ephesians 5:1, 2 (*NW*), "Therefore, become imitators of God, as beloved children, and go on walking in love, just as the Christ also loved you and delivered himself up for you as an offering and a sacrifice to God for a sweet-smelling odor."

[2] Now when Christ Jesus was on earth he imitated his heavenly Father. What he was interested in was doing his Father's will at all times. And so he was a sacrifice of sweet-smelling savor to Him. His footstep followers must be people of the same kind. They should offer to God sacrifices of sweet-smelling savor, and they can do this by imitating God, by imitating Christ Jesus. (Phil. 4:18; 1 Pet. 2:5) Jesus showed love for his people. He laid down his life so that he might redeem them, and in showing his love for his people he wanted his followers to be different from this old world. He wanted them to come out from this decaying system of things and gain life. The old world is wicked. It is not imitating Jehovah God. God's people must be different, different from this old world. The difference comes in their way of living, and that has to do with our love one toward another. In John 13:34 (*NW*), Jesus said, "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another." This loving one another is so different from the way the world operates. The world operates on selfishness, hatred. Jesus introduced something entirely new, new to this world. It was a principle of love: people coming together in a congregation, loving one another, getting along with one another. This love is possible if we imitate God. If we do not imitate him, we are not going to have this love, because God is love.

[3] We might wonder, then, since this congregation which God is developing or bringing into existence is based on love, why anyone should ever want to talk about disfellowshiping or putting people out of this congregation. There certainly must be

1. Why is Jehovah interested in keeping his organization clean, and what does he want its members to be?
2. (a) Whom did Jesus imitate and thus how did he himself set a pattern for imitation? (b) Through such imitation, in what way would his followers differ from the world?
3. On what basis is the congregation built up, and so what would be the general reason for disfellowshiping anyone?

some reason. Well, the reason for disfellowshiping is that some persons get into this congregation of God that do not love Christ. "Well, everyone, of course, loves Christ," you say. But that is really a fact: they no longer are imitators of Christ or imitators of the Father, Jehovah God. They no longer walk in Christ's footsteps. The whole purpose of bringing his servants, his people, into an organization is to keep them clean from the Devil's organization. As long as we walk in the way of the Devil's crowd we cannot remain clean. So God has built his own organization. There are two organizations in the world today. One is God's and the other belongs to the Devil, who is the "god of this system of things". So the organization that Jehovah God is now building up for the vindication of his name and word is built up on love. This whole organization works together in unity. And thus we read at Ephesians 4:16 (*NW*): "From him all the body, by being harmoniously joined together and being made to cooperate through every joint which gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love." There is your basis, love. Hence when one gets away from that principle of love and devotion one toward another in this congregation, it is time for that individual to be put out of the congregation.

MISBEHAVIOR

[4] The reason for disfellowshiping people is that of their wrongdoing. The congregation is not wrong, for that is God's. But it is someone in the congregation now who is not imitating God or following out his principles of truth and righteousness. He is not being built up in love. He is no longer imitating Jehovah, or the Son, or the apostles. Therefore we are advised at 2 Thessalonians 3:6, 7, 11 (*NW*): "Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition you received from us. For you yourselves know the way you ought to imitate us, because we did not behave disorderly among you. For we hear certain ones are walking disorderly among you, not working at all but meddling with what does not concern them."

[5] Here Paul is pointing out that he, the apostle, when he walked among them, was not disorderly, so it was not his misbehavior that was sending any of them in the wrong direction. Jehovah God does not misbehave. Christ Jesus does not misbehave. We have perfect examples to follow. We have good words of counsel from them that we can heed. So then, if this body becomes disorderly, or any part of the body becomes disorderly, it would mean that the body would get sick. It would not continue being built up in love. A correction has to be made. It may mean the removal of something. In the case of the body we are talking of, the congregation of God, it may mean the removal of an individual because he is disorderly, not being built up in love.

[6] However, we do not have to be hasty about the matter and, because we *hear* of someone doing wrong, just take action and put him out of the congregation. There is a possibility that these persons who do wrong

4, 5. In this connection, with whom does the wrong lie, and why must there be a cutting of someone off from the Christian body?

6. Why must we not be hasty in putting anyone out, but what does Paul admonish us to do toward the disorderly ones?

will repent, changing their course of action. And so it is stated in 2 Thessalonians 3:13-15 (*NW*): "For your part, brothers, do not give up in doing right. But if anyone is not obedient to our word through this letter, keep this one marked, stop associating with him, that he may become ashamed. And yet do not be considering him as an enemy, but continue admonishing him as a brother." So, then, all of us in the congregation of the Lord have a responsibility toward those that may be disorderly. All of us in the congregation must keep on doing right for the benefit of the others. We may be able to benefit some of those that are a little disorderly. We keep on doing the right thing, regardless of their course of action, but if they keep on going in the wrong way they must be marked. We must stop associating with them, because they are not clean. They are not working in the defense of Jehovah's name and his Word. They are not working in the interest of building up this body in love. They are working against the organization.

[7] However, we may be able to save a brother, and he may start out on the right course again if he heeds the admonition, if he heeds the correction that is given him. We are free people. We may use our minds the way we want to. We are not coerced or forced or browbeaten into the course of action we take, but we have been made free because of Christ Jesus' purchasing us. And that is why Peter said in his first letter, chapter 2, verses 16, 17 (*NW*): "Be as free people." Do your thinking, but you must still be an imitator of God, for you are free to think along the lines that are based on truth. The wicked world will take you into the grave; the truth will give you life. So, "be as free people," says Peter, "and yet holding your freedom, not as a blind for moral badness, but as slaves of God. Honor men of all kinds, have love for the whole association of brothers, be in fear of God, have honor for the king." So we see we must remember the congregation of our brothers and keep it clean. We cannot come into this organization with some reservation in our heads for the sake of moral badness. We are not free to do the things we want for the gratification of the flesh and our own pleasures. We are in this congregation for a purpose, to honor Jehovah's name and his Word.

7. Are we to coerce any erring one into a right course, and how are we to use our freedom as God's people?

GROUNDS

[8] Well, now, if we are going to keep the organization clean, what are some of the things that might make it unclean? What are the things which we may observe going on in the congregation that we should clear out of the congregation? Since there are spiritual grounds and moral grounds for disfellowshiping, some of these things are adultery, fornication, stealing, and drunkenness. Just let us touch on the one of fornication for a moment. Paul had to do with that in his letter when he was writing to the Corinthians. There was a young man there who had taken his father's wife in fornication. Paul in his letter said: "Actually fornication is reported among you, and such fornication as is not even among the nations, that a certain man has a wife of his father." Strange, but the congregation paid no serious attention to it. They looked on it as a cause for fame through notoriety. Paul said, 'You are puffed up about the matter; you are proud because this thing has taken place in your midst. You should be mourning, you should be worried about the situation that is existing in the congregation of the Lord, this corruption that is brought in.' But Paul,

8. (a) What things may make a congregation unclean? (b) What action did Paul take toward the unclean, and why?

an apostle of the Lord, had authority to take action, and he took action. He disfellowshiped that one. He did not ask the congregation: "Now give me authority or vote on what I'm doing." Paul, a servant of God, saw to it that that one was removed. He had the authority to do so. That is why he said he had already judged the man and ordered them to "hand such a man over to Satan for the destruction of the flesh". (1 Cor. 5:1-12, *NW*) Such an individual has no place in the clean organization or congregation of God. He should go back to the wicked group that he once came from and die with that wicked group with Satan's organization.

[9] Let the wicked go his wicked way, for he cannot remain in the congregation of God, because that congregation must remain clean. It must stay clean, why? "In order that the spirit may be saved in the day of the Lord." God's holy spirit operates upon his people. It is his active force; it is his direction upon his congregation. We, the congregation, must have the same spirit of God. We must bear witness one to the other. That spirit that we get from the understanding of God's Word must remain active, it must be preserved, it must be saved. And if this early congregation in Corinth had this man who had committed fornication remain in their midst, or if Paul had not taken action, then that little leaven would ferment and would corrupt the whole congregation, or the whole lump. "A little yeast ferments the whole lump," said Paul. That is why Paul had to take action and clean it out, so that the spirit of God, this pure, holy spirit or active force of God, and the spirit of the congregation based on God's Word, would remain and be saved, all to the honor of Jehovah's name.

9. By disfellowshiping action, what must be saved among the congregation?

[10] In 1 Corinthians 6:9-11 (*NW*) Paul says: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." Paul is pointing out that persons of these types of sinners have come out of the world into God's congregation, but all of these types of sin may *not* remain in the congregation of God after those who once committed such sins have once been washed clean. When a person comes to God's organization and dedicates himself to Him, he *is* cleaned up. From then on he ought to make straight paths for his feet and follow the Word of God. He should not be practicing these things, and the Lord forgives him for all those things that have been in his life in times past. Their stain is washed away, and he must not go back to them. If he does go back to them, then he is committing a sin that is worthy of disfellowshiping. He is in danger of corrupting the congregation of God, and that corruption must be taken out. It is moral corruption.

[11] But there are also spiritual grounds for removing persons from God's organization. Backbiting, bringing forth false doctrines, causing divisions; just as Paul wrote to the Romans: "Now I exhort you, brothers, to keep your eye on those who create divisions and causes for stumbling contrary to the teaching which you have

10. What moral corruption does Paul say debars one from the Kingdom, and what must a Christian do about such things?

11, 12. (a) What spiritual grounds for disfellowshiping are there? (b) To have unity of mind in the congregation what must we do?

learned, and avoid them." (Rom. 16:17, *NW*) It is very plain. The true Word of God was taught to them by Paul. Now if anyone comes into the congregation to try to upset adherence to that true Word of God and causes stumbling or a division in the congregation, it is necessary to avoid that one. The best way to avoid him is to disfellowship that person, set him aside, get him out of the congregation, so that the whole congregation may remain clean.

12 Against division and disunity of mind, we read at 1 Corinthians 1:10 (*NW*), "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." God's thoughts must become yours. That is why we come together as a congregation to study the Word of God, so that his thoughts become ours. If we do not have God's thoughts, if we do not meditate upon these things that the inspired disciples brought to the attention of the early church and that have been recorded for our learning now, if we do not learn these things, we are not going to have God's thoughts; and only those who love righteousness are the ones that are going to inherit the kingdom of heaven. As he said, "Do you not know that unrighteous persons will not inherit God's kingdom?" So in order to inherit that kingdom or the blessings of the new world our minds must turn toward God's teaching, and not back to that other organization, the Devil's organization, which is going to be destroyed.

EXAMPLES

13 Now let us look at some examples from the Bible of Jehovah God's casting out people, away from his congregation, getting rid of them because of their wrongdoing; for, just as he did it in times past, he will do it today, because he wants his representative people to be clean people that will be servants of his and will stand for his name and for his true worship. There are many examples in the Bible, but let us take just a few of them.

14 Take Korah. There were some there in the time of Moses that became proud, three of them, in fact, that thought, 'Well, we have just as good a standing with God as Moses has, being of the tribes of Israel. Why should he get all the credit to be the mediator?' But they were talking against God's representative. Moses came to the fore and made his statements very clear. He said, 'Tomorrow morning we'll see who is God's servant and whom he is using to carry on his work now. What happens on the morrow is not going to be just the natural death of these people, but God is going to perform a miracle and clean out from the congregation Korah, Dathan, Abiram and all those associated with them.' Next morning what happened? The ground opened up, and all of their property, their children, and their wives went down into this hole alive. And Korah and the 250 princes who offered incense were devoured by fire from Jehovah. Numbers 16:32, 35 (*AS*) says: "And the earth opened its mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods. And fire came forth from Jehovah, and devoured the two hundred and fifty men that offered the incense." God was showing his displeasure with people that blasphemed against him, who would not accept the arrangement that God made. So then, those that rebel against God he will dis-

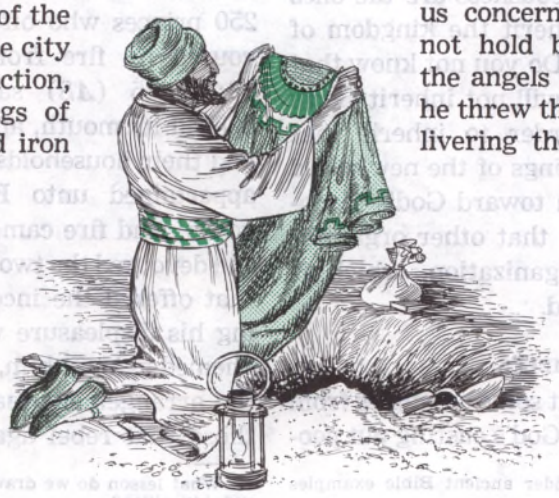
13. Why do we today consider ancient Bible examples of disfellowshiping?

14. What lesson do we draw from the example of Korah and his allies?

fellowship. He will get rid of them. He will clean them out of the congregation.

15 Now we can turn to another example in the Bible. Numbers 12 tells us about Miriam and Aaron. They got a little high-minded. Miriam was Aaron and Moses' sister, but she became proud and foolish. Because she wanted to take the position of a man in the congregation and have something to say about the arrangements of the Lord among the Israelites, she was stricken with leprosy. She had to be disfellowshiped or put out of the congregation for seven days; and then only after the pleading of her brother Moses to Jehovah to save her life so He would not kill her with leprosy, she was cleansed and came back. She had acted proudly and foolishly. The Lord God was not going to have that kind of people in his congregation. She came around. She came back, but first she was punished, and Aaron learned his own place from this experience of his sister.

16 Then we have thieves, whom the Lord God will not tolerate in his organization. We have the example of Achan. When the children of Israel crossed the Jordan and took Jericho under the direction of Jehovah, he winning their battles for them, the instructions were given to the Israelites that all of the things that were in the city were devoted to destruction, except that the things of gold, silver, brass and iron were to be reserved for Jehovah. No one must take any of the spoil for himself. But Achan thought a little bit differently about that. When he got into Jericho he found a Babylonian mantle, 200 shekels of silver, and a wedge of gold 50 shekels in weight, and he said, 'Well, I'll just take that home and bury it and keep it for myself. No one will ever find it out.' But he was in Jehovah's congregation; now corruption was inside it. This had to be found out. They went on to battle at Ai and the Israelite armies were failing. They could not win. Joshua learned there was corruption in the congregation. It had to be gotten out, and according to Jehovah's arrangement the evidence pointed to Achan as the corrupter. They found he had his spoil hid in his tent. Now what happened? God did not just throw him out of the congregation and put him away for seven days as he did Miriam. He had Achan stoned to death, and his family with him, because he was a thief.—Josh. 6:17 to 7:26.



17 Centuries earlier, in Noah's days before the flood, there were those angels in heaven, spirit creatures, who became disobedient. They saw that the daughters of men were fair, and they left their estate and came down to earth and took to themselves wives. In this they were disobedient. And so 2 Peter 2:4 (*NW*) tells us concerning them: "God did not hold back from punishing the angels that sinned." No, but he threw them into Tartarus, delivering them "to pits of dense darkness to be reserved for judgment". They were disobedient, they violated God's law, and he barred them from his counsels. For a test of his

15. How does Miriam's experience illustrate the matter?

16. How does Achan's experience show God will not tolerate thieves?

17. How do the fallen "sons of God" illustrate disfellowshiping?

faithful creatures they are still in existence, yes, but God's judgments are written against them for their final destruction.

[18] Finally we can go on to Jude's letter. In it we are told that we must put up a hard fight for the faith. This faith was delivered to us by Christ Jesus; we have to fight for it. It is the faith that was given to the congregation of the followers of Christ Jesus, and he does not want that faith corrupted or changed in any manner. Anyone who tries to change it, whether he be rebellious, proud, thievish, disobedient or corrupt morally, is going to be cleaned out. He is going to be removed. Now we do see that evil men slip in, ungodly men, and these we must try to find and throw out of the congregation. Just as Jude says at the 8th and 16th verses: "These men, too, indulging in dreams, are defiling the flesh and disregarding lordship and speaking abusively of glorious ones. These men are murmurers, complainers about their lot in life, proceeding according to their own desires, and their mouths speak swelling things, while they are admiring personalities for the sake of their own benefit." Yes, these types of persons that have just been described are the kind we do not want in the congregation of the Lord, and if they are there then they must be removed by the congregation. Otherwise a little yeast ferments the whole lump.

18. How does Jude show putting up a hard fight for the faith has a connection with this matter?

Propriety of Disfellowshiping

IS IT proper to disfellowship? Yes, as we have just seen in the above article, God put out of his congregation those that were opposed to him and that were corrupt. He disfellowshiped them. He got rid of them, and he advises us to do so with such persons. At Titus 3:10, 11 (*NW*) we read: "As for a man that promotes a sect, reject him after a first and a second admonition, knowing that such a man has been turned out of the way and is sinning, he being self-condemned." So there is authority in the Greek Scriptures for anyone that starts sects or divisions to be rejected after he has been talked to a first and a second time and still he does not change his course of action.

[2] We have other authority, too, in Romans 16:17, 18 (*NW*): "Now I exhort you, brothers, to keep your eye on those who create divisions and causes for stumbling contrary to the teaching which you have learned, and avoid them. For men of that kind are slaves, not of our Lord Christ, but of their own bellies, and by smooth talk and complimentary speech they seduce the hearts of guileless ones." Here we have a plain statement from God's Word that we should get rid of these persons that cause offense and divisions within His congregation. We have the authority, we have the right, and it is proper to get rid of them. They have no place in the congregation of God. Christ Jesus even disfellowships

1. Is it proper to disfellowship, and what does Titus 3:10, 11 say?

2. (a) What authority for it do we have at Romans 16:17, 18? (b) According to Revelation 3:16, for what does Jesus disfellowship?

on what we probably might think less grounds than all of the things described above. Just because a person is lukewarm, and he is neither hot nor cold, Christ Jesus spews him out. He also declares, at Revelation 3:16 (*NW*): "So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." Well, that is a disfellowshiping. Christ Jesus is not going to have any lukewarm persons permanently in his organization. You are either for him or against him. You will either come into the congregation of the Lord God and be his minister or eventually go out into the Devil's organization. You cannot pussyfoot. You cannot be lukewarm. You cannot be passive. You have to be positively for the Lord God.

[3] God disfellowships, too. We have seen that in the examples given above, but we remember that in Matthew 23:38 (*NW*) Jesus, speaking to Jerusalem, said: "Look! your house is abandoned to you." He had been dealing with the Jews for a long period of time, and now the time had come to abandon them and their house or temple. Why? Because he had nursed them along and taken care of them like a hen with its little chicks, but they did not pay any attention to his Father in heaven, and now the time had come for God to abandon the whole business because they furnished only a faithful remnant and he was obliged to call out from the Gentile nations a people for his name.

[4] At 2 Corinthians 6:14-18 (*NW*) the apostle Paul said: "What fellowship does light have with darkness? . . . And what agreement does God's temple have with idols? For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' '"Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing,"' '"and I will take you in."' '"And I shall be a father to you, and you will be sons and daughters to me," says Jehovah the Almighty.'" Yes, Jehovah will disfellowship those who become lawless, turn to darkness and set up idols. He will expel such persons from his organization. If you want to be of the Lord's organization, keep clean of the Devil's world. If you do not want to, then get out of it. Those who are impure, immoral, are not spiritually fit for God's organization. If such lukewarm compromisers or apostates do not voluntarily get out of his organization, then under his direction the organization itself will put them out.

3. How did God disfellowship Jerusalem and natural Israel?

4. To have fellowship with God, what action must his people take toward the world and toward those of their numbers who turn to darkness?

PROCEDURE

[5] There is a proper procedure to follow in this regard. It must be an official act. Someone in authority must make the decision, and then the person is removed. At 1 Timothy 1:19, 20 (*NW*) is an example of the authority used by Paul, for he said: "Holding faith and a good conscience, which some have thrust aside and have experienced shipwreck concerning their faith. Hymenaeus and Alexander belong to these, and *I have handed them over to Satan* that they may be taught by discipline not to blaspheme." They were put out of the congregation by an authorized servant. Paul did the same in the case recorded in 1 Corinthians 5:1-13, when he got rid of that professed Christian that had intercourse with his father's wife. Paul took the action there because the ones in charge of the congregation had failed. He had the authority. A servant of Jehovah acted. In our present day we have congregations or

5. What is the proper procedure for disfellowshiping, and how did Paul illustrate this procedure?

companies of Jehovah's witnesses and we have servants in our companies. These servants must discharge the responsibility that goes with the servant's position to keep the congregation clean and must take the action. They are to be good shepherds and shepherd the flock.

[6] So first of all a charge must be made, by someone in the congregation or by some interested mature brother, about a person that has gone wrong. But just because a charge is made does not mean that we can disfellowship him. The Scriptures show that witnesses must be brought forth. No charge can be accepted unless there are two or three witnesses to establish the fact. That means an investigation. The company servant, the assistant company servant, the Bible study servant, and maybe some other mature brothers in the company should be called together to have a hearing, and those who are charged and the witnesses must be brought in and the matter be discussed. They cannot come to a conclusion that this person should be put out of the congregation on mere rumor or gossip. There must be two or three eyewitnesses that *know* such and such a thing occurred or was said. A decision cannot be made on guesswork. It may be that by a feeling or a sense that we have we believe the person is not good, but we may not be able to prove it. As long as we cannot prove it out of the mouth of two or three witnesses, that person cannot rightly be rejected. Otherwise you may be doing that individual a great harm.

[7] So then when we have our witnesses, we have our meeting with these persons who are obstreperous or going wrong or not living according to the law of God. We give them a fair hearing, we discuss the matter, we try to help them. But proof must be there of uncleanness, morally or spiritually, before anything can be done to them in the way of putting them out of the congregation. The servants certainly should be mature brothers and be willing to take the full responsibility in making their decision. Then their decision is presented to the company. Not for the company to vote on. No, but the company servant, the assistant company servant and the Bible study servant have to take all the responsibility for the course of action that is to be taken. If they are thoroughly convinced in their minds that that individual is wrong and should be put out of the company and the person has not made any steps toward repentance, then they tell the company, in the form of a resolution, of what they have done. They do not ask the company to vote on that resolution and say, "We approve your action." No, the servants in the company are charged with the responsibility of shepherding the flock and of keeping the congregation clean. So the servants tell the company what action has been taken and that the offensive individual is no longer a member of this congregation. Then the congregation should co-operate to the fullest extent with the advice given by those who are looking after their interests, the servants in the organization.

[8] At 1 Thessalonians 5:14 (*NW*) Paul says: "We exhort you, brothers, admonish the disorderly, speak comfortingly to the depressed souls, support the weak, be long-suffering toward all." It is the responsibility of the servants of God to look after the interests of the congregation. They admonish the disorderly one, but this disorderly one does not take the admonition. He still wants to walk in his way. When he will not repent, will not change his course of action, then he has to be set aside, he must be avoided.

---

6. So what must be laid against the one concerned, and before it can be accepted what must be done?
7. How then is a decision made, what is done with it, and what does it fall to the company to do about it?
8. Who must admonish the disorderly, and what must take place if he does not heed the admonition?

[9] Acts 19:9 (*NW*) says concerning Paul at Ephesus in Asia Minor: "But when some went on hardening themselves and not believing, speaking injuriously about the Way before the multitude, he withdrew from them and separated the disciples from them, daily giving talks in the school auditorium of Tyrannus." Paul was interested in those that he was teaching there in the Jewish synagogue, and when he saw a group of synagogue attenders trying to pull away the disciples he made, then he took his true followers away from their company. He was not going to let them be contaminated by associating with those who were teaching false doctrines and abusing the truth. So, today the servants who carry the responsibility for the company set the policy according to God's Word. The congregation accepts that policy on the part of the servants.

[10] At 1 Corinthians 5:11 (*NW*) Paul told the Christian congregation: "But now I am writing you to quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man." No communion at all with these persons that are disfellowshiped or put out of the congregation. Why? Because this congregation of God must remain clean, undefiled, preserved for pure worship of the Most High. Consequently when that action of disfellowshiping is taken it really removes a person. He is out. Therefore all the congregation, all those who have dedicated their lives to God, should abide by the recommendation or the resolution on the part of the servants. They must support them.

9. By whom must the separation be determined upon, and how did Paul illustrate this at Ephesus?

10. What did Paul instruct at 1 Corinthians 5:11, and how does the congregation support its servants in this connection?

[11] Well, now, what about this disfellowshiped person? First of all the company should report the matter to the Society, briefly stating facts, telling the Society who he is and why he was disfellowshiped and set aside, so it is informed. Now if this individual that was disfellowshiped leaves the community and goes to some other company and the company that disfellowshiped him knows of the matter, then out of the goodness of their heart and for the protection of the other company, it should be informed of the action they have taken. Not that the other company now has to disfellowship him. That was already done by the first congregation on behalf of and for the protection of all of Jehovah's people. The disfellowshiping takes place in the company where the wrong was done, and he is disfellowshiped from that company and from all other companies. They know that this little leaven lodging anywhere in the loaf will corrupt the whole loaf. Necessarily then a warning should be given to the other company where this individual has gone, as Paul notified Timothy of Phygelus and Hermogenes and of Hymenaeus and Philetus. (2 Tim. 1:15; 2:17, *NW*) That is why they notify the Society, so it is cognizant of the fact.

[12] Jude tells about men who were sneaking into the organization to corrupt it morally. Such men certainly should be reported to any company that they are drifting around in, because these slipped in only for the sake of loose conduct. For the safety of all of our brothers and sisters in the congregations round about they should be reported. That does not mean that individually you should write a lot of letters and say a lot of bad things about them, of what they have been doing. The fact should be reported that this man was at one time

11. What does the company disfellowshiping do in behalf of the Society and other companies, and why?

12. Whom does Jude warn the companies against, and why must we be careful about letter writing?

with us, but because of his course of action he has been disfellowshiped, and the reasons why should be given very briefly. Otherwise, it may be that in this day you would be accused of libel or slander and you might get yourself into difficulty. But our brothers may be warned of that individual. He is no longer allowed to be one of us, because we want to protect the organization, the congregation of the Lord God.

RESTRICTION OF PRIVILEGES

[13] Now some persons think they can stay in the truth, but they do not want to work according to God's standards. So they keep going out in the field service, they go from door to door, they distribute books, they have Bible studies, still they are disfellowshiped from the congregation. Even after they are disfellowshiped, sometimes they put in many more hours than they did when they were with the congregation. What is the congregation going to do now with such an individual? We must keep in mind that this person has been disfellowshiped and is not a member of our company. We want to avoid him, we want nothing to do with him.

[14] Now meetings that are open to the public he can attend as long as he behaves himself and acts orderly. If that individual comes into a public meeting, say, a public lecture in a public auditorium, or Kingdom Hall, or city park, or a *Watchtower* study or a service meeting, it is public, the doors are open, and he may be admitted. If he comes into that meeting and sits down, as long as he is orderly, minds his business, we have nothing to say to him. Those who are acquainted with the situation in the congregation should never say "Hello" or "Good-by" to him. He is not welcome in our midst, we avoid him. If this one should be sitting in the *Watchtower* study and raise his hand, the chairman should never recognize him or allow him to make a comment. He is not one of us. He is not a recognized member in God's congregation. Those who are informed and know the individual certainly should avoid him, have nothing to say to him. He has no privileges of service in the congregation whatsoever. He could go over to the book counter and get literature at the regular public rates, but the company should never give him books or magazines at company rates, because he is not one of us. What we would do for the public, for those in the Devil's organization, we may do for that one.

[15] If this one goes out in the field service, maybe getting the books at the counter at the regular rates instead of company rates or pioneer rates, and goes out from door to door, we cannot stop him. He has just as much right to go from house to house as anyone else if he wants to, but this congregation will not give him any territory. They will not accept his reports. When they come in he will not be one of those listed as a publisher in this company. He might put his report in the report box, but we tear it up and we throw it away. He is not one of us. He is a representative of the Devil's organization trying to corrupt, disturb. He is not clean, and until that individual repents and changes his course of action he can never come back and be one of the Lord's people.

[16] So then the company is careful about him. It removes his card from the file of recognized Kingdom publishers. He is never given any of the monthly printed *Informant*. He may retain his *Counsel* booklet if he wishes, because this, if he reads it, might show him the course of ac-

13. What course do some disfellowshiped ones take toward field service, but what fact must this not be allowed to hide?

14, 15. (a) What is the extent of the disfellowshiped one's privileges as regards meetings? (b) What of his field activity privileges?

16. How does the company treat him as not a recognized publisher?

tion he should take. If he reads *The Watchtower,* if he reads the books of the Society, they show him the course that he should take; but as long as he does not take that course he is not welcome in the congregation.

17 If this individual becomes noisy or obstreperous he should be kept out of the Kingdom Hall and public meetings. That is the company's perfect right. Otherwise, it may be that, if he comes into the public meetings and quietly hears the admonition and the counsel given in the studies, he will wake up, become ashamed, and repent.

18 Now how about private home meetings? Under no circumstances should he be welcomed or allowed to enter a private home, because the Scriptures are very definite on that point. So then in our home Bible studies, or what we call "area studies", the person of the house, being one of God's congregation, should keep him out. For 2 John 9, 10 (*NW*) states: "Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. He that does remain in this teaching is the one that has both the Father and the Son. If anyone comes to you and does not bring this teaching, never receive him into your homes or say farewell to him." So then in your private homes you would never open the door and allow that one to come in. You would never extend your hand in fellowship to such an individual. Remember, that individual at one time left the Devil's organization. He was washed clean by the blood of Christ, he dedicated himself to God and God consecrated him for service. He was a minister. Now he has gone corrupt because he chooses to do so. He is sinning against the holy spirit. He is fighting against God. We cannot have anything to do with him. God is the one that is judging him, and he is using his servants in the earth to point that one out for the protection of the rest of the congregation.

17. On what condition may he be present at public meetings, and why?
18. What about permitting his attendance at private home meetings, and why?

REINSTATEMENT

19 Can a disfellowshiped person be reinstated, get back into the organization? Yes, he can if he repents. But he has to go farther than that. He must be converted. He must change his whole course of action. It is not just a matter of saying: "I'm sorry I did it; I was wrong." He has to prove that he is willing to take an altogether different course of life than that which he had taken. He should make an open confession of his sins and ask forgiveness of the committee that drew up the resolution to disfellowship him. He should go to the persons concerned, admit his wrong, and point out to them what he is doing and what he is going to do in order to be reinstated.

20 In 2 Corinthians 2:6-11 (*NW*) we have an account of how Paul brought a sinner back into the congregation again. He said: "This rebuke given by the majority is sufficient for such a man, so that, on the contrary now, you should kindly forgive and comfort him, that somehow such a man may not be swallowed up by his being overly sad. Therefore I exhort you to confirm your love for him. For to this end also I write to ascertain the proof of you, whether you are obedient in all things. Anything you kindly forgive anyone, I do too. In fact, as for me, whatever I have kindly forgiven, if I have kindly forgiven anything, it has been for your sakes in Christ's sight, that we may not be overreached by Satan, for we are not ignorant of his designs." This account may refer to the man that took his father's wife and committed fornication and now repented.

19. By what personal course may a disfellowshiped person be reinstated?
20. At 2 Corinthians 2:6-11 what did Paul say about reinstatement, and what did he show must precede it?

If so, then Paul says, 'Well, bring him back; there is no reason that he should be overly sad thinking that he could never get into God's organization again and gain life in the new world.' Where else would a person go if he sinned against God and he really repented? We do not mean he may brazenly come back and say, "Well, I'm sorry about it. Fix me up, boys, I want to get back in the congregation." No, there has to be a cutting of the heart. There has to be a hurting of the mind. He has to show repentance. He has to be sad about it and change his course.

[21] His getting reinstated in the congregation of God is a very serious matter, for him and for the congregation. The appointed servants may put him on probation if they want to. He will have to prove to the servants that he is going to behave himself in the future and act properly as a servant of Jehovah. They can test his sincerity. They should not reinstate him too quickly, even after he does repent and tells them what he is going to do, and makes an open confession. Why not? Because of public opinion. (2 Pet. 2:2, *NW*) His course of action may have been one of adultery and may have had wide publicity in the papers. Maybe he was put in jail for stealing. Maybe he was very rebellious. Maybe he went out and started a new organization and now is trying to come back. Well, all the people around the place know that that person was an obstinate, disorderly person, and not good company. So we should be careful as to how quickly we take such a person back into the congregation, because of what the "people on the outside" will say. (1 Tim. 3:7, *NW*) If a person commits adultery and is running around with men and women that are of loose conduct, and everybody knows it, and we say, "Oh, come on back, you're welcome," people on the outside will say: "Well, your whole congregation is of the same type." So he has to be put on probation. His sincerity must be proved before we openly and fully accept his repentance.

[22] Remember the case of Shimei, who was put on probation. At one time he cursed David, and when Solomon became king as David's successor certain restrictions were put around him. Solomon told him: 'You ought to have been killed long ago. So now you must remain in the city of Jerusalem. But as soon as you go out of this city and cross the brook Kidron you are going to be put to death.' Now, Shimei could have enjoyed his life and the favor that was shown toward him by staying right there in the city of Jerusalem. He had his slaves, the servants, and home. Three years after this order was given two of his slaves ran away. Shimei said: 'Oh, I'm just going to get those fellows and bring them back.' So he started out after them, crossed the Kidron, got his slaves and brought them back. Then it was reported to Solomon that he had left the city, and Solomon had him killed. Just to get two slaves back this man was ready to lose his life.

[23] If, now, a disfellowshiped person wants to live in the new world and if the responsible brothers in the company put certain bounds or restrictions around him, is it not a great deal better to stay within those limits and live than to get outside of those limits and show that you are rebellious and acting contrary to God's law? Shimei lost his life because he was not obedient to a very gracious arrangement on the part of King Solomon.

[24] So then the servants must make the decision on welcoming that brother back eventually. The servants that disfellow-

21. On what must he be placed for a time before reinstatement, and why?

22, 23. What does violation of probation result in, as shown by Shimei?

24. Who decide to make the reinstatement, who cooperate, and why?

shiped him must make the announcement to the congregation, saying that, since this one has repented and they are now thoroughly satisfied as to his reformed course of action, "we receive him back." Then the congregation should abide by the decision of the servants that are appointed in the company. Again the company does not vote on whether they will accept him back, because they have confidence in their servants that these have made the right investigation and the right decision.

[25] In Colossians 3:5-10 (*NW*) it says: "Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of those things the wrath of God is coming. In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed." Of course, that instruction applies to those who originally came out of the Devil's organization and have become Jehovah's people, so it must also apply to a disfellowshiped person that is repenting and coming back. Now he has to put on that new personality, he must make his mind over, he must think the thoughts of God and put them into practice if he is ever to gain life in the new world.

[26] Well, what if a brother repents before he is disfellowshiped? He may realize that he has done wrong and he knows that the news of his course of action is getting in to the servants. Or he may feel his own shame while no one as yet knows what happened to him, and he goes to one of the mature brothers in the company, maybe the company servant, and he confesses his whole sin. Should that one then be exposed to the congregation and disfellowshiped because the company servant knows his course of action? Not if that person has truly repented. If he has asked forgiveness, and confessed his wrong, and he is changing his course of action, there is no reason why the brother that is spoken to need reveal that brother's secret to another. His heart condition is right, and therefore mercy, love and kindness should be shown to that individual.

[27] Those who are stubborn, hardhearted, those who are going to have all the things they want *their* way, and that in addition to being in the congregation of God, these are the ones that have to be disfellowshiped and put away, because they are going to make the congregation unclean. But the one that comes with a contrite heart and confesses to a brother about his wrongdoing, there is no reason to whip him anymore. He has opened his heart, he has let you look at it and he wants help. If the Society removes a pioneer because of wrongdoing and the Society is the one agency that knows about the wrongdoing of the individual, there is no reason for the Society then to notify the company and have that company disfellowship that person, not if that person has confessed his sin and asked for forgiveness from the Society. Then that one can go on his way. The Society would probably put restrictions or bounds around that individual because of the course of action he has taken. By way of punishment it may take him off the pioneer list for six months or maybe a year, according to what that individual had done that would bring reproach to God's name. But as long as that one has

25. What must the one to be reinstated do according to Colossians 3:5-10, and why?
26. What if a brother repents and makes it known before any disfellowshiping action takes place?
27. While not bringing about a disfellowshiping, what may the Society do or have done about such a repentant sinner?

confessed his sin and asked for forgiveness, then the Society can help that one to get back in the right road and continue to be a servant of the Lord. If the action does not affect a company or other individual in it, there is no reason to make any notification or public announcement of it.

[28] What we must have in mind is this: we can show mercy to those who are of a contrite heart, and we can help them if we want to. But how far can we go in letting these individuals come back into the Lord's organization? How far can we let the bars down? We cannot let the bars down at all to those who do not reform. We must keep in mind that the organization must remain clean for undefiled worship of the Most High. We must keep in mind the vindication of Jehovah's sovereignty and name and the vindication of his Word. We must keep in mind the life of Christ and our walking in his footsteps, and the standard that he set. We must keep in mind our position as Jehovah's witnesses. The disfellowshiped person did not keep these things in mind, and that is why he was removed from the congregation. That is why he was disfellowshiped. But now if he realizes that pure, undefiled, clean worship is the important thing, that the vindication of God's name is more important than doing things his own way, when he sees that all this is necessary and he must live accordingly, then we can accept him back in the congregation.

28. How far can we go in letting the sinner come back, and why?

SIN MAKING REINSTATEMENT IMPOSSIBLE

THERE are sins that can be forgiven. We ask forgiveness for them every day if we pray in the way Jesus taught us, for we say in the Lord's prayer, "Forgive us our debts, as we also have forgiven our debtors." (Matt. 6:12, *NW*) We can forgive certain sins. That is, we can forgive the other person's trespasses against us. We cannot wipe them out and make him clean again. No, but when a person asks for forgiveness we can give it to him. In Galatians 6:1 (*NW*) it says: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." So we have a responsibility upon us to go to these individual sinners, or, when they come to us, to help them stay in the right way even before disfellowshiping ever takes place. We can forgive them. We can help them, if their heart is right and they show it. But if they do not show it and if the sin vitally affects the congregation, there is no reason why we should overlook it and say: "Well, we'll forget it this time." We cannot, for the sake of that individual and for the sake of the congregation.

[2] The only sin that cannot be forgiven is the sinning against the holy spirit. Christ

1. What shows there are forgivable sins, but what sins may not be dismissed with unconcern?

2. What did Jesus say was an unforgivable sin, and who can commit it?

Jesus spoke about that. At Matthew 12:31, 32 (*NW*) he said: "On this account I say to you, Every kind of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come." You may wonder, Well, what kind of sin would that be? Anything contrary to the manifest operation of God's active force is against God's spirit, for his spirit is his active force, and not a spirit person, not a third God in a supposed "holy trinity". Persons not Christians, like those Pharisees whom Jesus addressed here, can sin against the holy spirit, for they can come up against its manifestation.

[3] After we have dedicated ourselves to Jehovah God and we have decided to do his will, we have come under the active force of Jehovah God, his holy spirit. Then it means we are responsible to him, to act according to that spirit. If we are going to act against that holy spirit we will grieve it. Our course of action or our speech will offend against what the holy spirit is and will diminish or reduce God's spirit in us. In Ephesians 4:30 (*NW*) it says: "Also do not be grieving God's holy spirit, with which you have been sealed for a day of releasing by ransom." We might not have blasphemed the holy spirit but we might have grieved it terribly. But we might go so far that we are no longer just grieving it but actually sinning against the holy spirit. If we keep on taking the wrong course and grieving the holy spirit we finally come to the point of being disfellowshiped by the congregation. We have sinned against the holy spirit and it is no more in us. It no more seals us for a release by ransom in God's due time.

[4] The matter of disfellowshiping for such unforgivable sin is a very serious thing. God is not going to restore any again if they have denied the ransom sacrifice of Christ and deliberately worked against the congregation of God. Hebrews 10:25-38 (*NW*) warns: "Not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near. For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition. Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt?"

[5] Unforgivable sinners who were once in the congregation are sinning against the holy spirit. They are fighting against God, they are turning against Christ Jesus, they are no longer being imitators of God, they are no longer walking in love, they are sinning against the manifest operation of God's holy spirit and are worthy of destruction. Maybe sometimes we in the congregation grieve the holy spirit. As long as we are only grieving it there is an opportunity, if we repent and change our course of action, to get back into God's organization. But if we reach a limit and get to the

3. How may we grieve the holy spirit, and what danger is there in continuing to do this?

4. According to Hebrews 10:25-38, whom will God not restore?

5. How do those sinning against the holy spirit sin, and what will be their end?

point where we willfully and greedily sin against the holy spirit, the active force of God, and work against its manifestation, then God is finished with us. Then we are turned over to Satan and his organization for the destruction of our flesh. It is a terrible thing to be thrown out of the congregation of God, to be destroyed like Korah and his allies, to be stoned to death like Achan, or to be judged as one unworthy of living in the congregation of God now. To the Pharisees who saw the manifest operation of God's holy spirit through Jesus and yet spoke abusively against it and called it the spirit of Beelzebub, Jesus later said: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?"—Matt. 23:33, *NW;* 12:22-28, 31, 33.

[6] But if we get put out of the congregation of God it will be because of our own fault, because of our own wrongdoing, because of our not making our minds over, because we are not living according to the pattern that God has set. As it is stated in Ephesians 5:1, 2 (*NW*), after Paul speaks about grieving God's holy spirit: "Therefore, become imitators of God, as beloved children, and go on walking in love, just as the Christ also loved you and delivered himself up for you as an offering and a sacrifice to God for a sweet-smelling odor."

[7] There is one more scripture quite pertinent here, at Matthew 18:15-17. It reads, "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established. If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector." (*NW*) This scripture here has nothing to do with disfellowshiping on a congregational basis. When it says go to the congregation, it means go to the elders or the mature ones in the congregation and discuss your own private difficulties. This scripture has to do with merely a personal disfellowshiping.

[8] An individual might not get along with another person in the company. Maybe he built a house for him and the other brother thinks perhaps he has been cheated out of something in this house-building. He may have made a contract in the business affair, and a quarrel comes between the two brothers and they squabble over the matter. Well, here Jesus says, If you have anything at fault between another brother and yourself, try to straighten it up between yourselves. If you cannot, call one or two others in and have them listen to it and help you and give you advice. If you cannot straighten it out then with the offending brother, then it just means a personal avoidance between you two persons, your treating him like a tax collector or a non-Jew outside the congregation. You do what you have to do with him only on a business basis. It has nothing to do with the congregation, because the offensive act or the sin or misunderstanding is not any grounds for disfellowshiping him from all the company. Things of that kind should not be brought into the general congregation for decision. We should not try to split a congregation open and say, "Well now, I want all of you to agree with me," while the other person says, "I want all of you to agree with me"; that is, on some personal problem which has nothing to do with preaching the gospel or keeping the congregation clean. This scripture in Matthew 18:15-17 has often been used in connection

6. One's being ejected is whose fault, and why?
7. What has Matthew 18:15-17 to do with this matter, especially as to going to the congregation?
8. How may such a difficulty arise, and to what extent does the disfellowshiping go?

with disfellowshiping or putting such persons out of the organization, but it has merely to do with personal avoidance.

[9] So let all of us keep in mind that the organization of the Lord God must be maintained intact, it must be kept clean, by all of those who are in the congregation. Bear in mind that it is up to those who are the servants of the company to see that it remains that way and if anyone in the company is not clean, not working in the interest of God's kingdom and his brothers, then he should be removed. They are doing the one removed a benefit, because he might be ashamed as a result and get back into line. They are doing the right thing in God's sight by putting him out of the congregation because he is unclean. By this procedure God's visible organization will remain clean through the coming battle of Armageddon, on into the new world. Anyone who wants to live in that new world will have to live according to the principles of Jehovah God, as set down in His Word, for we must become imitators of God.

9. In view of all the foregoing, what must be our endeavor, and why?

Pharisees Past and Present

AT ONE occasion Christ Jesus said to his disciples: "Watch out for the yeast of the Pharisees, which is hypocrisy. But there is nothing carefully concealed that will not be revealed, and secret that will not become known." And, giving concrete examples of the hypocrisy of those religious leaders, Jesus on another occasion stated: "All the works they do they do to be viewed by men."—Luke 12:1, 2; Matt. 23:2-5, *NW*.

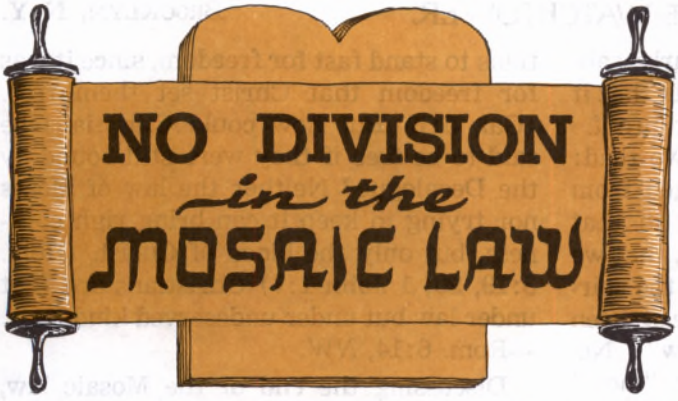
That the religious of the twentieth century, particularly as represented by the Roman Catholic prelates, are no different from those of the first century is apparent from the following two news stories, both emanating from the capital of the United States, Washington, D.C.

On November 17, 1951, thirteen prelates of the Roman Catholic Church, including three cardinals, and among whom was Spellman, and five archbishops, issued a statement of some three to four thousand words dealing with such subjects as "Morality: The Need Today"; "Morality and Education"; "Morality and Politics," etc., and especially condemned was immorality in government.—New York *Times*, November 18, 1951.

But as to how sincere these prelates were was indicated by certain news dispatches coming from the nation's capital about two months later. The American public had been aroused at the revelation of widespread corruption in the tax department of the government. Attorney General J. Howard McGrath came in for particular blame both because of what he had done as well as for what he had failed to do. Consensus of opinion was that he should be asked to resign, and all the indications pointed to the president's requiring his resignation, when suddenly an about-face was done, and the president announced not only that he intended to keep McGrath as attorney general but that McGrath had been given the assignment of cleaning up the whole corrupt situation, the one most responsible for it! Who was instrumental in causing the president to render such disservice to his country?

According to *The Nation* of January 19, 1952, Robert S. Allen, a veteran Washington correspondent, revealed that McGrath "was saved by the intervention of three friends—Senator Theodore Green, his political godfather; Cardinal Spellman, who telephoned a plea from Tokyo; and Matt Connelly, presidential secretary, who concerns himself particularly with affairs of the Roman Catholic church". [Spellman has denied this.]

That phone call, all the way from Tokyo, gave irrefutable proof that regardless of what the foremost Roman Catholic prelate in the United States may say in lip service to morality in government, he was far more interested in keeping a Roman Catholic in a key position in the government; which fact, incidentally, should clearly demonstrate that the interests of morality, integrity and good government are not necessarily identical with those of organized religion. Truly hypocrisy is the leaven of the Pharisaical first century and twentieth century.



SOME religious organizations hold that the Mosaic Law was in two parts: the Decalogue, or "moral law", and the "ceremonial law". They claim that the Decalogue is still binding whereas the "ceremonial law" passed away with Messiah's coming.

Much is made of this division, particularly by such sects as hold that the Christian's sabbath is the seventh day of the week and that a literal observance of it is imperative to salvation. When scriptures are quoted showing that Christ made an end to the law these reply that such texts apply only to the "ceremonial law". Let us examine the Scriptural record and ascertain whether such division is sound.

Jesus in the sermon on the mount did not indicate any such division. He interspersed references to the Decalogue between references to other parts of the Mosaic law, such as the matter of bringing gifts to the altar, of granting a divorce, of an "eye for an eye", and loving one's neighbor as oneself. Compare Matthew 5:21, 23, 24, 27, 31, 33, 38, 43 with Exodus 20:13; Deuteronomy 16:16, 17; Exodus 20:14; Deuteronomy 24:1; Leviticus 19:12; Deuteronomy 19:21; and Leviticus 19:18.

It was therefore regarding the entire law arrangement that Jesus said: "Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to fulfill; for truly I say to you that sooner would heaven and earth pass away than for the smallest letter or one particle of a letter to pass away from the Law by any means and not all things take place." (Matt. 5:17, 18, *NW*) Jesus thereby showed that the law consisted of prophetic pictures which were certain of fulfillment, and when the fulfillment came the pictures were done away with.

For instance, the Israelites were obligated to observe the passover annually. But when Christ, the real passover Lamb, was sacrificed the requirement to observe the typical passover passed away. (Ex. 12:14; 1 Cor. 5:7, 8) Annually also the high priest entered into the holy of holies in the temple on the tenth day of the seventh month with the blood of atonement. But after Christ Jesus entered the holy of the holies of the heavens with the merit of his own blood, animal sacrifices had no further value.—Lev. 16:14; Heb. 9:11-14; 10:1.

PAUL MAKES NO DIVISION

The apostle Paul had much to say about the laws that God gave to the Israelites by the hand of Moses, but we look in vain for any division between the Decalogue and the other features of the law arrangement. When he stated that "[God] kindly forgave us all our trespasses and blotted out the handwritten document against us which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake", he was not referring to merely the so-called "ceremonial law". How do we know? Because of his argument in the context: "Therefore let no man judge you in eating and drinking or in respect of a feast day or of an observance of the new moon or of a sabbath, for those things are a shadow of the things to come, but the reality belongs to the Christ." (Col. 2:13, 14, 16, 17, *NW*)

To argue this refers only to yearly sabbaths is to admit one's case so weak that it is cornered without the slightest proof.

Again, at Romans 7:6 (*NW*), we read: "But now we have been discharged from the Law, because we have died to that by which we were being held fast, that we might be slaves in a new sense by the spirit, and not in the old sense by the written code." Only the "ceremonial law"? No. Paul included the Decalogue or "moral law" in this "written code", quoting the tenth commandment in the following verse. He continued: "What, then, shall we say? Is the Law sin? Never may that become so! Really I would not have come to know . . . covetousness if the Law had not said, 'You must not covet.'" (Rom. 7:7, *NW*) Yes, the law from which Christians were discharged included the Decalogue.

Note also Paul's words at Galatians 3:24, 25 (*NW*): "Consequently, the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that this faith has arrived, we are *no longer under a tutor.*" Clearly, by showing their need of a Redeemer the Decalogue pointed as directly to the Messiah as did the other parts of the law arrangement such as their annual atonement sacrifices. And having directed the Jews to Christ the law arrangement had served its purpose.

Nor can we find any basis for a division in the Mosaic law in Paul's words as recorded at Galatians 4:21-31, *NW*, where Paul speaks to those Jewish Christians who still wanted to be under the law of Moses. He contrasts Sinai in Arabia with the Jerusalem which is from above and shows how the one was pictured by Hagar and the other by the free woman Sarah. The entire law arrangement was given at Mount Sinai, not just the so-called "ceremonial law", and if Christians are free from the Hagar-Sinai arrangement then they are also free from the Decalogue. Paul then urges Christians to stand fast for freedom, since it was for freedom that Christ set them free. (Gal. 5:1) But how could Christians be said to be free if they were still bound by the Decalogue? Neither the law of Moses nor trying to keep it can bring righteousness, but only the blood of Christ. (Rom. 3:19, 20; 1 John 1:7) Christians are "not under law but under undeserved kindness". —Rom. 6:14, *NW*.

Discussing the end of the Mosaic law, Paul at another place states: "But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ. For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. By means of his flesh he abolished the hatred, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace, and that he might fully reconcile both peoples in one body to God through the torture stake, because he had killed off the hatred by means of himself." (Eph. 2:13-16, *NW*) It was the entire law arrangement and not only the so-called "ceremonial law" that distinguished the Jews from the people of the nations, and it was this entire arrangement, "the Law of commandments consisting in decrees," which served as a wall or barrier, that was removed by Christ.

Neither can we find a basis for dividing the Mosaic law in Paul's words as found at 2 Corinthians 3, where he shows that the law arrangement was replaced by something better, a new covenant. The entire law arrangement is included in the "stone tablets" and the "written law" which condemned to death and which were replaced by the laws written by the spirit and upon the hearts and which make alive. "Moreover, if the code which administers death and which was engraved in letters in stones came about in a glory, . . . why should not

the administering of the spirit be much more with glory? . . . *For if that which was to be done away with* was brought in with glory, much more would that which remains be with glory." (2 Cor. 3:7-11, *NW*) Clearly the entire law arrangement was brought in with glory and it was the Decalogue or so-called "moral law" that was engraved "in letters in stones". All of it administered death to the Jews and all of it was done away with for something better.

SABBATH ALSO DONE AWAY WITH

But some will argue that God commanded the sabbath to be observed as a "perpetual covenant . . . for ever". (Ex. 31:16, 17, *AS*) True, the word "perpetual" is there used, but note that the Hebrew original which is *ohláhm* does not mean throughout eternity, but to an indefinite, uncertain, concealed length of time. The same word is used in connection with other features of the law arrangement, such as the Aaronic priesthood, which the apostle Paul shows passed away. In that connection also note that Paul declares that a change of priesthood meant also a change of laws.—Ex. 40:15; Lev. 6:18, 22; Hebrews, chapter 7.

Until the law arrangement was nailed to the torture stake Jesus and his apostles kept all of its provisions, as they were born under the law. But thereafter they were no longer so obligated and gradually this matter was made clear to the Christians. (Acts 10) The mere fact that thereafter Paul preached on the sabbath does not indicate that he considered sabbath observance binding, no more than his preaching on Mar's hill indicated that he approved of the worship of Mars. Paul preached at every opportune occasion, place and time. Since the sabbath was a day of rest for the Jews and on which they would congregate in the market places and the synagogues, Paul made use of it to preach the good news to them. In the same way convenience indicates that public talks in Christendom be given on Sundays. Paul himself gave no command regarding the keeping of the sabbath and he states that he had not failed to declare the whole counsel of God. On the contrary, he showed that the sabbath was pictorial.—Acts 20:27; Hebrews, chapters 3 and 4.

ASSEMBLY AT JERUSALEM

In this connection note the action taken by the assembly of apostles and older brothers convened at Jerusalem to determine what features of the law arrangement were still to be complied with by the converts to Christianity from among the Gentiles. Arguing against fastening the yoke of the law on the shoulders of the new converts, Peter said: "Now, therefore, why are you making a test of God by imposing upon the neck of the disciples a yoke which neither our forefathers nor we were capable of bearing? On the contrary, we trust to get saved through the undeserved kindness of the Lord Jesus in the same way as those people also." (Acts 15:10, 11, *NW*) The unbearable yoke could not have been limited merely to the so-called "ceremonial law", for the Decalogue was a far greater burden. Note also that salvation comes, not by trying to keep the Decalogue, but through the "undeserved kindness of the Lord Jesus".

And what did the governing body of the early Christian church there assembled instruct the new Christian converts to do? Keep the Ten Commandments? Observe the sabbath day? No, but rather: "Since we have heard that some from among us have disturbed you with speeches trying to subvert your souls, although we did not give them any instructions, we have come to a unanimous accord . . . For the holy spirit and we ourselves have favored adding no further burden to you, except these

necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication. If you carefully keep yourselves from these things, you will prosper." (Acts 15:24-29, *NW*) Since the very question raised was regarding what features of the law were still valid, what an opportunity the brothers there missed to make unequivocally clear that sabbath observance was still compulsory if such were the case!

CHRISTIANS UNDER A POSITIVE LAW

Those who hold that the Ten Commandments still apply and that the other features of the law arrangement which can no longer be carried out were part of the "ceremonial law" which passed away evidently hold so tenaciously to the Decalogue because of fear of what would happen if Christians were without that guide or rule. They fail to consider that God's laws for his servants differ from time to time. The nation of Israel, for instance, was commanded to use carnal weapons and act as God's executioner, but Christians are specifically told that their weapons are not carnal.—1 Sam. 15:2, 3; 2 Cor. 10:4, 5.

But the removal of the Decalogue need arouse no fears or apprehensions. At best it was but a negative approach to righteousness. The law of the Christians is a positive one: Love God with all your heart, mind, soul and strength and love your neighbor as yourself. Do to others as you would have them do to you. (Matt. 7:12; 22:37-40) The goats, in the illustration of the sheep and the goats, were sentenced to destruction not because of breaking any of the negative commandments but because of failure to do good to Christ's brothers. (Matt. 25:45) The rich young ruler who wanted to gain everlasting life had kept the Ten Commandments, but that was not enough. (Matt. 19:16-24) For other similar examples illustrating the same point see Luke 10:29-37; 18:9-14.

In Jesus' farewell to his disciples, did he emphasize: 'make no idols, keep the sabbath, do not steal or kill or commit adultery or bear false witness'? What strange admonition that would have been. Rather he said positively: "I am giving you a new commandment, that you love one another; just as I have loved you." —John 13:33-35, *NW*.

The apostle Paul likewise shows the superiority of the positive law of love over the negative law of Moses: "Do not be owing anybody a single thing, except to love one another; for he that loves his fellow man has fulfilled the law. . . . and whatever other commandment there is, is summed up in this word, namely, 'You must love your neighbor as yourself.' Love does not work evil to one's neighbor; therefore love is the law's fulfillment." —Rom. 13:8-10, *NW*.

Likewise with the apostle John. In his first and chief epistle, what does he emphasize? The keeping of the Ten Commandments? No, but the supreme importance of love. "He that does not love has not come to know God, because God is love." (1 John 4:8, *NW*) So there is no need to fear about the removal of the Decalogue when it is replaced by love.

The division of the law given to Moses into a "moral law", the Decalogue, and a "ceremonial law", relating to other matters of conduct and worship, is thus seen to be without support of Scripture, logic or necessity. Instead of showing a division, both Jesus and his disciples treat the entire law arrangement as a unit, as a shadow, as a tutor, which Jehovah God nailed to Jesus' torture stake after its purpose was accomplished. God's servants since that time have been "not under law but under undeserved kindness".—Rom. 6:14, *NW*.

Alpine Countries
JOIN IN THEOCRATIC EXPANSION

AFTER completing a very encouraging tour of Northern Europe, N. H. Knorr, president of the Watch Tower Bible and Tract Society, and his secretary, M. G. Henschel, emplaned at Oslo, Norway, at 8 a.m. Monday, September 24. Their destination was Zurich, Switzerland, but there was no direct flight. A change of planes was necessary at Copenhagen, but that fitted into the scheme of things nicely on account of the fact that there were a few important matters of business that had not been handled during the visit to Denmark a few weeks previously. When the plane landed, at 9:30, there were a few of the Danish brothers at Kastrup airport waiting behind the fence. No one took time to sit down and the minutes flew by very quickly.

Out of Denmark, the flight was nonstop to Zurich. At 1:30 p.m. a group of about thirty Swiss brothers, including Brother Zuercher, the branch servant, waved to the traveling brothers as they disembarked from the plane at the Zurich airport. It was a gracious welcome to Switzerland, very much appreciated. Before long the brothers were in a car and headed toward Berne. The scenery was beautiful, as is almost always true in Switzerland, but all along the way were signs of the preparations being made for national defense. Men in uniform were doing their annual service. Antitank barriers stretched across fields, and highways were prepared here and there for erection of road blocks which could be erected at a moment's notice. What appeared to be gaily painted farmhouses at a distance were seen to be fortifications when close up. So even peaceful Switzerland lives in the shadow of fear.

When the visiting brothers arrived at the fine Bethel home in Berne they were greeted by Brothers Hoffmann and Schwafert from the Wiesbaden Bethel (German branch) who were on hand to investigate the transfer of a rotary press to Germany for the printing of the Society's magazines, now so much in demand.

On Tuesday morning a trip was made to Geneva, to the south. It was not a clear day and so much of the scenery was obscured. But the lake of Geneva was a beautiful sight, with its boats and resort towns, and especially the miles and miles of vineyards on the terraced hills along the shore. The destination was the missionary home in Geneva. The trip took several hours, allowing only about two hours for discus-

sions and lunch with the graduates of Gilead stationed in Geneva. There was one thing they wanted to show the travelers before their departure, and that was the Reformation wall. The wall is in a park and it commemorates the days when men of learning broke away from many of the traditional pagan teachings of the Roman Catholic Church. Inscriptions show the accomplishments of the reformers, and there are statues of such men as Calvin, Beza, Huss, and Knox, who were prominent in the Reformation movements.

It was necessary to speed back to Berne because a meeting was scheduled for the evening at Der Grosse Kasinosaal (Casino Hall) for the units of the Berne company. It had been many years since that foremost hall in Berne had been used by Jehovah's witnesses. Judge Rutherford had spoken there more than fifteen years before, but then prejudice from religious sources bore the fruit of having a resolution passed to bar Jehovah's witnesses from meeting there. The resolution was still on the records of the governing board, but when a brother spoke to the management in a kind way, trying to reason on freedom of worship and the clean record of Jehovah's witnesses, and at the same time was persistent in his quest for use of the hall, a favorable impression was made and the hall was rented to Jehovah's witnesses. So it was in the shadow of a theocratic victory that the 890 publishers from Berne and vicinity assembled at the Casino Hall to hear from Brothers Knorr and Henschel. Looking back to the previous visit of the Society's president to that land, the publishers could see how much growth there had been, for in 1947 there were 1,645 publishers and now 2,756 preach in the valleys and hills of Switzerland.

In Switzerland, as elsewhere, it has been difficult to get sufficient supplies of paper for printing, but the alertness of the brothers in locating some supplies has kept the production of the printed message going. When the authorities base allocations on previous usage, then an expanding organization must face problems. A number of countries receive literature from Switzerland and it is an important center of theocratic activity.

TO AUSTRIA

There was some delay at the Zurich airport. The British European Airways attendants kept putting departure back a few minutes more each time someone inquired. Finally the cause was made known: Weather had closed in the airport at Vienna and it had been necessary to receive clearance from the American authorities at the Tulln airport located in the Russian zone of Austria. When everything was in order the plane took off and flew via Munich and Linz and finally over Vienna. The ceiling was low and the two-engine plane circled and circled, slowly losing altitude, until it broke through the overcast a few hundred feet above the earth. It was a pleasure to see the spray as the plane splashed to a landing, because that meant that at long last the Austrian brothers would have a visit from the president of the Society. The brothers had been through the times of oppression under Hitler's regime, when the Nazis and the local cardinal had collaborated, and now, though they were under the occupation rule of the four big military powers, they could have a visit from the president.

For many years Jehovah's witnesses and the persons of good will in Austria had read with great joy and delight about the travels of Brother Knorr and Brother Henschel. When reading those articles many would ask: "When shall we here have the privilege of having these brothers in our midst and be united in a big assembly?" Then at last the day had come, when in the 150

companies throughout the country the good news of Brother Knorr and Brother Henschel's visit and a big convention in Vienna had been announced.

Beaming with happiness everybody got busy preparing for the feast. Of course, there were the big, important preparations concerning the hall, and the brothers in Vienna also knew that the many visitors from the country would need food and lodging; so they did all they could to make them feel as comfortable as possible. Those in the country began to save money for the trip, while others had to arrange their vacations and private affairs so that they would not need to miss one single hour of companionship with their brothers.

The choice of a hall was not easy, as Vienna, although being a city of almost 2,000,000 inhabitants, has no really nice hall large enough to hold a crowd as large as was expected, and the season would not allow for a gathering in the open. So the final choice fell on the Konzerthaus. It is a beautiful hall in which only good classical music is played, and people looked up in surprise when they saw the bright yellow placards inviting them to that place to hear Mr. Knorr from New York speak about the subject "Will Religion Meet the World Crisis?" There was also a large sign right across the front of the Konzerthaus advertising this lecture many days before, and all the people passing by could not fail to see it.

Brother Knorr and Brother Henschel had been expected on Thursday, September 27, at 3 p.m. at a certain airport south of Vienna. In spite of wind and rain a large crowd of brothers walked joyfully an hour from the tram terminus to the airfield to give Brother Knorr, Brother Henschel and Brother Rütimann (from the Swiss Bethel), who would interpret for the English-speaking brothers, a hearty welcome. There were children with bunches of flowers in their little hands, their cheeks glowing with excitement, for they had already heard so much about Brother Knorr's visit. And then came the disappointment. Just at the last minute, they were told the plane had to land on another airfield west of Vienna. The few who had come in cars were able to be back in the city in time to meet the bus that brought the travelers from that airfield and were glad to be the first to greet the brothers in Vienna.

The same day, there was also much excitement at the different railway stations. Special trains brought hundreds from Styria, Carinthia, Salzburg, Upper Austria, Tyrol and Vorarlberg. Two hundred had also come from Switzerland, and some brothers from England, Italy, Holland, Denmark, Sweden, Yugoslavia, Germany and the United States made this assembly quite an international one. The language barrier was soon overcome, and the strange people made remarks on how favorably impressed they were when watching the harmony and love between Jehovah's witnesses, even if they had never before seen each other.

Friday, September 28, at 9 a.m. the assembly began, when more than 2,000 joined in singing to the praise of Jehovah. In this hall one is used to seeing the singers only on the stage, but this time it was different; everybody in the hall sang with his voice and heart. The attendance grew from 2,426 on Friday to 2,773 on Saturday and many had to stand.

Saturday brought, besides the blessings of the meeting, another nice surprise. Brother Knorr was interviewed by a reporter from the sender Radio II, and the same evening, at 10:15, this was broadcast. It had been announced at the hall and all hurried home and tuned in to that station. For the first time in Vienna the radio waves carried words to the honor of the Most High, who had created them. Beauti-

fully and clearly, the voices of Brother Knorr, Brother Rütimann, and the gentleman who interviewed them, could be heard. What a testimony for many, including those who think they can get rid of Jehovah's witnesses just by ignoring them!

There was another thing that helped a great deal in advertising the public talk and that provided many opportunities to witness to the people in the streets, tramcars, shops, and restaurants. At the beginning of the assembly everyone received a small sign inviting people to the public lecture, and it was pinned on the coat or dress. It certainly made the people of Vienna curious, and many were thankful to get an explanation. Everybody had to take notice, and Jehovah's witnesses became the talk of the town. It was these little signs that had caused the radio station to request the interview.

The assembly program was filled with instructive and encouraging talks by Brother Knorr, Brother Henschel, and other brothers. Two talks that Brother Franz, the Society's vice-president, had given at the other big assemblies were read to the brothers so that they would have a program very similar to that of their brothers in London, Frankfurt and other places. When the people of good will found out that all the speakers were full-time workers, many who had only recently become acquainted with the truth remarked how much they appreciated that it was not as in other religious organizations, where they talk well but would not in their daily life be willing to suffer the hardships a true follower of our Lord has to overcome.

Happy hours seem to fly, and Sunday, the last day, came only too soon. All three halls of the Konzerthaus as well as the sitting foyer and lounge rooms were connected by loud-speakers. Long before three o'clock, when the public talk was to begin, every seat was taken, and 4,467 persons listened with the greatest interest to Brother Knorr's explanations. They were so logical, true to facts and based on the Scriptures, that people who had never before known anything about the subject expressed their appreciation for all they had heard, and a tremendous applause proved how much the audience was in harmony with the speaker.

There were 3,373 who stayed on to hear the closing words by Brother Knorr. When the moment came for Brother Knorr to say "good-by" the brothers applauded so long that it seemed as if by this they were trying to keep him there a little longer.

At the end of World War II, in 1945, the first reports received from Austria indicated there were 421 publishing the good news of the Theocracy. As the years have gone by there have been hundreds more joining annually in the Kingdom proclamation. In June 1951 a peak of 2,702 publishers was reached. This is more than unusual in a land where the people are more than 90 per cent Roman Catholic and where about 25 per cent of the territory is affected by the occupation of Russian forces and Communist propagandists. The spirit of the brothers is very high and they are glad to have the assistance of nine graduates of the Watchtower Bible School of Gilead, including the branch servant, Brother Voigt.

Throughout Austria and all of the countries of Western Europe the theocratic organization is firmly rooted. Jehovah has greatly blessed all the work of the brothers and sisters and the increases have been unprecedented. Their joy and that of the Kingdom publishers everywhere in the world has been built up through the blessings received and also by the reports that have by one means or another come through the so-called "iron curtain" from the faithful publishers in Eastern Europe. Although the work has been banned by

the communistic governments, individual publishers of the good news of God's kingdom have stuck to their ministry and preached to people whenever and wherever possible. So in the 1951 service year new peaks of workers were established in Czechoslovakia (3,705), Hungary (2,583) and Yugoslavia (617) in the face of violent opposition and the jailing of hundreds. More than 15,000 reported in Poland, too. Publishers are at work in the other "red" countries and occasionally they are heard from. All this stands as proof that the message of final warning is being sounded, even as Jehovah foretold in the Bible prophecies, and the fearlessness and faithfulness of Jehovah's witnesses as they stand for clean, undefiled worship before God's enemies and theirs "is a proof of destruction for [the enemies], but of salvation for [Jehovah's faithful ones]; and this indication is from God".—Phil. 1:27-29, *NW*.

Publish Uplift and Comfort for the Poor

TODAY poverty is the lot of the great majority of mankind, nearly all of whom look upon material prosperity as the chief good in life. But why set your heart on something unlikely of realization? And even if realized, what have you? Burdens, anxieties and temptations that plunge men into destruction.—1 Tim. 6:9, *NW*.

Spiritual poverty is even more widespread than lack of material riches, but those who appreciate their spiritual poverty are truly wise. How so? Because God has made it possible for these to become spiritually rich.

Jesus illustrated this change from spiritual poverty to spiritual felicity and prosperity in the parable or illustration of the rich man and Lazarus.* A parable? Yes, for "without an illustration [Jesus] would not speak to them", and to take it literally involves us in many inconsistencies and absurdities. For one thing, note that nothing is said about the rich man as being wicked or the poor man as being good. Certainly it is inconceivable that such all-important facts would have been overlooked if the account were to serve as a warning to evildoers.—Matt. 13:34; Luke 16:19-31, *NW*.

Briefly, the illustration shows the following: When Jesus began his ministry he found a class of men who were like the rich man in that they were rich in honor, position and spiritual advantages, the scribes, Pharisees, lawyers and priests. They were proud, haughty, self-righteous, and considered themselves the custodians of the sacred pronouncements.—Matt. 23:2; John 8:39; Luke 16:15; Rom. 3:2, *NW*.

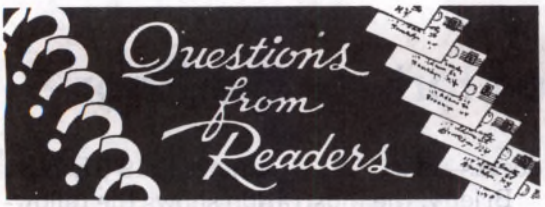
On the other hand, Lazarus, whose name means "God is helper", fittingly pictures the poor and humble lovers of righteousness who appreciated their spiritual need. These, in the eyes of the religious leaders, were morally diseased and fit company for dogs, uncircumcised Gentiles.—Matt. 15:26, 27; Luke 18:9-14; John 7:49, *NW*.

The ministry of Christ Jesus brought about a great change in the condition of each, well pictured by their death. The spiritually poor were comforted by the truth, and by reason of their faith and consistent course of action were brought into God's favor, well pictured by Abraham's bosom. (Matt. 5:3-12; 11:28-30; Luke 22:28-30; John 13:23, *NW*) On the other

* See *The Watchtower*, February 15 and March 1, 1951.

hand, the plain teaching of Jesus brought so much torment to the religious leaders that they caused Jesus to be murdered. With Pentecost the tormenting message was again heralded forth. They were no more given relief from this torment than was the rich man in the illustration.—Matt. 21:45, 46; 23:1-36; Acts 5:27-33, *NW*.

Today we see the same thing but on a much larger scale. Again there is the proud and rich, selfish and spiritually favored clergy class; and again we see a lowly class of persons who appreciate their spiritual poverty. Again the preaching of the truth brings torment to the spiritually rich and comfort to the poor, helping them to come into the position of favor with Jehovah God. As the prophet foretold: "Jehovah . . . raiseth up the poor out of the dust, and lifteth up the needy from the dunghill; that he may set him with princes." —Ps. 113:1, 7, 8, *AS*.



● Do the courts of the land have the right to inflict capital punishment on those guilty of murder?—M. W., Washington.

No individual on his own has the right to execute another person because that one has committed a murder. However, we would not say that the community could not do so, acting through its legally constituted courts of law. If a person has been given a fair trial, and irrefutable evidence has been presented that that person is a murderer, then it seems that the community must take some action to protect its citizens. We have always said that jails are not Jehovah's means of punishment, so we would hardly be consistent in arguing that it would be more in harmony with Jehovah's law for a murderer to be imprisoned for life than for the murderer to be put to death. Jehovah's law on the matter was that a murderer should be punished by death, not by imprisonment. If a person is a self-confessed murderer, or has been proved to be such without any shadow of doubt, then the community must take some action against the individual, rather than let him go free to commit further crimes.

At 1 Peter 4:15 the apostle said: "Let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters." (*NW*) Then the apostle goes on to show that if we suffer as a Christian we should not feel shame. Peter's words seem to imply that it was proper for a murderer to suffer for his crime, and we know what the penalty was from God's standpoint, namely, death, and not imprisonment. Peter does not argue that a murderer should not suffer merely because no man was present to act as an appointed executioner from Jehovah. In Peter's day the duly constituted authorities of the community were the ones who brought the suffering or punishment upon a murderer, and Peter makes no objection to this practice.

The apostle Paul also seems to take the same position, only he puts it even more clearly. Acts 25:10, 11 (*NW*) states: "Paul said: 'I am standing before the judgment seat of Caesar, where I ought to be judged. I have done no wrong to the Jews, as you also are finding out quite well. If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from dying; if, on the other hand, none of those things exists of which these men accuse me, no man can hand me over to them as a favor. I appeal to Caesar!' " Please note that here while standing before the judgment seat of Caesar, the duly constituted authority of the community, and not an executioner appointed by Jehovah God, Paul went on record as saying that if he had done anything deserving of death, he would not beg off from dying. This certainly seems to mean that Paul considered the properly constituted civil authorities as having power to inflict the death sentence. Rather than argue that such a human court did not have this power, he seemed to indicate that it did have the power and he would not object to the exercise of that power against him if he had committed anything deserving of death; and certainly a

murder is something that makes the one committing it worthy of death, according to Jehovah's law as well as man's law.

Hence, there does not seem to be any violation of Scriptural principle in the community's putting a murderer to death. It even seems a more Scriptural course than committing the murderer for life, to be thereafter fed and clothed and cared for at the expense of the community, and always with the possibility that the murderer may add to his crimes by killing another inmate, or by killing guards in an attempted escape, or by escaping and murdering other persons on the outside. In the nations' practice of capital punishment there does not seem to be anything that is contradictory to God's law, and where the law of the land does not conflict with God's law we do not raise particular objection against it.

● Why was Aaron not punished for making a golden calf for the Israelites to worship? —A. F., California.

Exodus 32:1-6 shows that Aaron did this at the request of the people, and participation in the wrong seemed to be rather general, since it caused Jehovah to say to Moses: "Let me alone, that my anger may blaze against them, and that I may consume them." (Vs. 10, *AT*) While it is true that Aaron co-operated with the rebellious ones in this idolatry, verse 25 suggests the possibility that the deflection might have been allowed for a purpose: "When Moses saw that the people had become unruly (for Aaron had let them get unruly, to be a derision among their assailants), Moses stood at the gate of the camp, and said, 'To me, whoever is for the LORD!' Whereupon all the Levites gathered to him." (Vss. 25-27, *AT*) Aaron was a Levite, and we may assume that on this occasion he took his stand with them for Jehovah and against those who withstood Moses on this occasion. About three thousand persons were slain for this idolatry. More were guilty in the matter, since after the three thousand were gone Moses reminded the people that they had sinned greatly. So more persons than just Aaron received of Jehovah's mercy in this matter. Apparently the nearly three thousand that perished were ringleaders in launching the idolatrous venture and resistant to correction, not humbly repentant or acknowledging wrong and switching their position to Jehovah's side. They merited no mercy. But Aaron behaved differently, showed he was not in heart sympathy with the idolatry and acted only at the mob's behest, and stood for Jehovah when Moses brought matters to a showdown.—Vss. 28-35.

● If one has already been baptized, does he need to repeat the baptism after he gets a knowledge of the truth?—R. G., Canada.

Whether a person is to be baptized again or not is determined by his understanding of baptism when he first underwent it. Did he understand the meaning of the symbol of water immersion? Did he fully appreciate that it meant a complete dedication of his life to the Lord, to serve the Lord, to do His will? Had he made such a dedication in his mind and heart and before the Lord prior to the immersion in water, which is a public symbolizing of the previously made dedication? If so, and if the baptism was a complete submersion in water, then there is no necessity for the person to perform the symbol again. The one who does the immersing, the place of immersion, and who are present as spectators, are not the determining factors. It is the proper understanding and appreciation of baptism on the part of the one being immersed that counts. If the person did not have this understanding and appreciation, if he merely viewed baptism as a religious ceremony affiliating him with a certain church, not realizing the meaning or importance of the step and what would be thereafter required of him from a Scriptural standpoint, then when such a person comes to a knowledge of the truth and wishes to dedicate his life to the God of truth as one of His witnesses the person should symbolize this dedication that he has now made with understanding.

● The book *What Has Religion Done for Mankind?* states on page 211: "Neither let anyone think that the doctrine of purgatory was discovered first by Pope Gregory the Great (595-604 A.D.)." Then on page 274 it states: "Gregory I (A.D. 595-604) was the first to discover 'purgatory'." How are these seemingly contradictory statements harmonized?—D. F., New York.

On page 211 it is showing how the Buddhist system taught a doctrine of purgatory many centuries before the organizing of the Roman Catholic system in the fourth century A.D. But on page 274, and the preceding pages, it is showing how various pagan doctrines were incorporated into the Roman Catholic religion. As far as Catholic doctrine is concerned, Pope

Gregory the Great did (to use his own language) *discover* purgatory. He claimed to do so by means of apparitions and visions. He was the first one to introduce it as a "Christian" doctrine, incorporating it into Roman Catholic Church teaching, which was and is apostate Christianity. So the setting supplies a limitation to the scope of the statement on page 274, which is discussing popes and their innovations, whereas on page 211 the statement is more general, unlimited by its setting, and denying Pope Gregory's *claim*. Hence when viewed in their proper settings, the statements are not contradictory.

1952 MEMORIAL ANNOUNCEMENT

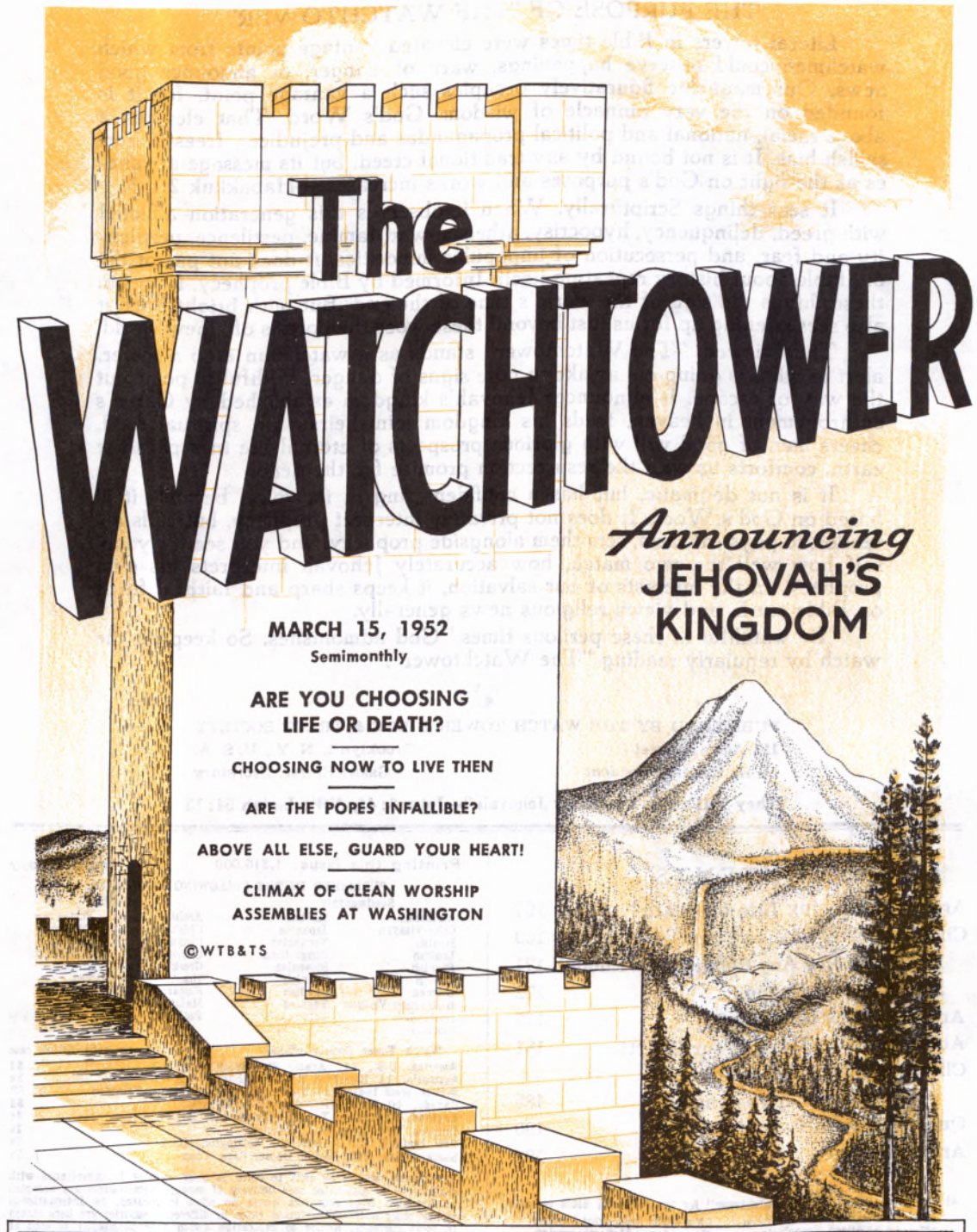
Thursday, April 10, 1952, at sunset, or at 6 p.m., Standard Time, is the beginning of Nisan 14. That evening is the time for observing the memorial of the Lord's evening meal. All companies, units and other groups of persons dedicated to Jehovah's service should assemble together, along with those persons of good will, and observe the occasion. Keeping the memorial of the Lord's evening meal is the privilege of all true followers of the Lord Jesus. (1 Cor. 11:20-26, *NW*) In joyful and thankful commemoration, these true worshipers will assemble at the appropriate time, opening their meeting with song and prayer. A dedicated and baptized servant of Jehovah God, preferably one of Jehovah's anointed, will deliver a talk on the meaning of the Memorial. The emblems provided, unleavened bread and red wine, will be served after the discourse has been given and the anointed ones will partake of them. Following the Memorial appropriate service announcements may be made, a song sung and the meeting closed with prayer. A cordial welcome is extended to every person of good will to attend this important and happy occasion in union with Jehovah's witnesses in his vicinity. So be among the hundreds of thousands who will respond to this invitation. A report of the number in attendance at each gathering, and of the number partaking of the emblems, should then be sent to the Society.

"WATCHTOWER" STUDIES

Week of March 30: Keeping the Organization Clean.

Week of April 6: Propriety of Disfellowshiping, ¶ 1-18.

Week of April 13: Propriety of Disfellowshiping, ¶ 19-28; also, Sin Making Reinstatement Impossible.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Are You Choosing Life or Death? 163
Choosing Now to Live Then 169
Following Just Any Religion Not Enough 171
Sincerity Not Enough 172
Are the Popes Infallible? 177
Above All Else, Guard Your Heart! 181
Climax of Clean Worship Assemblies at Washington 185
Questions from Readers 190
Announcements 192

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chisbona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII March 15, 1952 Number 6

ARE YOU CHOOSING LIFE OR DEATH?

"I call heaven and earth to witness against you today that I have put life and death before you, the blessing and the curse; therefore choose life, that you as well as your descendants may live, by loving the LORD your God, by heeding his injunctions, and by holding fast to him; for that will mean life to you."–Deut. 30:19, 20, AT.

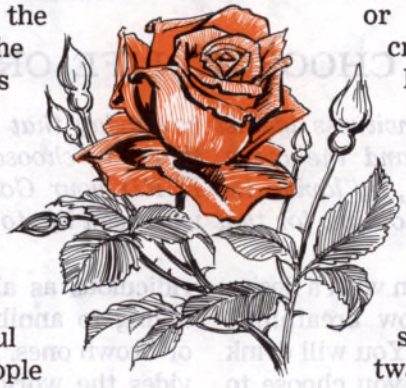
JEHOVAH God created man with a desire to live. Why are you now breathing? Because you choose to live. You will drink some water today, because you choose to live. You will eat some food today, because you choose to live. For the same reason you will retire to sleep tonight. It is the revived and recuperated powers for more living that you enjoy upon waking. And when you wake up in the morning you will go to work. You may dislike your job, but you will work at it anyway to stay alive. Living is hard work. Being dead is easy. When you are dead you will be doing nothing, and nothing is easier than doing nothing. (Eccl. 9:5, 10) Yet even lazy people do what is necessary to live. Every sane person chooses to live.

[2] But by breathing, drinking, eating, sleeping and working what kind of life are we choosing? Take a look at it. Take a look at the racial divisions that cause some to feel superior and oppress those they think inferior. And the injustices and violences and even wars that result just because the skin is colored differently. It is about as foolish as all white flowers showing prejudice against the colored ones, as ridiculous as all white birds and animals trying to annihilate all the red or yellow or brown ones. Look at the politics that divides the world into many bickering and warring groups, and all of which political groups are notoriously corrupt and crooked. Look at commerce that oppresses the poor of all nations that a few might corner all wealth, and sends youth to die on battlefields to accumulate more. Look at militarism whose business is large-scale crippling and killing of mankind. And do not overlook false religions that also divide humanity in factions that not only quarrel and persecute but also foment wars.

[3] But do not stop looking with these big things in the world's spotlight. Look at the slums that reek in every big city, with all their poverty and filth and loathsome disease, with their hopeless inhabitants huddled in the dark holes of the cities. Ill fed. Poorly clothed. Do not stop looking. Contemplate the frustrated criminals and dope addicts that prey on society and those behind bars that are kept by society. Look at the red-light districts. The degraded women that live there. The depraved men whose lustful haunts are there. The grue-

1. What proves every sane person chooses to live?
2. What big things make this present life woeful?
3. What conditions in big cities, and elsewhere in general, make for misery in this life?

some diseases that lurk there. Look at the hospitals with their beds filled with pain-racked bodies and the mental institutions crowded with those bereft of their right mind. Consider the general conditions in the world, the immorality, the adult delinquency, the juvenile delinquency, family troubles, divorces, the unreliability of persons, the lack of integrity in business and social affairs. Note the clouds of perplexity and confusion and fear that hover over the seas of humanity, and read the hopelessness and despair written on millions of faces.



[4] Yet even with this woeful picture of present life, people choose to live on. They suffer, yet want to live. They may be crippled, yet they wish life; blind, yet fear to die. The deaf and dumb choose life and the old and feeble seek to push death off even as they totter toward the yawning grave. This present life is as Job aptly described it: "Man, that is born of woman, is of few days and full of trouble. Like a blossom he comes forth and is withered, and he flees like the shadow and does not endure." (Job 14:1, 2, *AT*) Have you ever been in open fields when an airplane flew overhead, and noted the shadow that races along the ground? How futile for you to try to catch that shadow and halt it in its flight! It is just as futile for a man to try to hang on to this shadowy existence when life begins to slip away. He and all his doctors with their medicines and therapies might just as well try to grab the airplane's fleeing shadow on the ground. This present existence is like the grass-blade that shoots up, only to wither and fade and die after a fleeting season.

[5] But there is another life that we may now choose. It is a life that does not fade as the flower at the end of spring or wither as the grass at the end of summer. It is not filled with pain and disappointment or beset by delinquency and crime, war and famine, pestilence and death. Its days are not few, but are endless. Its days are not filled with trouble, but unspeakable joy. It is the life for man that Jehovah God originally purposed. And what is that? Bliss in heaven sprawled on a billowy cloud, twanging a harp as you float along in space and eternity? No, it is not that vain and useless existence that lazy men have conjured up as heavenly life. To clearly see what this life is that we may now choose, let us go to God's Word and find out his purpose in creating man.

JEHOVAH'S PURPOSE FOR MAN

[6] At Genesis 2:15 it states: "The LORD God took the man and put him in the garden of Eden to till it and look after it." (*AT*) The man was not created to be a loafer, but was given work to do even in perfect Eden. He was given a female companion, and this mandate: "Be fruitful, multiply, fill the earth, and subdue it; have dominion over the fish of the sea, the birds of the air, the domestic animals, and all the living things that crawl on the earth!" (Gen. 1:28, *AT*) As the human family increased and Eden became too small the growing population would spread beyond the garden's bounds, taking with them the seeds of the perfect plants in Eden, planting these seeds

4. How did Job aptly describe present living, yet what do people choose?

5. What life may we now choose?
6. What kind of life did Jehovah originally purpose for man?

in new territories, tilling these new areas just as the family did in Eden. Thus as humanity increased and overspread the earth they would subdue the earth by transforming it into a paradise, until Eden's conditions had spread and the garden of God became global. Man's dominion over the animals was to be exercised in loving care and mutual trust, not by the jabbing chair and cracking whip of the animal trainer, nor by the booming guns of modern Nimrods, nor by the barred confines of the zoo's cages.

[7] To sustain life it was not necessary for these living creatures under man's dominion to prey upon one another for their daily needs of food, for Genesis 1:29, 30 states: "See, I give you all the seed-bearing plants that are found all over the earth, and all the trees which have seed-bearing fruit; it shall be yours to eat. To all the wild beasts of the earth, to all the birds of the air, and to all the land reptiles, in which there is a living [soul, *Ro*], I give all the green plants for food." (*AT*) All creatures in Eden prior to man's rebellion were vegetarians, and there is no reason to think it was Jehovah's original purpose for them ever to be otherwise.

[8] That, then, was the life Jehovah purposed for man on the earth. And if obedient, man was never to die. Earth was not merely a proving ground to be used as a springboard to heavenly existence for man. It was Satan the Devil, through the serpent, that held out a hope of promotion and exaltation, and the obtaining of godlikeness and immunity from death, which things he said would come through disobedience to God. The record of his sly enticements and the fall of Adam and Eve is found at Genesis 3:1-6. However, the results were not as Satan promised. To the more responsible one, the man, Jehovah said: "Because you followed your wife's suggestions, and ate from the tree from which I commanded you not to eat, cursed shall be the ground through you, in suffering shall you gain your living from it as long as you live; thorns and thistles shall it produce for you, so that you will have to eat wild plants. By the sweat of your brow shall you earn your living, until you return to the ground, since it was from it that you were taken; for dust you are, and to dust you must return."–Gen. 3:17-19, *AT*.

[9] Instead of man's not dying at all, as Satan promised, he was to return to his state prior to his creation. Please note that that state was not immortal soul, but dust. Adam had no immortal soul before his creation, during his life, or after his death. The false religious teaching that man has an immortal soul is founded on Satan's lie to Eve to the effect that she would not die, and contradicts God's Word. (Ezek. 18:4) Instead of transforming into a global paradise, the earth was cursed, would produce heavily of thorns and thistles, and only by painful labors and sweating brow could

7. What were the provisions then for food supplies?
8. By taking what course did Adam and Eve choose trouble and death?
9. In what did Adam's course result for himself and the earth?

man eke his living from the cursed soil. He must now munch on wild plants, rather than the perfect foods in God's garden.

ONE CURSE LIFTED, ONE REMAINS

10 Sixteen centuries later Jehovah God determined to destroy by a flood all of mankind except Noah and his household. Why? Because of their extreme wickedness and stubborn tendency toward wrongdoing. After Noah and his family emerged from the ark following the flood the mandate to be fruitful and multiply and fill the earth was reissued, but it was carried out only in a typical way. Dominion over the animals was maintained through fear and dread, not loving care and mutual trust. Gone also was the Edenic condition of all creatures feeding exclusively upon vegetable matter, for animal flesh now augmented the diet of man. However, Jehovah God did say following the flood: "I will never again curse the soil because of man, though the bent of man's mind may be evil from his very youth."—Gen. 8:21; 9:1-7, *AT*.

11 How do we know that the curse on the ground was lifted following the flood? Because centuries later it is recorded, at Genesis 13:10: "Then Lot looked out, and saw that the whole basin of the Jordan was well watered everywhere (this was before the LORD destroyed Sodom and Gomorrah) like the LORD'S own garden." (*AT*) Certainly there could be no curse on the soil of the Jordan basin if it could be compared to the Lord's garden of Eden. Concerning this land promised to the Israelites, Numbers 13:23 reports on what the spies found: "Reaching the valley of Eshcol, they cut a branch from there with a single cluster of grapes, and it took two of them to carry it on a stretcher, along with some pomegranates and some figs." (*AT*) When the spies reported on the conditions they found they could truthfully declare: "It surely does flow with milk and honey." (Num. 13:27, *AT*) This does not sound like a land that was cursed, which could produce only thorns and thistles and wild plants for the sustenance of man.

12 Again description of this promised land is given, at Deuteronomy 8:7-9; 11:10-15 (*AT*): "The LORD your God is bringing you into a fine land, a land with streams of water, with springs and pools welling up in the valleys and on the hills; a land of wheat and barley, of vines, figtrees, and pomegranates; a land of oil-producing olives and honey; a land where you may eat food without stint, lacking nothing in it; a land whose stones contain iron, and out of whose hills you can dig copper." "The land which you are invading for conquest is not like the land of Egypt from which you came, where you used to sow your seed and water it by hand like a vegetable garden. On the contrary, the land into which you are crossing for conquest is a land of hills and valleys, watered by rain from the sky, a land for which the LORD your God cares, the eyes of the LORD your God being continually on it, from the beginning to the end of the year. If you will but heed the commands that I am giving you today, to love the LORD your God, and serve him with all your mind and heart, he will give you rain for your land in due season, the winter rain and the spring rain, so that you will gather in your grain and wine and oil, and he will produce grass in your fields for your cattle, and you will eat your fill."

13 Well now, if the curse on the earth has been lifted, why has not the earth been subdued? Deuteronomy 11:16, 17, 26-28 shows why: "Take care lest you be deceived into turning aside to serve alien gods and to pay homage to them, and the

10. What changes came with the end of the flood?
11, 12. How do we know that the curse on the ground was lifted following the flood?
13. Then why has not the earth been subdued?

anger of the LORD blaze against you, and he shut up the skies so that there be no rain, and the land yield no produce, and you quickly perish off the fine land that the LORD is about to give you. See, I am putting before you today a blessing and a curse: a blessing, if you heed the commands of the LORD your God which I am giving you today; and a curse, if you do not heed the commands of the LORD your God, but swerve from the way that I am appointing you today, by running after alien gods of whom you have had no experience." (*AT*) Deuteronomy 30:19, 20 records a similar choice of life or death: "I call heaven and earth to witness against you today that I have put life and death before you, the blessing and the curse; therefore choose life, that you as well as your descendants may live, by loving the LORD your God, by heeding his injunctions, and by holding fast to him; for that will mean life to you." (*AT*) Also Leviticus 26:14-43, and other scriptures, warn of the curses for disobedience.

[14] Hence what now prevented mankind from subduing the earth in harmony with Jehovah's original purpose were the curses against them for their disobedience. It was these curses that plagued them now, rather than any curse on the soil pronounced at the time of man's ouster from Eden. Even so, man could do much for the earth to beautify it, if he did not so disobediently abuse his earthly home. He has made many beautiful parks, and he has set aside as national parks some of the outstanding natural wonders that testify to the Creator's majesty. In these places a measure of peace has been restored between people and animals. But man has not followed through to the extent that he could in beautifying the earth and restoring peace with the animal realm. Instead, he has exploited the natural resources of the earth and slain the animals for commercial gain as well as sport. In his greed he has shaved the forests off the mountains and gouged the metals from the earth and put them in ships and planes, which are later sunk in the sea or blasted from the sky.

[15] Instead of subduing the earth man is ruining the earth, and in Revelation 11:18 (*NW*) it states that Jehovah God will "bring to ruin those ruining the earth". In view of man's mounting disobedience, his reprehensibility in the sight of the Lord piles ever higher, and soon the curses for disobedience will be climaxed by Jehovah's battle of Armageddon. Concerning this devouring curse that will smite the earth God's Word declares: "The earth is polluted through the touch of its inhabitants, because they have transgressed laws, violated statutes, broken the everlasting covenant. Therefore a curse has devoured the earth, and its inhabitants have paid the penalty; therefore the inhabitants of the earth waste away, and few are the mortals that are left. Terror and pit and snare are upon you, O inhabitants of the earth! And he who flees from the noise of the terror will fall into the pit; and he who escapes from the midst of the pit will be caught in the snare; for windows on high are opened, and the foundations of the earth tremble. The earth breaks asunder, the earth cracks asunder, the earth shakes asunder; the earth reels like a drunkard, and sways like a hammock; its rebellion lies heavily upon it, and it will fall, to rise no more."—Isa. 24:5, 6, 17-20, *AT*.

JEHOVAH'S PURPOSE FOR EARTH FULFILLED

[16] Then what? After this cataclysmic fall of Satan's world in the execution of Jehovah's fiery judgments, and from which

14. What could man do for the earth, yet what does he do primarily?

15. What will climax the curses for disobedience?
16. Then what work will proceed relative to the earth?

neither its heavenly nor earthly part will ever rise, those on Jehovah's side who survive will enjoy the new heavens and new earth promised by Jehovah's Word. In this new theocratic arrangement of things on this abiding, literal earth there will be no more curses for disobedience, since the disobedient ones will have been swept away in Armageddon's cleansing fury. (Eccl. 1:4; 2 Pet. 3:13; Rev. 21:1; 22:3) Then the earth, suffering from no curse upon its soil or curse for the disobedience of its human inhabitants, will be subdued in accord with the divine purpose first announced in Eden. Now Mondays are sometimes called "blue", because it is the beginning of a week of work often unpleasant. But in that new world blue Mondays will be gone and forgotten, for the work of turning this earthly ball into a paradise will yield pleasure and satisfaction beyond description. Then men will long enjoy the work of their hands. Instead of thorns and thistles the earth will respond bounteously to man's care and bring forth abundantly as the land yields its increase. (Ps. 67:6; Isa. 55:13) Even the desert regions will blossom as a rose under man's tilling and Jehovah's blessing. —Isa. 35:1.

[17] Animals will be controlled and peace established between them and men. Now we enjoy having cats and dogs for pets, and in some parks get an added thrill when a squirrel or pigeon eats out of our hand, and as we walk through the zoos we may even have a desire to fondle the furry mane of the lion or stroke the striped pelt of the tiger. But we wisely quench this natural urge, for we know that while we would be running our hands through its fur it might be running its teeth through our hands. The wild animals mistrust us as much as we mistrust them. However, in the new world man will exercise dominion, not through fear and dread, or by hunters or zoo keepers or circus trainers, but through such perfect mutual trust that even a little child can lead the wildest of beasts. Even the lion will turn vegetarian then.—Isa. 11:6-9; Hos. 2:18.

[18] Also carried to complete fulfillment then will be the mandate to fill the earth with a righteous human race. What a pleasure this will be in paradise earth, with all the animals for pets and with children being reared in the "discipline and authoritative advice of Jehovah"! (Eph. 6:4, *NW*) There will be neither adult nor juvenile delinquency, and a complete absence of family troubles, with no homes broken by divorce or death. In the new world will come the fulfillment of God's purpose first outlined in Eden, his will to have earth inhabited. (Isa. 45:18) His words concerning the filling of the earth, the subduing of it, the dominion of man over its other creatures—none of these words will return void or unfulfilled to him as though they were so much wind. "My purpose," Jehovah declares, "shall stand, and all my pleasure will I do. . . . I have spoken, and I will bring it about; I have

17. What relation will exist between men and animals?

18. What words will then find complete fulfillment, and on whose guarantee?

purposed, and I will do it." Again he decrees: "So shall my word be that goes out of my mouth—it shall not return to me fruitless, without having done the thing that I pleased, and accomplishing the purpose for which I sent it."—Isa. 46:10, 11; 55:11, *AT*.

[19] It is this originally purposed life under perfect conditions, destined to run on through the endless ages of time, that man now has the opportunity to choose. In fact, persons on earth are now choosing either that life or everlasting death.

19. What are persons now choosing?

Choosing *Now* to Live *Then*

HOW do you choose that life in the new world? By raising your hand, by shouting 'Aye', by saying 'Lord, I would like to live then'? No; you choose that life in the same way that you choose the present one. And how do you choose to live now? By breathing, drinking, eating, sleeping and working, yes; but stated more broadly, it is by the course of action that you take. And it is action, please note, that is not dictated or determined by you, but rather it is action according to the dictates of the body. The body sets its terms, forces you to meet its requirements. So it is in choosing life in the new world. It is not by merely saying you would like to live then, but the choice is made by the course of action you take. And here again the action is not determined by the individual. Jehovah God is the one who establishes that new world and gives persons life in it. He gives it on his own terms, and we must meet his requirements. Refusal to act in accord with his requirements now is choosing death instead of everlasting life, just as surely as refusal to breathe in response to the body's demands would mean death to our physical organism now.

1. How do you choose that life, and on whose terms?

[2] Some believe that doing what they think is right is sufficient, that if they do good to their fellow man they will gain God's approval and eternal life. But on this vital matter we must let God speak and not allow final decisions to rest upon fallible human creatures. Jesus' conversation with a rich young ruler is enlightening on this point: "Now, look! a certain one came up to him and said: 'Teacher, what good must I do in order to get everlasting life?' He said to him: 'Why do you ask me about what is good? One there is that is good. If, though, you want to enter into life, observe the commandments continually.' He said to him: 'Which ones?' Jesus said: 'Why, You must not murder, You must not commit adultery, You must not steal, You must not bear false witness, Honor your father and your mother, and, You must love your neighbor as yourself.' The young man said to him: 'I have kept all these; what yet am I lacking?' Jesus said to him: 'If you want to be complete, go sell your

2. What do some contend, and what conversation is pertinent?

belongings and give to the poor and you will have treasure in heaven, and come be my follower.' When the young man heard this saying, he went away grieved, for he was holding many possessions."—Matt. 19:16-22, *NW*.

[3] Certainly this young man was doing much good. He was living a clean life, committing no murders or adulteries or thefts. He was not a liar, honored his father and mother, and in showing the same love for his neighbor as for himself he must have been active in charitable works. His reputation in the community must have been high. Yet after all this Jesus said to him, "If you want to be complete"; obviously meaning that with all the clean personal conduct and charitable works to his credit he was still not complete so far as meeting Jehovah's requirements for eternal life. He was incomplete. He must unburden himself of his excessive possessions, the looking after of which would consume so much of his time and energy. He must shake himself loose from all these business obligations and cares in order to free himself for the really vital activity required of those who wanted to be complete so far as meeting the requirements for eternal life. He must be a follower of Christ Jesus. That means he would have to study God's Word, determine God's will, dedicate himself to the doing of that will, faithfully carry out that dedication, following in the footsteps of Jesus, preaching the gospel of the Kingdom as did his Exemplar and Model for Christians.—1 Pet. 2:21, *NW*.

[4] Many persons will argue that we have met Jehovah's requirements if we love our neighbor as ourselves, which means unselfishly doing good to our neighbors; but that this is not true is further shown by these words: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind," and "your neighbor as yourself". What so many persons fail to note here is that neighbor love comes last in this listing of the requirements. Made foremost is love for Jehovah, which must be shown with the whole heart, whole soul, whole strength and whole mind, with nothing divided or held back. How is this love without reservations to be shown? "This is what the love of God means, that we observe his commandments." Doing this first, and loving neighbor secondly, we meet God's requirements; for Jesus said of such obedient ones: "Keep on doing this and you will get life."—Luke 10:27, 28; 1 John 5:3, *NW*.

[5] Actually, a person who claims that God's requirements are met by one's doing good according to one's own conscience is merely applying a salve to his conscience, to soothe it as he goes in his own selfish way. But this is more than a salve to conscience, and to name what it is additionally is far from soothing. Bluntly put, the belief that doing good according to one's own viewpoint is sufficient is nothing less than rank idolatry! This is forcefully shown by the case where Israel's King Saul chose to follow his own will in a matter rather than Jehovah's, and to him Samuel said: "Selfwill is [as] iniquity and idolatry." (1 Sam. 15:23, *Da*) The same position is taken at Colossians 3:5 and Ephesians 5:5, *New World Translation*, where it is shown that to greedily satisfy personal desires is idolatry. To stubbornly hold to one's own will, to exalt one's own will above the will of God, to make it the guide instead of God's, is to idolize one's own will in a most ridiculous and suicidal way. "Guard yourselves from idols," including this vain and

3. In addition to clean conduct and charitable works, what must be done to be complete in gaining everlasting life?

4. What do some claim is sufficient, yet what must be put ahead of that?

5. Actually, what is the following of one's own will in this matter? Why?

conceited one of personal will. (1 John 5:21, *NW*) So just to do good to our fellow man in accord with what we think is right is not the way to choose life in Jehovah's new world, but is a falling into the subtle snare of idolatry in disguise, which snare is set by Satan and triggered by human vanity and conceit.

FOLLOWING JUST ANY RELIGION NOT ENOUGH

[6] But now someone will say: 'I do not idolize my own will, I do not follow my own will in matters of worship. I belong to one of the recognized church organizations and I follow what that organization teaches and conform my life to its precepts. I think that if a person sincerely follows any one of the many religions he will be approved by Jehovah God.' Is that position correct? If the religious organization does not teach and act in accord with God's will recorded in the Bible, but operates on a religious creed of its own, how different is it from someone's following his own personal will? It is still idolatry, only this time the person is idolizing an organization instead of himself. Again let God speak on this vital issue, as he does through his Son: "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." Jesus continued his argument, showing that those who heard his teaching and acted accordingly were like a man who builds his house on rock and which weathers the most violent storms, whereas those failing to do so were like the man who built on sand and whose house collapsed in the tempest.—Matt. 7:21-27, *NW*.

[7] If a man builds on wrong foundations his work will not endure. If a religious house is erected on the shifting sands of tradition and creed instead of on the solid foundation of God's Word, its crash will be great and destructive at Armageddon's storm. It is not enough for a man or organization to take God or Christ's name on the lips. It is not the performance of charitable works or ceremonial rituals in God's name that counts. It is not the performance of certain formalisms or practices prescribed by a religious organization that brings divine approval. It is not such outward lip service or ceremonial display, but, as Jesus said, it is the one who does God's will that gains eternal life. If the religious organization is not teaching God's will, is not following it accurately, then its adherents are likewise missing the mark, regardless of how sincerely they may conform to the organization's will. Their protests that they did many works in Christ's name would only bring his retort: "Get away from me, you workers of lawlessness." It is God's will that is divinely lawful; contrary wills of persons or organizations are lawlessness in Jehovah's sight.

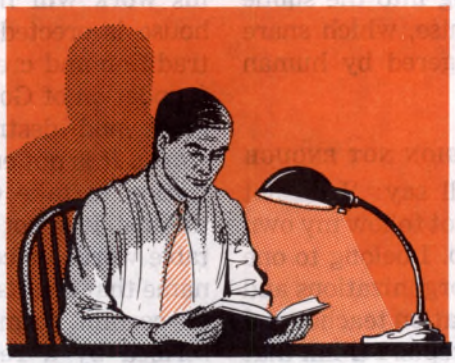
[8] Take note of what is recorded at Matthew 15:12-14, *NW:* "The disciples came up and said to him: 'Do you know that the Pharisees stumbled at hearing what you said?' In reply he said: 'Every plant that my heavenly Father did not plant will be uprooted. Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit.' " The Pharisees headed a recognized religious organization of that day, and it must be assumed that some of them and their followers were sincere, because a few of such

6. What do others contend, and in so doing idolize what and fail in what?

7. In seeking eternal life, what is not enough?

8. What will happen to false and fruitless religious organizations and their blind adherents?

believed in Christ. (Acts 6:7; 15:5) They did not cling to the sect of the Pharisees, thinking that it was only required to be associated with some religious organization. They abandoned the organization when they learned it was wrong, knowing that it was not planted by God and was due to be uprooted and destroyed, and that both the blind leaders and blind followers associated with it accompany it to the ditch of destruction. If these religious plants or organizations do not bring forth fruit to Jehovah's honor in harmony with his will and requirements, they will be pruned to the ground and left with neither root nor branch.—Matt. 3:10.



[9] Who can start a new religion, contrary to God's written will and Word? "Even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed," wrote the inspired apostle Paul. (Gal. 1:8, *NW*) If even a high and mighty angel from heaven cannot start a new gospel without being accursed, then certainly no man on earth can do so with immunity. Any who declare as gospel or good news something that is different from what is recorded in Jehovah's Word is accursed in God's sight, whether he is sincere in his declarations or not. Sincerity does not make a wrong thing right.

SINCERITY NOT ENOUGH

[10] Clearly indicating that sincerity or zeal in a religious organization that is not following God's Word is insufficient, Romans 10:2, 3 (*NW*) declares: "I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God." These persons had zeal and they must have been sincere, but they did not act in accord with accurate knowledge of God's Word. They did not know the righteousness of God and sought to establish their own. In their stubbornness and pride in thinking their own religious ideas right and zealously trying to prove them so, they failed to subject themselves to the righteousness of God and his Word.

[11] That is the way it is with so many false religions today. They have their creeds and doctrinal beliefs, pluck texts from their setting to support them, and brush aside any scriptures that contradict them. They zealously press on to establish as righteous their own beliefs, not allowing God's Word to have final say on the matter and not listening to that Word in its entirety, but selecting what suits their purpose and wresting what does not, rather than conforming their belief to the untwisted, unwrested, pure word of truth in the Bible. Such ones lack meekness and teachableness. They are proud, they are stubborn, they refuse to admit wrong. Clinging tenaciously to their self-will in religious belief, they make themselves idolaters according to the divine rule. They may even go to the extreme of killing one of Jehovah's true witnesses, sincerely thinking that in so doing they serve God.

9. What shows the seriousness of starting a new religion?
10. What proves sincerity and zeal alone are insufficient?
11. How does Romans 10:2, 3 fit false religions today, and to what extreme may they even go?

"The hour is coming when everyone that kills you will imagine he has rendered a sacred service to God. But they will do these things because they have not come to know either the Father or me," said Christ Jesus. Nevertheless, their sincerity does not make murder right.—John 16:2, 3, *NW*.

12 If sincerity were the determining factor, why should God bother with providing the Bible? He could look upon the heart and judge on the grounds of sincerity or insincerity, and save or destroy on that basis. (1 Sam. 16:7) Accurate knowledge is necessary, and lack of it has brought to ruin professed servants of Jehovah: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." (Hos. 4:6) Hence Jehovah God provided the Bible to guide our steps: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105; Jer. 10:23) It is not an unnecessary provision that can be set aside in favor of personal ideas or individual will or sectarian creeds. All the religious organizations of Christendom are not merely different roads leading to the same place of salvation. It is the road to destruction that is broad enough to accommodate itself to the many meandering trails of the hundreds of different sects and cults, whereas the road to life is so narrow and cramped that it allows for no deflection from the Bible's guiding precepts: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14, *NW*.

13 The many different religious roads lead to the same place no more so than do the many different automobile roads. The above words of Jesus show that the vast majority of religious roads are dead-end streets. The Bible is the Christian's road map and it points to both the narrow way to life and the broad way to destruction. Many different religious organizations have tried to superimpose on the Bible their own religious roads built out of ceremony and creed. The broad way to destruction is spacious enough to embrace all these false religious roads, but none of them really matches the narrow and cramped road to life. The addition of traditional and creedal trails may make the supposed way to salvation seem broad and easy and inviting. But it ends in death.

14 Consider this illustration. You may be traveling in your car, with a certain destination in mind. You have a road map, but you have not bothered to look at it. Someone has told you the road to take. You trust him implicitly, sincerely believing the way he has directed you is correct. But suppose it is not. If you follow this wrong road, sincerely believing it will take you to the place you wish to go, will your mere sincerity cause the road to end up at your desired destination? If you are on the wrong road and do not know it, would you appreciate having another person set you right? Or would you be angry? Would you think this person intolerant? Would you think he was showing hatred against the one who directed you wrong in the first place? Would you believe him if he could show you where you were wrong by refer-

12. Why is the Bible so necessary now?
13. What is the Christian's road map, and where only will the many false religious roads fit in?

14. What illustration is offered, with what questions?

ring you to your own road map? Or would pride or stubbornness prevent you from acknowledging your mistake, and push you doggedly on down the wrong road? You would hardly be so ridiculous.

15 Yet many persons traveling the wrong religious roads are just that ridiculous. They are not guided by the divine road map, the Bible. They follow their own ideas or the directions of some clergyman or religious organization, sincerely believing they will arrive in heaven by so doing. Tell them they are on the wrong road, and you are a bigot, a know-it-all, a sower of intolerance. Take their own Bible. Read to them, "The soul that sinneth, it shall die." Yet they cling to the sectarian path that the soul is immortal. Read to them, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. . . . The dead know not any thing." Yet they clutch even tighter their cult's direction that the dead are conscious. Read to them, "The wages sin pays is death." Yet they march unwaveringly along the creedal trail that the wages of sin is eternal torment. Read to them, "The earth abideth for ever." They still hold fast to their clergyman's teaching that the earth is to be burned up. Patiently point out the trail of true worship from the Bible road map, show the inspired warning that this way would be obscured and voided by the traditions and doctrines of false religious leaders, yet they refuse to budge from the wrong road and their mounting anger and stubbornness and pride slam shut the door of their mind. Sincere? Perhaps; but their blind following of their blind guides will land them in the ditch of destruction instead of at their desired destination.—Ps. 146:4; Eccl. 1:4; 9:5; Ezek. 18:4; Matt. 15:1-9; Rom. 6:23, *NW*.

15. How does this illustration apply to many traveling on wrong religious roads, proving them ridiculous and oblivious to the divine road map?

16 There are numerous scriptures that establish the truth that sincerity alone is insufficient. "What man thinks a right course, may end upon the road to death. He who goes wrong must take the consequences." (Prov. 14:12, 14, *Mo*) The road thought right might nonetheless lead to death, and the mere thinking that it is right does not allow one to escape the consequences of a wrong course. "A fool is sure that his own way is right: sensible men will listen to advice." (Prov. 12:15, *Mo*) The inexhaustible source of sound advice is God's Word, and Jehovah's true servants on earth heed it and declare it, and sensible ones hear it and conform to it, but fools conceitedly press on in their own stubborn way. "He who grows wise is a friend to himself; . . . Man thinks out many a plan, but 'tis the Eternal's purpose that prevails." (Prov. 19:8, 21, *Mo*) So we must get wise to ourselves if we are going to be friends to ourselves, not allowing our own ideas and plans to conflict with God. We may plan things one way, but Jehovah is not bound by our plans. His purpose is to give life to those who obey him, not to those who obey themselves; and it is his purpose in this matter of salvation that will prevail. "Man's ways are always right in his own eyes, but the Eternal has the verdict on his life." (Prov. 21:2, *Mo*) So it is not man's sincerity in his own ways that counts for life or death, but it is Jehovah's will in the matter that settles the verdict. All the sincerity in the world will not transform the dead-end streets of men and false religions into through streets to eternal life in Jehovah's new world!

THE COURSE FOR CHOOSING LIFE

17 How are we to determine the course of action that will lead us in the right way, that will show we choose to live in the new

16. What scriptures show sincerity alone insufficient?
17. From what source do men learn the right way, and do all have time for it?

world? It is not what a Catholic priest says, or what a Protestant preacher says, or what a Jewish rabbi says, or even what one of Jehovah's witnesses says. It is not what some world ruler says, or what you read in the newspaper, or hear over the radio, or see through television—not what any of these propaganda channels barrage our minds with. It is not what men say; it is what Jehovah God says in his Word. Let God get a word in edgewise! Let him speak for himself! Let him be heard through his Word! Study the Bible! Some will lamely excuse themselves with, "I'm too busy." But how much time do those persons spend reading newspapers? listening to the radio? looking at television? reading novels? seeing movies? or pursuing pleasures in other ways? They have a poor sense of values. A man will study seven or eight years to learn how to become a surgeon, but balks at spending seven or eight minutes studying to be Jehovah's servant. He is all eyes for the dollar signs of a high-salaried profession, but blind to the Bible road signs that point to eternal life. He is all ears when money talks, but deaf when God's Word speaks. Nevertheless, there are many hundreds of thousands out of earth's many millions that will take time to listen and learn and gain the right to live.

[18] As these meek ones study they learn that Christ's kingdom is the only hope for mankind. They read of the conditions that would be in the earth when this invisible kingdom would be established in the heavens, and look about them and see that this is that time, the last days of Satan's world and the incoming days of Jehovah's new world. They further learn that they should preach this good news to others, on the streets, from door to door, in the homes, at public assemblies, thus proving their love for God by obeying his commands. Jesus did it; his followers must. (Matt. 24:14; Luke 8:1; 13:26; Acts 5:42; 17:17; 20:20) This faithful course will bring persecution, but endurance to the end will bring life in the new world.—Matt. 5:10-12; 24:9-13; 2 Tim. 3:12; 4:2, *NW*.

[19] Not all persons will endure the persecution that precedes the new world living. In fact, it must be acknowledged that not all persons would even like life in that new world. If their idea of pleasure is sucking smoke into their lungs, or sniffing dope up their nostrils, or pouring alcohol down their throats as if it were water, or glutting their stomach on rich foods until they cannot swallow another bite, then they would not like that new world. If they are always wanting their neighbor's wife, or seeking a divorce from their own, or wanting to steal something from their fellow man, or desiring to shoot someone with a cannon, or sizzle men with flame throwers, or blow women and children to bits with bombs, then they would not like that new world. If they yearn to see how much material wealth they can pile up at the expense of others, or how much adulation of creatures they can capture by being pompous clergymen, or how many men they can command or kill as a swaggering military figure, then they would not relish the new world at all. None of those activities will exist therein.

[20] But, on the other hand, if you would like to subdue the earth, transform it into fields yielding food or into parks yielding beauty, make the deserts blossom, see thorns and thistles give way to fir and myrtle trees, to properly safeguard some areas of profuse jungle or majestic mountains as habitats for many animals and as silent praisers of the Creator, then you would like the new world. If you would be pleased to exercise dominion over animals, not with

18. What course of action do the meek ones discover leads to life in the new world?

19. Who would not like life in the new world?
20. Who would like life then?

guns or whips or bars, but through love and mutual trust; if you long for the time when the bear and the calf will lie together, the leopard and the kid will feed together, when the lion will eat straw like the ox, and if you would like to see the day when all these animals will docilely follow the leading of a little child, then you would like the new world. If your heart aches for the time when swords will be beaten into plowshares and spears into pruning hooks, when there will be no military schools, no learning of war, no making of bombs, no fomenters of war, then you will thank God for his new world wherein this change will occur. If you wish for the time when oppressive political rule will vanish and commercial greed will be missing, when men will build their own houses and inhabit them and dwell in peace under their own vine and fig tree, when the earth will ring with the happy cries of children and vibrate to the stirring songs of birds, and the air will be exhilarating with the fragrance of flowers, then you will thrill to the new world. If it is your heartfelt hope to see the day when the lame will leap like a hart, to hear the tongue of the dumb sing, to watch the eyes of the blind open, to observe the ears of the deaf unstopped, to witness sighing and crying give way to smiles, and tears and mourning give way to laughter, and pain and death give way to health and eternal life, then there is nothing that you will let block your way of attaining the blessed new world wherein such conditions will exist forever.—Isa. 2:4; 11:6-9; 35:1-10; 55:13; 65:17-25; Rev. 21:1, 4.

[21] Most of the twenty-four hours in a day we now spend keeping ourselves alive. Eight of those hours we pass in sleep. Eight more we spend working, in order to gain material sustenance and substance to cling to this life filled with pain and disappointment. How long will we work to gain new world living? Eight hours a day? Is the new life worth three times as much as the old, meriting twenty-four hours of labor for it? Not three times better, or a hundred times better, or a thousand times better. It is so much better that it defies comparison with this present life. We should dedicate all, hold back nothing, in pursuit of the course that will gain it for us. We should appreciate that it is not the sincere doing of good as we see it, or the sincere following of a form of worship as some orthodox religious organization sees it, but we must discern that it is the sincere doing of God's will set forth in his Word the Bible that will set us in the course to new world living. In this day of judgment, when Christ the King divides the people of all nations as a shepherd separates the sheep from the goats, we should appreciate that all persons are fixing their eternal destiny. Whether on the basis of what they are doing or on the basis of what they are not doing, they are choosing either life or death. (Matt. 25:31-46) Now is the time for choosing. Is your choice for life or death? What answer does your course of action give?

21. What should we be willing to do, and what should we now appreciate?

Jehovah, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart.

—Ps. 15:1, 2, *AS*.

Are the Popes Infallible?

ALL good Roman Catholics believe that the pope is infallible and cannot err or make a mistake when issuing decrees on faith and morals. As a consequence, they believe that Pope Pius XII was infallible when he proclaimed on November 1, 1950, that the fleshly body of Mary the mother of Jesus went to heaven at the time of her death. There is no question in the Catholic mind concerning papal infallibility. However, for the benefit of millions of Protestants and persons of other religious beliefs it is well to explain the official and unofficial Catholic teaching concerning the infallibility of the bishop of Rome. Catholics will also find this unbiased and frank discussion very enlightening and profitable.

During the reign of Pope Pius IX a general or ecumenical council known as the Vatican Council convened, and on Monday, July 18, 1870, it adopted a Constitution containing the dogma of papal infallibility. The decree there promulgated says this: "We . . . teach and define, as a Divinely revealed dogma, that the Roman pontiff, when he speaks ex cathedra, that is, when he, in the exercise of his office as shepherd and teacher of all Christians, by virtue of his supreme Apostolic authority, decides that a doctrine concerning faith or morals is to be held by the entire Church, he possesses, in consequence of the Divine aid promised him in St. Peter, that infallibility with which the Divine Saviour wished to have His Church furnished." Hence "such definitions of the Roman pontiff are of themselves . . . irreformable".–*Cath. Ency.*, vol. 15, p. 308.

Commenting on this dogma Catholic authorities say that no one "can consistently refuse to assent with absolute and irrevocable certainty" to such papal decrees.* "When, therefore, the Church explains the meaning of a dogma this interpretation is to be maintained in all future time, and it can never be deviated from under pretence of a more profound investigation."† Nor is this power of infallibility to be too strictly confined or limited in its boundary, for "it is clear that there must also be *indirect* and *secondary* objects to which infallibility extends".‡ Hence, the third chapter of the Constitution adopted by the Vatican Council gives this anathema warning: "When, therefore, anyone says that the Pope of Rome has only the office of supervision or of guidance, and not the complete and highest power of jurisdiction over the entire Church, *not merely in matters of faith and morals,* but also in matters which concern the discipline and administration of the Church throughout the entire world, or . . . [if anyone says] that this his power is not actual and immediate . . . over all and individual clergy and faithful, let him be anathema."⊖ (Italics added)

Briefly stated, this Catholic teaching is said to rest on the following theological conclusions: that Christ founded his church, not on himself, but on Peter; that Peter was the first pope of the Catholic Church; that authority and infallibility passed from Peter to successors; that early

---

* *Catholic Encyclopedia*, vol. 7, p. 800.
† *Ibid.*, vol. 15, p. 308.
‡ *Ibid.*, vol. 7, p. 799.
⊖ *Ibid.*, vol. 15, p. 308.

tradition and Church history support the claim in principle; that these conclusions are confirmed by this terrible sanction imposed by the Church: "All who refuse to assent to her teaching are threatened with eternal damnation."*

CLAIM WEIGHED IN THE BALANCE

The dogma of infallibility was proclaimed by the Vatican Council in 1870 over violent opposition from within the ranks of the Hierarchy itself. Prior to the assembly no less than 162 bishops signified they were opposed to the proclaiming of such a dogma, and after the assembly was called more than two months were consumed with heated debates over the issue. "Scarcely in any parliament have important matters ever been subjected to as much discussion as was the question of papal infallibility in the Vatican Council."†

One of the principal opponents at the assembly was the betitled Croatian scholar, Joseph Georg Strossmayer, who was bishop of Bosnia, Slavonia and Sirmium, as well as chaplain to the Austrian emperor, director of the Augustinian body at Rome, count of the Holy Roman Empire, and bishop of the pontifical throne. The speech that this learned man is reputed to have made before the Council is worth careful consideration, for it sets forth a brilliant array of undeniable facts. Limitation on space allows us to quote only the following excerpts from this speech.‡

"Venerable Fathers and Brethren: . . . penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testament, and I have asked these venerable monuments of truth to make known to me if the holy pontiff, who presides here, is truly the successor of St. Peter, vicar of Jesus Christ, and the infallible doctor of the church. . . . I have then opened these sacred pages. Well! (shall I dare to say it?) I have found nothing either near or far which sanctions the opinion of the Ultramontanes [the extremists who contend for papal supremacy]. And still more, to my very great surprise, I find in the apostolic days no question of a pope, successor to St. Peter, and vicar of Jesus Christ, any more than of Mahomet who did not then exist. . . . No, Monsignori, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the papacy as it exists at this moment. . . .

"Reading then the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers."

Strossmayer then called attention to the sacred Scriptures which prove that (1) Jesus forbade Peter and the other apostles to exercise lordship as the kings of the Gentiles do (Luke 22:25), and yet, "according to our tradition," the bishop said, "the papacy holds in its hands two swords, symbols of spiritual and temporal power"; (2) it was James and not Peter that presided over the assembly in Jerusalem and summed up their conclusions (Acts 15); (3) the church is built on Christ, not on Peter (Eph. 2:20). Strossmayer then continued and said:

"Neither in the writings of St. Paul, St. John, nor St. James, have I found a trace or germ of the papal power. St. Luke, the historian of the missionary labours of

---

* *Catholic Encyclopedia*, vol. 7, p. 792.
† *Ibid.*, vol. 15, p. 306.
‡ From a reprint of *The Bible Treasury*, No. 195, August 1872, which was an English translation of an Italian version first published at Florence.

the apostles, is silent on this all-important point. . . .

"What has surprised me most, and what moreover is capable of demonstration, is the silence of St. Peter. If the apostle had been what we proclaim him to be—that is, the vicar of Jesus Christ on earth—he surely would have known it; if he had known it, how is it that not once did he act as pope?"

PAGES OF HISTORY TURNED BACK

Not only was Strossmayer a diligent student of the Bible, as he proceeded with his speech it was manifest he was also a critical scholar of history. "But it is said on all sides, Was not St. Peter at Rome? was he not crucified with his head down? . . . Scaliger [1484-1558], one of the most learned of men, has not hesitated to say that St. Peter's episcopate and residence at Rome ought to be classed with ridiculous legends. . . . My venerable friends, we have a dictator, before whom we—even his holiness Pius IX—must prostrate ourselves and be silent and bow our heads. That dictator is history. This is not like a legend, which can be made as the potter makes his clay, but is like a diamond which cuts on the glass what cannot be cancelled. . . .

"Finding no trace of the papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well, I say it frankly—I have sought for a pope in the first four centuries and I have not found him. . . .

"That the Patriarch of Rome had from the earliest times tried to draw to himself all the authority is an evident fact; but it is an equally evident fact that he had not the supremacy which the Ultramontanes attribute to him. Had he possessed it, would the bishops of Africa—St. Augustine first among them—have dared to prohibit the appeals of their decrees to his supreme tribunal?"*

With convincing argument, backed up by ancient authorities, Strossmayer proved that the bishop of Rome was not over and above the bishops of Africa and Asia, but, rather, each was recognized as holding the first place in his respective see. Strossmayer then recalls what Gregory I said about the idea of a supreme pope. "As for this title of universal bishop, which the popes took later, St. Gregory I, believing that his successors would never think of adorning themselves with it, wrote these remarkable words, 'None of my predecessors has consented to take this profane name; for when a patriarch gives himself the name of *Universal,* the title of patriarch suffers discredit.' . . . These authorities, and I might add a hundred more of equal value, do they not prove, with a clearness equal to the splendour of the sun at mid-day, that the first bishops of Rome were not till much later recognized as universal bishops and heads of the church?"†

At this point in his historical review Strossmayer called up the testimony of ancient "church fathers" to settle "the great argument" as to whether Peter is the "rock" on which Christ's church is built. His devastating array of facts was published in a previous issue of *The Watchtower.*‡

"INFALLIBLE" POPES PROVED FALLIBLE

The learned bishop of Bosnia next called attention to the ridiculous dilemma the

---

* Augustine of Hippo (354-430), called the "glory of the Catholic church", was secretary in the Council of Milevis (Mileve, Melvie) when it issued the decree: "Whoever wills to appeal to those beyond the sea [meaning the bishop of Rome] shall not be received by any one in Africa to the communion."

† "The sixth Council of Carthage forbade all the bishops to take the title of prince of the bishops, or sovereign bishop." "Pope Pelagius II [579-590] calls John, Bishop of Constantinople, who aspired to the high priesthood, 'impious and profane.' 'Do not care,' he said, 'for the title of universal which John has usurped illegally.' (*Pelagius II, Lett.* 13.)"—Strossmayer.

‡ June 1, 1951, pp. 345-348.

claim of papal infallibility creates. "History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Armenian, nor schismatic Greek nor Ultramontane. She is what she is. . . . Write against it, if you dare! but you cannot destroy it, any more than taking a brick out of the Coliseum would make it fall. . . . Monsignor Dupanloup [Bishop of Orléans, France (1849-1878)], in his celebrated *Observations* on this Council of the Vatican, has said, and with reason, that if we declared Pius IX infallible, we must necessarily, and from natural logic, be obliged to hold that all his predecessors were also infallible.

"Well, then, venerable brethren, here history raises its voice with authority to assure us that some popes have erred. You may protest against it or deny it as you please, but I will prove it! Pope Victor (192) first approved of Montanism, and then condemned it. Marcellinus (296-303) was an idolater. He entered into the temple of Vesta, and offered incense to the goddess [her temple was the oldest pagan temple in Rome]. You will say that it was an act of weakness; but I answer, a vicar of Jesus Christ dies rather than become an apostate. Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his see. Honorius (625) adhered to Monothelitism: Father Gratry has proved it to demonstration. Gregory I (785-90) calls anyone Antichrist who takes the name of universal bishop, and contrariwise Boniface III (607-8) made the parricide Emperor Phocas confer that title upon him. Paschal II (1088-99) and Eugenius III (1145-53) authorized duelling; Julius II (1509) and Pius IV (1560) forbade it. Eugenius IV (1431-39) approved of the Council of Basle and the restitution of the chalice to the church of Bohemia; Pius II (1458) revoked the concession. Hadrian II (867-872) declared civil marriages to be valid; Pius VII (1800-23) condemned them. Sixtus V (1585-90) published an edition of the Bible, and by a bull recommended it to be read; Pius VII condemned the reading of it. Clement XIV (1700-21) abolished the order of the Jesuits, permitted by Paul III, and Pius VII re-established it."*

Strossmayer briefly mentions the wicked history of popes Vigilius, Eugenius III, Stephen VI, John XI, XII and XXII, and Alexander VI. He could have extended the list and told about the lusts of Benedict IX, Gregory VI, Sylvester III, Julius II, Innocent VIII, Paul III, and many others, all of whom are officially listed by *Annuario Pontificio* (1947) as popes in good standing.†

Coming now to the conclusion, we read: "Again I say, if you decree the infallibility of the present bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there establishing with a clearness equal only to that of the sun, that the popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal popes have been vicars of Jesus Christ? Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas!"

Because some say this speech was written by an Augustinian monk instead of by Strossmayer does not reduce its truthfulness in the least.‡ The facts of history remain irrefutable. But if this historical discussion bores you, consider recent events and a current question: Was

* Another papal bull was the one Pope Urban VIII made when excommunicating the great scientist Galileo for teaching the truth that the earth revolves around the sun and not vice versa. Other glaring contradictions appear in the edicts of Innocent I, Gelasius I, Pelagius I, Nicholas I, Stephen II (III), Celestine III, Innocent III, Nicholas II, etc.—McClintock & Strong's *Cyclopædia*, vol. 4, pp. 571, 572; vol. 10, p. 673.

† 1948 *National Catholic Almanac*, pp. 30-35.

‡ *Catholic Encyclopedia*, vol. 14, p. 316; vol. 15, p. 306.

Pius XII infallible when he proclaimed that the fleshly body of Mary went to heaven? On the very face of it the statement is a lie, for the Catholic Douay Bible says plainly: "Flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption." (1 Cor. 15:50) Other scriptures proving the Assumption Dogma a fallible falsehood appeared in *The Watchtower,* January 15, 1951. Not man's word, but only God's Word, the Bible, is infallible!—John 17:17.

Above All Else, Guard Your Heart!

IN THE beautifully wooded grounds in front of radio station WBBR on Staten Island, New York city, stood a large oak, towering above the surrounding trees and dominating the scene. Its stately massive trunk seemed to be the very symbol of strength. Yet one day, after a particularly severe storm, this giant of the woods lay low. Trees all around it were still standing, but it had been felled, broken in two. Had it been struck by lightning? No. Then what caused its fall when smaller, seemingly weaker trees still stood? Ah, it had a hollow, rotten core. Its heart was bad.

Time and again a similar tragedy is seen in regard to the human body. A man, seemingly in the best of health, suddenly dies from a heart attack. He also had appeared to be strong, but something, too much worry, too much work, or perhaps too much pleasure, self-indulgence, had hollowed out his core, had weakened his heart, and so an overexertion felled him even as the storm felled the oak. Since this tragedy can also happen in a spiritual sense, as we shall presently see, most fitting is the admonition: Above all else, guard your heart!

Jehovah, the wonderfully wise Creator, not only fashioned that marvelous organ, the human heart, which organ contains the strongest muscles found in a man's body, and which works unceasingly from the cradle to the grave—in fact, was designed to run forever—but He also produced those good qualities and faculties symbolized by the heart. No one understands this figurative heart as well as he does, and it is within his power to harden, strengthen, weaken, or even break it as he pleases by his dealings with his creatures.–Rom. 9:16-18.

Jehovah God made the heart of Pharaoh hard by his manner of dealing with him, and then he broke that tyrant's heart by slaying his firstborn. By his mighty works for his people Israel during their wilderness journey, God caused the hearts of the people of Canaan to weaken, even as Rahab testified: "As soon as we had heard these things, our hearts did melt." (Ex. 7:3; Josh. 2:11) Job complained that God had made his heart weak, soft.—Job 23:16.

In the greater number of cases in the Bible where the term "heart" occurs, it is used in this figurative way, as a symbol of the mind, the disposition, the love and actuating motive of the individual. At the time of the writing of the Hebrew Scriptures the word for heart (*lebh*) "denoted the seat of all affective and reasoning activity of the mind: the emotions of love

and hate, desire, joy, sorrow, courage, loyalty, fear, pride, were thought to reside in the heart, so also did the faculties of memory, imagination and reasoning". (Albright's *Archaeology and the Religion of Israel,* pages 24, 25) And not without good reason, for do not all such mental and emotional activities directly affect the literal heart? Indeed they do!

It is in this sense, as the seat of our affections, the operations of our mind, that the term "heart" is used at Proverbs 4:23 (*Ro*): "Above all that must be guarded keep thou thy heart, for out of it are the issues of life." Yes, just as the health, strength and life of the human body depend upon the organ of the heart, so the spiritual health, strength and life of the Christian depend upon the condition of his symbolic or figurative heart.

We are living in the last days of this wicked old system of things, in the critical times hard to deal with, when iniquity is abounding and little faith is found, when the adversary, Satan the Devil, is putting forth an all-out effort to debauch the human race and to destroy all those who are determined to maintain integrity toward Jehovah God. (Matt. 24:9-13; Luke 18:8; 2 Tim. 3:1-5; Rev. 12:12, 17) Now, more than ever before, we must give earnest heed to this admonition to guard our hearts.

Foreseeing this very situation and need, Jesus gave us fitting admonition: "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life [which, in fact, are bad for the literal heart], and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth. Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and to hold your position before the Son of man." (Luke 21:34-36, *NW*) And make no mistake about it, as the days go by faith-testing trials and heart-searching temptations will increase.

Our hearts stand for what we really are on the inside, and which is determined by what we like to think about, or where our love and affections are centered. If we allow our hearts to dwell on the corrupt pleasures of this old world, merely avoiding giving expression to them because of fear of exposure and unfavorable criticism and punishment, we may for a time conceal our real desires or hidden purposes from men; but not from God. His Word says: "Shall not God search this out? for he knoweth the secrets of the heart." (Ps. 44:21) "I, Jehovah, search the mind [*lebh*], I try the heart, even to give every man according to his ways, according to the fruit of his doings." (Jer. 17:10, *AS*) There is nothing hidden that will not be revealed, and if our hearts are weak or unclean, sooner or later that fact will be made manifest. We may pass for integrity-keeping Christian ministers for a time, but when the test comes we shall fall.

HOW TO GUARD THE HEART

How can we guard our hearts with all diligence so as to assure for ourselves divine approval and everlasting life in the new world? By carefully watching the things on which we like to dwell, the things upon which we fix our affections, our longings, the things which we like to think out. For instance, a young maiden who has her heart set on marriage will fill her mind with romantic ideas about an ideal "prince charming"; she will visualize just how he looks, how she met him, how he made love to her, and the thrill of the wedding. All this she will think out and with this she will fill her mind, her heart, because that is where her affections lie.

If we, as Christian ministers, witnesses for Jehovah, have our hearts set upon the

vindication of Jehovah's name, the blessings of the new world, and the present expansion of the true worship, then we will be filling our minds with the pure, beautiful and life-giving truths of God's Word and with plans regarding making those truths known to others. (Phil. 4:8) We will be studying and giving attention to these things, storing them up in our minds and letting them be our meditation and guide. So, rather than turning and looking yearningly at the selfish things of Satan's system of things, let us obey God by looking straight ahead to the new world, keeping our eyes fixed on God's kingdom. By not looking to the right or to the left, but by going straight forward with a firm determination, we shall keep our feet from evil and in the way that leads to everlasting life.—Prov. 4:20-27.

The psalmist David appreciated this fact, and therefore he said regarding God's laws, precepts, testimonies, commandments and ordinances: "By them is thy servant warned: in keeping them there is great reward. Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer."–Ps. 19:11-14, *AS*.

Since to have the meditation of our heart acceptable in God's sight means filling it with the truths of his Word, we must study. Study the Bible itself and also study those helps God has provided for us to help us understand his Word. And we must study not only in private, but also with others, with the members of our immediate families and with our brothers in the Christian congregation as opportunity affords. And further, we must fix our minds on what we are reading, must concentrate on the subject matter, otherwise it will make no impression upon our minds; and how can we meditate or ponder over something that has not been impressed upon our memories?

SPEAKING FROM THE HEART'S ABUNDANCE

If we fill our hearts with the good things concerning Jehovah God and his kingdom they will also be found on our lips, for out of the heart's abundance the mouth speaks. (Luke 6:45) Thus in another way our hearts hold the issues of life, for while "with the heart one exercises faith for righteousness" it is "with the mouth one makes public declaration for salvation". —Rom. 10:10, *NW*.

In view of the importance of our public declaration, let us not be content with a mere routine activity, putting in time as it were, but let us be anxious to do it in a manner that will do the most good, wisely, persuasively: "He who pays heed to the word will prosper; and happy is he who trusts in the LORD! The wise man is counted intelligent; and sweetness of speech adds persuasiveness to his teaching. Wisdom is a fountain of life to him who has it; but folly brings chastisement to fools. The mind of the wise man imparts intelligence to his speech, and adds persuasiveness to the teaching of his lips."—Prov. 16:20-23, *AT*.

Appreciating the seriousness of our responsibilities we will also try to make the best plans and arrangements regarding our course as witnesses for Jehovah. And after we have done our part, having taken full consideration of God's written Word, we will look to Jehovah God for direction and guidance. If our plans run in full accord with the Bible as we understand it, then we may confidently expect that the Lord will lead us in the way we planned with divine approval. "A man's heart deviseth his way; but Jehovah directeth his steps."

(Prov. 16:9, *AS*) How does Jehovah do this? By means of his spirit or active force, which is stronger than we ourselves and also is unerring.

BE STRONG OF HEART!

Watching our hearts will help us to lead pure lives, will equip and motivate us to make known the good news of God's kingdom, and to do so in the most persuasive manner. Further, it will also make our hearts strong, and strong hearts Christians must have, for does not Paul warn that "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted"? (2 Tim. 3:12, *NW*) All the indications point toward increased persecution, and only by having strong hearts shall we be able to stand. By taking note of the examples of fearless and faithful devotion to God as contained in his Word, by making his promises to help us in every time of need our own, we will gain strength to endure and to be submissive to whatever he may permit. His Word stored up within us will keep us from rebelliously sinning against God when we are under pressure or inducement from the world and its rulers. "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah."—Ps. 27:13, 14, *AS;* 119:143, 144, 153, 157, 161.

Let us strengthen our hearts by training in fortitude now. Let us not fear the reproach of man but boldly confess the name of Jehovah at every opportunity, at one's place of secular employment, in business dealings, in the field service, on the street corners and from house to house. Such training will prepare us for the fiery trials that lie ahead. And let us ever be on the alert so as not to compromise in any respect.—Phil. 1:27-29.

Today all the world looks toward the future with fear and apprehension, dreading the imminence of a third world war, fearful of the disaster that atomic bombs will wreak on modern civilization. We may not fear their fear, for if we, who have taken the name of Jehovah, should quail, who else could be strong? Besides, how can we tell others to be strong if we are not strong ourselves? Remember our commission is: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you."—Isa. 35:3, 4, *AS*.

Statistics show that diseases of the physical heart are the No. 1 killer of modern civilization. Let us take care that we do not lose out on everlasting life in the new world because of weak or bad symbolic hearts. To have strong, sound hearts we must keep our minds informed on God's Word and its promises. We must keep our hearts filled with the knowledge of Jehovah's mighty deeds, his faithful dealing with his people in times past and now, and his purposes by his kingdom. Let us ever bear in mind the great issue of universal sovereignty, knowing that by staying true and keeping integrity to Jehovah we shall have a part in vindicating his name. Let us keep our mental affection, our love, fixed upon him and his glorious theocratic government by Christ Jesus. Let us bear testimony to what we know is true, and that without the fear of the reproach of man. Pursuing such a wise course we shall be stronghearted, for "a wise man is strong; yea, a man of knowledge increaseth strength". (Prov. 24:5) And once again: "Above all that must be guarded keep thou thy heart, for out of it are the issues of life."—Prov. 4:23, *Ro.*

Climax of Clean Worship Assemblies at WASHINGTON

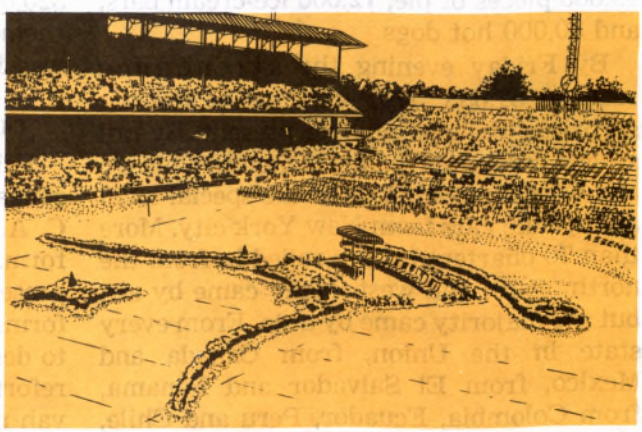
JEHOVAH God long ago purposed and declared that only creatures who worship him shall live. All other gods and all their worshipers shall be destroyed forever! That this righteous and happy state of affairs is fast approaching a complete realization is very manifest in the light of recent historical events. For example, the series of international conventions held by Jehovah's witnesses in 1951 shows clearly that the clean, undefiled worship of the Most High God, Jehovah, is making tremendous advances in the earth.

The first of these assemblies of true worshipers was in London, August 1-5, followed by similar gatherings in France, Luxembourg, Belgium, the Netherlands, Germany, Denmark, Finland, Sweden, Norway and Austria. All of these record-breaking conventions had the same theme: clean, pure worship to the glory and praise of Jehovah! Most fitting then that such a series should be concluded two weeks after the Vienna assembly with a similar convention in Washington, D.C., Griffith Stadium, the largest place available, was engaged for the week end of October 12 to 14.

PREPARATION FOR THE FEAST

Eight or nine thousand accommodations were obtained in the hotels and motels within a radius of 50 miles of the stadium, and some hotels even converted their banquet rooms into dormitories for the witnesses. But this in no way took care of the needs. Thousands of rooms had to be obtained in private homes. Some of the radio stations co-operated in the emergency and advised their audiences to call the Rooming Committee. One man who responded said that he was going away for the week end, but would leave the key to his house with the neighbors, and for the witnesses to make themselves at home. Nine conventioners were thus well provided for by this generous hospitality. After spending 19,000 hours going over the territory three and more times, the District of Columbia stretched its seams to the limit and 22,000 accommodations were obtained in private homes.

Feeding a convention of this size in the narrow and cramped passageway beneath the grandstands was a problem of great magnitude, but by God's undeserved kindness it too was overcome to the utter astonishment of worldly observers. A corps of plumbers, mechanics, electricians and carpenters—all consecrated servants of the Lord—went to work and shortly had a kitchen and dining room installed. An old second-hand steam boiler out of a junk yard was rigged up with an 800,000 BTU



gas burner to generate 15 pounds pressure for seven huge steam kettles. Meat grinders, mixing, shredding and slicing machines, a battery of deep-fat vats for frying, and three large bake ovens were also installed, as well as a giant dishwasher capable of cleaning 14,000 trays per hour.

When the health inspector saw the large galvanized drums equipped with steam coils in which instant coffee contributed by the Nescafé Corporation was made, he exclaimed in amazement, "Ingenious!" Another instance that shows how "ingenious" Jehovah's people are in overcoming obstacles in the way of an assembly of this kind was in obtaining necessary lumber. There was a shortage, so one of the witnesses contributed a grove of his trees. Other witnesses cut it down, and six weeks later their brothers and sisters at the convention were eating at the tables made from the lumber.

Delicious meals were served at a rate between four and five thousand per hour, and in the three days, 12,000 pounds of potatoes, 13,200 pounds of meat and fish, 36,000 ½-pint containers of milk, and 51,000 cups of coffee were consumed. In addition to the cafeteria, the refreshment stands distributed 36,000 doughnuts that were made right on the premises, 48,000 sandwiches, 49,000 pieces of pie, 72,000 ice-cream bars, and 80,000 hot dogs.

By Friday evening the attendance reached 31,688. This was one of the big surprises, the vast number present. By rail special cars came from Cincinnati, Chicago and Detroit, in addition to the special train and special cars from New York city. More than 70 chartered buses rolled in from the north, south and west. Many came by air, but the majority came by auto. From every state in the Union, from Canada and Mexico, from El Salvador and Panama, from Colombia, Ecuador, Peru and Chile, and from the islands round about—Cuba, Haiti, Puerto Rico, Newfoundland, and Hawaii—representatives came to make this an international convention of the Western Hemisphere.

The reason this great throng had come together was not just to feast at the Lord's table, but also to show the inhabitants of Washington, the high and the low alike, what constitutes pure, clean, undefiled worship of Jehovah God. This meant they would go from house to house, circulate among the people on the streets, and talk to them in their places of business, inviting all to come and see and hear for themselves, and learn firsthand that there is a group of true Christians today who compose the nucleus of a new world society. This being the program for Friday morning, the publishers were dismissed to the field after first hearing G. Hannan discuss the "Ingathering of the Other Sheep".

Washingtonians were given 1,000,000 handbills inviting them to hear the president of the Watch Tower Society speak on the subject that had all Europe talking, namely, "Will Religion Meet the World Crisis?" Also during the three days publishers obtained from the bookroom 2,234 Bibles, 22,310 magazines, 38,890 bound books, 105,000 booklets (including those distributed after the public lecture), and 320,000 tracts. Here too the "international" theme was underlined, for this literature was in 27 languages.

IMPORTANT COUNSEL IN PURE WORSHIP

Friday afternoon, after 15 minutes of songs, the chairman of the convention, C. A. Steele, spoke on the subject, "Transformation by Renewing the Mind." This present system of things with its false forms of worship is going the way leading to destruction, and nothing can be done to reform it. Hence, true worshipers of Jehovah must follow the apostle Paul's advice: "Quit being fashioned after this system of

things, but be transformed by making your mind over."—Rom. 12:2, *NW*.

"Continue in the Service" was the next talk on the program, and H. C. Covington was the speaker. You must be active in bearing witness and keep going in order not to fall out this side of victory. Your service cannot be like a Mexican jumping bean, active only when stimulated with a little emotional heat. Nor can it be like a meteor that momentarily flashes brightly across the sky and then dies completely out of sight. It must be constant, continual.

The next hour was designed to strengthen a weak part of the theocratic organization, that is, the established company book study. This discussion, handled by a symposium of four speakers (J. T. Gorra, D. Adams, M. Quackenbush, and E. R. Wilson) contained strong, logical arguments, as well as practical demonstrations that brought home to the conventioners many important points, including the following: The company book study is a center for development of the mind, an educational center for both old and new publishers, a place for informal public meetings and Christian fellowship, a service center out from which all publishers work together in groups.

Time now for the evening session, and the giant floodlights—all 800 of them—were turned on to illuminate the field with the brightness of midday. Thirty minutes of "Songs and Experiences", and then an hour talk by A. D. Schroeder, the registrar of the Watchtower Bible School of Gilead, at South Lansing, New York. This was a very scholarly talk, built around the *New World Translation of the Christian Greek Scriptures,* first released a year ago at the great international convention of Jehovah's witnesses in Yankee Stadium, New York. Brother Schroeder called attention to the superiority and value of this translation which has won high esteem among reputable Bible scholars who are not Jehovah's witnesses.

The vice-president of the Watch Tower Society, F. W. Franz, then gave a most interesting report on his recent travels in Europe and the several clean worship assemblies that he attended. This was not a cold report of statistical figures, but one that throbbed with heart-touching incidents and personal impressions, showing the oneness, unity, peace and prosperity of the theocratic organization. It made no difference in what land he was visiting or what language he was speaking, Brother Franz found the same spirit, and the same love and devotion to Jehovah among true worshipers in every nation.

Brother Franz also related an incident that occurred about 12:30 p.m. that very day. A Brother E. A. Kennedy from the West, who was the ammunition officer in the same artillery company of which Harry Truman was captain during World War I, called at the White House where he was greeted by Gen. Harry H. Vaughan, Truman's personal military adviser. After talking over old times (Vaughan was also in the same artillery company) Brother Kennedy asked if it was possible to see his boss, President Truman. No trouble at all. The general ushered him into the president's office without delay, and Brother Kennedy renewed his acquaintance with his former captain. He then explained why he was in Washington, to attend the clean worship assembly of Jehovah's witnesses, and since Truman had recently referred to religion's disunity in his speech to a convention of religious pilgrims to Washington Brother Kennedy was here to present him with a copy of *What Has Religion Done for Mankind?* for the explanation of this. The president accepted the book. Brother Franz failed to mention, however, who would make the follow-up back-call on this placement, but recommended that the

president do as the lord mayor of Frankfurt, Germany, had done, attend the public lecture Sunday.

THE SECOND GREAT DAY

Saturday morning M. G. Henschel had a heart-to-heart talk with the conventioners, especially those new ones who only recently began associating with Jehovah's witnesses. To these he explained the purpose, significance and importance of one's dedication to God and baptism, steps everyone must take who abandons false religion and returns to the pure worship of God. In response, 558 men, women and children of all ages and of many nationalities were immersed, giving positive evidence that clean worship in the earth is expanding. Following this talk, consideration was given to ways and means of presenting the current subscription offer for the magazine *Awake!* and then the publishers were dismissed to the field until the program resumed again at 2 p.m. with songs and experiences.

No one present will forget the sustained applauding that shook Yankee Stadium the year previous when the Scriptural explanation of Psalm 45:16 was given concerning the new world princes. It was therefore with great expectation and keen interest that the conventioners in Washington listened to F. W. Franz discourse on Isaiah 32:1 (*AS*), "Princes Shall Rule in Justice." He made it clear that this is not a post-Armageddon prophecy, but rather, one that is now in course of fulfillment. Hence, right now *sarím* in the Bible sense are ruling in God's visible organization to the glory of Jehovah and to the blessing of His people.

The symposium that followed was on the general subject of pioneering. Nearly five out of six pioneers on the list, or, to be exact, 5,032, registered as present at Washington! And yet, as T. J. Sullivan, W. H. Wheeler, L. A. Swingle, and H. E. Miller pointed out, there is a crying need for many more pioneers. Pioneering is the most important occupation one can have. Consecrated servants of God who do not have Scriptural obligations must therefore cultivate the right mental attitude toward pioneering, must avoid the distractions and snares of this old world by entering the pioneer ranks and remaining in them. How seriously the conventioners took this forceful, outspoken counsel is indicated by the fact that 1,157 asked for and received applications for the pioneer service!

That afternoon the attendance of 40,639 smashed the previous record for Griffith Stadium set during the world series back in 1924. Saturday night the figure climbed still higher, to 42,936, and this was good, for besides the experiences related by several of those who were privileged to attend the European conventions, two important speeches were made. The first of these, "Sanely Approaching the World's End," was given by Grant Suiter, secretary and treasurer of the Watch Tower Society. He contrasted the sanity of those who worship the new world's God, Jehovah, with the insanity of those who worship this old world's god, the Devil.

When N. H. Knorr, president of the Watch Tower Society, walked out to the platform to give the major talk of the evening, "The Triumph of Clean, Undefiled Worship," he received a great ovation, for he had just returned from the series of European conventions. From beginning to end his talk had a clear, triumphal ring of confidence. "Jehovah challenges all the gods of this world," he said. Not only the 330,000,000 gods of India but also the god of the Kremlin, the pope of Vatican City, the Grand Lama of Tibet, and all the rest. The battle of the gods is near and there is no question as to who will triumph. "The battle will go only one way, and Jehovah

will triumph as God, the only living and true God of the universe!"

CLIMAX REACHED THE FINAL DAY

The program for this concluding day was certainly packed full of valuable and exciting information. In the morning opportunity was afforded to hear further expressions of appreciations of the European conventions, and then K. M. Jensen gave a very interesting report on his visit to Iceland and the Scandinavian countries. U. V. Glass then spoke about the "Volunteers in the Day of His Power", making the point that Jehovah's servants do not have to be drafted as those of the old world are. No, for they volunteer willingly, joyfully, and out of love for God and his kingdom. The branch servant of Canada, Percy Chapman, then gave a dynamic talk about certain prophecies of Daniel that have been in the course of fulfillment from and since 1918. Concluding the morning session, the conventioners heard a zesty talk on the subject and theme "The Word of God a Sure Guide", delivered by C. Quackenbush. Not the scientists, not the politicians, not the economic wizzards, not the psychologists, not the social reformers—no, not these blinded, stumbling, blundering leaders—but the Bible, God's Word of truth, is the *only* sure guide.

Due to the presence of many Spanish-speaking conventioners, a meeting not scheduled on the program was quickly arranged for on Sunday at 12:45 p.m. The short notice and congestion in the stadium at the time, however, prevented many from attending. But the 162 who did certainly appreciated it very much. With animation and enthusiasm they listened to John Bourgeois, a Spanish district servant in the United States, give a resumé of the convention up to that moment. George Papadem, representative from Cuba, then told how marvelously the Kingdom work is progressing in that island. And in conclusion, Fred Franz gave a report on the clean worship conventions in Europe.

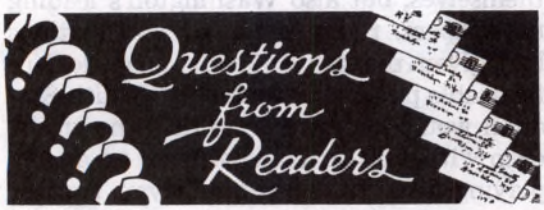
WILL RELIGION MEET THE WORLD CRISIS?

How many would come to hear the answer? This was the big question asked by the conventioners as the hour for the public lecture approached. The talk had been well-advertised, not only by the publishers themselves, but also Washington's leading newspapers, radio and television stations had given the convention a good deal of favorable publicity. Obviously Griffith Stadium would not be able to hold the crowd even with 4,000 extra chairs set up on the playing field. The open-air Sylvan Theater at the base of the 555-foot towering Washington Monument was therefore engaged and connected by direct wire to the stadium. As both these places began to fill up an orchestra of more than 70 pieces, together with the WBBR Male Chorus consisting of 18 voices of the Brooklyn Bethel family, provided delightful medleys of Kingdom songs.

With the stadium "jammed to the rafters" and overflowing on all sides, and with an additional 10,000 assembled in the Sylvan Theater, N. H. Knorr delivered his now world-famous speech to a record-breaking audience of 57,500! What a fearless denouncement of Christendom's failure! What a bold pronouncement of Jehovah's wrath against her religious leaders! Brother Knorr was at his finest. And the sound system with its complex hookup of microphones, amplifiers and loud-speakers never quivered or faded in delivering all the thunder and fire of this speech. There was even a hard-of-hearing section with 40 sets of earphones, and in another section the hands of an interpreter worked fast and furious to relay every syllable to the deaf-mutes before him. More than 200 wire and tape recorders faithfully captured

every pulsation of this powerful talk for the benefit of thousands unable to be present. Truly a climactic conclusion to the series of national and international assemblies for clean worship during 1951!

This grand convention in Washington was about to become history, but first the convention servant, J. O. Groh, must give his report and high lights of the assembly, and then Brother Knorr a closing talk. In this grand finale of a most blessed three-day assembly, Brother Knorr spoke of "The Unity of God's Visible Organization", and he also outlined the special work for all who will participate in clean, undefiled worship during the coming year, and which is summed up in the yeartext for 1952, "Say to the prisoners, Go forth."–Isa. 49:9.



● Is it unscriptural for one of Jehovah's witnesses to marry someone that is not in the truth?—L. H., Ohio.

Jehovah's consecrated people, being in the world but no part of it, are in a position similar to that of Abraham sojourning in the land of Canaan. (John 17:14-16; 15:19) Abraham safeguarded his family circle from the invasion of demon worship through marriage ties with the Canaanites, sending to his homeland instead for a wife for his son Isaac. (Gen. 24:3, 4) Isaac's son Jacob was similarly protected from heathen women. (Gen. 28:1, 2) Centuries later the Israelites, while en route to the Promised Land, were commanded to avoid marriages with the nonbelievers in Canaan: "You must not intermarry with them, neither giving your daughters in marriage to their sons, nor receiving their daughters for your sons; for they would turn your sons from following me to serving alien gods." (Deut. 7:3, 4, *AT*) So important was this principle that Jehovah incorporated it into his divine Law: "Lest you make a compact with the nations, deserting to their gods, sacrificing to their gods, agreeing to partake of their sacrificial meals, marrying your sons to their daughters, who will desert to their gods and make your sons desert also." (Ex. 34:15, 16, *Mo*) Close social relationships of any kind were forbidden as dangerous. After Israel entered Canaan and gained many victories over the enemies, it was still essential to warn the Israelites away from entangling relations with the heathen, including the matrimonial relation.—Josh. 23:6-8, 12, 13.

But there were always Israelites who thought they were strong enough spiritually to wed heathen women, enjoy the marriage ties, and at the same time resist the ensnaring effects of their wives' demon religions. Yet God's good counsel and command could not be ignored with impunity, not even by the wisest man in those olden times, King Solomon. Of him it is written that he loved many foreign women, and took wives from among the heathen nations round about, and "his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God". This deliberate disobedience came after God had warned Solomon, after Jehovah had "commanded him concerning this thing, that he should not go after other gods: but he kept not that which Jehovah commanded".—1 Ki. 11:1-11, *AS;* Ezra 9:1, 2.

Similar warnings of separateness from this old world are found also in the Christian Greek Scriptures. For example: "Do not become unevenly yoked with unbelievers. . . . what portion does a faithful person have with an unbeliever?" (2 Cor. 6:14, 15, *NW*) Marriage of one of Jehovah's witnesses to an unbeliever results in an unequal yoke and cannot help but produce unequal pulling and stress and friction. All should remember that marriage ties are liable to prove long-term bonds, because in God's judicial court they cannot be lightly snapped, severed for anything short of adultery by one of the marriage partners. (Matt. 19:9; Mark 10:11, 12) These bonds may add responsibility and restrictions to one's liberty that will last a lifetime. For this reason not only a first marriage but also a remarriage after death of one partner should be carefully weighed. The apostle Paul counsels: "A wife is bound during all the time her husband is alive. But if

her husband should fall asleep in death, she is free to be married to whom she wants, ONLY IN THE LORD."—1 Cor. 7:39, *NW*.

The restriction here given concerning Christian widows desiring to remarry applies with equal force to any servant of God seeking a husband or wife, namely, to marry "only in the Lord". That means to marry only a person dedicated to Jehovah, like oneself. For a Christian to unequally yoke himself up with an unbeliever is not conducive to Christian welfare and is controlled more by passion. Such deliberate and willful endangerment of one's Christian welfare and spiritual interests is not pleasing to God or Christ, is a flouting of Jehovah's counsel and command.

● Isaiah 7:14 foretells that Messiah was to be called "Immanuel", yet Jesus was not so called. Why not?—J. W., California.

That this prophecy was adequately fulfilled by Christ Jesus is made clear in Matthew's Gospel. If it had not had its proper fulfillment then Matthew would not have had the grounds to call specific notice to it, as he did in chapter 1 verses 22, 23 (*NW*): "All this actually came about for that to be fulfilled which was spoken by Jehovah through his prophet, saying, 'Look! the virgin will become pregnant and will give birth to a son, and they will call his name "Immanuel",' which means, when translated, 'With us is God.'" The important thing is that this name had meaning, and Jesus fulfilled that meaning. He was Jehovah's Representative, Jehovah's Anointed One, the Christ or Messiah. In sending the Messiah to the Jews God showed that he was with them, not against them. He continued with the faithful Jewish remnant that accepted Jesus the Messiah, and he is with those who accept Christ the enthroned King at this time.

Other names were foretold for the Messiah. For example, Isaiah 9:6 states concerning him: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Yet all of these names were not used toward Jesus as personal names by which to call him. He lived up to the meaning of these names, and that is the sense in which they were prophetically given, to show his qualities and the good offices he would perform for the obedient ones. So with the name Immanuel. He measured up to its meaning and thus fulfilled the prophecy assigning it to the Messiah, even though Jesus and not Immanuel was used as his personal name, which also was very meaningful.—Matt. 1:21.

● What do Jesus' words at Matthew 12:43-45 mean?—R. D., California.

"When an unclean spirit comes out of a man, it passes through parched places in search of refreshment, and finds none. Then it says: 'I will go back to my house out of which I moved'; and on arriving it finds it unoccupied but swept clean and adorned. Then it goes its way and takes along with it seven different spirits more wicked than itself, and, after getting inside, they dwell there; and the final circumstances of that man become worse than the first. That is how it will be also with this wicked generation."—Matt. 12:43-45; Luke 11:24-26, *NW*.

A man who has been possessed with a demon and gets rid of it has a vacuum left. This vacuum or emptiness left by the evacuation of the demon is to be filled with the Lord's spirit, with a faith backed up by works in harmony with God's Word. Then when the demon returns he would not find the person, likened unto the demon's house, "unoccupied but swept clean and adorned." Instead, he would find the place he had vacated filled with a stronger spirit, Jehovah's active force, and the demon spirit would not be able to reoccupy this person. Apparently in the case Jesus was discussing the person freed of a demon left the vacuum unfilled, not taking up Jehovah's service and making room for Jehovah's spirit in his life, but merely cleaning himself up and adorning himself in a visible show of piety. Such a person will not be able to prevent the return of the demon spirit, and in his relapse his plight worsens, more demon spirits than before occupying him.

Applying the principle in a general way, a person may be a part of the world under condemnation, alienated from God. Then he gets a knowledge of the truth, ousts from his life the evil spirit of this world and of Satan, but then he fails to continue in God's way. He does not receive God's spirit and make room for it in his life, allowing it to direct him in good works and fill his life. He quenches the spirit of God in his life, leaving his existence empty, nothing but a shell of outward piety cleansed of some of his former worldly filth. His lack of appreciation and service and good works inspired by God's spirit leaves him open for reoccupation by Satan's defiling influences, and demon spirits control his life more completely,

if more subtly, than ever before.—Heb. 6:4-8; 10:26, 27; 2 Pet. 2:20-22, *NW*.

So it was also with the Israelite nation. It had been cleansed and set apart from heathendom and Satan's rulership, but it soon left undone the weighty matters of Jehovah's law and covenant, and rather than occupying and filling its national history with service directed by Jehovah's spirit it fussed with minor matters and human traditions and an outward show of piety and ceremonial purity. By the time Jesus came the wicked generation of religious Jews were under Satan's control to such a complete degree that they rejected the Messiah. The end of this nation made responsible with divine knowledge was worse than its beginning.

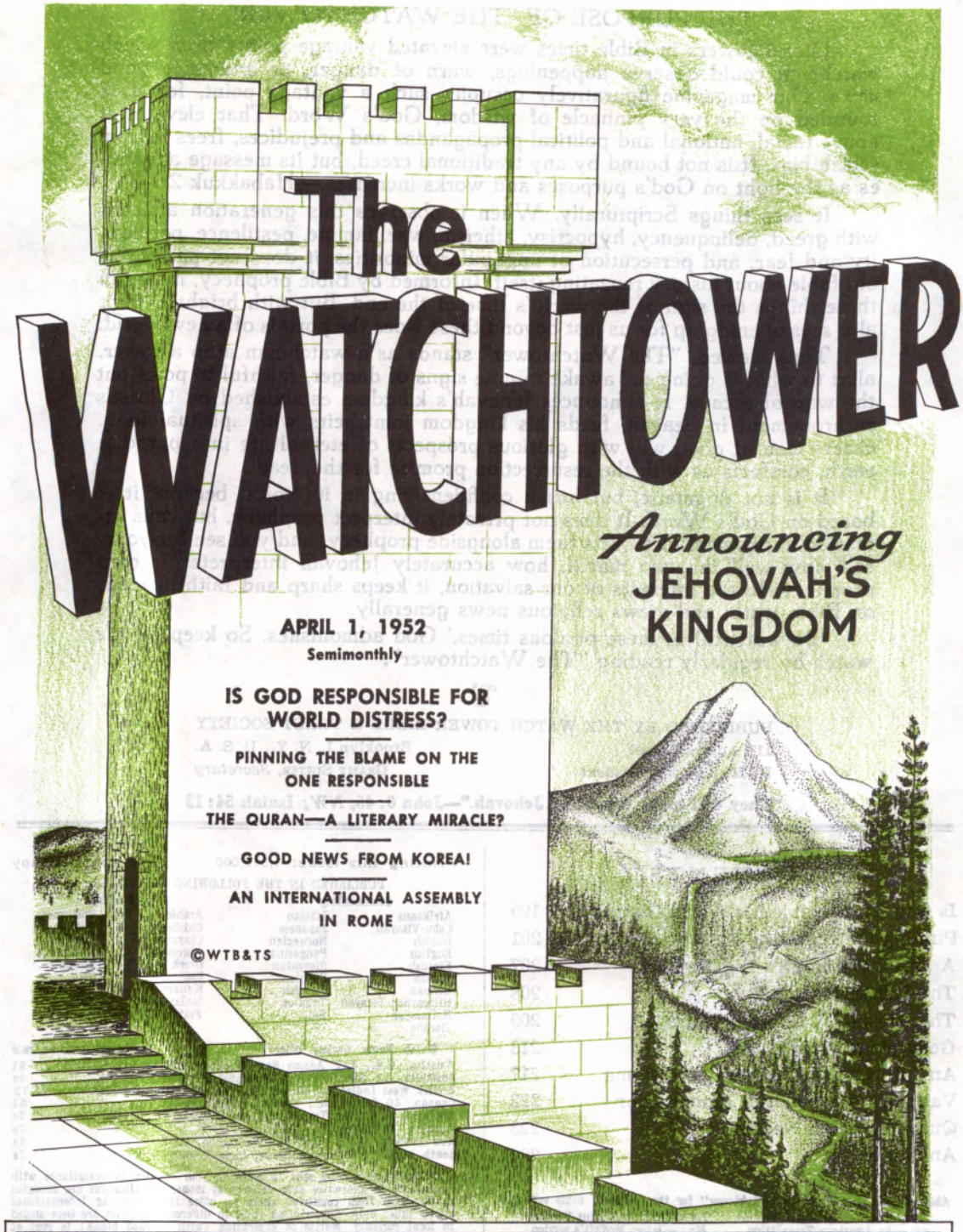
Incidentally, King Saul's case shows that if one's life is not filled with Jehovah's spirit it is likely to be taken over by a demon spirit. David had been anointed king in wicked King Saul's stead, and the spirit of Jehovah came upon David; but note what occurred in Saul's case: "Now the spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him." (1 Sam. 16:13, 14, *AS*) Not that Jehovah actually sent an evil spirit to trouble Saul, but by Jehovah's removing his spirit it left a vacancy, and that vacancy was now filled by a demon spirit. Since Jehovah made this demon possession possible by removing his spirit, Jehovah is referred to as the source of the evil spirit.

It is comparable to the statement that Jehovah hardened Pharaoh's heart; Jehovah did not do so, but the message from Jehovah caused Pharaoh to harden his own heart. Jehovah's message and Jehovah's dealings with the Egyptians caused Pharaoh to react in hard stubbornness and anger; and since the message and dealings were from Jehovah he may be said to have indirectly hardened Pharaoh's heart. (Ex. 7:3; 8:15, 32) Another illustration of this principle is where Jehovah told Isaiah to "make the heart of this people fat, and make their ears heavy, and shut their eyes"; he, Isaiah, was not to do this literally, but the message he declared made these rebellious ones unreceptive because it did not please them. (Isa. 6:10) So when Jehovah's spirit was removed from Saul, a demon spirit entered Saul, for Saul was like an unoccupied house.

"WATCHTOWER" STUDIES

Week of April 20: Are You Choosing Life or Death? Also, Choosing Now to Live Then, ¶ 1-3.

Week of April 27: Choosing Now to Live Then, ¶ 4-21.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW;* Isaiah 54:13

CONTENTS

Is God Responsible for World Distress?	195
Pinning the Blame on the One Responsible	201
A Small Christian's Big Decision	207
The Jubilee Trumpet	208
The Quran—A Literary Miracle?	209
Good News from Korea!	213
An International Assembly in Rome	217
Vatican's View of the Ambassador	222
Questions from Readers	223
Announcements	224

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Chishona, Cinyanja, Ciwemba, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Sikololo, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII April 1, 1952 Number 7

IS GOD RESPONSIBLE FOR WORLD DISTRESS?

"Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—Rev. 12:12, NW.

THE correct Scriptural answer to this question is of vital concern to all persons who hope to gain life anywhere in this universe. We must know what God wants and how we are to conform to his wishes.

[2] Today insecurity and trouble threaten the life of the people world-wide. Governments are unstable, fearful and tottering. Wars, famines, disease and disaster are on the increase, and the best efforts of the world's ablest statesmen do not serve to alleviate the situation.

[3] Everywhere the questions are asked: Who is responsible for the mad irresistible surge toward a third world war? Who is responsible for the frenzied conscription of manpower and natural resources for war purposes all over the world? Who is responsible for the fear-inspiring war of nerves which no one claims to want, yet everyone is afflicted with? Who is responsible for the insane development of atomic energy and hydrogen power, poison gas, germs, death rays, and so forth, for the wholesale destruction of humankind? People are fearful and want to know the answers to these questions.

[4] The democracies of the Western world disclaim all responsibility for existing conditions and point to the Soviet bloc as the transgressor. The Soviet bloc, on the other hand, claims it is innocent and tries to place all the blame upon the so-called 'imperialistic nations' of the West. And so it goes, leaving the man on the street in greater confusion than ever.

[5] Many religious leaders in all lands say that God is responsible for world distress. They say he is bringing it upon people because of their lack of support and adherence to some particular religious cult. They contend that what the world needs is more religion, and that until people wake up to that fact and embrace some one of the 265 religions of Christendom they cannot hope to have God's favor or blessing. In view of that claim, it seems well to review religion and its accomplishments to date.

[6] Godless communism is sweeping through the earth like a prairie fire. Efforts to suppress it at one point are offset by its breaking out more extensively and intensively somewhere else. Communistic leaders are convinced that they and they alone have the only solution for this world's ills. They believe religion, as it is practiced in the Western Hemisphere particularly, is "the opium of the people". Despite this

1, 2. What threatens the life security today?
3, 4. What questions bother the people now, and what aid do they get from world rulers?
5. What answer do many church leaders have to offer the people who inquire of them regarding the cause of present-day unrest?
6. What is communism's position in regard to religion?

claim, the Communists are probably the most religious group on earth today. They worship their state with a fanaticism unknown among any other people on earth. They venerate their human leaders, past and present, with a godlike adoration; and no Bible or holy book is accepted by any other nation with greater finality than the writings of Marx, Engels, Lenin and Stalin are accepted by the Communist.

7 Yes, the Communists are very religious, despite their claims to the contrary. But theirs is not the pure, godly religion of the Bible. In view of this, why do they so vehemently oppose the religions of the Western world? The facts are that for hundreds of years religion dominated Russia. The czar was the head of the state and exercised great influence over the Greek Orthodox Church. Between the ruthless state and the avaricious church, the people were kept in ignorance, exploited and starved until, in sheer desperation during World War I, they turned and rent their oppressors, throwing overboard hypocritical religion and the czarist government. Poland and other predominantly Catholic countries were likewise ruled and dominated by a church-state religious combine, directed by the Roman Catholic Church, that similarly kept the people in ignorance and reduced them to serfdom. They, like the Russians, believing that God and the Bible supported such exploitation, revolted against the whole thing, and they too joined up with godless communism. Other countries, like Italy and France, where communism has made great headway, are those where church and state, corrupt religious leaders and ruthless politicians have bled the people to the point of desperation. Many of them, in their haste, have rejected God, Christ and the Holy Bible as well as the oppressive shackles of corruption with which they were bound, being unable to distinguish between the truth of the Bible, real Christianity as taught by Christ Jesus, the pure religion, and the corrupt and altogether devilish practices of these debased religionists and their allies.

8 Then viewing all of these facts dispassionately, we ask, Is God responsible for communism and all of its evils? The answer must be emphatically No! Communism was begotten, nurtured and brought to maturity by Satan the Devil through the instrumentality of corrupt religion and ruthless politics. Whether they like it or not, the great religions of the world, particularly those professing to be Christian, are responsible for communism. It is their offspring—this most devilish, Christless and God-dishonoring religion of them all. Yes, their own offspring, which is now rising up to destroy them.

9 What is the system of salvation that communism is trying to impose upon the whole earth and enslave people to? It is the strange, insane delusion that a godless, Christless, materialistic social order, which wholly ignores the Creator of our planet and the laws he established to govern his creatures, can bring peace, security and salvation to the people. Like wild, unrestrained beasts they impose their ideas and

7. Why are Communists so unalterably opposed to Christendom?

8. Who must bear a major portion of responsibility for communism?

9. What is communism's plan for the salvation of mankind?

wild dreams upon the people behind the Iron Curtain. And the other nations and peoples of the earth have to contend with this.

[10] Hitler was obsessed with a similar madness. He was convinced that the Germans were a superrace, destined to rule and enslave all other peoples of the earth. Mussolini likewise had such idea. This is a type of madness that is destroying the entire human race. It has drenched the earth with the blood of millions of soldier boys in two world wars; it has brought death and indescribable anguish to countless thousands of innocent and helpless women and children. And on it goes in its insane drive toward a third world war, sacrificing other millions on the insatiable altar of selfishness.

[11] If the position is maintained that communism is responsible for these frightful conditions, then corrupt religion, which gave birth to communism, stands condemned as mankind's greatest enemy. No one can rightly charge God with these conditions. God has had no part in her maneuverings and sinful compromises with politics.

[12] Are we of the Western Hemisphere free of corrupt religion and thus the agent of salvation for mankind? According to our newspapers and magazines, our radio commentators and our Senate investigating committees, we in the United States are controlled by organized crime, corrupt politicians and powerful lobbyists, partly by gangsters within the United States and partly by gangsters in Italy and other parts of the world. These gangsters make and break politicians at will, corrupt our legislature and our judicial departments; and at some points even invade the executive department of the g o v e r n m e n t itself. They control or exercise a dominating influence in practically every avenue of industry, commerce and labor. They traffic in drugs to a point where they are making drug addicts of untold thousands of the nation's teen-age children, besides the many adults. They drive many of them to commit murder and robbery, and others to prostitution, in order to obtain the supply of drugs necessary to appease the mad cravings such drugs create.

[13] When these inhuman gangsters kill off one another in order to protect or perpetuate their devilish traffic, investigation reveals that they too were nurtured under the influences of corrupt religion, which religion joins in glamorizing their trade. Five priests are reported to have participated recently in the funeral of one such executed gangster.

[14] No, we are not free from corrupt religion. Our f o r e f a t h e r s fled European shores to get away from it and to have freedom to worship God according to the dictates of their own conscience. But today false religion's crime-stained hands overshadow our land, corrupting our institutions and our children. Corrupt religion has caught up with us here in the United States and in every other so-called "d e m o c r a c y" of the earth.

[15] Yes, what we have viewed is our democracy in operation. We may eulogize our Bill of Rights and praise our Constitution, but it is the democracy that peo-

10, 11. What effect have such teachings and schemes had on the peoples of the nations now and in the past?

12-15. Are the peoples of the Western Hemisphere free from the influences of corrupt religion? What shows whether?

ple see being carried out in everyday life by which they judge the democratic form of government. Because people in Europe, Asia and Africa see such corrupt dealings in the democratic form of government, they are afraid of it. And who can blame them? This is the thing they think we are trying to superimpose upon the nations of the world.

16 The foregoing factual description of world conditions and their immediate causes is presented dispassionately and truthfully in order to make a proper appraisal of the conditions and ascertain who is responsible for world distress. There is nothing in the evidence so far to indicate in any way that Jehovah God was and is now responsible for world distress.

17 Well, is that the end of the road? Are these frightful conditions to be with us always? Where do we go from here? It will not do to take the position that some do and say, 'I give up, I quit, we cannot do anything about these conditions.' Certainly we cannot turn to alcohol, as some do, or to one of the many kinds of dope to deaden our senses and drown our fears. Nor can we, as some of the younger generation do, throw up our hands, saying, "The future holds nothing worth while for us; so let's live for today, since tomorrow we may be dead." No, rather, this is a time for clear, calm, sober thinking and action.

TO THE BOOK OF ANSWERS!

18 For every effect there must be a cause; and there is a cause for the present world unrest and distress even though world leaders do not seem to be able to ascertain what it is and uproot it. The cause can be discerned and the pathway to security, peace and life uncovered, if we look for them in the proper place. That place is the Bible, the Word of the true and living God, the Creator of this planet earth and the human creatures upon it. Despite the vacillating and compromising attitude of the so-called "Christian" world leaders, we have no apology to offer for our position in this respect. The Bible alone contains the true answer.

19 Let us turn to it now, not with prejudice or with skepticism, but with an honest and sincere desire to find out what it has to offer in answering our question, "Is God responsible for world distress?" We want to find out if what is said therein is old-fashioned and inappropriate for our modern age, as claimed by some clergymen, or whether it contains logical, practical truth.

20 At Isaiah 1:18 (*AS*) we are invited thus: "Come now, and let us reason together, saith Jehovah." Our God is not a tyrant, but is a just, wise and loving God, who appeals to our reason. His mind or will for mankind is expressed in his Word, the Bible.

21 Accepting his invitation now, we open up that wonderful Book, and we find that it pulls back the curtain and gives us a glimpse of Jehovah and the marvelous relationship that has existed between him and all his intelligent creation from the time this planet earth was created up to and including the present time. At Job 38:4, 6, 7 (*AS*) we read: "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding." "Who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" At that time not one discordant note was to be found anywhere in Jehovah's universal realm. Only joyful acclamation hailed this, the creation of earth, as another of Jehovah's majestic purposes.

---

16. Why is this frank appraisal of world conditions made?

17. What does this time call for?

18. Is the cause of present world distress discernible, and, if so, how?

19, 20. How should we approach the Bible in order to get its correct answer to our question?

21. What vision of Jehovah's relationship with his creatures of past times does the Bible reveal?

All acknowledged Jehovah's supremacy and rightful lordship. Peace, unity and oneness of purpose were the heritage of all. One religion, the pure worship of Jehovah, was accepted by all.

[22] After the planet had undergone the development processes described in the six creative days, mentioned in Genesis the first chapter, man was created. He was made in the image of God, as expressed at Genesis 1:27, and was made a member of that glorious family of God.

[23] Here was something new in God's great creation, a creature, an intelligent, earthly creature in his own image, with procreative powers to reproduce his own kind. This creature Jehovah provided with a perfect companion and a beautiful home in a paradise which provided for all their physical needs. These were all man's; his as long as he acknowledged the fatherhood of God and obeyed his laws. He was provided with a wonderful self-perpetuating body, in that it had the ability to rebuild or repair itself as rapidly as it wore out. But to do that the mind and body of man must function in accordance with the divine laws of Jehovah God. By being obedient to his Creator, it would then be possible for him to live on in perfection forever.

[24] He gave man the marvelous faculties of seeing, hearing, tasting, smelling and feeling. When these were exercised in conjunction with his intelligence or ability to reason, they enabled him to enjoy fellowship with his Creator and with the other earthly creatures over which he was appointed to have dominion. Moreover, Jehovah gave him the power of understanding, so man might appreciate and operate according to His own great principles of justice, wisdom, love and power. Indeed it was rightly said that man, in possessing all these qualities, became the earthly image of his Creator. Yet man was a free moral agent. While he could understand and appreciate these marvelous principles, he was not so made that he could function only according to their operation. No! Using his will and freedom of choice, he could either accept or reject them as he saw fit.

[25] Jehovah expressed his will or law which was to govern man. Obedience to it would mean life; disobedience, death and the loss of all the blessing of living. Genesis 2:15-17 (*AS*) reads: "And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. 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."

[26] Jehovah exhorted his human creatures to love one another, to be patient, tolerant and helpful. He denounced injustice, hypocrisy, and all evil deeds of one to another. In addition, he provided these newly created members of his family with an overseer or covering cherub. It was his duty to see that the divine law and requirements of Jehovah were properly respected and, undoubtedly, to instruct and enlighten this human pair on the marvels and wonders of the great family of God, of which they were members, they being the visible earthly part.

[27] All of this creative work covered many, many centuries. But throughout it all there is not a thing anywhere to indicate that Jehovah was unjust, unloving or unwise. Nowhere was he responsible for bringing distress upon his creatures. God is love, and justice is the foundation of his

22. After this planet underwent the development described in Genesis, chapter 1, what happened?
23, 24. Describe some of the wonderful things Jehovah did for man whom he created.
25. What rule of action did Jehovah provide for man?
26. What good counsel did Jehovah provide for mankind, and what provision was made to assist him in following Jehovah's law?
27. Was there anything in the operations of Jehovah up to man's creation to indicate cruel or unjust action?

throne. Wisdom is the essence of his every action, and his almighty power is always exercised in full accord with his wisdom, love and justice.

SOURCE OF WORLD DISTRESS

[28] Where then did world distress come from? On this that great book, the Bible, is clear and straightforward. In no way does it try to becloud the issue, for it tells us that the covering cherub, who was placed in Eden as overseer to Adam and Eve, became a rebel. He revolted against Jehovah and his righteous system of things and he drew our parents, Adam and Eve, into the rebellion with him. In Ezekiel 28:12-18 (*AS*), under the figure the 'prince of Tyre', we are given a frank description of the revolt and Jehovah's judgment against this leader of it.

[29] "Thus saith the Lord Jehovah: . . . Thou wast in Eden, the garden of God; . . . Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; . . . Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; . . . Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: . . . By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee."

[30] Thus in clear, forceful and understandable phrase Jehovah tells us of the beginning of rebellion in the universe. The first step in the rebel's plan was to turn aside from the service and devotion of God these newly created human creatures of earth. Under the title of 'the serpent' he set out on his deceptive mission. To Eve he accused Jehovah of trying to keep her and Adam in ignorance for a selfish purpose. He contended that Jehovah was actually out to exploit them. Genesis 3:4, 5 (*AS*) reads: "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 God, knowing good and evil." Other scriptures indicate that he challenged Jehovah's supremacy, such as Job 1:8-12 and Job 2:2-6, where the record shows he contended that Jehovah could not place upon this earth human creatures who would be faithful to Him under a real test.

[31] In all this Satan the Devil was inaugurating a new religion. Here was the beginning of corrupt religion, which professed that security, salvation, peace and happiness were obtainable only by defying God and exalting and worshiping oneself. Because of his joining in this rebellion, man was rejected and cast out of God's holy family. He lost his beautiful home and his perfect faculties; and his senses and sinful body became so degenerated he finally died, as Jehovah decreed he would.

28, 29. What does the Bible have to say regarding the source of rebellion and world distress?

30. How did the covering cherub set out to deceive man?
31. What did Satan inaugurate by the course he advocated for Adam and Eve?

Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight . . . against the wicked spirit forces in the heavenly places.—Eph. 6:11, 12, *NW*.

PINNING THE BLAME ON THE ONE RESPONSIBLE

THE issue precipitated back there at the beginning of human creation was: Who is right, Jehovah or the rebel Satan? Who is supreme? To whom do we owe allegiance? That issue has faced the human family from that day until the present day. Adam's own family was split on the issue, for his son Abel took his stand on God's side while Cain chose Satan the Devil's side of the issue, even to the point of murdering his brother. Enoch walked on God's side. Noah and his family chose Jehovah's side also. But the great mass of the people set themselves against God and took the Devil's side.

[2] Genesis the 6th chapter tells us that some of the angels joined in the issue by leaving their heavenly estate to materialize as men on earth and took wives for themselves from among the daughters of men. Their offspring were hybrids, who became bullies and filled the earth with violence. They too joined Satan's side of the issue. At this time, some 1,500 years after the rebellion and Adam's deflection, Jehovah sums up the situation with these words: "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And Jehovah said, I will destroy man whom I have created from the face of the ground; . . . But Noah found favor in the eyes of Jehovah."—Gen. 6:5-8, *AS*.

[3] Jehovah executed his decree against wickedness by the great flood, which destroyed all human creatures, except Noah and his family, who found favor in His eyes because they upheld clean worship of Jehovah and obeyed his commands. (Gen. 6:9-18, *AS*) The flood wiped the slate clean of corruption and debauchery.

[4] We pause here to ask, Who was responsible for world distress in Noah's day? Surely not Jehovah. By the execution of his righteous decree, he destroyed corruption and unrighteousness. No, the facts clearly establish that Satan the Devil, who started the rebellion and perpetuated the revolt, was the one responsible. Jehovah, by the execution of his purposes when his due time arrived, exhibited his majesty, supremacy and ability to meet any emergency. Those same events clearly showed up Satan to be a liar, a weakling incapable of helping or preserving those who put their trust in him. Psalm 145:20 (*AS*) states: "Jehovah preserveth all them that love him; but all the wicked will he destroy."

[5] After the flood the issue continued, Who is supreme? The lessons of the flood were gradually lost sight of. The human family, with the passing of each generation, fell more and more from the perfect standard Jehovah created in Adam. They became easier prey for the Devil. Shortly after the flood they commenced to multiply on the earth again; and as they journeyed eastward, Satan the Devil induced them to defy God again. Once again the Devil's false

1. What issue has faced the human family from Adam's day until now?
2, 3. (a) Who, in addition to the human family, did Satan draw into this issue? (b) With what effect upon mankind?
4. Upon whom does the judgment in Noah's day place the responsibility for that world's distress?
5. Did the flood of Noah's day permanently settle the issue of who is supreme?

religion that salvation comes only by defying God was used. He induced them to build a city with a tower whose top would reach to heaven. They may have reasoned the tower would be so high they could not be destroyed by a flood. They did not believe Jehovah God when he said, at Genesis 9:11 (*AS*): "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth."

[6] Jehovah, recognizing that, united with one language, they were only corrupting themselves and co-operating to their own destruction, confused their language and scattered them abroad throughout the earth. With their language confused, it was difficult for them to carry on their evil practice and they were forced to restrain their activity.

[7] Through the course of time, Jehovah selected Abraham as his friend and Abraham's seed as the line through which all the families of the earth were to be blessed. Genesis 12:1-3 (*AS*) reads: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, . . . and in thee shall all the families of the earth be blessed." (2 Chron. 20:7) Through Abraham's great-grandson Joseph Jehovah preserved the nation of Egypt from a great famine (Gen. 41), all of which placed Egypt deeply in debt to Jehovah and to the Israelite Joseph, Jehovah's servant. The Pharaoh that then ruled Egypt acknowledged such to be the case, but as time went on another Pharaoh arose who knew not Joseph. (Ex. 1:8) This Pharaoh was also a servant of the Devil and a devotee of false religion, which is sponsored by the Devil. He chose to defy Jehovah and resist his will. Exodus chapters 1 to 14 describe this resistance in detail. Chapter 5, verses 1 and 2, reads: "And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hearken unto his voice to let Israel go?"—*AS*.

[8] The Lord God brought nine plagues upon Pharaoh and Egypt, in which he manifested his supremacy, power and majesty. In each plague Pharaoh begged release, assuring Moses and Aaron that he would do as the Lord God directed, only to defiantly change his mind and attitude as soon as the plague was relaxed. Then Jehovah brought the tenth plague upon Pharaoh and the Egyptians, executing the firstborn in all Egypt, from the firstborn of the king on down to the firstborn of the most menial slave in his domain, and even down to the firstborn of the cattle. This jarred Pharaoh loose from his hypocritical complacency. He then let the Israelites go, in fact, he rushed them out. But after the Devil worked on him, stirring up within him retaliatory vengeance and selfishness, he determined to bring them back and to hold them for his expansion program. His avariciousness overcame his fear and he gave chase to bring them back. Jehovah, however, came to the rescue of his people and delivered Israel through the Red sea. Unrepentant and hardhearted, Pharaoh and his Egyptian army were destroyed in the sea. Pharaoh in the practice of devil religion tried to get glory, fame and salvation by opposing and defying Jehovah. He failed miserably.

[9] The next world power, Assyria, followed a course similar to that of Egypt.

6. What steps did Jehovah take to deter the downward trend of mankind?
7. (a) What did God do for the preservation of Egypt? (b) How did Egypt later show her lack of appreciation?
8. How did Jehovah display his majesty and supremacy upon rebellious Egypt?
9. What was the effect of devil religion on Assyria?

Their king, Sennacherib, after subjugating many nations of the world, except Judah, chose to challenge the supremacy of Jehovah and subjugate Judah also. After giving the Judeans an opportunity to display their faith by standing firm against the bombastic and sacrilegious charges of the heathen monarch, Jehovah sent forth his angel during the night and slew 185,000 Assyrian soldiers and sent their king home in disgrace, where he was murdered by his own sons as he worshiped before his heathen god. (2 Kings chapters 18 and 19; 2 Chronicles chapter 32) Thus another haughty monarch and his nation sought glory and exaltation via devil religion, only to have all their efforts come to nought.

[10] The third world power, Babylon, and her king suffered a similar fate and for the same reason. Jehovah exalted Babylon by using her in the days of Nebuchadnezzar as his instrument for punishing Israel for her sins. Nebuchadnezzar himself became puffed up thinking he had made Babylon the mighty nation she was. However, the Lord brought him to his senses by forcing him to dwell with the beasts in the field and to eat their food for seven years until he learned that the Most High Jehovah rules in the kingdom of men and gives it to whomsoever he wills.—Daniel chapter 4.

[11] However, it remained for Nebuchadnezzar's son, Belshazzar, after he became king, to add the crowning insult to Jehovah. On one occasion, when he had a great feast for his princes, his wives and his concubines, which was amidst drunken revelry, he had the sacred vessels of Jehovah's temple (which his father was permitted to carry off at the fall of Jerusalem) brought forth for the celebration. And, to show his contempt for Jehovah, he had all drink toasts to the gods of silver, gold, brass, iron, wood and stone. But in the midst of the revelry a hand appeared and wrote on the wall "MENE, MENE, TEKEL, UPHARSIN". What was the meaning of this? Daniel interpreted the words and let it be known that they signified Jehovah God had numbered the days of Belshazzar and he and his kingdom would soon be destroyed. He had been weighed in the balances and found wanting; his kingdom was divided and given to the Medes and Persians. In that night Belshazzar the king of the Chaldeans was slain and Darius the Mede took the kingdom. (Daniel chapter 5, *AS*) The Devil's religion failed again.

10, 11. How did Babylon respond to the mercies Jehovah accorded her?

NOT GOD'S RESPONSIBILITY

[12] All of these world-shaking events brought much distress and sorrow to the people. Surely Jehovah could not be held responsible for them or be accused of causing that world distress. In every case he punished the aggressors and delivered the innocent and righteous. In each execution, Jehovah displayed his majesty, power and righteousness, as well as real love, in working for the best interests of all people. While, on the other hand, the Devil and his religion were suffering one ignoble defeat after another.

[13] In the days of Jesus, the Devil and devil religion sank to their most despicable depth. During the preceding four thousand years it had been amply demonstrated that the Devil was wholly incapable of fulfilling any one of the defiant claims he had made. On the other hand, Jehovah had met every issue with glorious success without sacrificing principle or honor. Now Jehovah was about to display his great faith in his own arrangement by giving his most valuable treasure, and also the thing nearest and dearest to his own heart, in vindication of

12. Can Jehovah be held responsible for the distress coming upon these world powers?
13. How did Jehovah demonstrate great confidence in his arrangements in the time of Jesus?

his way and in behalf of condemned humans who were enemies of his through wicked works. Luke 2:8-14 (*NW*) reads: "There were also in that same country shepherds living out of doors and keeping watches in the night over their flocks. And suddenly Jehovah's angel stood by them . . . and they became very fearful. But the angel said to them: 'Have no fear, for, look! I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord, in David's city. And this is a sign for you: you will find an infant bound in cloth bands and lying in a manger.' And suddenly there came to be with the angel a multitude of the heavenly host, praising God and saying: 'Glory in the heights above to God, and upon earth peace among men of good-will.' " Jehovah declared publicly, in advance, his complete confidence in Jesus and the work he would do.—Isa. 42:5-7; 53:11.

[14] Surely the Devil, realizing the futility of his efforts, would not let his human dupes go and permit them to gain enlightenment and live. No, not the Devil. As soon as he could he organized his forces to counteract the goodness and mercy shown by Jehovah. With his false beacon star he led the astrologers to seek the newborn King. They were sent for by Herod for the purpose of helping him vent his hatred and aiding him in his plan for the child's destruction. Outmaneuvered by Jehovah so that his own efforts were frustrated in that regard, Herod became furious and, in his efforts to destroy Jesus, he had all the boys in Bethlehem two years old and younger murdered. There was no limit to which he would not go in order to do away with Jehovah's provided savior for mankind.

[15] From the time of Jesus' immersion onward the real battle began. Jesus came and presented himself to John the Baptist, as foretold by the psalmist (Psalm 40:7, 8): "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." It was written in the volume of Jehovah's holy book, the Bible, that this deliverer would 'bruise the serpent's head'; that he would 'bless all the nations of the earth' and that he would be the prophet and leader of the people.—Gen. 3:15; 22:18; Deut. 18:18, 19.

[16] Now Jesus publicly declared he had come for the purpose of fulfilling all of these great prophecies. The success of that undertaking meant the end of Satan the Devil and all of his plans, and the Devil knew it. From that very moment, commencing with his forty days in the wilderness, until he was impaled on Calvary, Jesus was opposed, persecuted, maligned, and misrepresented by the Devil and his dupes. The Devil tried desperately to thwart the benevolent purposes of Jehovah and to destroy his Servant. But, as in the past, his efforts came to an inglorious end. Though Jesus died an ignominious death at the hands of Satan's dupes, Jehovah raised him up the third day and exalted him to his own right hand, while the Devil's

14. After four thousand years of futility, was Satan now willing to permit man to embrace Jehovah's blessings?

15, 16. What precipitated the great persecution at the baptism of Jesus and afterward?

agents who persecuted Jesus, from Judas to the high priest, were wiped out by A.D. 70. All of this brought great distress not only upon the faithful Servant of Jehovah and his associates but upon thousands of others who were being deprived of God's gracious provisions for them. Who was responsible for world distress at that time?

17 From the days of Jesus until now (a period of over 1,900 years) the pages of history run red with the blood of faithful servants of God who, like Jesus, took their stand on Jehovah's side of the issue of supremacy and published Jehovah's provision for salvation through Christ. They were brutally murdered and persecuted in the Roman arena, through the catacombs, under the crusaders, by the demonic Inquisition, in the horrible concentration camps of Hitlerized Germany and at the present time in Russian salt mines. All of these dupes were instigated by the same Devil who inflamed their passion by propaganda and demon influence to oppose God, to murder Jesus, and to hound his followers to death. In all this, faithful men of all ages have proved the Devil a liar and demonstrated that Jehovah God can place men on earth who will be faithful to him.

18 From this angle it is not difficult to appreciate how the ego of men like Kaiser Wilhelm, Hitler, Mussolini and Stalin can be inflamed to believe that they are supermen who can, by adopting devil religion and defying God, rule the world. These are the type of mad world leaders who, in this our day, are drenching the earth in human blood. Each works for the Devil's one purpose: "I will exalt my throne above the stars of God; . . . I will ascend above the heights of the clouds; I will make myself like the Most High."—Isa. 14:13, 14, *AS*.

17. What have been the experiences of all those who have taken their stand on God's side during the past nineteen centuries?
18. How does this enable us to appreciate how world leaders of the present and immediate past became inflamed with world conquest ideas?

19 But the next verses of that prophecy will have their fulfillment on the god and invisible ruler of these nations of the earth today just as they did upon Belshazzar, king of Babylon: "Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. . . . thou art cast forth away from thy sepulchre like an abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people."—Isa. 14:15-20, *AS*.

20 Nations, unitedly or separately, who persist in following the Devil and devil religion are bound for destruction. There is no way of escape. Lest there be any further doubt in that respect let us consider the testimony of Jesus Christ through his servant John, as found in Revelation 16:13-16 (*NW*): "And I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. . . . And they gathered them together to the place that is called in Hebrew Har-Magedon."

21 The source of these demon-inspired messages is the Dragon, the wild beast and the false prophet. The Dragon is identified by Jesus at Revelation 20:2 as the Devil and Satan. In Revelation, chapters 13 and 14, he identifies the wild beast as the organization of war-mad, godless and wild nations of the earth who superimpose their devil religion upon the people. And the

19. What is their foretold end to be?
20, 21. What does Revelation 16:13-16 (*NW*) show to be the sources of demonic teachings that are destroying the old system of things?

false prophet identifies itself as the dual world power of Britain and America, who teach and advocate that the combine of the nations of this earth into the League of Nations or United Nations, advocating and practicing devil religion in one form or another, is the only means for salvation. That teaching is false and brands them as false prophets. It is from these combined sources that devilish propaganda comes, which is bringing such great distress upon the people. Rather than look to God for direction and help, they exalt man and his ideas. Note how their conduct and teachings contradict the Word of God. Jesus states at Matthew 23:12 (*NW*): "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." And 1 Peter 5:6 (*NW*) reads: "Humble yourself, therefore, under the mighty hand of God, that he may exalt you in due time."

[22] Therefore, after reviewing the evidence and considering the facts, it is very clear that Jehovah God is in no wise responsible for world distress. Rather, the Devil, his demons, the beastly world rule and the false prophet system, which the Devil is using to foist his devil religion upon all the peoples of the earth, are guilty before God and man for world distress. Truly Revelation 12:12 (*NW*) has said of this time since A.D. 1918: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."

WHAT TO DO ABOUT IT

[23] However, while the obtaining of this information is vital and important, that, in itself, will not bring us salvation. We, as individuals, must do something about it. What? What did Noah and his family do at the time of the flood? (Genesis chapters 6-9) What did Moses, Aaron and the Israelites do in Egypt? (Exodus chapters 5-14) What did Hezekiah, Isaiah and the nation of Judah do when faced by Sennacherib? (2 Kings chapters 18, 19) What did Daniel do when he was called before Belshazzar? (Daniel chapter 5) What did Jesus and the disciples do? Read the testimony and find out for yourself. In terse phrase their attitude is summed up in Genesis 15:6, Romans 4:3 and James 2:23. They believed God and it was counted to them for righteousness. They exercised faith based upon that belief and did what the Lord God directed them to do. That is all you have to do today. Find out what the Lord's will is for you as expressed in his Word the Bible and do it.

[24] This is going to take courage, faith, and a strong conviction based upon a knowledge of God and his purposes. Therefore the study of his Word the Bible and the Bible helps which the Lord is now providing through the Watchtower Society is very necessary. These publications alone point to God's kingdom as the one and only hope of salvation. This is going to be no easy task. Those servants of God in past times had to draw courage from their convictions and demonstrate it even to death in many cases. So with you today. Prove for yourself that God is right, and stick to it. What if it does cost you your present life? The issue is: Do you want to die on God's side assured of a resurrection and endless life in perfection in Jehovah's kingdom or die condemned and executed of God as a rebel on the Devil's side without any hope of life in the future? Jehovah is now giving all the privilege of choosing life or death.

[25] To the kings and rulers of the world Jehovah now says, as recorded at Psalm

22. After reviewing all the evidence, what is our conclusion?
23. Is simply the obtaining of this knowledge all that is required for salvation?
24. (a) Is the maintaining of integrity easy today? (b) What must be our stand respecting the issue?
25-27. What is Jehovah's message today to the rulers? To the meek? To everybody?

2:10-12 (*AS*): "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."

[26] To the meek and humble peoples of the earth who love righteousness he says: "Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." —Zeph. 2:1-3, *AS*.

[27] And to everyone he says at Zephaniah 3:8, 9 (*AS*): "Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." So listen to the pure language of Bible truth that his witnesses are talking and join with them in calling on his name with praise and in serving his cause in vindication of his rightful sovereignty over the earth and all the rest of the universe. In that way you may be hid and preserved clear through the universal war of Armageddon and enter into the new world where righteousness and meekness will be the rule for all humans who live. That world will never come into the calamitous distress of this present wicked world, for it will be the lovely everlasting world of God's creation by Jesus Christ.

A Small Christian's Big Decision

¶ Hero worship has been long with this world, though not approved by the Bible. It shows that worship is properly given only to Jehovah God and his royal Son, Christ Jesus. (Rom. 14:11; Eph. 3:14; Phil. 2:10, 11) It shows that the Christian must neither bow to images nor make images of even such good men as the apostles. (Ex. 20:3-5; Acts 10:26) Bowing, even to kings, cannot be justified by saying they represent the government. The three Hebrews received God's blessing for not bowing before what was also an image of the government.—Dan. 3:1-30.

¶ Recently this issue produced a big problem for a little 7-year-old Christian named Doreen in Vancouver, British Columbia. She was selected out of 10,000 students to present flowers to Princess Elizabeth. Thrilled over the honor and the large picture of her in a Vancouver newspaper, Doreen's spirits were dampened when she learned that she must bow to the princess in violation of God's instructions. Permitted by her parents to make up her own mind on the matter, she first decided the honor was too great to give up, then reconsidered and told the school authorities that Christ was her King and that she could not bow to creatures.

¶ A Vancouver newspaper (the *Daily Province*) confused the matter, saying first that her refusal was "because she became frightened", then that she had "probably been influenced by the family's religious views", and finally that it was a disturbing surprise to the school officials. Most certainly Doreen's parents can rejoice to see their daughter turn down false worldly honors to obey her everlasting Father, Jehovah God. In doing so she set an example that all Christians can well follow.

The Jubilee Trumpet

"CAUSE the trumpet of the jubilee to sound . . . and proclaim liberty throughout all the land." (Lev. 25:9, 10)* That proclamation, according to Jehovah's law given by the hand of Moses, was to be made once every fifty years on the day of atonement. It meant the freeing of Israelite slaves, the returning of ancestral estates to their rightful owners, the reuniting of families and even giving the land a rest. What happiness that proclamation brought with it and how eagerly the Israelites who had lost their land, their liberty or their loved ones must have looked forward to it! The jubilee was prophetic in its meaning and therefore is of great interest to us today.—Rom. 15:4; Heb. 10:1.

Most persons think of the ideal liberty in terms of democracy or self-rule, and particularly since World War I have the peoples of the world clamored for this liberty. But serious flaws are becoming more and more apparent in this liberty, while its very life is being threatened by totalitarian enemies.—2 Pet. 2:19.

Jehovah God is a God of proper liberty, and such liberty he gave to our first parents in Eden. However, due to selfishness they lost their liberty and came into bondage to Satan the Devil, once a mighty angel whom God had placed in charge of man and who made himself Satan by his rebellion against Jehovah. To keep control of mankind he built a powerful organization, consisting of not only selfish human creatures, but also demons, angels who, like himself, had rebelled against God.—Genesis chapter 3; Ezek. 28:13-18; 2 Cor. 4:4.

By their disobedience our first parents also brought themselves and their offspring into bondage to sin. "Every doer of sin is a slave of sin." And sin caused death to rule as king over mankind. Surely no human government could possibly offer men liberty from Satan and his organization, from sin and from death. But Christ Jesus can and does: "If the Son sets you free, you will be actually free."—John 8:31-36; Rom. 5:12-14, 20, 21; 6:23, *NW*.

How is it that Christ Jesus can offer this liberty to man? Because he has both the legal right and the power and authority to do so. By dying on the torture stake he bought the human race with his own blood, thereby providing the legal basis for freeing man from sin's condemnation and its penalty. The pouring out of holy spirit on his followers fifty days after his resurrection was proof of that fact. Since then God has been selecting a body of 144,000 members to share heavenly resurrection and glory with Christ Jesus and to reign with him.—Acts chapter 2; Heb. 9:12, 14; Rev. 14:1, 3; 20:5, 6.

Although at his resurrection Jesus received all power and authority, he had to wait for God's due time to exercise it in behalf of mankind. Bible prophecy shows this time came in 1914, when war took place in heaven and Satan and his demons were cast down to the earth.—Matthew chapter 24; 28:18; Heb. 1:13; Revelation chapter 12.

Soon will come the complete destruction of Satan and all his organization, visible and invisible, and complete freedom for all lovers of truth and righteousness. Now is therefore the time to proclaim liberty to all of earth's inhabitants. Will you do your part?

* For further consideration of this subject see *The Watchtower*, August 1, 1951.

The Quran —A Literary Miracle?

"The Watchtower" herewith begins a series of articles dealing with the Quran (Koran), under the following headings: "The Quran—A Literary Miracle?" "The Quran—Confirmatory of Previous Scriptures?" "The Quran—Harmonious with Itself?" and "The Quran—of God or of Man?" Throughout this series comparison will be made with the Bible. While these articles deal with the Muslim viewpoint, they will prove of real value to others by reason of the comparison of the Bible with what has been termed its closest rival, the Quran.

SUPPOSE you started out on a long journey, and at a crossroad chanced to meet a friend whose destination was the same as yours. This friend, upon hearing of the route you are taking, at once tries to convince you that you are going in the wrong direction. Would you become angry with him because he implied that you, as well as those with you, had made a mistake, and so strike him a blow, and then continue on in your course? Of course not!

Rather, each of you would calmly state his reasons why he thought his way was the right way and then the two of you would doubtless make a comparison of the sources of your information. For, after all, both of you want to get to your destination, do you not?

The foregoing well illustrates the way we should view this series of articles which will discuss the Quran and compare it with the Bible. Muslims and Christians alike are traveling on life's road, and both are confident that they are going in the direction that leads to eternal life in happiness. Yet they are heading in opposite directions because they are consulting differing sources of information; the one following the guidance of the Quran, the other that of the Bible. Which is right?

Before going any farther let us note that no one should judge the Bible by any of the popular religions of so-called Christendom, for they do not properly represent it. In fact, Christendom has absolutely no right to the name "Christian", as her doctrines, her crusades, her wars, her politics, her commercial exploitation, her racial discrimination and oppression of the peoples are as far removed from what Christ Jesus taught and practiced "as the east is from the west". So let Muslims not reject true Christianity and ignore the Bible simply because of the abominable record that an apostate Christendom has made upon the pages of history.

The Quran, as all Muslims well know, was given to them by Muhammad, an Arabian who was born in the latter part of the sixth century, in Mecca, and died at Medina, June 8, A.D. 632. At about the age of forty he was convinced that he had received a message from the angel Gabriel together with a call to make known that there is 'no god but Allah [that is, The GOD] and that Muhammad is his prophet'. For the remaining twenty-three years of his life he professed to receive many more such messages or revelations, which he dictated for others to write down, as he himself, it is held, was illiterate. Shortly after his death these were compiled from white stones, skins of animals, ribs of palm leaves and the breasts (memories) of men, and became known as the Holy Quran.

As copies multiplied various readings sprang up, causing serious disputes. So some twenty years later another official

copy was made and all previously existing copies were committed to the flames. For about twelve centuries the Quran has had very little change in text.

The Quran (Arabic for "the recitation" or "the reading") is not quite as large as the "New Testament" and so is about one-fourth as large as the Bible. It consists of 114 chapters, revelations or *suras,* which vary in length from three to 286 verses, the verses themselves varying from one to twenty and more lines.

With few exceptions the Quran is written in the first person, with Allah as the speaker. According to its own testimony the "Mother of the Book" exists in God's presence and was revealed to Muhammad "in slow, well-arranged stages, gradually" by "The Holy Spirit [Angel Gabriel, who] brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims". (*Muslim,* meaning one who has surrendered himself to God) Its being a divine revelation is stressed throughout the Quran. See Sura 2:89, 97; 6:19; 16:102; 17:105, 106; 25:32; 43:2-4, *Ali.**

THE QUESTION OF AUTHENTICITY

What proof did Muhammad have to offer that these suras did indeed come from the one true God? Two thousand years before, when Moses was asked to go to his people with a message from God, he immediately saw the question of authenticity: "But, behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee." Jehovah solved that problem by empowering Moses to perform three signs. Seeing these proofs of authenticity, "the people believed."—Ex. 4:1-31, *AS.*

And for the next forty years the Israelites witnessed many, many more miracles. Particularly was divine power manifested at the time of the giving of the law: thunder, lightning, fire, smoke, trumpet sound and earthquake; all combined to *testify* that Moses was not an impostor but was indeed a divinely commissioned prophet. —Exodus, chapters 7 through 15; 19:16-18; Deut. 8:14-16.

When Christ Jesus came, the same question of authenticity arose, and again it was answered unequivocally. So much so that he was able to send to John the assuring report: "The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised." And so to the religious leaders of his day Jesus could say: "If I am not doing the works of my Father, do not believe me. But if I am doing them, even though you do not believe me, believe the works."—Matt. 11:5; John 10:37, 38, *NW.*

Why, even the scoffing, hypocritical and malicious religious leaders received a sign, that of Jonah, or of Jesus' resurrection after he had lain in the grave for three days. And his followers did even greater signs in that they performed them over a wider area and for a much longer period of time.—Matt. 16:1-4; 28:12-15; John 14:12; Acts 1:3-11; 19:11, 12; 1 Cor. 14:22; 15:1-20.

Both Moses and Christ Jesus were used to introduce new systems of things and each established himself as God's prophet by the performance of many signs. But where were the signs establishing Muhammad as God's prophet and proving that God had introduced a new system of things in Arabia in the first part of the seventh century A.D.? Could Muhammad say, as did Jesus: 'If you do not believe my message, believe my works, signs, miracles?' No, he could not, for he had none; none to establish the authenticity of his message.

Time and again this fact is admitted as his listeners accuse Muhammad of impos-

* *A. Yusuf Ali Version,* 1946 Edition.

ture and forgery. See Sura 2:118; 10:38; 11:13; 17:89-93; 21:5, 6, *Ali.* In view of the many signs the previous prophets had performed, did his listeners not have a right to ask: "Why is not a sign sent down to him from his Lord"? (Sura 6:37; 13:7, *Ali*) But they were told: 'Certainly signs are in the power of God: but what will make you realize that if Signs came, they will not believe?' "We refrain from sending the Signs, only because the men of former generations treated them as false."—Sura 6:109; 17:59, *Ali.*

Repeatedly his listeners were told that Muhammad was merely a warner; but that was only begging the question; they wanted proof that Muhammad was indeed God's warner by the performance of signs. True, some in former times did not believe in spite of signs, but that did not keep God from sending signs by his prophets. And neither was that fact used by Christ Jesus as an excuse for not giving proof of his divine commission by the performance of signs.—Sura 3:180, 181; 5:36; 9:71, *Rodwell.**

'THE MIRACLE OF THE QURAN'

In striking contrast with the former prophets who thus "came [to their people] with clear proofs of their mission", the only sign to which the Quran points (Muslim tradition to the contrary notwithstanding) is that of the literary merit of the message itself. "Do they say, 'He forged it'? Say: 'Bring then a Sura like unto it.' " And again: "Say, 'If the whole of mankind and Jinns [Spirits] were to gather together to produce the like of this Qur-an, they could not produce the like thereof.' " (Sura 2:23, 24; 10:37, 38; 17:88, *Ali*) Say Muslim commentators: "It challenges comparison by its beauty." "None but God could inspire spiritual truths in such noble language."

There are many beautiful passages in the Quran, especially those dealing with God's attributes, such as the earlier and shorter suras. And no doubt its exalted message in rhymed prose had the greatest attraction for the Arabs at a time when anything that could be strictly called a book may not even have existed in their own language.

Yet it cannot be denied that its various parts are of very unequal value. Great literature is not repetitious, but in the Quran time and again the stories of Adam, Moses, Christ Jesus and others are rehearsed, and ever to the same purpose. In Sura 55 the expression (verse) "Then which of the favours of your Lord will ye deny?" occurs no less than 31 times in a total of 78 verses. (*Ali*) Three out of every four suras warn of hell-fire and punishment after death, and two out of three bring up the subject of its authenticity.

Even more serious is the lack of coherence in the Quran. There is little coherence between the suras, they being placed in order of length, beginning with the longest ones, although these were written last and compare unfavorably with the first ones. The suras themselves often seem to be a conglomeration of verses, a factor which makes the Quran extremely difficult to understand correctly, for as one authority, A.-Q. H.T. Muhammad, expresses it: "Whoever will give his opinion respecting the [Quran] must be able to discover which Meccan verses are mixed up with Medina Suras and which Medina verses are confounded with Meccan Suras." Is great literature "mixed up" or "confounded"?

Coherence is also frequently lacking between the titles and the suras themselves. Sura 29 is entitled "The Spider" although only passing mention is made of this insect in the middle of the sura. The same is true of Sura 16, "The Bee," and of Sura 27,

* Note: Verse division varies according to version.

"The Ant." In the longest sura, No. 2, "The Heifer" or "The Cow", we find only some half a dozen verses of 286 dealing with that animal.

The *Encyclopedia Britannica,* Volume 16, 1907 edition, devotes two pages to a discussion of the literary weaknesses of the Quran (Koran), such as violation of spelling and interruption of thought to gain rhyme, the rhyming of such indelicate subjects as that relating to woman's menstrual periods, omission of indispensable links, superfluous verbiage, etc. Compare Arabic text of Sura 95:2 and 37:130 with 23:20; 6:85 and 37:123, *Ali.* Nor is the Quran free from grammatical errors.

For the historian Carlyle, who had the greatest admiration for his hero-prophet Muhammad, and therefore could not be accused of prejudice, it was incredible and inconceivable that anyone should consider the Quran a literary miracle. Said he, among other things: "It is as toilsome reading as I ever undertook. A wearisome, confused jumble, crude, incondite, . . . written, so far as writing goes, as badly as almost any book ever was."

And Gibbon, the author of the monumental work *The Decline and Fall of the Roman Empire,* who incidentally was a very harsh critic of so-called Christendom, in his description of the Quran, while admitting that it has some beauty, goes on to say that he was wearied by its "endless incoherent rhapsody of fable, and precept, and declamation", adding that "the divine attributes exalt the fancy of the Arabian missionary; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age, in the same country". And to which may be added the sermon on the mount, the book of Isaiah, 1 Corinthians chapter 13, and any number of the Psalms and the parables of Jesus.

But, objects our Muslim friend, you overlook the fact that Muhammad was illiterate, and no illiterate person could have produced such a work. True, Muhammad may have been unable to read and write, but the fact remains that he was a very successful businessman who procured in marriage the hand of his employer, a wealthy and cultured widow. His illiteracy would account for the literary weaknesses we have noted in the Quran.

Nor can it be argued that the translation is at fault. Truly great literature will show through a translation, as is the case with the Bible, which is great literature in any language. Besides, the defects we have noted of repetitiousness, lack of coherence, faulty rhyme, etc., are all inherent in the original Arabic text.

Finally, note the testimony of Islam's history on this matter. In the compilation of the Quran under the direction of Zaid Ibn Thabit, a contemporary of Muhammad, was the question of authenticity of the various suras and verses decided on literary merit? Not at all, but upon the oaths of those presenting the suras. Nor was opinion always unanimous. Some of the "Companions", associates of Muhammad who survived him, expressed the strongest doubts that suras 1, 113 and 114 belonged in the Quran. Clearly, literary merit was not the determining factor with them.

Truly, in view of the facts presented it cannot be claimed that the Quran is divinely inspired because of its being a literary miracle. For an examination of other claims for the Quran we refer the reader to succeeding articles in this series.

Good News from KOREA!

The following is a report by a Watchtower Society missionary who was in South Korea at the time of the invasion of that republic. He was later evacuated by the United States Army to Japan. Now, back in Korea, he has this encouraging report about the increase, faith and integrity of Jehovah's witnesses in that war-torn land.

THE last time I was in Korea was in June 1950. Then there was just a handful of Jehovah's witnesses in all Korea and only one company, located in the city of Seoul. Now after one and a half years of war and privation in which many brothers have gone hungry, suffered from exposure, lived in caves and in trees, were injured, and some were killed, the company of Jehovah's witnesses has increased to where there are company organizations now, not only in Seoul, but in Taegu, Chonju, Kunsan, Quejon, and Pusan; also, the good news of God's kingdom is being made known throughout all South Korea and in places where it has never before been preached.

In Pusan 25 to 30 meet regularly and 8 new ones were baptized the first week that I returned to Korea. In Taegu there are 25 meeting regularly, and 12 new ones were baptized this year. In Kunsan 20 are meeting and 13 new ones were baptized. In Chonju 20 are assembling and 5 were baptized. In Quejon 7 assemble regularly and 2 were baptized. In Seoul only a few sisters remained, but they kept on preaching, and 40 attended the meetings regularly. Last week the company servant was permitted to return to Seoul, and 56 were in attendance.

On November 17, 1951, I started to visit the above-mentioned places. I received special mail orders from the Army to visit Seoul. The brothers were surprised to see me. They hugged and kissed me and felt my legs and arms to see if I was in good health. They arranged that I stay with them in their homes. I appreciated this, because it was very cold in Seoul. The Koreans heat their homes by placing a pot of burning charcoal or by lighting a wood or coal fire under the *undul*, or floor. This heats the floor and the room. The Koreans eat, sleep and sit on the floor. The floor is always wiped very clean with a damp cloth. The custom is to give the guest the place right over the firebox. The foreigner, not being used to this custom, sometimes finds he has been given a literal "hot-seat". The Korean publishers are pleased when the missionaries partake of their style of living with them. At night the floor is wiped clean and the pads and comforters are spread out to make a very warm but rather hard bed. But after a month or two your bones become accustomed to it.

That afternoon we walked through the city of Seoul to the missionary home. Almost all the big buildings, except those partially repaired by the military, are nothing but shells. The city was as quiet as the country. The only traffic was military. In the distance I could see the missionary home. The buildings all around it

were completely demolished, but the missionary home was standing there; however, not without damage. It had been hit by a shell in one corner, leaving a two-foot hole in the brick wall. All windows had been blown out, the ceiling plaster was down, most of the doors had been torn off, and the wiring was removed, but the house was still repairable and usable. We were surprised to find a few tables and chairs, a refrigerator and part of the washing machine, which the Reds no doubt found too cumbersome to carry away. Everything else was gone.

SOME WERE KILLED

In front of the missionary home was a large hole. I was told that a newly baptized sister and her son, who later was baptized, had their home destroyed and they moved into the basement of the missionary home. When the Communists knew that they were going to have to evacuate the city, they rounded up all persons they considered questionable and killed them. They questioned the five persons, the sister and her son and three other members of the family, living in the basement of the missionary home, and when their answers did not appeal to them they stood the sister and her family in front of the house and shot them down. The young brother was not shot, but he fell with the others and was left for dead. The sister and other members of her family were killed instantly. The hole in front of the house was their grave until the liberation.

That evening about thirty-five of the brothers (mostly sisters) met to hear a service talk and arrangements for group witnessing the following days. The next morning 18 persons turned out for group witnessing. Many new ones were inaugurated into the preaching work. Seoul had been averaging 9 publishers since the last evacuation, but before the week was out 24 publishers had reported and the high average for the month of 29 hours per publisher had been obtained. Those sisters that had remained in Seoul had worked hard in preaching to others the message of Jehovah's established kingdom and now they were realizing their fruitage.

While in Seoul I met Kim Kwang Je, a journalist with whom I had studied. When Seoul was captured the first time, Kim was kidnaped by the Reds and taken to North Korea. At Pyongyang he escaped and went to volunteer to the U. N. forces. (He had not up to that time made a dedication to do God's will and had not been immersed.) The South Koreans would not believe him and accused him of being a Communist. He was sentenced to death. Before execution he got to talk to an American officer and explained to the officer that he was a Christian and that he had studied the Bible with me; also that he was studying to become one of Jehovah's witnesses. The officer checked to see if I had been in Seoul, etc., and reasoned that Kim could not be a Red and want to be one of Jehovah's witnesses at the same time. So he set Kim free. He is very grateful to the Watchtower Society, because he credits the Society and our Bible study with having saved his life. We have resumed our study now, and I believe he will soon dedicate himself to do God's will and become a publisher for the Kingdom.

The last public lecture I gave here in Seoul was the one given June 25, 1950, when the South Koreans learned that their homeland had been invaded. Strangely enough, just a year and a half later I gave another public talk in this same auditorium to some 133 wounded Korean soldiers. The auditorium is now converted into a hospital. Also, many new publishers desired to be baptized. Arrangements were made to use a bathhouse early in the morning before the U. N. soldiers came. Bath-

houses are for exclusive use of the American soldiers. On Saturday morning, December 29, before 8 a.m., 27 new brothers and sisters, among whom was the queen's sister, were baptized. The brothers in Seoul have a marvelous spirit. They are not in the least discouraged. They are more determined than ever that the good news be made known in all Korea. And the facts show just that.

THE SPREAD OF THE GOOD NEWS

At Taejon I spent the night with a group of five isolated publishers. Despite difficulties due to war restrictions, at least ten persons have been meeting together each week. A young businessman and his wife who had seriously studied the truth before the war have since dedicated themselves to do God's will and are now very active in the service in Taejon. This man is well educated and comes from a well-known family.

It was gratifying to hear how he took his stand for the truth. During the first occupation of Seoul the Communists were forcing all the young men into military service with no recourse for them to resist. Most young men fled to the hills and this brother was among them. The Communists rounded up a group one day where this brother was hiding. The Reds interviewed each one, who often grovelingly said he would work for the Communists, etc. Each one who was questioned before this brother's turn had been taken off to one side and killed. It appeared that he was next to die. So he was determined to give as much of a witness as possible. He was asked why he was hiding in the mountain. He said that he believed in Jehovah's promise of the new world under Christ Jesus and that at Armageddon all political governments would be destroyed, including both North and South Koreans that resisted Christ's government, and that he would not violate God's law for any human law which was contrary to God's law. He told them he was not afraid to die, because he believed in the resurrection. The Red soldier in charge told him he was the first one to tell the truth. He said he did not believe like the brother but that he believed in speaking up for what he stood for, and he permitted the brother to go free. This brother later escaped to South Korea. "The truth is powerful," he says, and his life's objective now is to make it known to all Koreans.

A grand reunion was held at Kunsan and Chonju. The new Kunsan group is very enthusiastic. This is one place where the Kingdom work had not been done before. There are some twenty associated with the company here and thirteen were immersed in 1951. At Chonju the brothers fare a little better than some of the others. A brother owns a factory here and has been employing many of the refugee brothers. He said he always wanted someone to help preach the Kingdom good news in Chonju, and now it is being done. A small Kingdom Hall has been built. There were forty-seven at the public meeting. Until now only three persons have been reporting their preaching. When the brothers heard the reasons for reporting, one ninety-year-old sister, who was one of the first to witness in Korea, gasped, "I have been preaching but have not reported, but I sure will from now on." A wooden bathtub out in the machine shop of the factory is where four persons were immersed during the war. My visit in Chonju was, as in all the other places where I visited on this tiny peninsula, only too short.

In December I visited the Taegu company. This company has been sort of a headquarters for the work during the dark days of the war. The company servant is an English teacher and a graduate of the Jesuit's Sofia University of Tokyo. His con-

version from Catholicism was swift and complete in 1949 and 1950. During the war he has continued in his translating work and mimeographed his translations of the study material and sent them to the other brothers, in their scattered localities for their weekly study meetings. Taegu is crowded with refugees, but not as badly as Pusan.

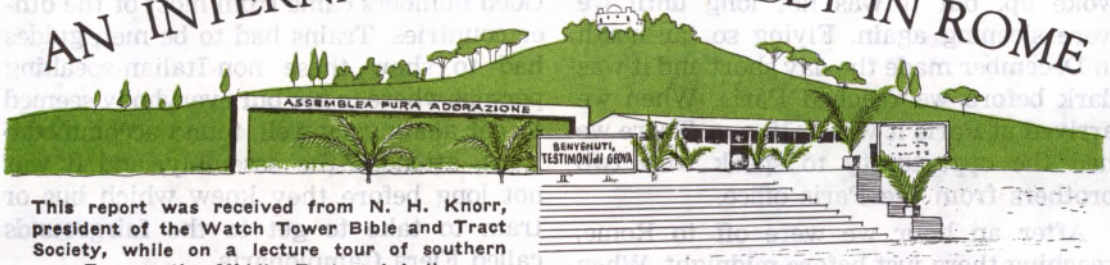
The last time I was in Pusan was in October 1949. The harbor was run-down, with very little activity. There were no witnesses here at that time. Now, in November 1951, Pusan harbor is virtually humming with activity. The city is jammed with refugees. Everyone here, including the government officials, lives refugee-fashion. Everywhere are thousands of little *hakoban* (box houses) made of crates and mud, papered inside with American newspapers. On one there is a sign which says, "Jehovah's Witness of Kingdom Hall"—slightly backward in English, but the idea is there. Here some thirty-one of us crowded into the ten-foot-square *hakoban* last Sunday for the *Watchtower* study, which was followed by a public talk. Crowded, yes, but no one complained. The newly organized company reported a peak of fourteen publishers in November.

Many of Seoul's refugee universities are trying to operate here. All school buildings are being used by the national government or the military, so most of the schools use tents or meet in the open sitting on boxes. The universities are operating on about ten per cent of the normal enrollment. The dean of Seoul's Soongmyung Women's college, with whom I study, asked me to give a lecture to the students and faculty. Their temporary college consists of three tents with crude benches, but more than a hundred persons crowded into one tent to hear the lecture. I had another surprise while here. Whom should I meet in Pusan but Professor Choi's wife! It was a thrill to see her again. She quickly telephoned Professor Choi, who left his office and came right over to my tiny hotel room. He too had had many narrow escapes. He was once President Rhee's secretary and the Reds were hot after him. Now he is the deputy defense minister. In spite of his high government position, Professor Choi is a very humble man and genuinely interested in the truth. He is a graduate of Oxford University and is one of the best-known translators in Korea. He is going to translate the new book for me. A while back he was the No. 2 choice as ambassador to England. I told him he would make a better ambassador for the Theocracy. He said: "You mean I should become a pioneer?" He has used his high government influence to help me on many occasions since I have returned. He and his wife helped me get settled. He lives refugee-fashion himself, as does everyone.

Before the war the peak in publishers for Korea was sixty-one, including the eight missionaries. When all the reports for December were gathered a new peak of eighty-one publishers had been reached. This increase has not come through the missionaries, but through the diligent work of the Korean publishers themselves. Their living conditions are alarmingly subnormal. They lack food, clothing and shelter.* Their spirit is marvelous. They do not think they have suffered any more than anyone else but are thankful that they, by the undeserved kindness of God, have the privilege to preach till the work is done. With them the Kingdom service comes first. They are determined to press on, come what may. It is truly a blessing to be back in my assignment and to be associated with such wonderful brothers filled with undying faith and love.

* The Watchtower Society sponsored a clothing drive in behalf of the Korean brothers, which was completed some time ago. About 4,000 pounds of warm clothing and shoes were collected and sent.

AN INTERNATIONAL ASSEMBLY IN ROME



This report was received from N. H. Knorr, president of the Watch Tower Bible and Tract Society, while on a lecture tour of southern Europe, the Middle East and India.

THE world is full of turmoil. Nations are striving against nations. It seems each nation is waiting for one of the others to light the fuse that would start a third world war. In the meantime great preparations for a conflict go on in the powerful nations and the lesser nations follow suit with their little armies, all getting ready for the big day. While all this goes on in the troubled world, Jehovah's witnesses keep on preaching the good news of God's kingdom as man's only hope. And they urge humankind to study God's Word and change their thinking from these morbid thoughts of this system of things to God's way of thinking. They should live for the new world of righteousness which will follow the battle of the great day of God Almighty.

It is a pleasure to be associated with people who are not burdened down with the problems of this dying society of Satan's world, but who lift up their heads and rejoice, for they see that the kingdom of the heavens has drawn near. Jehovah's witnesses are holding to their position with Christ Jesus, the anointed King, and they hearken to his words as recorded at Luke 21:34-36 (*NW*): "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth. Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and to hold your position before the Son of man."

Jehovah's witnesses world-wide are standing shoulder to shoulder doing Jehovah's bidding under the direction of Christ Jesus, their Leader and Commander. They appreciate their responsibility and privilege of telling the people of the world what the signs of the times mean. This they do day in and day out, even unto the ends of the earth. From time to time these servants of God assemble together in conventions in different parts of the world, and such an assembly was arranged for in Rome, Italy, December 7-9, 1951. It was my pleasure to visit Rome and be with the Lord's people in that land. Brother Milton Henschel traveled with me.

When we left the little group of the Bethel family that saw us off at the International airport in New York on December 5, we were pleased to find another American representative booked on the same plane. It was a happy trio that headed eastward toward Rome. There was a little delay of five hours at Gander, Newfoundland, on account of engine trouble, but we slept on the plane after we learned following our landing that there would be a delay. It was after 11 p.m. when we received the news. After the repairs were made and we took off to cross the Atlantic we all

woke up, but it was not long until we were sleeping again. Flying so far north in December made the day short and it was dark before we reached Paris. When we arrived at Paris it was 7:15 p.m. There we had the opportunity to speak with two brothers from the Paris office.

After an hour we were off to Rome, reaching there just before midnight. When we disembarked huge spotlights were shining on the plane and we could not see anyone, but we heard some shouts of greetings and found that the graduates of the Watchtower Bible School of Gilead assigned to work in Italy and neighboring countries had hired a bus and were there to greet us. They had waited many hours on account of the lateness of the plane, but they were a joyful delegation just the same. There were many greetings to deliver to them from relatives and friends in America. They let us travel with them on the bus from the airport to Rome and we had the opportunity to say some things to them, but we looked forward to later occasions when we could enjoy talking with such faithful witnesses of Jehovah. It was getting late and the convention was to begin in the morning, so it was thought good not to take time for any gathering. For most of us it was to bed about 2 a.m. and up at 6 to attend the first big assembly of Jehovah's witnesses in the great city of Rome.

There is an old adage that says all roads lead to Rome, and as the day progressed this certainly seemed true, because representatives came from 14 nations outside of Italy and Trieste: Britain, Germany, France, Switzerland, Denmark, Belgium, Austria, Sweden, Eire, Norway, Netherlands, Luxembourg, Gold Coast, and the United States. There were hundreds of them. From England more than 250 came; from Denmark, more than 100; from Switzerland and Germany, upward of 70. Good numbers came from most of the other countries. Trains had to be met, guides had to show these non-Italian-speaking persons where to go; but everybody seemed to get along very well, found accommodations, attended the assembly, and it was not long before they knew which bus or tram to take to get to the fairgrounds called Fiera Campionaria.

The Italian publishers of the Kingdom and the missionaries had worked for days in preparing the grounds and hall for this assembly. The building used was an L-shaped exhibition hall. Communists had been in there sometime before and had left things in a miserable mess. The floors were dirty and the walls were smeared with political slogans. The man from whom the brothers rented the grounds and building said he certainly could not afford to fix things up for the three-day convention. He told Jehovah's witnesses they could go ahead and do what they wanted to to make the place presentable. When the proprietor came on the grounds the day before the assembly began he was amazed to see that all the walls of the building we were going to use had been painted and the grounds cleaned up. Everything had been put in order and a beautiful platform was erected at the angle of the "L". Fluorescent lights were installed. The backdrop of the stage was made of green laurel woven into lattice work and dotted with pink and red carnations. It looked like a new building now and not like a scene of wreckage and upheaval left behind by the Communists. There in Italian was the year's text. At one end of the building booths for rooming, information and service were set up; at the other end, the cafeteria and bookroom were set up.

The convention to be held in Rome in 1951 was certainly different from the little gathering there in 1947, when I previously visited the city. Then we could be gathered

in a small hotel room and the people could be counted on one's fingers. But now as nine o'clock arrived on December 7 and the brothers were finding their seats while songs brought them to order there were 1,300 in assembly. The audience continued to grow until on Sunday evening the assembly reached a peak of 1,731 attending. They braved heavy downpours of rain and sat with coats on in the unheated building, rejoicing as they sang and took in life-giving knowledge from God's Word.

The program was arranged for three days with discourses starting in the morning at 9 and continuing all day until about 9 in the evening, with time out at noon for lunch and at five o'clock for the evening meal. It was believed best to devote these three days to attending meetings and aiding the newly interested Italian brothers in gaining accurate knowledge of the truth. There was no wide publicity given to the public lecture on "Will Religion Meet the World Crisis?" However, all of the subscribers for *The Watchtower* and the interested persons in Rome were notified of the assembly and specially requested to attend the public meeting. The attendance figures showed that they did come.

The work of Jehovah's witnesses is really just getting started in Italy. In 1947 the Society was able to send two missionaries into the country, and they had an average of 152 publishers that year. Now there are 38 graduates from Gilead in the country working in various cities, and during 1951 there was an average of 1,532 ministers of the gospel in Italy, with a peak during the year of 1,739. Five years ago the publishers spent 22,000 hours preaching the gospel. During 1951 they spent 231,000 hours. So the gospel of the Kingdom is being preached in Italy, but there is still much work to be done. We know that the greatest good can be accomplished by going from door to door, arranging back-calls and carrying on Bible studies. In this way the other sheep of the Lord can be found and fed. To advertise public meetings or do street witnessing with the magazines would cause too much disturbance at the moment in this land where there is considerable conflict between the Catholic Hierarchy and the communistic organizations. Freedom of speech, while constitutionally approved, is not altogether an actuality. There are too many old laws in Italy that have never been revoked that the priests can urge the police to put into operation to stop public assemblies. But one may have private assemblies and he may study with people in their homes. So that is what Jehovah's witnesses are doing in Italy, with excellent results. The convention was a private assembly and not announced, and therefore no special police permission was required, although the police were notified of the gathering. Everything was most orderly and the brothers were richly blessed by things brought to their attention.

One of the speakers pointed out the great need for the Bible in Italy and how those who had already come to the truth must keep up with present truth. They must appreciate what the Lord provides through his organization and study diligently. He said we must use the information we have by preaching from house to house and not merely here and there at scattered times as some do. The brother illustrated this by the way we take in nourishment. We do most of our important eating at regular mealtimes, *pasta asciutta* (spaghetti) being the main dish. But if we wish and have the opportunity we sometimes have a snack of *castagne* (roasted chestnuts), which we can obtain along the streets. Do we eat chestnuts all the time? No! So we see it is necessary to do more house-to-house preaching to feed ourselves properly and feed the other sheep. We must be reg-

ular in our preaching and in our studying.

We must always remember that we are not looking for numbers in our organization, but those who do come to the organization must become mature. This we can accomplish through patience. A brother gave an experience in connection with patience. Sometimes we are too anxious and we want to hurry people into the truth. One brother on his first back-call asked the person of good will, "Do you want to study the Bible with me?" The answer was "Yes". The brother came forward immediately with this question: "Will you come to meetings with me?" And the answer was "Yes". The brother was not patient, so he asked this newly interested person before he ever had studied anything with the brother, "Will you go out in the service with me?" The speaker pointed out that he should have had a little patience before asking the second and third questions. This was not to say that years should pass before people are asked the second and third questions, for we know all true Christians should come to the point of preaching the good news as Jesus Christ did, but they should have some knowledge of the truth first. After several Bible studies they will know something to talk to others about. All this was said in the way of teaching the brothers to become mature and use good judgment.

Another gave an experience to show we should not suffocate the persons of good will by staying too late at night. Give them what they need through the regular studies and allow them to digest it. Then let them get hungry for more the next time you call. It is important that the people retain what they are taught.

Another point was that we do not have to know all of the Bible to preach the gospel. One sister had said she was not capable of making back-calls and conducting Bible studies because she might meet a professor. The question was asked of many brothers, "How many professors have you met in your preaching activities so far?" The answer was "None". When one comes to a knowledge of the truth and of the Kingdom he can always tell what he knows about the Bible to those he meets. The peasant class of people can always help their fellow men and can study with them. And as far as the Bible is concerned, many educated persons know little of the Bible's contents, and Jehovah's witnesses can teach them too.

Good instruction was given concerning children and their proper care. The matter of maturity was stressed. Getting along together in congregational life was urged. Proper morals and respectable living were pointed out to be necessities in God's theocratic organization. The standards acceptable by Catholic leaders in Italy for members of their church are not the same as God's. God cannot lower his standards to accommodate different nationalities. The cleanliness of the Lord's organization was seen by all and greatly appreciated. Getting counsel and instruction from God's sixty-six letters to all of us is our greatest help. Through these letters we can find the way to life eternal and we can learn properly how to live now and preach the good news, preparing ourselves for the new world society.

The Italian brothers and all those attending were greatly encouraged by the good things brought out from God's Word, and so as to help the English-speaking and German-speaking conventioners some special sessions were arranged and summaries of the talks and experiences were given to them in their own language. The Danish group also held a meeting of this kind.

The majority of the graduates of the Watchtower Bible School of Gilead who are now working in Italy were on the program. Most of them did not know any-

thing of the Italian language before they went to Italy and the visitors were amazed with the fluency they already possessed and how they seemed to feel right at home with the Italian tongue. The missionaries have done excellent work in their various assignments. Three years ago there was just one good-will family in the city of Naples. Some missionaries and Italian pioneers have worked it for a while. Good seed has been planted and an organization developed. Now there are 30 regular publishers in Naples, with a peak of 40. This company was conducting 29 home Bible studies in the month of November. The company in Rome had increased from 6 to 38. Like increases have been brought about in Trieste, Milan, Turin, Como, Bologna, Florence, Palermo and many other cities throughout Italy. The real increase in Italy will come through the work of the Italian brothers themselves, so the more of these that come forth having an accurate knowledge of the truth and appreciating their privileges of service, the better it will be for the witness work in Italy. The missionaries help them to know how to do the work and to become mature publishers, but they must bear the burden of most of the work among the millions of people in Italy. Now there are 43 pioneers in full-time service in Italy, along with the missionaries. There are 97 companies of Jehovah's witnesses organized into six circuits. The circuit servants follow up all interest in their circuits. Many have to travel a great distance to get in touch with *Watchtower* subscribers or a person who recently obtained literature from the office. Circuit servants usually spend the day with such people, conducting studies with them and showing them in detail how the work of the Lord is being carried on, inviting newly interested persons to engage in field service and many times leaving booklets and other publications with them for distribution. A careful check is kept on every individual by the office and by the circuit servants, and new companies now are springing up all over Italy. They try not to neglect any of the interest.

It seems what all Italy needs is more planting and watering, and Jehovah God will bring forth the increase. The increase is great already, as seen in the large number of publishers who have taken up the work in the past few years and in the fact that 94 were baptized at the Rome assembly, but surely that is just the beginning. For centuries Italy has been steeped in false religion, and the majority of the people of the land are fed up with all of the evil practices, the pomp and glory of men and the selfishness and favoritism shown to the wealthy class. The priests have been a burden on the backs of the people, and this country, like the rest of the world, is sick of false religion. It is truly the tyranny of the religious-political leaders that has brought about a condition in Italy where millions from the Catholic faith have turned to communism. In this condition is seen proof that Catholicism is not the solution to the problem of overcoming godless communism, but rather it has been the cause of much of it throughout the earth. It is indeed comforting to know that Jehovah God is now doing something to help the oppressed peoples by building a new world of righteousness. In the years before Jehovah displays his anger against the evil system of things now dominating the earth, many more persons of good will are sure to take their stand on the side of God's kingdom.

The people must break away from the attitude of glorying in the past and they must look to the future, to the new world which Jehovah is creating now. Rome is a city of relics and crumbled-down old buildings, like the Colosseum and Nero's palace, as well as arches of triumph, the Forum,

and the catacombs. These things are interesting for tourists and the Italians to see, and so are the ancient things of the Vatican, but the people should not be blinded to the future by always gazing into the past, nor should they overlook the realities of the wickedness of this present system of things by pointing to the evils and persecutions of Christians in the past, or the conquests that were carried on in Italy or by the Romans. We are living in the same old world under Satan that Paul spoke about in 2 Corinthians 4:4. Rome and all the world are ruled by the same invisible god, the Devil, as when Paul visited there nineteen centuries ago. Rome has no glory to be proud of over any other city of the world. It can boast in its past conquest and its gains in religious domination of men, as well as past and present persecution of true Christians, its inquisitions and its corruptness. Judging by God's Word, its past is no glory and its present system of things is worthy of destruction in God's sight.

Jehovah has the only message of comfort for the people. It is in his Word. That holds hope for lovers of righteousness. Jehovah's witnesses have the privilege of declaring the good news from God's Word in the face of all kinds of opposition, and Jehovah receives the credit for keeping the way open that the message may be heard and for giving the great increases in these last days of Satan's rule.

The "Clean Worship" assembly in Rome brought joy to the hearts of many. All who attended were happy to have been there. Others throughout the earth rejoiced to know an assembly for clean worship was held in this stronghold of fusion religion. Dozens of cablegrams poured in from all parts of the world and all in attendance were grateful to the Lord that the assembly could be held without interference in this ancient city that has oppressed so many and kept the people of many nations in darkness concerning God's purposes expressed in the Bible. Only by Jehovah's power could such be possible, and it is Jehovah that sees to it that the light from his Word will shine forth in these last days and that false religion will be exposed by it. The Italian publishers of God's kingdom show determination and zeal, and with Jehovah's help they are certain to push forward the expansion of theocratic organization greatly before the end of Satan's system of things comes. It was a pleasure to see them and worship Jehovah with them.

Vatican's View of the Ambassador

Anne O'Hare McCormick is one of the top writers of the highly respected New York *Times*. She is on friendly terms with many officials and reports firsthand on their views. In her December 23 column from Rome (published December 24) she shed light on the Vatican's attitude toward the proposed American ambassador, saying: "There is surprise at the amount and violence of American opposition to the president's move. Church officials say emphatically that it would be better not to have an ambassador than to stir up sectarian feeling and religious controversy in the United States. It is understood that this is the view of the pope himself. . . . Advocates who argue that the appointment is not to a religious leader but to the ruler of the scrap of real estate called Vatican City do not get much support here. The mission is either to the pope as the head of a world-wide church or it is nothing, it is pointed out; to pretend anything else is to make the appointment useless or reduce it to absurdity. All other countries sending representatives to the Vatican accredit them to the Holy See, and if the United States decides to send one at all it will follow the regular formula."

● At the Watchtower School of Gilead I was told that it was the Jewish custom to kill condemned sinners before hanging them on the stake. What is the proof for this?—R. H., Peru.

This instruction is given at Deuteronomy 21:22, 23 (*AT*): "If anyone has committed a crime punishable by death, and has been put to death, and you have impaled him on a stake, his corpse must not remain all night on the stake; but you must be sure to bury him the same day; for an impaled man is a terrible disgrace, and you must not pollute the land which the LORD your God is giving you as a heritage." This shows that after he has been put to death he is impaled, and thereafter it speaks of him as a corpse. To have his body hung on a stake added to his disgrace and also served as an example to others to avoid such an unhappy end because of disobedience.

Such public display as a warning to others was probably the purpose when ringleaders in the worship of Baal-peor were slain and hung. "Jehovah said unto Moses, Take all the chiefs of the people, and hang them up unto Jehovah before the sun, that the fierce anger of Jehovah may turn away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that have joined themselves unto Baal-peor." In addition, Jehovah brought a plague against those who followed these ringleaders into demon worship; so that the total slain was 24,000. Apparently about a thousand of those slain were ringleaders, and 23,000 were direct victims of the plague from Jehovah. (Num. 25:4, 5, 9, *AS;* 1 Cor. 10:8) But the point to note here is that these leaders in the transgression were slain by the "judges of Israel", and then hung. They were not slain by hanging.

It was this instruction from Deuteronomy that was had in mind when Joshua dealt with the king of Ai: "The king of Ai he hanged on a tree and left until evening, but at sunset Joshua ordered his body to be taken down from the tree." (Josh. 8:29, *AT*) Note that both here and in Deuteronomy it was the corpse or body that was taken down, not the living person. If the criminal had been hanged on the stake while alive he would usually be alive when the time for removal came, as was the case with the thieves impaled with Jesus. The fact that Jesus was dead within that short time caused wonderment. (John 19:32, 33) Of course, that impalement was performed by the Romans, and according to their custom the victims were hanged on the stake alive. The Jewish practice of killing the impaled ones first is also shown by Joshua 10:26 (*AT*): "Joshua then felled them, and killed them; he hanged them on five trees, and they remained hanging on the trees until evening." The removal of the body at sunset precluded any swelling or stench of decomposition or disfigurement by wild beasts at night.

● Since the idea of slavery is so distasteful today, why do we speak of Christians as being slaves of Christ? He said he no longer called us slaves, but friends.–M. S., Connecticut.

It is true that Jesus said, at John 15:15, *NW*: "I no longer call you slaves, because a slave does not know what his master does. But I have called you friends, because all the things I have heard from my Father I have made known to you." Jesus had just completed celebrating the Passover and instituting the Memorial with his apostles, and it was just before his arrest and death. In this final encouragement and strengthening of his apostles he was very intimate; yet he did not deny that they were still slaves. Five verses later he reminded them of the master-slave relationship: "Bear in mind the word I said to you, A slave *is not* greater than his master. If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also." So he was not eliminating the term slave, but he was showing that his followers, while slaves, were also his friends. It was not the usual cold and formal master-slave relationship; in addition to this legal relationship they were also close friends. But this friendship did not cancel the fact that Christians belong not to themselves, but were bought with a price, and are slaves of Christ.—1 Cor. 6:19, 20; 7:23.

● Luke 2:39 states: "So when they had carried out all the things according to the law of Jehovah, they went back into Galilee to their own city Nazareth." (*NW*) Since the slaughter of the babes by Herod came a year or more after Jesus' birth, does this text not prove the child was at Nazareth when Herod's infanticidal

campaign came, and that the flight into Egypt was from Nazareth and not Bethlehem, as a recent *Watchtower* said?—R. B., New York.

The Gospel accounts are brief, and what one leaves out another often supplies. We cannot assume that Luke related a complete coverage of the movements of Joseph and Mary and the babe Jesus; actually, we know positively that Luke did not do so, since he does not even mention the flight into Egypt. Luke 2:39 merely spans the time gap between the fulfilling of the law relative to the newborn babe and the later taking up of residence in Nazareth, without attempting to relate everything in between.

Matthew's account, however, fills in more details for us. It shows that the astrologers were sent to Bethlehem by Herod, and since there is no recorded change in the directions we must assume that that is where they went, the reappearance of the "star" being necessary to guide them, not so much to Bethlehem, but to the particular house where the child was. Thereafter the record tells of the flight into Egypt to escape the mass infanticide by Herod. Note that this murderous slaughter of boys of two years of age and under was confined to "Bethlehem and in all its districts". (Matt. 2:1-16, *NW*) The districts of Bethlehem would be nearby areas, not even reaching to Jerusalem, and certainly nowhere near Nazareth in distant Galilee! If the child had been in Nazareth it would have been in no dire peril. But the slaughter struck at the region wherein the child resided, making necessary the angelic warning and the subsequent flight into Egypt.

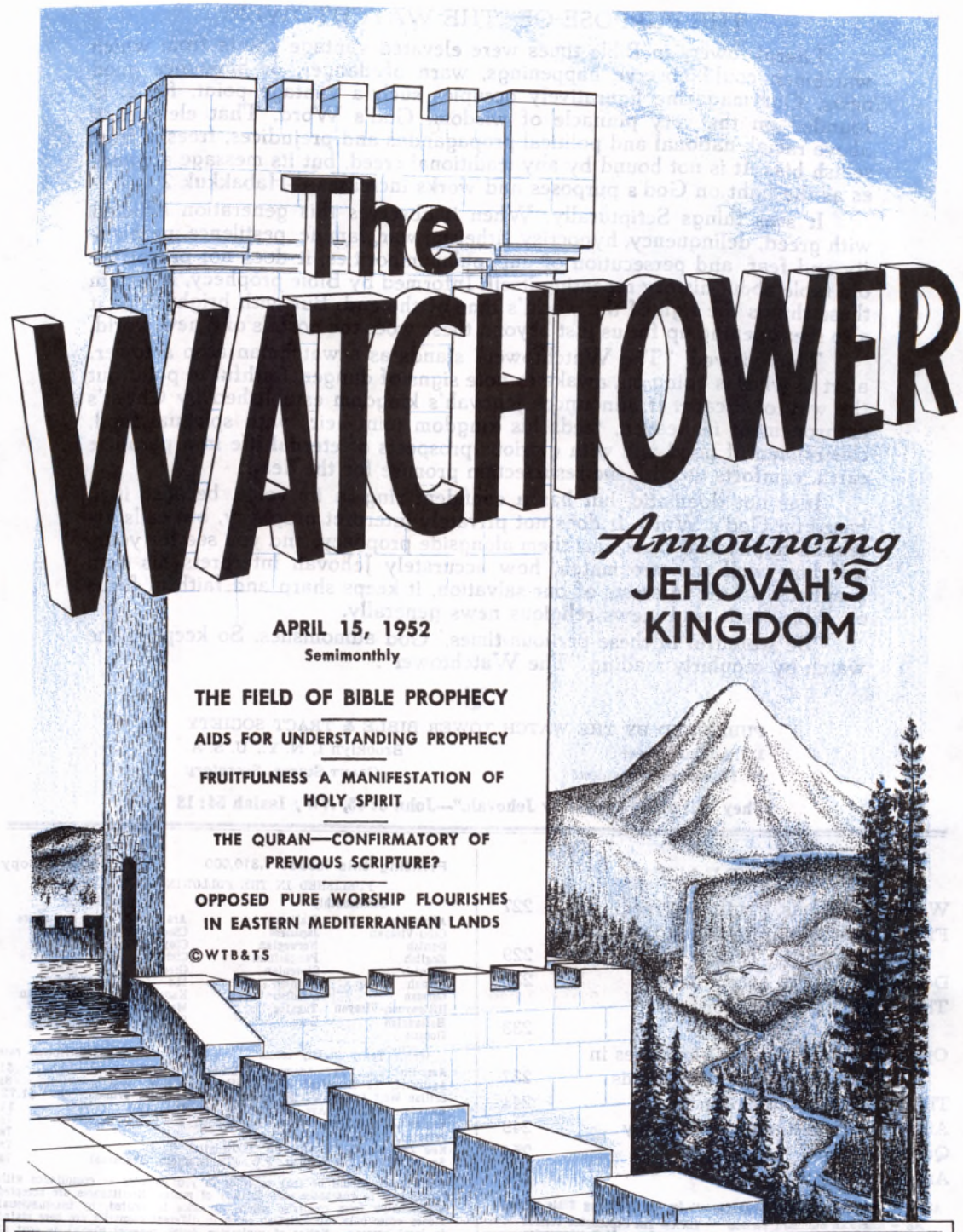
Matthew next tells of Herod's death, which opens the way for the safe return to Israel of Jesus and his parents. Apparently Joseph was going to return to Judea to take up life in Bethlehem, whence he had fled in the first place. But Herod's son ruled there and Joseph feared for the child's safety. Through a dream he received divine warning not to return to Judea, but to go instead into the territory of Galilee. There, in order to fulfill further prophecy, the family settled in Nazareth. (Matt. 2:19-23) All of this clearly implies that Joseph was returning to the place whence he had fled, Judea, and more particularly Bethlehem, but that a change in plans was effected through divine intervention, for the child's safety and for the fulfillment of prophecy. So they went to Nazareth instead, and we are back at the point in Luke's narrative recorded in the latter part of Luke 2:39.

So we believe that *The Watchtower* of December 15, 1951, correctly stated matters in its published reply to this question, on page 764.

"WATCHTOWER" STUDIES

Week of May 4: Is God Responsible for World Distress?

Week of May 11: Pinning the Blame on the One Responsible.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 15, 1952
Semimonthly

THE FIELD OF BIBLE PROPHECY

AIDS FOR UNDERSTANDING PROPHECY

FRUITFULNESS A MANIFESTATION OF HOLY SPIRIT

THE QURAN—CONFIRMATORY OF PREVIOUS SCRIPTURE?

OPPOSED PURE WORSHIP FLOURISHES IN EASTERN MEDITERRANEAN LANDS

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Waterless Clouds, Fruitless Trees	227
Fruitfulness a Manifestation of Holy Spirit	229
Devil Worshipers Accept Truth	232
The Quran—Confirmatory of Previous Scripture?	233
Opposed Pure Worship Flourishes in Eastern Mediterranean Lands	237
The Field of Bible Prophecy	241
Aids for Understanding Prophecy	249
Questions from Readers	254
Announcements	256

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Translation
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII April 15, 1952 Number 8

WATERLESS CLOUDS, FRUITLESS TREES

AFTER quoting Luke's Gospel where it tells of Christ's sending out some of his followers to do door-to-door preaching, the article in the Catholic magazine *Information,* January 1952, breezily asserts: "Those so commissioned, so charged were Catholic laymen." The same commission is upon Catholic laymen today, the writer contends. But, "it appears that it is others who are going about two by two" preaching. He has in mind such ones as Jehovah's witnesses, and bemoans their zeal in spreading a "mass of error" while lamenting Catholic failure to preach the "eternal and dynamic truth".

In a short item following this article a Jesuit priest seems upset about the same situation. After fretting over the zeal of Jehovah's witnesses and administering a subtle smear by associating them with Communists, he settles down to chiding an apathetic flock:

"The Church today must look to Catholic laymen and laywomen to reach the vast number of nonchurchgoers in the U. S. now estimated as numbering from seventy to one hundred million. Many of these people are out of all contact with Catholic teaching, and it seems they would actually be in a better position to learn about the Catholic truth if they were in Africa, or some other missionary region, where the voice of the missionaries or the catechists could reach them. Many millions in the U. S. A., who are not really members of any religious denomination, are more aloof from Catholic teaching than if they were in a well-served mission land. Catholic lay people are intimately associated with these nonreligious people in business and social life. They know that these people have received little or no religious teaching. The Catholic laity has many opportunities to help them in a tactful way, to the better knowledge of the Church's teaching and her claims. They can offer to give them Catholic reading matter, take them to a sermon or instruction, or even a retreat, and introduce them to a Catholic Information Center. Nevertheless it would seem, in many cases, that even our Catholic lay folk who have attended Catholic schools, never think of their duty and responsibility to help others learn the Faith, and bring them to the one true Church founded by Jesus Christ."

But it is not fair to nag at the Catholic population in the foregoing ways. There are large numbers of them who love the Lord and would serve him if they were equipped. The Catholic Church organization is at fault. It has given its people no gospel, no good news to preach. Devout Catholics could tell others about repetitiously praying with beads, or kneeling before images, or enduring rituals in a dead language, or sprinkling water supposedly holy, or buying absolution or Purgatorial releases, or indulging in gambling at Church functions. No good news in such

teaching. Nothing inspiring in it. Maybe many Catholics tried it at first, only to find that their hearers confronted them with Bible texts exposing such follies. So they retired in a shell of silence.

How can one perform spiritual works when famished for spiritual food? How can clouds without water pour down refreshing rain? How can barren trees yield nourishing fruit? Throughout the big orthodox religious systems the prophesied condition prevails: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD." (Amos 8:11) The masses of people dependent upon these systems for spiritual sustenance have no water of truth, no fruits of the spirit; only religious traditions, formalisms, ceremonies, rituals, and wordy philosophies of self-styled wise men. So they are like "waterless clouds carried this way and that by winds; trees in autumn time, but fruitless".—Jude 12, *NW*.

Mark 11:12-14 tells of a fig tree that had leaves but no fruit, and when Jesus went to it to get fruit and found none he cursed it and it withered and died. Again, Luke 13:6-9 tells of a fig tree that had been unproductive for three years, and when the owner ordered it uprooted the caretaker requested that he be allowed to give it special attention for another year, to see whether it would respond and produce fruit, and if not then he would cut it down.

These illustrations were stated with the Jewish nation in mind. When Messiah Christ came he was hungry to see godly fruitage produced by the Jewish nation in covenant to do God's will. But he found none, and so eventually that nation withered and died so far as being Jehovah's chosen people. That nation was like the fig tree that had the appearance of being fruitful but was not. As shown by the illustration in Luke, this nation was given special and exclusive attention for years before it was cast off and the gospel went to the Gentiles. Yet it never became fruitful in godly works, as a nation.

When Jude 12 speaks of the waterless clouds and fruitless trees, it adds concerning the trees, "having died twice, having been uprooted." How twice destroyed? First, these trees were as good as dead because they did not produce fruit. Not only were they taking up space but they were also costing money, because in Palestine at that time fruit trees were taxed. So to use the space to good advantage and to avoid paying tax on a worthless tree, it was uprooted. That would mark a second and final death for it, no stump being left out of which new shoots might grow. So the tree once as good as dead due to its fruitlessness becomes actually dead when uprooted, or twice dead. It illustrates the end of men and organizations who claim to serve God but who do not.

If we are to be pleasing to God we must bear Kingdom fruit. John 15:1-8 shows this clearly. Branches that bear no fruit are cut off entirely from the theocratic organization and die. Branches that do bear fruit are pruned so that they can bear more. Just as excess twigs and suckers are trimmed from a branch so that the sap and strength they once used can now go to fruit production, so all useless pursuits are pruned out of the Christian's life to gain freedom for gospel-preaching.

True Christians will so use their time and energy. They do not have to be chided into it. A proper understanding of the good news of Christ's kingdom thrills and inspires them to serve God. So let the Catholic Church reconsider the dry husks comprising its spiritual menu, and it will see why those who feed at its table are listless and apathetic, without spiritual zest and zeal. And let honest Catholics examine the Bible to see the source of strength for Jehovah's witnesses.

Fruitfulness

A Manifestation of Holy Spirit

LAST year when two seeds sprouted and grew in a Washington, D. C., greenhouse it created a sensation in botanical circles. Millions of seeds sprout yearly, but these were special. They were lotus seeds from a Manchurian peat bog, and said by some to be 50,000 years old. When they germinated the importance of their age grew, and so other seeds from the same place were tested by the radiocarbon clock. This atomic clock showed they were around 1,000 years old.

For 1,000 years these seeds had lain idle, unproductive. Had they been properly planted shortly after their maturity by now the seeds descended from them would number many billions. But due to their idleness only the two original seeds existed last year. It is as Jesus said: "Most truly I say to you, Unless a kernel of wheat falls into the ground and dies, it remains just one kernel; but if it dies, it then bears much fruit."—John 12:24, *NW*.

So it is with the truths of God's Word, which truths are, in one of Jesus' illustrations, likened to seeds spread by a sower. (Luke 8:11) God's Word endures forever. (1 Pet. 1:25) But we cannot wait that long to sow the truths contained therein. We must not allow them to lie idle for 1,000 years, like the two lotus seeds. We are not sure of life tomorrow, much less 1,000 years hence. (Prov. 27:1) We must sow now, without delay, to produce Kingdom fruits. After sowing the seed of truth by such means as witnessing from door to door, we must return to water and cultivate by making calls back and conducting home Bible studies, and then rely upon God to give the increase. (1 Cor. 3:6) Thus we build on the foundation we laid in door-to-door sowing. Jesus did not build on another's foundation. He is our model. Paul did not build on another's foundation. We are told to imitate him. (Rom. 15:20; 1 Cor. 11:1; 1 Pet. 2:21) By engaging in all features of gospel-preaching we see the truth seeds we have sown sprout and grow and become rooted in the minds and hearts of others, who in turn become fruitful sowers of the seed elsewhere.

In Jesus' illustration the persons to whom we preach are likened to different types of soil; some not receiving the seed because of being too hard, or too rocky, or too thorny, but some being receptive to the seed and becoming productive. (Matt. 13:3-9, 18-23) When we leave the seed in the form of literature at the door, we cannot be sure just what type of soil pictures the obtainer. Even an experienced farmer cannot always accurately judge the soil merely by looking at it. Sometimes he must have it analyzed. Similarly, the minister cannot judge the results of placements at the door just by the appearance of the obtainer. Even the experienced publisher is often wrong. So we must call back to check on the seed, to see whether it has taken root, to see whether further care symbolized by watering and cultivating will stimulate its growth. We do not make the mistake Jesus warned against: "Stop judging from the outward appearance, but judge with righteous judgment." (John 7:24, *NW*) So we do not make snap judg-

ments from the appearances of things at the time of literature placement, but to rightly judge whether the obtainer is symbolized by thorny ground, or rocky ground, or hard-packed ground alongside the road, or good soil we follow through with further calls. This is in the interest of fruitfulness.

"FRUITAGE OF THE SPIRIT"

The increasing number of ministers that comes in the wake of this sowing is an evidence of the backing of Jehovah's spirit: "Not by might, nor by power, but by my spirit, saith Jehovah of hosts." (Zech. 4:6, *AS*) But increase of numbers alone is not sufficient; many false religions can point to numerical increases in their congregations. To judge the tree we must examine the fruit: "Every good tree produces fine fruit, but every rotten tree produces bad fruit; a good tree cannot bear bad fruit, neither can a rotten tree produce fine fruit. Every tree not producing fine fruit gets cut down and thrown into the fire. Really, then, by their fruits you will recognize those men."—Matt. 7:17-20, *NW*.

The fine fruit is of the spirit, the bad is works of the flesh: "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom. On the other hand, the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." —Gal. 5:19-23, *NW*.

The big orthodox religious organizations of Christendom may be able to point to numerical strength, but can they show the fruitage of the spirit? The world generally is now in the throes of a moral breakdown, laboring overtime in works of the flesh. Do the big religious organizations stand out as different from this materialistic world? Instead, are they not a part of it, submerged in its fleshly works? They are never cited as being outstandingly different from mankind in general—and certainly they would be if they were producing the fruitage of the spirit that is so rare in this delinquent world.

However, Jehovah's witnesses do stand out as different. Not only are they different because they preach from door to door, call back, conduct studies, train new ministers and show increases at a time when many religions lament waning interest and fading congregations; but they are also different because they produce the fruitage of the spirit. For example, worldlings come to our big assemblies and see there what they cannot do, what the United Nations cannot do, what no other human organization can do. They see persons of many different races, nationalities, languages and former religions all now united in peace and unity, having overcome the barriers that divide this world. Joy beams from all faces, and love and co-operation and kind consideration are manifested among the huge crowds, sometimes exceeding 100,000 persons. The visiting worldlings are amazed at the efficient organization of all the many activities, and readily admit it is absolutely unmatched by any worldly organization. Yet as they scratch their heads in puzzlement they acknowledge that we appear to be just ordinary, average people. Which, of course, is true.

When they ask for the explanation of this unity despite differences that split the world wide open, we tell them that God's spirit is the unifying force, that what they are seeing is the result of or the manifestation of holy spirit. We are joyful when they observe these things, for it is evidence that we are producing the fruits of the spirit,

setting us apart as different from those absorbed in the works of the flesh. But it puts these worldly observers in a critical position, a very responsible one, and a wrong decision could make them fit subjects for eternal destruction. How so? Because of the possibility of unforgivably sinning against the spirit.

SIN AGAINST HOLY SPIRIT

To clarify this, please get out your Bible and read Matthew 12:22-33. Jesus had just cured a demon-possessed man—a thing not possible through human power. The onlooking crowds knew this, and were ready to recognize Jesus as the son of David on the basis of the miracle. But the Pharisees rejected the miracle as a manifestation of God's spirit and countered that it was performed by Satan's power, thereby blaspheming and speaking injuriously against and sinning against the holy spirit. They knew that if they accepted this as God's spirit they must accept Jesus as Messiah. They must acknowledge themselves as false teachers, abandon their way of living and become followers of Jesus. This would remove them from their lofty position with its many selfish gains. They were unwilling to give up such things and so deliberately refused to accept this evident operation of Jehovah's miracle-working spirit.

Eventually they succeeded in putting Jesus to death, but just as he had said about the kernel of wheat having to die to become productive, his death only resulted in producing many more anointed ones who had gifts of the spirit by which they performed miraculous signs, such as the speaking in tongues, prophesying, gifts of knowledge, gifts of healing, and so forth. The performance of these miracles by the apostles and their associates was an open manifestation of the operation of God's holy spirit, and those who would not accept it were willfully resisting the spirit, sinning and blaspheming against it and marking themselves for eternal destruction. Just as the religious clergy had once complained that the world was going after Jesus because of his miracles, they now lamented that his followers were by similar works turning the earth upside down, upsetting their religious order of things.—John 12:17-19; Acts 17:6; 1 Cor. 12:1-11.

However, these miraculous manifestations of the spirit were to cease: "Love never fails. But whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with. For we have partial knowledge and we prophesy partially; but when that which is complete arrives, that which is partial will be done away with. When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe."—1 Cor. 13:8-11, *NW*.

The purpose of these miraculous gifts upon the infant church was to get it started and established, to show God's transfer of his spirit from the Jewish Mosaic Law organization to the new Christian system of things. After it had grown out of its infancy and maturely stood on its own feet, these miraculous gifts would no longer be practiced. They would not be needed. That is why the miraculous gifts are not with the Christian organization today. Without such aids the mature church, fortified with advanced Scriptural knowledge and fulfillments of many prophecies, can preach a convincing message and make progress with those having hearing ears. It still has the holy spirit upon it, but that spirit is manifested in a different way, primarily by love and all the other associated fruits mentioned in Galatians 5:22, 23 and 1 Corinthians 13:4-7.

It is this mature operation of the holy

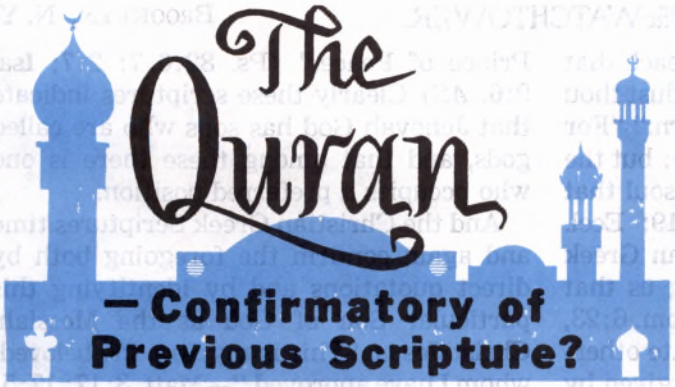
spirit that worldly observers note at our assemblies. They acknowledge we are just average people, yet see the organization is unlike any other human organization because of the fruitage of the spirit. But this manifest operation of holy spirit does not make them become a part of the unified organization they marvel at. Pharisaical selfishness prevents them from giving up their way of life, their enjoyment of works of the flesh, their part in the world and its organizations. They resist being moved in the right direction by this manifestation of holy spirit, and are skeptical that it is due to God's spirit. Like the Pharisees, they look for other causes and assign other reasons for the joy and peace and unity that so amazes them. So in effect are they not sinning against the manifest operation of the holy spirit, and is it not possible that they are thereby condemning themselves to eternal death?

But in it all our role is to always manifest our possession of Jehovah's spirit. It is not in our own strength that we unceasingly preach in all the earth, face up to persecution, endure mob violence, suffer imprisonment, maintain integrity to death, and yet continue to increase and overflow with the fruitage of the spirit. In private conduct and in public witnessing, as individuals and as an organization, we must always walk according to the spirit and not after the flesh. We must be "for signs and for wonders", be "a theatrical spectacle to the world"; and it is possible only if we make manifest God's spirit upon us. —Isa. 8:18; 1 Cor. 4:9, *NW*.

So do not allow the seeds of truth to lie idle and unproductive for 1,000 years, like the two lotus seeds. Rather, sow and water to the end that God may give the increase and make manifest his spirit upon the theocratic organization. It will divide the people during this judgment period soon to be climactically ended by Armageddon.

DEVIL WORSHIPERS ACCEPT TRUTH

About a year ago a number of us were preaching the good news of God's kingdom from door to door in a certain village in the Calabar province of Nigeria. I was turned away from the first door with "I am not a Christian, I am for Ekpo". (Ekpo is a secret, devil-worshiping society.) After trying in vain to break through this shell I went to the next door, where I got the same response. Suddenly we heard a loud shout and almost immediately we were surrounded by about thirty young men, armed with machetes, who had jumped out of the bush. They were Ekpo members and tried to frighten us by menacing gestures. Seeing our complete lack of fear some went away, but others seized us and dragged us back to where we had left the other ministers. They mocked and jeered us as we went and expressed their determination that no further preaching would be done in the neighborhood. However, to their disappointment they found that preachers had already covered the rest of the village and had left literature with a number of the people. They then assembled in a compound belonging to an Apostolic Church member and took counsel on what to do next. But Bible questions were asked by this man, and we had the privilege of answering from the Bible in the presence of these devil worshipers. Today, more than a year later, the once-Apostolic Church member is going from house to house himself, as one of Jehovah's witnesses. More than eighty of the one-time mockers have turned up for the four public talks recently given in this same village. And now there are fourteen Christian ministers who are preaching regularly where a year ago there was only one. A new congregation has been formed. Truly "Jehovah knows those who belong to him".—From a circuit servant in Nigeria.



THE Quran is the holy book of Islam and by the 250 to 300 million Muslims throughout the world is regarded as inspired. It makes many references to persons and incidents mentioned in the Bible, such as Adam, Noah, Moses, Jesus and the Flood. Compiled in the middle of the seventh century A.D. by the associates of Muhammad who survived him, it claims to corroborate previously given divine revelation. "And we gave [Jesus] the Evangel with its guidance and light, confirmatory of the preceding Law; a guidance and warning to those who fear God . . . And to thee we have sent down the Book of the [Koran] with truth, confirmatory of previous Scriptures, and their safeguard."—Sura 5:50-52, *Rodwell.*

There can be no question about it. God is a God, not of confusion, but of reason and order. The revelations he gives to men must be consistent with each other if we are to prove God true but all men liars. (1 Cor. 14:33; Isa. 1:18; Rom. 3:4) And so we find it to be the case as regards the writings of the Hebrew Scriptures and the Christian Greek Scriptures. The 39 books of the Hebrew Scriptures are harmonious with each other though written by more than thirty different men over a period of many, many centuries. And the 27 books of the Christian Greek Scriptures are both harmonious with one another and confirmatory of the Hebrew Scriptures.

That is why Christ Jesus could tell the religious leaders in his day: "You are searching the Scriptures, because you think that by means of them you will have everlasting life; and these are the very ones that bear witness about me." (John 5:39, *NW*) And that is why the Beroeans were commended for carefully examining the Scriptures to make sure that what Paul was telling them was indeed confirmatory of previous Scriptures; and why Paul counseled Timothy to be diligent in his studies of the Scriptures. —Acts 17:11; 2 Tim. 2:15; 3:15-17.

By thus confirming and harmonizing with each other, both the Hebrew and the Christian Greek Scriptures support each other's claim to authenticity. We should therefore expect to find the Quran, since it also claims divine inspiration, to be harmonious with and confirmatory of previous revelation. But do we? Let us see.

The name of Jehovah, peculiar to the God of the Bible, is given the place of first importance throughout the Hebrew Scriptures. (See Exodus 6:3; 2 Samuel 7:23; Psalm 83:18, etc.) Christ Jesus and his followers also highlighted the importance of that name. (John 17:4, 6; 18:37; Acts 15:14) And although that name is missing from most versions of the Christian Greek Scriptures, ancient manuscripts of the Greek *Septuagint* show that the early Christians used the name Jehovah.

But what about it in the Quran? Although the name of Jehovah appears 6,823 times in the Hebrew Scriptures alone, we fail to find a single reference to it in the Quran. Clearly the Quran is *not* confirmatory of previous Scriptures as regards the name of Jehovah. Its Allah is nameless.

Again, the Hebrew Scriptures teach that the penalty for sin is death: "For dust thou art, and unto dust shalt thou return." "For the living know that they shall die: but the dead know not any thing." "The soul that sinneth, it shall die." (Gen. 3:19; Eccl. 9:5, 10; Ezek. 18:4) The Christian Greek Scriptures confirm this by telling us that "the wages sin pays is death". (Rom. 6:23, *NW*) Such texts as seem to indicate otherwise are found to be illustrations given by Jesus in his parables or in the book of Revelation and are not to be taken literally, no more than the surrounding context is. —See Luke 16:19-31; Revelation 20:14.

But the Quran, far from confirming the foregoing, strikingly disagrees with it, warning of hell-fire, eternal torment and punishment after death in 75 per cent of its suras, literally hundreds of times. "Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, we shall change them for fresh skins, that they may taste the Penalty." And those in hell will plead for destruction but will not get it. (Sura 2:206; 4:56; 25:13, 14, *Ali*) Says a Muslim commentator (*Ali*): "Anything—total annihilation—would be better than the anguish they will suffer. But no annihilation will be granted them." Can such a god be properly described as "the Compassionate, the Merciful", as the Quran does in every sura's beginning (except the ninth)?

REGARDING CHRIST JESUS

The Hebrew Scriptures quote the true God as saying: "I said, Ye are gods, and all of you sons of the Most High. Nevertheless ye shall die like men." And again: "Thou art my son; this day have I begotten thee." And Isaiah foretold: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." (Ps. 82:6, 7; 2:7; Isa. 9:6, *AS*) Clearly these scriptures indicate that Jehovah God has sons who are called gods, and that among these there is one who occupies a preferred position.

And the Christian Greek Scriptures time and again confirm the foregoing both by direct quotations and by identifying this particular Son of God as the Messiah, Christ Jesus. "This is my Son, the beloved, whom I have approved."—Matt. 3:17; 17:5; John 10:34; Heb. 1:5, *NW*.

But in this again the Quran fails to confirm previous Scripture, for, while acknowledging that Jesus was born of a virgin, it repeatedly insists that God does not have offspring: "Sole maker of the Heavens and of the Earth! how, when He hath no consort, should He have a son? He that created everything, and He knoweth everything!" "It beseemeth not God to beget a son. Glory be to Him! when he decreeth a thing; He only saith to it, Be, and it Is."—Sura 2:110; 6:101; 19:19-22, 36, 91-93; 72:3; 112:3, *Rodwell*.

Evidently the difficulty here lies in making too literal a comparison of the Fatherhood of God with that of human creatures. A man cannot have a son without a spouse with whom he has sexual relationship; that is the only way in which he can bestow life upon another. But God is not so limited. The Bible speaks of Adam as being the son of God; yet it also tells us that he made Adam out of the dust of the ground.—Luke 3:38; Gen. 2:7.

God is a God of order and he has chosen to use an organization for the carrying out of his purposes in heaven just as he has used and does use organizations of men on earth to carry out his purposes. Time and again these organizations are referred to as God's spouse, which, of course, is in a figurative sense. By means of such an organization he brought forth spirit creatures, and since these received life from

God they are properly spoken of as "sons of God".—Isa. 54:5; Rev. 12:1; Gen. 6:4; Job 38:7.

The Hebrew Scriptures also foretold that the Messiah would come, would suffer, would be nailed to the torture stake and would die for the sins of others. "The assembly of the wicked have inclosed me: they pierced my hands and my feet." "Surely he hath borne our griefs, and carried our sorrows; . . . But he was wounded for our transgressions, . . . he was cut off out of the land of the living for the transgression of my people."—Ps. 22:1-21; Isaiah chapter 53, *AS*.

And the Christian Scriptures confirm all this also, from beginning to end, telling not only that Jesus suffered but that he also died on the stake and that for the sins of man. "For I handed on to you, among the first things, that which I also accepted, that Christ died for our sins according to the Scriptures, and that he was buried, yes, that he has been raised up the third day according to the Scriptures."—Matt. 27:31-36; John 1:29; 1 Cor. 15:3, 4; Gal. 3:13, *NW*.

But far from confirming previous Scripture in these matters the Quran states: "They said (in boast), 'We killed Christ Jesus' . . . But they killed him not, nor crucified him, but so it was made to appear to them . . . for of a surety they killed him not." (Sura 4:157, *Ali*) A footnote to the foregoing states (n. 663): "The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried. . . . This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which is rejected by Islam."

By rejecting the doctrine of the atonement for sin the Quran further denies its claim to be confirmatory of previous Scripture. From Genesis through Revelation the Bible unequivocally states that the penalty for sin is death (as we have already seen) and that only a sacrifice can expunge the guilt. The need of a sacrifice for sins was emphasized in the many sin and trespass offerings and particularly by the offerings made on the day of atonement, all of which were a vital part of the Mosaic law arrangement. (Leviticus, chapters 4-7, 16) All of these established the principle that "unless blood is poured out no forgiveness takes place", and they had their fulfillment in the sacrifice of Christ Jesus.—Hebrews, chapters 9, 10, *NW*.

Then again, according to Genesis 7:13; 10:1 it is apparent that Noah and his sons, all of them, as well as their wives, were spared. This is confirmed by 2 Peter 2:5, which tells that Noah and seven others passed through the flood. But according to the Quran, one of Noah's sons was destroyed in the flood.—Sura 11:36-47, *Ali*.

And in considering the relative positions of angels and man the Christian Greek Scriptures confirm the Hebrew Scriptures that man was created a little lower than the angels; but according to the Quran, the angels are inferior to man.—Ps. 8:5; Heb. 2:7, 9; Sura 2:30-34, *Ali*.

More instances could be given but the foregoing should suffice to show that the Quran does not live up to its claim to be confirmatory of preceding Scriptures.

THE BIBLE CORRUPTED?

In endeavoring to explain such discrepancies as have been noted in the foregoing, Muslim writers contend that the Quran does confirm previous Scriptures as they were originally given, but that it could not be expected to confirm the corrupted versions extant today. But since when? Surely, in view of the many ancient manuscripts at hand today it cannot be argued that the Scriptures were corrupted since Muhammad's day. If they were corrupted at all

such must have been done *before* his time. But this poses another problem: Why hold out the Quran as confirmatory of previous Scriptures when there were no particular Scriptures extant at the time by which this claim could be proved?

The fact is that not even the Quran teaches that the Hebrew and Christian Scriptures had been corrupted in Muhammad's day. It implies just the opposite, for it accuses Jews and Christians of being false to their Scriptures, either by misquoting them, 'displacing words' or by failing to quote them completely, 'throwing them behind their backs,' as it were.

"And some truly are there among them who torture the Scriptures with their tongues, in order that you may suppose it to be from Scripture, yet it is not from the Scripture." "O children of Israel, . . . clothe not the truth with falsehood, and hide not the truth when ye know it." How could they be accused of torturing the Scriptures with their tongues, if what they had were not indeed the Scriptures? And how could they be accused of knowingly clothing the truth with falsehood and of hiding it, if their Scriptures were already corrupted?—See Sura 2:38, 39, 70-73; 3:63, 64, 72; 4:50, 135; 5:16, 47, 50-52, 70, 72; 10:94, *Rodwell.*

In view of all the foregoing it is not at all surprising to learn that Muslim commentators themselves fail to agree that the Hebrew and Christian Scriptures are corrupted. Arguing against such corruption is none other than Râzî himself, one of their foremost *Imams,* or religious leaders. According to him: 'tampering with the *Tourat* [the Law, Pentateuch or Book of Moses] and the *Evangel* [the gospel of Christ Jesus] was impossible, as both were handed down in an unbroken and widespread succession.'

Yes, in spite of the contentions of Muslim scribes and modern "Christian" higher critics to the contrary, the facts of history all argue against the Bible's having been corrupted. Wherever contemporary historians touch on incidents recorded in the Bible they corroborate them, such as the anti-Christian writers of the first and second centuries A.D.; even as countless archaeological discoveries and geological findings have done. According to one Albright, foremost American archaeologist, 'nothing has been discovered by archaeology to shake the faith of the Christian in the Bible in the slightest.'

In this connection note also the words of the noted scholar, Sir Frederic G. Kenyon, of England: "The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may now be regarded as firmly established. General integrity, however, is one thing, and certainty as to details is another." —*The Bible and Archaeology* (published 1940), pp. 288, 289.

And the evidence is piling up that the same is true regarding the Hebrew Scriptures. A striking case in point being the recently discovered Dead Sea scroll of Isaiah, which though some seven centuries older than any other copy of Isaiah, revealed no striking changes so as to indicate a corruption of text.

The facts are clear. The Christian Greek Scriptures do confirm the previous revelation, the Hebrew Scriptures; but the Quran, although claiming to do so, does not, confirming neither. And the blame for its not being "confirmatory of previous scripture" cannot be shifted to a supposed corruption of the Biblical text, but lies with the Quran itself.

Opposed Pure Worship Flourishes in Eastern Mediterranean Lands

A report received from N. H. Knorr, president of the Watch Tower Bible and Tract Society, while on a lecture tour of southern Europe, the Middle East and India

WE SPENT a few days in Rome after the assembly. I was able to talk over many problems with the missionaries and circuit servants and check matters in the branch office of the Society, as well as to give instructions for the work that is still to be done in Italy. The visit at the Bethel home in Rome was very pleasant, and I was glad to see how nicely the home and surrounding gardens are kept.

Thursday, December 13, came much too soon. We rose at 4:15 a.m. and all of the members of the family and missionaries living at the home got up to say good-by. They all wanted to go to the airport with us, but there was no way at that hour in the morning to get to the airport. It would be so much more practical for all of them to go back to bed and get a little more rest for the coming day's work. So off we went in a taxi with the branch servant to the airlines office.

When we arrived at the airport at daybreak we were surprised to find two Dutch sisters there. They had come to the assembly from the Netherlands, but we did not expect to see them at the airport. They had come to say good-by to us. We wondered how they got out there, and they said they had come out the night before and stayed at the waiting room all night.

At 7:20 we were on our way to Athens, Greece. As we flew along the western coast of Italy we saw the beaches made famous by World War II and the little harbors and villages of ancient origin. It was not long until we flew over Naples. There was Mount Vesuvius and near the base the ruins of Pompeii. Beyond were ranges of mountains whose peaks were covered with snow. It was clear and we could see hills and valleys below as we crossed the "toe" of boot-shaped Italy, not far from Catanzaro, and passed over the Ionian sea. It looked warm with the bright sun shining on the waters and scattered clouds. But once we approached Greece we could see a heavy blanket of snow covered all the land to the north and south of the Gulf of Corinth, and we knew it was cold down there.

ATHENS, GREECE

We arrived at the Athens airport at 11:50 Athens time, there to be met by many happy brothers and sisters who there began their showing of warm hospitality. A car awaited us and took us along the seaside drive toward the city of Athens. Across the bay we saw Piraieus and to our right the snow-covered hills beyond Athens. The ruins of the Parthenon shone in the bright sunlight there on the Acropolis in the center of the city area. We were told that snow was a rare occurrence, because snow seldom falls in Athens. The day before our arrival had been a bad one, but now the sun shone brightly and all felt glad.

The branch servant, Brother Idreos, gave us a schedule for activities from the time of our arrival until we were to leave.

Every minute was used profitably. We first checked in at our hotel and then went on to the Bethel home, where we had lunch with the family. It was a joy to be with them again. This time the quarters in the building were a little larger, because certain adjustments had been made during the years to get more space in the building. While the brothers have a nice apartment there, still it is not sufficiently large to accommodate all the family, and it is necessary for a number to find quarters outside.

The printing of the Greek *Watchtower* and books and booklets is managed by the branch in Athens for local use. That afternoon we visited the two locations where publication is done because it is impossible to find one place large enough to accommodate the whole printing department. All the publications are set up first in hand type and then the chases are carried to the printing factory. Some typesetting is done by a commercial firm on the linotype, but the greater amount of the work is done by hand-type composition. After the sheets are printed they are bundled and brought to the first location. We saw where the type is set, and there folding and stitching takes place. This adds a lot of extra work, but there is no way to change it unless a building can be obtained to house all the equipment or something is constructed by the Society. This presents a big problem.

We went back to the branch office to discuss the many questions that have arisen in Greece. The work in this country cannot be carried on as freely as in other democratic lands. The Greek authorities are powerfully influenced by the Greek Orthodox Church, which is the state church, and for years no permission has been given for public assembling of Jehovah's witnesses. It is impossible to obtain Kingdom Halls and there gather the brothers for pure worship. So all of the Christians who desire to serve God must do so with the possibility of being arrested and put into jail. Many small meetings are broken up from time to time by the police, the accusation being made that Jehovah's witnesses are proselyting others, which is contrary to the Constitution. But when it is found that all present are Jehovah's witnesses and have the same faith they are usually allowed to go free after spending a night in the prison. The brothers and sisters are not fearful of this inconvenience to their daily work or routine, because they know that worshiping God according to his commandments is more important than possibly losing a job.

INCREASE DESPITE PERSECUTIONS

The zeal and determination to carry forward the preaching of the gospel found in the Greek brothers are something to be admired. In 1947 when I made the previous visit to the branch office and talked to some of the company servants there were 1,891 publishers on the average. Despite the persecutions and opposition against the work, the "other sheep" are being gathered together and in the year 1951 there were 3,368 regularly preaching the good news in all parts of Greece. They reached a new peak of 4,163. It really takes courage on the part of these publishers to press on in the work. In 1947 there were only five pioneers and now there are 27. They have some books and magazines, but even these cannot be distributed to the publishers through the mails. They must be taken about the country by other means. Jehovah is blessing them in their efforts to overcome their problems.

The first evening we were there we attended the service meeting and theocratic ministry school of the Bethel family, all of which was in Greek, but interesting to observe, for it showed how even in small gatherings they carried on with demon-

strations and gave very instructive information to those present concerning how to conduct themselves in the field. After this meeting I spoke to the family for a while and then Brother Henschel made some remarks, all of which were greatly appreciated by them.

The next day found us discussing with the Society's legal counsel many of the legal issues and we prepared some material to present to the American Embassy to see what could be done in the way of claiming constitutional rights for Jehovah's witnesses in Greece. An arbitrary ruling has been set forth by one department of the Greek government saying that all publications of the Watch Tower Society and Jehovah's witnesses must be marked "Heresy of Jehovah's witnesses". At the present time they are marked in accordance with the law as "Publications of Jehovah's witnesses". The Protestant organizations can distribute their literature when it is stamped with merely the name of the organization or marked as "belief" or "dogma" of an organization. But for Jehovah's witnesses they insist on using the word "heresy". There is no law which requires the use of this word, but the post office will not accept our publications without it. This makes a great expense for the Society in the distribution of the publications, especially the subscriptions, so we will try to see what can be done. There is certainly no objection to stamping the publications with the words "Beliefs of Jehovah's witnesses" because we are proud of what we believe, which is based on God's Word of truth.

That afternoon the big event of the visit to Greece was to take place. An effort had been made by the branch servant to obtain permission for a special meeting of Jehovah's witnesses in a theater in the city and application was filed with the police. The branch servant was not able to get a satisfactory answer and when he went to the police headquarters on the day of our arrival he was told that the "opinion" of the archbishop was being awaited and that he must be patient. So it was not possible to hold a regular convention.

MEETING WITH THE BROTHERS

The alternative was to visit many of the brothers throughout the district of Athens. The schedule was made whereby I would be taken from one home to another by taxi to talk to the brothers for approximately twenty minutes. There were groups of forty to more than a hundred that met at certain hours of the afternoon in different homes. Sometimes there were considerable distances to cover between homes. All this was scheduled from 1 o'clock until 7:15 at night. Brother Henschel followed me at every one of these homes and he too talked about twenty minutes through an interpreter. By this means all of the brothers possible were given attention, spiritual admonition and encouragement.

It was one of the most blessed experiences of our lives, and in this way we spoke to 905 of our Greek brothers for a period of more than six hours. It was a pleasure to see the joy on the faces of all these faithful servants of the Lord. It was not like speaking from a platform, with the audience some distance from you, but you were in the midst of a group of eager people with eyes sharp and ears hanging on every word that was spoken and everything done. We did not have time to shake hands or give special greetings to individuals. It was just moving into the home, usually not taking off the coat, and starting in talking. The publishers appreciated the love and greetings from the brothers world-wide and were delighted to receive information direct from headquarters and to be told how their zeal was helping their brothers in other lands and their brothers were shoulder to shoulder with them in

this great fight for freedom and proclaiming the message of the Kingdom. Words will never describe the joy they had nor ours.

Anything to happen in Greece after this experience would be mild as far as excitement and pleasure are concerned. These groups had all risked arrest by coming together, but they had no fear. They wanted to take in more life-giving knowledge. Their only complaint was it was too short. The day ended with a late evening meal at the Bethel home amidst a happy and contented family. The day had been a success and a great time of spiritual feasting for the publishers in Greece. It made the heart of Brother A. Karanassios, the former branch servant, glad as he lay in his sickbed. He had seen the work grow over the years in Greece and now in his old age he was nearing the finish of his earthly course with joy over the blessings and protection of Jehovah upon the good work.

PLANS FOR EXPANSION

Saturday's work started with the consideration of the morning Bible text with all the Bethel family at breakfast, and then more discussions on problems and visiting properties which might be purchased by the Society for the building of a home that would house the local printing plant and office and the whole Bethel family. This matter was given serious consideration and it is hoped that arrangements can be made by the Society to obtain property and build a structure that will facilitate the work in Greece.

At noon we called on the American Embassy and presented our problems to a friendly official. He assured us he would pass the information given him on to those in authority in the Greek government and see what could be done to bring some relief from the difficulties we face. It was interesting to talk with him and see how he was well aware of the attitude of the Greek Orthodox Church officials toward our work and that of other non-Orthodox people in Greece. His explanation of their conception of freedom was informative.

Later in the afternoon discussions were had with the company servants from many cities in Greece, as well as islands of the Aegean sea, dealing with their problems, and later with the circuit servants who visit the companies throughout all of Greece. They asked many questions and problems were discussed pro and con. The meeting began at 1:30 p.m. and concluded at 5:45. There were 67 persons in attendance. A few of the full-time publishers asked about going to Gilead and it is hoped more publishers from Greece will soon have that privilege.

Sunday's coming meant our time for departure had arrived and our busy days in Athens were quickly gone. More of Jehovah's witnesses were to be visited and Istanbul was the next stop. So off to the airport we went. About 55 were there to see us off and we were happy with them over the fruitful visit we had together. Indeed they had had an assembly and they were determined to press on diligently in aiding the "other sheep" to take their stand before the final battle of Armageddon. There was no question in their minds that the new world ruled by Christ Jesus is the thing that is needed and they are going to preach the message even if it means the governments of this earth take their life. Some in Greece have lost their lives. Many have been in prisons and are now there. Many are persecuted. But the Lord's Word points out that when his people are scattered, then they will go forward everywhere preaching the gospel. Trying to scatter Jehovah's witnesses in Greece has resulted in a great witness and they will continue to promote clean, undefiled worship of the Most High God, Jehovah.

The Field of BIBLE PROPHECY

"No prophecy of Scripture springs from any private release."—2 Pet. 1:20, NW.

DIVINE prophecies! What are they? Why are they used? Where do they originate? Who are used to transmit them? By what means and in what manner are they transmitted? Are there any keys which unlock them? Do they have more than one fulfillment? How may they be proved to be true? When may they be understood? In what sense do Jehovah's witnesses prophesy today? To understand the vast field of Bible prophecy these and many other questions require answering.

[2] At the outset, what are Bible prophecies? They are part of the host of divine revelations of Jehovah God recorded and preserved for us in the Hebrew and Greek Scriptures. A large part of the Bible is written in this form of sacred pronouncement. (Rom. 3:2, *NW*) Jesus indicated this when he said: "All the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled." (Luke 24:44, *NW*) Prophecy is the foretelling of something that is to occur in the future. It is the teaching or foretelling of future events beyond the power of natural man. Therefore prophecy that is true is a statement of facts and happenings made known ahead of time to take place in the future. Otherwise stated, prophecy is history written in advance.

1, 2. What are some questions that pertain to the field of Bible prophecy? What are Bible prophecies?

[3] Why has God used this form of sacred pronouncement? It appears that God has chosen to state ahead of time many of his majestic purposes and their details in the form of prophecy as an evidence of his foreknowledge and of his mastery of the situation produced by the rebellion in Eden. Further, he used this kind of sacred pronouncement in order to hide or conceal sacred secrets which would serve as spiritual food for his servants to feed from at their unfolding in future generations. Many of these secrets had a surface or limited application at the time they were transmitted, but they were so presented as to contain deeper hidden matters to come to light in later times. (Eph. 3:5; Matt. 10:26, *NW*) The study of Bible prophecies and their fulfillments is necessary to arrive at an accurate knowledge of the truth concerning God and his incoming new world of righteousness. (Eph. 1:17, *NW*) It is necessary in order to build one's faith in God and Christ Jesus, the King. The true religion's being a revealed religion based on divine revelations, Christians as practicers of true worship do not follow the foolish course of many today who treat prophecy with contempt. Rather the true worshipers "make sure of all things" and "hold fast to what is right", and this includes divine

3. Why has God chosen to use prophecy as a form of sacred pronouncement?

revelations in the form of prophecies. —1 Thess. 5:20, 21, *NW*.

[4] Bible prophecies originate with Jehovah God. They do not spring from the genius of any man. "No prophecy of Scripture springs from any private release. For prophecy was at no time brought by man's will, but men spoke from God." (2 Pet. 1:20, 21, *NW*) Hence Jehovah God is the author of true prophecy. Jehovah is the great Author and Finisher of his works, and this is so indicated in Revelation 1:8 (*NW*), where it says: " 'I am the Alpha and the Omega,' says Jehovah God, 'the One who is and who was and who is coming, the Almighty.' " Only Jehovah God knows the end from the beginning and therefore can foreknow future events in accord with his purposes. (Isa. 46:9, 10, *AS*) Even Jesus Christ testified that the prophetic and other divine utterances through him were not of his own originality. (John 14:10, *NW*) Not only the giving of prophecy lies in Jehovah's hands but also the interpretation thereof, as clearly demonstrated by Joseph when, interpreting Pharaoh's dream, he said: "It is not in me: God will give Pharaoh an answer."—Gen. 41:15, 16, *AS*.

ORDERS OF PROPHETS

[5] A prophet or a prophetess is one used to utter prophecy. In Hebrew the word for prophet is *nahvi*. God's spokesman Samuel states that in very early times prophets were sometimes known as *seers*. (1 Sam. 9:9) However, the Bible refers to all men used by God through whom prophecies have been transmitted regardless of time in history as "prophets". In Biblical times there were three orders of prophets: first, those spoken of as general prophets; second, the line of the prophets; and third, the prophets referred to in the Christian Greek Scriptures. In the group spoken of as general prophets we find such men as Enoch, Noah, Abraham, Aaron, Moses and Jesus. All these were mighty spokesmen of Jehovah in their day, used to utter sacred pronouncements of world-shattering importance. Their prophecies have been recorded for us and are of great significance today.—Jude 14; Heb. 11:7; Gen. 20:7; Ex. 7:1; Deut. 18:15; Luke 24:19; Acts 3:22.

[6] The second order, the line of the prophets, begins with Samuel and runs all the way down to John the Baptist. (1 Sam. 3:20; Luke 1:76; Acts 3:24) These were special spokesmen of Jehovah who were sent to give counsel to the kings and to the nation. After Solomon's time when there were the two nations, Israel and Judah, each with its separate ruling house of kings, God provided for a line of prophets to serve each country. The line of prophets which served the northern kingdom of Israel began with Ahijah, and continued to include Jehu, the son of Hanani, Elijah, Micaiah, Elisha, Jonah, Hosea, Amos and the last one, Oded. (1 Ki. 11:29; 2 Chron. 28:9) All the other outstanding prophets of old, many of whom have Bible books named after them as writers, were spokesmen sent to the southern kingdom of Judah. Some of these were Gad, Nathan, Joel, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Ezekiel, Obadiah, Daniel, Zechariah, Haggai and Malachi. Only two prophetesses are mentioned in this order, namely, Huldah, the wife of Shallum, and Anna of the tribe of Asher. (2 Chron. 34:22; Luke 2:36) There were also bands of prophets called "sons of the prophets" who were used of the Lord. Some of the prophets like Elijah, Elisha and John the Baptist had disciples following them who did work similar to theirs.—1 Ki. 20:35; 2 Ki. 4:38; Mark 2:18.

4. How do divine prophecies originate?
5. Who are used to utter prophecies, and what three orders of them are there?
6. Describe the line of the prophets.

[7] All prophets of this second order were valiant witnesses of Jehovah. They held themselves available for consultation on private and public matters. They issued public rebukes to violators of the law covenant whether they were kings or the nation itself. They predicted future events. Some of them performed miracles by the power of God. They uncompromisingly took their stand on God's side of whatever issue was current in their time. They were ready to withstand the stream of public opinion and persecution rather than compromise in their devotion as prophets of Jehovah. Their loyalty and integrity amidst overwhelming odds was amazing, of which Paul writes: "As well as Samuel and the other prophets, who through faith defeated kingdoms in conflict, . . . stopped the mouths of lions, stayed the force of fire, escaped the edge of the sword, from a weak state were made powerful, became valiant in war, routed the armies of foreigners. Women received their dead by resurrection; but other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection. Yes, others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons. They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment; and the world was not worthy of them. They wandered about in deserts and mountains and dens and caves of the earth." (Heb. 11:32-38, *NW*) What a monumental record in behalf of true worship by those called as God's spokesmen! These proved prophets speak to us today in thunderous tones as the complete fulfillments of their prophecies unfold one after another in a mountain of judgment against this present generation.

7. What work did these prophets perform?

[8] After the days of Jesus another order of prophets is mentioned in the Scriptures who are designated generally as Christian prophets. In the building up of spiritual Israel, that is, the Christian congregation under a new system of things, various groups of servants and their specialized services were required to develop the organization. "And he gave some as apostles, some as *prophets,* some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ." (Eph. 4:11, 12, *NW*) Some of these prophets mentioned by name in the Bible are Agabus, Barnabas, Symeon, Lucius and Manaen. (Acts 13:1, 2) These Christian prophets seemed to be outstanding spokesmen in the early church and are said to be second to the apostles. Indeed the "household of God" is said to be built upon the apostles and these prophets. (1 Cor. 12:28; Eph. 2:19, 20) It appears these Christian prophets were traveling speakers for the governing body of the congregation in Jerusalem going from city to city to visit the companies of Christians. Not only did they give lectures, and talks on the fulfillments of the prophecies recorded in the Hebrew Scriptures, but they also uttered prophecies of future events such as did the prophet Agabus. (Acts 11:27, 28; 21:10, 11; 1 Cor. 14:3) They were used to utter new revelations of spiritual knowledge which gradually became incorporated in the general beliefs, procedures and practices of the early congregation. Many of these revelations are preserved for us in general in the Christian Greek Scriptures. —1 Cor. 14:31-33; Eph. 3:3; 1 Thess. 4:15; 1 Tim. 4:1, *NW*.

8. Who are the Christian prophets, and what work did they do?

[9] Women, too, had the privilege of being used to utter such new prophetic revelations. Note the case of the four virgin daughters of Philip the missionary in Caesarea. But women who did such prophesying were counseled by Paul to be certain to have their heads covered as a sign of their subjection to their Head Christ Jesus. (Acts 21:9; 1 Cor. 11:5, *NW*) In the surprisingly short time of that first generation of Christians the Christian congregation came to be well-established as to doctrine, organization and preaching service. The gift of prophesying together with the other gifts of the spirit aided in setting this new system of things on a sound basis. So when that generation of Christians passed away those gifts of the spirit also came to an end. (Acts 2:17, 18; 1 Cor. 13:8, *NW*) Likewise this meant the end of divine prophecy. For God's revealed will had then been completely pronounced and brought to a close in the final Revelation as transmitted to John, the last of the apostles, in the year 96. We are living now in the days of the final fulfillment of all the sacred secrets stored away in the Bible. There is no longer any need for new prophecies to be uttered in our time.

INSPIRATION

[10] The prophets used to transmit prophecy were moved by an unerring means and in a wonderful manner. It is by inspiration that this was brought about. "All Scripture is inspired of God," says Paul at 2 Timothy 3:16 (*NW*). The Greek word here translated "inspired of God" is *theóp-neustos,* which compound word literally means "God-breathed" or "breathed by God". After his resurrection and shortly before his ascension into heaven and thus before his disciples received the power of the holy spirit at Pentecost A.D. 33, Jesus illustrated this means of inspiration. It is written: "Jesus . . . said to them again: 'May you have peace. Just as the Father has sent me forth, I also am sending you.' And after he said this he *blew* upon them and said to them: 'Receive holy spirit.'" (John 20:21, 22, *NW*) So as Jesus had illustrated, a few days later the actual event occurred when 120 of Jesus' disciples were inspired with holy spirit. The record reads: "And suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. And tongues as if of fire became visible and were distributed to them, and one sat upon each one of them, and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance."–Acts 2:2-4, *NW*.

[11] The holy spirit, therefore, was the specific means employed not only at Pentecost but also in all cases of inspiration. God's holy spirit is his active force and is not a personality. It is God's energizing force which he uses to produce visible results and to accomplish his purposes. It is manifested in many ways, that is, it produces different visible results, yet it is all the one and same active force originating from God. Paul enumerates some of its many manifestations: "But the manifestation of the spirit is given to each one for a beneficial purpose. For example, to one there is given through the spirit speech of wisdom, to another speech of knowledge ac-

9. Did Christian women prophesy? Give example. What happened to the gift of prophesying?

10, 11. Describe the means God used to transmit divine prophecies.

cording to the same spirit, to another faith by the same spirit, to another gifts of healings by that one spirit, to yet another operations of powerful works, to another prophesying, to another discernment of inspired utterances, to another different tongues, and to another interpretation of tongues. But all these operations the one and the same spirit performs, making a distribution to each one respectively just as it wills." (1 Cor. 12:7-11, *NW*) Notice that prophesying is one of the listed manifestations. Peter also supports Paul that it is the spirit that is the means employed by God in moving his prophets. "For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." —2 Pet. 1:21, *NW*.

[12] In what manner, then, does God's holy active force "breathe" upon his amanuenses, the prophets, and 'bear them along' to receive the divine pronouncements or revelations? The Bible indicates there were several manners that were employed during the four thousand some years in which prophecies were divinely recorded. They were (1) verbal or plenary inspiration, (2) inspiration while under the influence of music, (3) inspiration by visions, (4) inspiration by dreams and (5) inspiration by trances. There was yet a sixth method which was by direct angelic interviews. Each of these will be considered in turn.

MANNER EMPLOYED

[13] Plenary means that which is complete, entire, unqualified. By verbal or plenary inspiration is meant a verbal communication where the prophecy or utterance is completely or entirely dictated word for word. The sacred pronouncement is dictated accurately, expression by expression, very much as an official dictates a letter through his secretary. While the "finger of God" wrote word for word the Ten Commandments, yet the rest of the large body of rules comprising the law covenant seems to have been given to Moses in the plenary manner. "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." (Ex. 31:18; 34:27, 28, *AS*) True, it was a legal code that was dictated by God's angel to Moses, but Paul shows that the entire body of Mosaic law was so well designed as to serve also as a vast field of Bible prophecy. —Heb. 10:1, *NW*.

[14] Another study of plenary utterance of divine revelations is that of the case of Jesus Christ while he walked on the earth. On the occasion of his baptism at the Jordan A.D. 29 and his anointing with the holy spirit, Jesus had 'the heavens opened up' to him, which enabled him to recall his prehuman associations with the Father in heaven. (Matt. 3:16, *NW*) This made it possible for him to recall all the multitude of personal conversations he had with heavenly authorities in the ages past of his ancient existence. Jesus' spirit-begetting and receiving the gift of the spirit now made it possible for him to repeat verbatim the pronouncements God discussed with him and in turn transmit them to man on the earth. So here we have plenary communication in its highest form, with Jesus

12, 13. What were some of the manners in which the holy spirit conveyed God's message to the prophets? What was verbal or plenary inspiration? Illustrate.

14. Describe the divine utterances made through Jesus.

Christ serving as the greatest prophet that ever was appointed by God. Hear Jesus' own words in support of this. "I have not spoken out of my own impulse, but the Father himself that sent me has given me a commandment as to what to tell and what to speak. Also I know that his commandment means everlasting life. Therefore the things I speak, just as the Father has told me them, so I speak them." (John 12:49, 50, *NW*) This makes Jesus Christ the greatest authority in the universe aside from Jehovah himself. What force this adds to Peter's quotation of Deuteronomy 18:19: "Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people"! (Acts 3:23, *NW*) But some will say that Jesus did not record his plenary utterances while on earth. True, Jesus did no Bible writing himself, yet he made ample provision for the recording of his verbatim utterances and this again by means of God's active force. Jesus said: "But the helper, the holy spirit which the Father will send in my name, that one will teach you all things and BRING BACK TO YOUR MINDS ALL THE THINGS I TOLD YOU."—John 14:26, *NW*.

[15] The second interesting manner of inspiration was that which accompanied the playing of music. Some may reason that the playing of the harp or musical instrument was in order to quiet and compose the mind of the prophet that he might better receive the impressions of God's spirit. But evidently it was for prophetic illustration, because the harp is symbolically used to represent the means of sounding forth harmoniously, impressively and with more power the message of God. This accompaniment of the harp to prophecy by inspiration is referred to at Psalm 49:3, 4, which reads: "My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp." Another prophecy accompanied by music was Psalm 78:2, which says: "I will open my mouth in a parable: I will utter dark sayings of old." Jesus, a speaker in parables, is the one who fulfills the above prophecy.—See Matthew 13:34, 35, *NW*.

15, 16. Describe and give examples of inspiration that was accompanied by the playing of music.

[16] After the prophet Samuel had anointed Saul as the first king over all Israel, Samuel told Saul that as a sign that Jehovah was with him he would meet up with a band of prophets with a psaltery, a timbrel, and a pipe and a harp and that he would prophesy among them. Just as Samuel had foretold, Saul did prophesy in accompaniment with music. (1 Sam. 10:5, 6, 9, 10, *AS*) What Saul said in prophesying among the prophets may not have been predictions of things to come but only praises and prayers to God; still it was done under the influence of God's spirit. (1 Sam. 19:20-24) Another specific case of inspiration under music is that of Elisha on his meeting up with the military expedition of Kings Jehoram and Jehoshaphat and the king of Edom against the king of Moab. —2 Ki. 3:15-17.

[17] After the days of Samuel, the record shows that many of the prophets received inspired revelations in the manner of visions. (1 Sam. 3:1, *AS*) It appears that when a prophet received a vision, the impression of the revelation, utterance or picture of God's purpose was made upon his conscious mind. During such period of consciousness when the prophet was wide awake the active force of God would 'bear along' or superimpose the divine impressions so vividly upon the mind of the prophet that he could clearly remember every detail. It seems the vision was then left for the prophet to describe in his own

17, 18. Describe inspiration by vision. Give examples.

words under supervision of the unerring spirit of God. To the extent that the prophet was left to his own words of description and expression, he was not a mere automaton or robot, but had the divine guidance in order to express truthfully the things showed to him so vividly. The very fact that all the many prophets wrote their prophecies and revelations in their own varying styles bears out the above suggestions. Otherwise the messages conveyed through visions to the many different prophets would have been plenary inspiration where the word-for-word style would be similar, because it was the one active force that had moved all these different servants to write.

[18] Examples of inspiration by vision are numerous in the Scriptures. Jehovah spoke to Abraham in a vision, which is the record of one of the few visions prior to the days of Samuel. (Gen. 15:1) Note how Samuel was awakened to consciousness to receive his first vision. (1 Sam. 3:2-15) Of the prophet Nathan it is written: "According to all these words, and according to all this vision, so did Nathan speak unto David." (2 Sam. 7:17) Some of the other prophets who had visions which they recorded are Isaiah, Ezekiel, Obadiah, Nahum, Habakkuk, and the apostle John. (Isa. 1:1; Ezek. 1:1-3; Obad. 1; Nah. 1:1; Hab. 2:2; Rev. 9:17) As to the vision of the transfiguration of Jesus it is interesting to notice that Peter, James and John were awakened out of deep sleep to receive this vision.—Matt. 17:9; Luke 9:28-32, *NW*.

[19] In addition to visions during hours of wakefulness, some persons, as Pharaoh, Daniel and Nebuchadnezzar, were given prophetic dreams, dreams inspired and hence unerring in meaning. These dreams or night visions seem to be where the individual experiences the active force of God superimposing a picture of God's purpose upon the subconscious mind while the person is asleep. In Daniel's case the impression upon his mind was so vivid that he had no difficulty in recalling all its details. He was left to describe the dream and record the same in his own words. (Dan. 2:19, 28; 7:1-3) False prophets are spoken of as having lying dreams contrary to God's word.—Jer. 23:28-32.

[20] Akin to visions and dreams is the trance. It appears that while in a state of deep concentration of mind or in a sleep-like condition the active force of God superimposes a picture of his purpose or a vision upon the mind of the one so entranced. As in the cases of straight visions and dreams the inspired one is left to describe the vivid revelation in his own words or expressions. There is the example of Peter who while very hungry fell into a trance where he realistically saw "some sort of vessel descending like a great linen sheet being let down by its four extremities upon the earth, and in it there were all kinds of four-footed creatures and creeping things of the earth and birds of heaven. And a voice came to him: 'Rise, Peter, slaughter and eat!' " (Acts 10:10-16; 11:5-10, *NW*) Note the slight variations Peter makes in the two accounts of this trance, thus indicating he was left to express himself in his own words. Another case of a revelation given by trance is that of Paul while he was praying in the temple in Jerusalem.—See Acts 22:17-21, *NW*.

[21] A sixth manner of transmitting Bible prophecies was by angelic interview. Here we find face-to-face communication between the prophet and a spirit messenger sent by God to convey the revelation. We have the example of the angels visiting Abraham to give him the prophecy concerning the destruction of Sodom and Gomorrah. (Gen. 18:16-21) Then there is

19. Describe inspiration by dream. Give examples.

20. Describe inspiration by trance. Give examples.

21. Describe yet a sixth manner of transmitting Bible prophecies to prophets.

the case of the angel of Jehovah who spoke to Moses out of the "fiery flame of a thornbush" and gave him the prophecy concerning the deliverance of Israel from Egypt and their possessing the Promised Land. (Acts 7:30, *NW;* Ex. 3:1-8) Then remember how Jehovah's angel Gabriel appeared face to face to Zechariah, the priest, and foretold that he was to be the father of John the Baptist. (Luke 1:11-13, *NW*) This same angel, Gabriel, also appeared face to face with Mary foretelling that she would give birth to a son who was destined to be the king to sit forever on David's throne. This enabled Mary to later compose the inspired prophetic song recorded at Luke 1:26-33, 46-55, *NW*. So angels effectively transmitted prophetic messages.

VERTICAL AND HORIZONTAL RAPTURE

[22] There is a final interesting matter to consider as to the manner in which the prophecies were transmitted by the holy spirit of God. And that is where the transmitted revelation may additionally be spoken of as either a "vertical rapture" or a "horizontal rapture". These terms describe the time feature of the actual inspired picture or revelation. By "rapture" is meant the experience when by vision, dream or trance the holy active force of God 'bears along' the prophet's mind to see things of God. If while in this rapture when under the influence of the spirit the inspired servant is given exalted visual powers to see what actually exists in earth or heaven at that point of time, such is referred to as "vertical rapture"; vertical in the sense that what has been revealed to him is a picture or concerns a matter that exists at that time and does not pertain to the future. Hence such a "vertical rapture" would not be strictly a prophecy. Now where under the influence of God's active force the inspired servant sees a revelation pertaining to something to occur in the future, then such is referred to as a "horizontal rapture"; horizontal in the sense that what was seen is to happen down the stream of time. Therefore such a "horizontal rapture" would be a revelation that can be considered a prophecy to have its fulfillment in the future.

[23] An excellent example of a "vertical rapture" is the case of the apostle Paul where so realistically in a vision he was carried away in mind to see the highest heavens where God dwells. He vividly saw the paradisaic spiritual prosperity that existed in God's organization in Paul's day then and there. He says he saw and heard unutterable words which it is not lawful for him to speak or record. (2 Cor. 12:1-4, *NW*) What Paul saw was no prophecy but an actual insight into the operations of God's masterful invisible organization. Doubtless this enabled Paul, not only to be such a stout advocate for strict adherence to principles of theocratic organization in the early congregation, but to introduce additional organizational procedures and counsel based on this experience of vertical rapture.—1 Cor. 7:25, *NW*.

[24] On the other hand most of the revelations that are prophecies are obviously examples of "horizontal raptures". A specific example is that of the book of Revelation which records John's great vision of the day of Jehovah wherein we now find ourselves since 1914. John actually indicates back there in the year 96 that he was being carried down the stream of time in the vision he received, because he says: "By inspiration I came [by horizontal forward movement] to be in the Lord's day, and I heard behind me a strong voice like that of a trumpet, saying: 'What you see write in a scroll and send it to the seven congregations.' "—Rev. 1:10, 11, *NW*.

22. What is a vertical rapture? What is a horizontal rapture?

23, 24. Give illustrations in the Bible of vertical and horizontal raptures.

Aids for Understanding PROPHECY

IN EXAMINING further the field of Bible prophecies there are meaningful terms that are commonly used. Some of these terms follow. A *type* is an image or representation of something that will come to pass at some future time. The *antitype* is the reality of the thing which the type represents. The type may properly be called a *shadow;* the antitype, the *reality*. Dramatic episodes and experiences serve as types, a study of which will give a person a reasonable facsimile or picture of the reality, and therefore they are called *prophetic pictures*. A type is also a *pattern* that serves as a guide in understanding the reality, and it may keep on being performed till the reality occurs, like a shadow that extends down to the shadow-casting substance.

[2] Bible prophecies as they are preserved for us in the Scriptures contain a host of "typical representations" in which clues or keys are found to aid in understanding their fulfillments. (Heb. 9:23, *NW*) These typical representations may be in the nature of (1) prophetic numbers, (2) prophetic patterns, (3) prophetic symbols, (4) prophetic characters, (5) prophetic dramas or (6) prophetic places, or may comprise a combination of them.

[3] The common prophetic numbers are found to be 4, 6, 7, 10, 12 and 70. The number *four* prophetically symbolizes very often foursquareness or universalness. The idea of universalness is conveyed in the expressions "four corners of the earth" and "four winds of heaven". (Isa. 11:12; Jer. 49:36; Dan. 8:8; Rev. 7:1, 2, *NW*) For example, God's upright universal organization is symbolized by the four living creatures as described by both Ezekiel and John.—Ezek. 1:5; Rev. 4:6, *NW*.

[4] The symbolic number *six* represents imperfection and is used very often to refer to matters of Satan and his organization. The unnatural giant brother of Goliath, remember, had six fingers on each hand and six toes on each foot. (2 Sam. 21:20) The number of Satan's wild-beastlike organization on earth is six hundred sixty and six, or three multiples of six, and characterizes its imperfection and hideousness.—Rev. 13:18, *NW*.

[5] Spiritual or invisible completeness is symbolized by the number *seven*. There were seven lamps in the lampstand for the holy part of the tabernacle, emphasizing a spiritual completeness. (Ex. 25:37) The number seven was used very frequently with reference to the Levitical rules for offerings and cleansings. (Lev. 14:7, 8) In the Revelation references are made to "seven congregations", "seven golden lampstands" and "seven stars", all of which have meanings involving spiritual or invisible completeness.—Rev. 1:4, 12, 16, *NW*.

1. What do the following terms mean: *type, antitype, shadow, reality, prophetic pictures* and *pattern?*

2, 3. What kinds of typical representations are there? Name some common prophetic numbers used in the Bible. What does the number 4 symbolize? Give examples.

4, 5. What do the numbers 6 and 7 symbolize? Give examples.

6 In contrast with spiritual completeness there is the symbolic number *ten,* which refers to earthly or visible completeness. We have the prophecy in Zechariah 8:23 where it foretells that ten men shall take hold of the skirt of him that is a Jew, saying, "We will go with you: for we have heard that God is with you." Here is pictured the "other sheep" class who go with the anointed remnant in the way of the new world. (John 10:16) At Revelation 2:10 it speaks of "tribulation ten days", and by that it refers to complete earthly sufferings. Another example is the description of Satan's earthly beastlike organization as having ten horns, indicating complete earthly power or control.—Rev. 13:1.

7 The symbolic number *twelve* indicates a theocratic organization number of completeness. The typical theocratic organization of Israel had twelve tribes. (Ex. 28:21) Jesus appointed twelve apostles as the foundation of his spiritual Israel. (Matt. 10:2; Eph. 2:20) Finally, in Revelation 7:4-8 there are listed the twelve tribes of spiritual Israel which comprise Christ's theocratic kingdom organization. Twice twelve or the number "24" also appears to refer to theocratic organization. —Rev. 4:4.

8 Seventy being a multiple of 7×10 symbolizes comprehensive completeness. Note the following examples where this symbolic number is used. The typical fulfillment of the procreation mandate given after the flood had its comprehensive completeness in token when 70 families had sprung from Noah. (Gen. 10:1-32) Though the Israelites had failed to keep most of the 138 sabbath years of rest due to the land, Jehovah decreed seventy years of desolation as a comprehensive completeness to offset their failures. (2 Chron. 36:21) To aid Jesus in comprehensively covering his territory in Judea he sent out seventy disciples. (Luke 10:1) Incidentally, numbers appearing in the book of Revelation other than the symbolic ones mentioned above are to be taken literally, such as the number 1,000 at Revelation 20:4, 5 and the number 144,000 at Revelation 14:1.

9 Many prophetic patterns were given in ancient times, all of which have great significance in the field of realities. For example, the tabernacle raised in the wilderness by Moses was a complete pattern of heavenly antitypes. (Ex. 25:9; Heb. 8:5) The temple finally built in Jerusalem by Solomon was constructed to be a pattern of heavenly things. (1 Chron. 28:19; Heb. 9:23) All the furniture of the tabernacle and temple were themselves typical representations. This would include the altar, the lampstand, the lavers, the table and the display of the loaves, the ark of the covenant, and so on, all having great meaning in the field of theocratic realities.—Ex. 25:9; Josh. 22:28; Heb. 9:1-5, 10, *NW.*

10 Of prophetic symbols we need to mention only a few. Anointing oil symbolized God's spirit or active force. (Ex. 30:30, 31; Isa. 61:1; Luke 4:18) Use of palm branches signifies hailing in praise, as was done by the great crowd that hailed Jesus on his entry into Jerusalem. (John 12:13; Rev. 7:9) A crown symbolizes the right to rule as king. (2 Ki. 11:12; Ezek. 16:12; Rev. 2:10; 14:14) A horse generally symbolizes war equipment.—Zech. 1:8; Jer. 8:6; Rev. 6:2; 19:11.

11 Of prophetic characters there is need to point out only several. Abraham generally pictured Jehovah God, who is the great Father that will bless all families of the

6, 7. What do the numbers 10 and 12 symbolize? Give examples.

8. What does the number 70 symbolize? Give examples. How are the numbers 1,000 and 144,000 to be understood in Revelation, and why?

9. Give examples of prophetic patterns.

10, 11. Give the meaning of some prophetic symbols. Give the meaning or reality indicated by some prophetic characters.

earth. Isaac pictured Christ Jesus. Melchizedek typified generally Christ Jesus in his office of royal high priest. (Luke 16:24; Heb. 11:18, 19; 7:15, 16) Moses, too, was a brilliant type of Christ Jesus. (Acts 3:22) To mention one more, David the valiant fighter and beloved one likewise pictured Christ Jesus, the greater David.—Matt. 17:5.

12 In prophetic dramas there is another factor to consider in addition to any of the aforementioned typical representations. It is the factor of *action* or the things done and said, which have prophetic significance in addition to the prophetic characters and other types. These dramas amount to living moving pictures which have realities or fulfillment on a grand scale. There is, for example, the drama of Ruth recorded in the entire book of Ruth. Likewise the book of Esther is considered an entire prophetic drama. Another famous Biblical prophetic drama is that of Joseph and his brothers, recorded from Genesis 37:2 to 50:26. The unfolding of these dramas in the reality continues apace in our day and they are thrilling to observe and participate in.

13 Finally, many *places* in the Bible have prophetic significance usually conveying a set spiritual application. For example, Egypt generally pictures Satan's world. (Rev. 11:8) The Promised Land pictures in general the kingdom of God in its full sovereign dominion over the earth. (Gen. 13:14, 15; Rom. 4:13) Jerusalem pictures very often God's universal organization in heaven, and was so identified by Paul at Galatians 4:26. Last, but not the least example, is that of Babylon, the capital city of Satan's first earthly kingdom, which pictures Satan's woman or organization visible and invisible.—Rev. 18:2, 7.

12, 13. What are prophetic dramas? Give examples of these. Give the meaning or reality indicated by some prophetic places.

FULFILLMENTS

14 After taking into consideration the many different kinds of typical representations that exist in Biblical prophecies the question next arises, Do divine prophecies have more than one fulfillment? It varies with the prophecy, but there are *some* prophecies which have merely one fulfillment, others have two fulfillments, and there are some that have even three fulfillments. All this attests to the great wisdom displayed by the Author of prophecy that He could conceal so many sacred secrets in the limited number of revelations and pronouncements. The first and possibly the greatest prophecy recorded in the Bible is that of Genesis 3:15, concerning the great spirit Seed Christ Jesus who will vindicate God's name. Here is an example of a prophecy that has only one complete fulfillment. Other examples which have only one fulfillment in connection with Christ Jesus and his ministry are Psalm 16:10; 22:16; Isaiah 53:3; Jeremiah 31:31; Hosea 11:1; Micah 5:2; Zechariah 11:12. In the well-known prophecy of Daniel 9:24-27, as to the coming of Messiah, the prophecy itself indicates that it has only the one fulfillment. In the 24th verse it says that the coming of Messiah, which occurred in the fall of A.D. 29, would "seal up the vision and prophecy", meaning that after that date this scripture would no longer amount to a mere prophecy or vision. The event would become history, which it has.

15 Many prophecies find a typical fulfillment in the nation of Israel and then find a complete fulfillment later on. In other words, the typical fulfillment itself in turn becomes a prophecy pointing forward to a still greater event. For example, the prophecy at Exodus 23:31 foretold the bound-

14. How many fulfillments may Bible prophecies have? Give examples of some prophecies that have only one fulfillment.

15, 16. Give examples of prophecies that have two or three possible fulfillments.

aries of the Promised Land which Israel some day would possess. This prophecy had its typical fulfillment in David's day when David expanded the kingdom to the divinely set boundaries between 1077 B.C. and 1037 B.C. But this prophecy has its fulfillment when the royal Seed Christ Jesus at Armageddon enforces his dominion to the very ends of the earth. Suffice with another example. Malachi 3:1 (*AS*) foretells that "the Lord, whom ye seek, will suddenly come to his temple". This had its typical fulfillment on Nisan 11, 12, A.D. 33 when Christ Jesus cleansed the literal temple at Jerusalem and drove out the money changers. (Matt. 21:12, 13; Mark 11:11-17) But Malachi's prophecy has its complete and final fulfillment in 1918, when the Lord came to the temple for judgment.

16 Prophecies that have three fulfillments are said to have, first, a typical fulfillment; second, a miniature (the reality on a small scale) or partial fulfillment; and third, a complete (the reality on a full scale) or final fulfillment. An excellent example of such a prophecy is that of Isaiah 40:3-11. This prophecy had its first or typical fulfillment when the Jewish remnant returned from Babylon in 537 B.C. to restore true worship. It had its second or miniature (small-scale) fulfillment when John the Baptist prepared the way for Christ Jesus to restore true worship to the Jewish remnant of his day. (Matt. 3:3, *NW*) But the identical prophecy has as its third or complete (full-scale) fulfillment in the deliverance of the Christian remnant from antitypical Babylon in 1919 and their restoration to true worship.

17 There is also the kind of prophecy that has sections of fulfillments in parallel. For example, the prophecy of Joel 2:28 as to the outpouring of the holy spirit has its primary or miniature fulfillment in sort of two installments. The *initial* part of this first fulfillment occurred at Pentecost A.D. 33, when the Jewish remnant received the gifts of the spirit. (Acts 2:16, 17) But three and one-half years later, in the fall of A.D. 36, the Gentile Cornelius and his household received an outpouring of this same spirit as a further part of this first fulfillment. (Acts 10:44) In the complete fulfillment the first installment occurred in the spring of 1919, when the spirit was poured out to set to work the anointed Christian remnant who survived the temple judgment of 1918. Then three and one-half years later, in the fall of 1922, the Ruth and Esther class of the anointed remnant began to come in and were set to work. These 1919 and 1922 events are in direct parallel to the events of A.D. 33 and 36.

17. Give an example of a prophecy that has sections of its fulfillments in parallel.

HOW PROVED, WHEN UNDERSTOOD

18 How may prophecies be proved to be true in order to expect fulfillment? The Bible itself gives the rule that enables the true worshiper to determine whether a prophecy is true or false. There are three parts to the rule. First, the prophet must speak in the name of Jehovah, thus indicating authority to speak. Second, the words of the prophecy must tend to turn the hearer to Jehovah in true worship. Third, the prophecy must at some time have an early or initial fulfillment. (Deut. 18:20, 21; 13:1-5; 18:22) The prophets who prophesied to King Ahab were false because they did not speak in the name of Jehovah. (2 Chron. 18:5) The prophets mentioned at Jeremiah 2:8 were also false because they did not turn the hearers to profit in the ways of the Lord. Just before Jerusalem was besieged by the Babylonians Jeremiah taunted King Zedekiah that his prophets who had predicted that the king of Babylon would not come against Jerusalem were truly false because their

18. How may prophecies be proved to be true?

prophecy did not come to pass. (Jer. 37:19) Another test that can be put to revelations and inspired expressions as to whether they are true or not is found recorded at 1 John 4:1 (*NW*): "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world." For those many prophecies which have had their partial fulfillments in bygone times and thus proved to be true, we can be very sure that their complete fulfillments will be fully accomplished in God's due time.

[19] When may prophecies be understood? The Lord said to Daniel, "O Daniel, shut up the words, and seal the book, even to the time of the end." (Dan. 12:4, *AS*) This indicates that the further fulfillments of the prophecies are sealed until the physical facts appear that begin to fulfill them. So the rule seems to be reasonable and certain that prophecies cannot be understood until they are in the course of fulfillment or until they have been fulfilled. Jehovah as the great Interpreter makes known the meaning of his revelations in his due time, and speculation by men cannot bring to light the true meaning of prophecy before time. Jehovah has provided a channel, the "faithful and discreet slave" class, who are given spiritual "food at the proper time", and this spiritual food includes among other things the understandings of the prophecies in the course of their fulfillments. (Matt. 24:45, *NW*) Jehovah's witnesses themselves are not nor can they be interpreters of prophecies. But as fast as the "superior authorities" Jehovah and Christ Jesus reveal the interpretations through their provided channel that fast do God's people publish them the world over to strengthen the faith of all lovers of righteousness.

19. When may prophecies be understood? Who are interpreters?

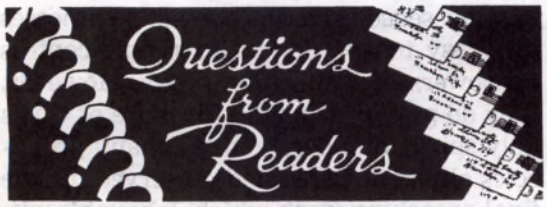
PROPHESYING TODAY

[20] Since Joel 2:28, which has its complete fulfillment after 1919, foretells that God will pour out his spirit upon people of all kinds and "your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions", in what sense then do Jehovah's witnesses prophesy today? Jehovah's people confess no powers of inspiration today. However, they do pray continually for more of God's holy spirit to understand the many prophecies already uttered and preserved for the final preaching work which Jehovah's witnesses are now undertaking. They know that the inspired infallible Scriptures of prophecy will be fulfilled toward them correctly. They diligently study the visions and dreams of God's faithful men of old. They can quote and copy the Scriptures of God's inspired men and can apply them according to the facts. They can observe how God i n t e r p r e t s them by Christ Jesus through the events and facts that he causes to appear. They are then faithful in publishing and preaching the revealed prophecies to the utter ends of the earth. The twentieth-century preaching prophets of Jehovah are the ones who are running to and fro over the Bible to gain knowledge of the divine pronouncements which is on the increase.—Dan. 12:4.

[21] While Jehovah's witnesses are branded as prophets of doom by the old world, yet in fact they are messengers of light for those who desire true religion. "Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine spiritual matters with spiritual words." (1 Cor. 2:12, 13, *NW*)

20, 21. In what sense do Jehovah's witnesses prophesy today?

So, like the valiant prophets of ancient Israel, Jehovah's witnesses today champion God's side of the great issue, warn the people of God's day of wrath and give wise counsel to the honest-hearted that they may find the way of escape. No amount of persecution will deter the modern prophets of God from fulfilling their commission as a cloud of witnesses to the supremacy of Jehovah God.



● Is it proper for men to tip their hats to women?—G. S., Missouri.

Some say hat-tipping started in the days of armored knights. In a book on customs we read: "In the presence of his superior officer the ordinary soldier would indicate his inferiority by removing his protecting helmet. Until the day that armor was laid aside forever no man dared appear helmeted before his king. Again habit became custom, and when equals met each knight removed his metal casque out of respect to the other." Another book on the subject indicates it started even before that time: "Some authorities suppose that this custom did not originate until the days of chivalry and knighthood during the Middle Ages, but there is evidence that it was common among the Greeks, Romans and certain other ancient peoples. At any rate, it is believed that later it became customary to remove the headgear to show deference to a superior or as a mark of respect to a person of distinction. It was only a step further to lift the headdress as an act of politeness or gallantry to ladies. After the introduction of men's hats a few centuries ago, raising the hat or completely removing it became a general method of greeting women. The practice retains some of its earlier significance and many people still take off their hats to salute distinguished persons of either sex. Respect for the national flag is shown in the same manner."

Incidentally, not only is patriotic significance given to this gesture as shown by its being done for the flag, but also religious significance is accorded to it in that Catholic men tip their hats when they pass the Catholic church. They do this as an act of worship toward the bread and wine that is inside the church and which according to their belief becomes the actual flesh and blood of Christ. So in doing this they believe they are paying homage to Jesus Christ, who they think is inside the church in the consecrated wafer.

Man and woman were not created equal in power and glory; the man came first and was given special prerogatives. As Jehovah is the head over his wifely organization, and as Christ is the head over his espoused church, so the man is the head over the woman. It is the woman that is commanded to show respect and recognition of the man's position of headship, and women who rebel at it are not so much rebelling against men as they are against God.—Gen. 3:16; 1 Cor. 11:2-10; Eph. 5:33.

But in his world Satan has reversed matters. Starting in Eden, he has pushed the woman ahead of the man, exalted her above man and used her to bring about the downfall of men dedicated to Jehovah. He has flouted God by reversing the position of the sexes. But he is very subtle about it, camouflaging his work under the guise of harmless custom. Many customs are harmless, but when they contradict a theocratic principle Satan is behind it to discredit God. He is a past master at such deception. (2 Cor. 11:14) In this particular matter of hat-tipping he appeals to the vanity of women and the so-called gentlemanly qualities of men, and any man who does not comply with the subtle custom is considered crude and discourteous, disrespectful of womanhood. So out of a fear of what others may think the majority fall into conformity.—Prov. 29:25.

To refrain from tipping the hat to a woman does not mean one disrespects her. Frequently it is the ones who are excessively courteous and gallant to women who show the least respect for womanhood. They use these flattering gestures and forms of outward courtesy hypocritically, as an opening wedge for improper ad-

vances that ultimately show disrespect and lead to misuse of women. It is not good to flatter people, to turn their head; it is to their harm. Specifically, why would a woman want this special show of respect from a man? One woman said in response to this question: "You don't know how important it makes a woman feel to have a man tip his hat to her." That is sufficient reason for Christians to refrain from the custom. It is not in the interests of the individual to make him feel important, whether the individual is male or female.

Some might argue that the friendly nod of the head came from the practice of bowing—but the nod is given regardless of sex, by both men and women. It does not exalt the woman. If hat-tipping were done by both men and women to each other, as mutual greeting and show of respect for each other, at least it would not be exalting one above the other. When a customary show of respect is performed between men as well as between man and woman, when it does not set the woman apart for special honor because of her sex, then it does not seem Scripturally objectionable. Hat removal would be too inconvenient for the woman? Then why is it the man that is supposed to rise when a woman enters a room or comes to or leaves the table, and never the woman? Is it too inconvenient again? Is she pinned to the chair, as the hat is pinned to her head? What custom does exist whereby women show respect to men? The absence of any is not just by chance, but is by satanic design to untheocratically elevate the woman above the man. In many ways Satan has taken the woman from the position assigned her by God, taken her from the home and its duties and put her into politics and commerce and religious leadership, and thereby caused much of the modern breakdown on the family front.—Heb. 13:4; Rev. 2:20.

The surface courtesies that are flattering to human vanity are not what real Christian women want; instead they cherish the respect and love of one Christian toward another, and which are shown in weightier ways than the untheocratic customs of Satan's lustful world. Both men and women should stay in the place God assigned them, in human relationships and divine worship. Only such as are content with these assigned places will live in the new world. Open or subtly disguised creature worship and exaltation will have no place there. It has no place with true Christians now.

● What did Jesus mean when he said Christians had to hate their father and mother? —C. D., California.

This instruction is given at Luke 14:26 (*NW*): "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple." Jesus' words were addressed to his followers who would take up the "torture stake" just as he did, as shown in the next verse. The hate was to include the individual's own soul or life, and not just the members of his family. Now what do the anointed followers of Jesus Christ do? To go down in sacrificial death with him, what do they do about their human soul? By agreeing to sacrifice it they are hating it, are they not? Jesus said: "He that finds his soul will lose it, and he that loses his soul for my sake will find it." (Matt. 10:39, *NW*) They hate their soul, they lose it, let go of it; they agree to its being sacrificed and forever afterward they forego all hopes of living in earthly life in the new world paradise. Jesus said they had to put on the same level as their soul their earthly relations. They must be willing to leave them forever, leave the earth and go to heaven, and never let father, mother, brother, sister, wife, children or even their own earthly life interfere with their following the Word and will of God. They hate earthly relatives and their own life to the extent of being willing to sacrifice them if that be God's will and never allowing them or their own life to interfere with faithful performance of their conditions with Jehovah God. So it does not mean we are to hate father and mother in the usual sense of the term, no more than we are to hate our own body. We love ourselves; we are to similarly love our neighbors, including the members of our household. But nothing is to stand in the way of the anointed followers of Christ leaving earthly scenes and earthly ties to go to heaven and reign with Christ.

● Do the "other sheep" have as much of the Lord's spirit as the anointed remnant, and as clear an understanding of Jehovah's purposes as the anointed have?—A. M., Colorado.

If they are filled with holy spirit, how could any others have more than that? If a container is full, how can it hold more? Both classes must be equally faithful, under the same trying con-

ditions. It is only by Jehovah's spirit that any of us can stand. So if the "other sheep" do not have as much of the Lord's spirit, yet have to endure the same tests and prove the same high quality of faithfulness as the anointed, they would be operating under a great disadvantage in the test of integrity. Jehovah God does not so handicap them, but gives them equal help for similar tests. Faithful men of old had Jehovah's spirit, to write inspired scriptures, to cure lepers, to raise the dead, to cause rain or drought, to pull down pagan temples, to slay lions and bears, and to perform many other powerful works possible only with the help of God's active force. Though not of the anointed class, they were filled with holy spirit.

The "other sheep" today perform the same preaching work as the remnant, under the same trying conditions, and manifest the same faithfulness and integrity. They feed at the same spiritual table, eating the same food, absorbing the same truths. Being of the earthly class, with earthly hopes and a keen interest in earthly things, they might interest themselves more in scriptures relating to earthly conditions in the new world; whereas the anointed remnant, with heavenly hopes and strong personal interest in the things of the spirit, might study more diligently those things in God's Word. So because of these different personal interests the two classes might show greater interest in different features of the message, and comprehend more in those fields because of their special study of them; yet the fact remains that the same truths and the same understanding are available to both classes, and it is just how the individuals apply themselves in study that determines the comprehension of heavenly and earthly things they acquire. The Lord's spirit is available in equal portions to both classes, and knowledge and understanding are offered equally to both, with equal opportunities for absorbing it.

So rather than the determining factor's being whether one is of the anointed or other-sheep class or not, it lies with the individual himself. One may be more willing to receive the Lord's spirit and its guidance in his life than another, who may be quenching the spirit by not walking wholly according to its guidance. One may spend more time studying or naturally have greater mental capacities for learning than another, who may neglect study and mental training.

"WATCHTOWER" STUDIES

Week of May 18: The Field of Bible Prophecy, ¶ 1-20.

Week of May 25: The Field of Bible Prophecy, ¶ 21-24; also, Aids for Understanding Prophecy.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MAY 1, 1952
Semimonthly

1914 A MARKED YEAR!

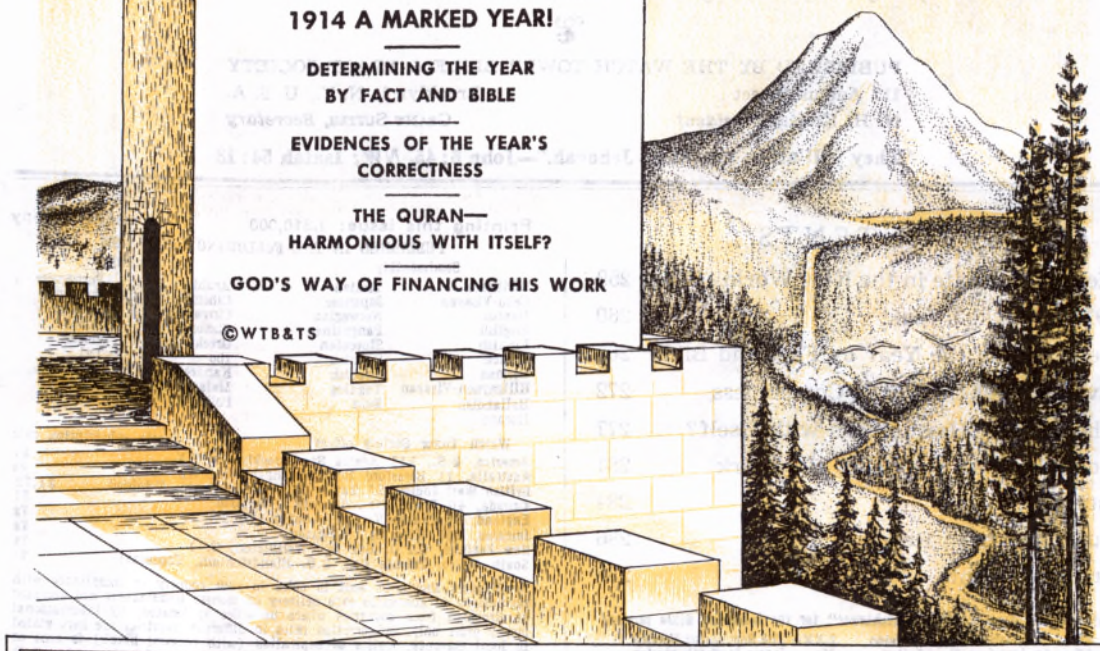
DETERMINING THE YEAR BY FACT AND BIBLE

EVIDENCES OF THE YEAR'S CORRECTNESS

THE QURAN—HARMONIOUS WITH ITSELF?

GOD'S WAY OF FINANCING HIS WORK

©WTB&TS



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Healing for Life in the New World	259
1914 a Marked Year!	260
Determining the Year by Fact and Bible	265
Evidences of the Year's Correctness	272
The Quran—Harmonious with Itself?	277
God's Way of Financing His Work	281
Istanbul	284
Questions from Readers	286
Announcements	288

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII May 1, 1952 Number 9

HEALING FOR LIFE IN THE NEW WORLD

TODAY people who are fascinated by the thought of divine healing with miracles overlook some important facts regarding it;* such as that in times past, at the very best, divine physical healing was but of temporary value; death sooner or later claimed those who had benefited from it. Also that Christians themselves did not use divine power for their own benefit but continued to suffer the ailments common to man.—Matt. 4:2-4; 1 Tim. 5:23; 2 Tim. 4:20.

They also fail to note the fact that today on the one hand non-Christians may experience as seemingly remarkable cures as do those professing to be Christians, while on the other hand the normal causes of sickness, disease and accidents, such as heredity, circumstances and carelessness, operate the same for Christians as for non-Christians. Nor is there any reason for blaming the Devil for disease and accidents that befall a Christian as though he were another Job. Job's was a special prophetic case, and was recorded under inspiration for the benefit of others.

The outstanding miracle of divine healing of recent times God worked upon the remnant of his faithful witnesses who make up his visible theocratic organization. Particularly between 1914 and 1919, they were in a spiritually diseased and afflicted condition. They prayed to God for healing and he brought them spiritual healing and forgave them their iniquities. —Ps. 107:17-20; 147:1-3; Jer. 17:14-16, *AS*.

After healing those whose hopes for everlasting life were of a heavenly kind God expanded his modern spiritual health program to include men of good will, a "great crowd" of "other sheep", to whom the hope of everlasting life on earth is extended. The spiritual healing that these are receiving is far superior to any temporary physical healing. These are getting their eyes of understanding opened so as to see the Light of life. They are getting their ears opened so that they can hear with appreciation God's Word and heed its counsel. They are getting their spiritual vocal powers restored so that they can sing Jehovah's fame, preach his Word and witness to his kingdom. They are receiving strength of spiritual limbs so that they can walk unfalteringly in the path of God's righteousness through Christ Jesus.—Isaiah chapter 35.

Only those being spiritually healed now can hope to survive God's vengeance coming upon diseased Christendom at Armageddon and enter the new world of righteousness and life. (Isa. 1:4-6, 18-20) How important, therefore, that we both partake of the 'leaves of the trees that are for the curing of the nations' and of "life's water" ourselves as well as urge these same prescriptions for spiritual divine healing upon others!—Zeph. 2:1-3; Rev. 22:1-3, 17, *NW*.

* For a complete discussion of this subject see *The Watchtower*, May 1 and 15, 1951.

1914 A Marked Year!

"Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."—Luke 21:24, NW.

"END of all kingdoms in 1914!" Such was the arresting headline of an article published on Jehovah's witnesses in a secular magazine called the "New World Magazine" in its issue of August 30, 1914. An extract of the article continues. "The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. For a quarter of a century past, through preachers and through press, the International Bible Students, best known as Millennial Dawners, have been proclaiming to the world that the day of wrath prophesied in the Bible would dawn in 1914. 'Look out for 1914' has been the cry of the hundreds of traveling evangelists who, representing this strange creed, have gone up and down the country enunciating the doctrine that the 'Kingdom of God is at hand'. Although millions of people must have listened to these evangelists; although one of their books, *The Time Is at Hand,* has had a circulation of more than four million copies, and although religious publications and the secular press service involving hundreds of country newspapers, as well as through lectures, debates, study classes, and even moving pictures, the average man does not know that such a movement as the 'Millennial Dawn' exists."

[2] This startling proclamation of global importance was actually begun to be published by Jehovah's witnesses some 37 years before the marked year of 1914. It was in 1877 that Charles T. Russell, the first president of the Watchtower Society of Jehovah's witnesses, as a coauthor of the book *The Three Worlds,* explained in this book the Bible chronology of this date. "The seventy years' captivity ended in the first year of Cyrus, which was B.C. 536. They therefore *commenced* seventy years before, or B.C. 606. Hence, it was in B.C. 606, that God's kingdom ended, the diadem was removed, and all the earth given up to the Gentiles. 2,520 years from B.C. 606 will end in 1914. . . . 'Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles are fulfilled,' (Luke 21:24) hence, trodden down until A.D. 1914 when the resurrection and return of the '*whole* house of Israel' is due."—Pp. 83, 165.

[3] The *Watchtower* magazine itself as far back as 1880 showed the importance of this year of destined change in earthly control. "It has often been shown that this is the basis and key of the Times of the Gentiles (Luke 21:24), or the duration of Gentile rule over Jerusalem. A time is a year; a prophetic year is 360 common years. . . . seven times are 2,520 years. From B.C. 606, where the desolation of Jerusalem began, 2,520 years reach to A.D. 1914." " 'The Times of the Gentiles' extend to

1. To what extent does it appear that Jehovah's witnesses gave advance publicity to the year 1914?
2, 3. How was the chronology figured to ascertain 1914, as published in *The Three Worlds* and *The Watchtower* of 1880?

1914, and the heavenly kingdom will not have full sway till then."—*Zion's Watch Tower,* June, 1880, and March, 1880.

[4] Not only before 1914 but also since then Jehovah's witnesses have repeatedly gone on record as to the significance of this important date. At their Philadelphia convention November 22, 1947, Jehovah's witnesses to the number of 20,649 unanimously passed a resolution, a portion of which says: " . . . 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; . . . 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." All this means that divine sovereignty as it was once exercised by God over the earth was due to be restored in fact in the year 1914. As foretold, momentous events did happen at that time and things continue to occur which greatly affect the destiny of all kinds of men on earth today. What, then, is divine sovereignty, and why has it come to be a universal issue? Why has there been a lapse of nearly sixty centuries in its exercise over the entire earth? What evidences are there that God has resumed his sovereignty over the earth, and what does this augur for mankind?

[5] Jehovah God is the absolute sovereign of the universe. This is the greatest fact. It is a basic principle of truth. In the heavens God has exercised his right of sovereignty from the very beginning. *Sovereignty* is defined as the supreme, absolute, uncontrollable power by which any society of creatures is governed.* Sovereignty is the source of any power to establish and define government. It is the sovereign power that determines the kind of government that shall rule over a group of creatures. Therefore the government of any group of creatures is the outward visible expression of the sovereign power behind it.†

[6] Jehovah God by virtue of his being the creator is in such a pre-eminent, almighty position that he can legally and in fact determine the kind of government which shall rule his obedient creatures. (Ex. 6:3; Amos 4:12, 13, *LXX*) The kind of government which Jehovah as sovereign authorized untold ages ago for the universe was a theocratic government. It is this very same kind of government that will bind the universe into one realm of peace and security for the future. Theocracy is a government under the immediate direction and administration of the Most High God. Thus, as a reigning sovereign, God has participated directly through appointed agents in the administration of his governments.

EARTH'S SOVEREIGNTY DISPUTED

[7] Man's rebellion in Eden terminated for a time the apparent exercise of divine sovereignty over the entire earth and all its inhabitants. Then an assumed sovereignty appeared to be discharged by a spirit creature who formerly was a trusted officer in God's universal governmental organization, which government is pictured in the Bible by a hill or a mountain. (Isa. 2:2, 3) Upon this hill or mountain of God are found the high-ranking spirit creatures known as

4. Since 1914 what have Jehovah's witnesses claimed occurred in 1914? What questions arise?

5, 6. What is sovereignty? Who is the Universal Sovereign, and how so? What kind of government does he authorize?

* *Cyclopedia of Law and Procedure,* vol. 36, p. 516; also Cooley, *Constitutional Limitations* [quoted in *People* v. *Pierce,* 18 Misc. (N. Y.) 83, 86, 41 N. Y. Suppl. 858].

† *Elements of International Law,* by George B. Davis, p. 32.

7, 8. What happened to the government originally authorized in Eden? Describe the office of the first invisible ruler of perfect man.

cherubim. These cherubim surround the throne of Jehovah and are supposed to be upholders of his universal sovereignty. (Ps. 80:1, *AS*) One of these cherubs was given the legal right to exercise governmental protectorship over the first perfect man and woman in Eden and the race which would spring from them. He was set by Jehovah God in his delegated guardianship over mankind. (Ezek. 28:14) The Bible gives a description of this first theocratic ruler over perfect mankind who later rebelled, and it describes him under the typical figure of the "king of Tyre".

[8] "Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering, . . . Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned."—Ezek. 28:12-16, *AS*.

[9] The Bible account of the rebellion in Eden is familiar to most persons and need not be dealt with at length here. (Gen. 3:1-8) Immediately after the overt act in defiance of Jehovah's sovereign will had been committed, Jehovah, the Supreme Judge, held court. The God Sovereign disempowered this first government ruler over man and justly sentenced to eventual annihilation this unfaithful cherub who in the guise of a serpent had carried out a hitherto unheard-of treason against the Universal Sovereign Power. By his dastardly act he had now raised an issue as to God's supremacy which Jehovah at once accepted and was bound to vindicate. Jehovah even uttered his first recorded prophecy where, in veiled language, he foretells the empowering of a new ruler, a seed-king and vindicator. (Gen. 3:14, 15) God's determination to settle this great issue in his way was indicated years later in the contest that developed between Jehovah and the Pharaoh of Egypt.—Ex. 9:16, *AT;* Rom. 9:17, *NW*.

[10] Forthwith on this first judgment day the legal right of government guardianship was stripped from this guilty rebel opposer, who now became known as Satan the Devil. This one no longer was the representative of Jehovah God. His dismissal constituted furthermore a legal divorce from God's mountainlike organization.* Do we have a record of this summary dismissal? Yes, the Bible by divine revelation gives us a record of God's bill of divorcement. The divorcement decree clearly indicates that a reconciliation between the rebel Satan and the Universal Sovereign whom he flouted is utterly impossible. Let the revelation speak for itself.

[11] "Hence I have expelled you as a profane thing from the hill of God, . . . Your beauty made you proud of heart, your brilliance depraved your wisdom; so I have cast you down, abandoning you for kings to feast their eyes on you. By the greatness of your guilt, by the crimes of your commerce, you have profaned your sacred position; therefore have I made you set fire to yourself, with flames that consume you, and reduced you to ashes on earth in the sight of all who behold you. All who know you among the nations shall be appalled at you—your fate is awful, there is no future for you."—Ezek. 28:16-19, *Mo*.

9. What issue was raised by the rebellion? What immediate steps did Jehovah take in the matter?

* Incidentally, the law of Moses shows that God views divorce as irrevocable, that is, a divorce decree can never be repealed.—Deut. 24:1-4.

10, 11. Describe the divorcement of Satan from God's organization.

12 While at Eden time Satan was disempowered and legally divorced forever from God's theocratic governmental organization, this did not mean that he was banished from being present upon the earth where he could influence the development of civilization toward his own selfish ends or from his associating with angels in heaven. "One day the angels came to present themselves before the Eternal [Jehovah, *AS*], and among them the Adversary [Satan, *AS*]. 'Where have you been?' said the Eternal to the Adversary; and the Adversary answered, 'Roaming here and there, roving about the earth.' Then the Eternal said to the Adversary, 'Have you noticed that there is no one like my servant [Job] on earth, a blameless and an upright man, who reverences God and shuns evil?' The Adversary answered, 'But is it for nothing that [Job] reverences God? Have you not hedged him safely in, his house and all he has? You have prospered him in his business, and his flocks are teeming on the land. Only put out your hand, touch whatever he possesses, and see if he will not curse you to your face!' Then said the Eternal to the Adversary, 'There! I leave all he has within your power; but lay no hand upon the man himself.' So away went the Adversary from the presence of the Eternal."—Job 1:6-12, *Mo.*

13 The above colloquy or conversation between the Universal Sovereign Jehovah and the expelled, sham sovereign Satan recorded in the fifteenth century B.C., or some 2,500 years after the rebellion in Eden, reveals several interesting matters. First, by Satan's "roaming here and there, roving about the earth" is indicated that he had earthly interests with fallen mankind which required his supervision as an invisible self-constituted overlord. Having made himself independent by what he thought a successful break from theocratic government, from then forward Satan as a mimic sovereign sought to empower many different kinds of governments of his own design over fallen mankind. From his first attempt in establishing a kingdom government at Babylon in Nimrod's time to the present all the many nontheocratic governments have been of his invention and authorization.—Gen. 10:8-10.

12. Give evidence as to the scope of activity open to Satan after his divorcement.

13, 14. (a) What does the statement "Roaming here and there, roving about the earth" indicate? (b) What does the record of man's governments show?

WHERE THE NATIONS GET SOVEREIGNTY

14 The facts show that among all the numerous experiments in organizing earthly governments ancient and modern, all the way from absolute monarchies on the right to Communist regimes on the extreme left, each has a record of being harsh, without vision, corrupt, graft-laden, oppressive, beastly, persecuting true worshipers of God, breaking the everlasting covenant as to the sanctity of life and provoking bloody wars. (Gen. 9:4-6, 16) Each has had its heyday and then ended in violence. The sovereign power authorizing such miserable failures as governments could not have been the true Universal Sovereign. Rather, the evidence is overwhelming that it has been Satan, the Dragon, who has attempted to give sovereign power and authority to these ungodly governments. (Rev. 13:2 and Eph. 6:12, *NW*) Actually, from the fall of Adam and Eve to the present, all of unfaithful human society has come under the control of this false cunning overlord who has made himself the "god of this system of things". (2 Cor. 4:4, *NW*) Absolutely no hope of everlasting life and permanent security lies with the present old world society and its governments, because their foundations are not rooted with God but stand divorced along with Satan since Adam's day.—Gen. 3:16-19.

15 The above-referred-to conversation in heaven as to Job makes another enlightening disclosure. It is gleaned from Satan's complaint, "Have you not hedged him safely in?" This seems to indicate that right from the rebellion Jehovah took independent action as to any interests he had in the earth regardless of Satan, and that he exercised overriding superior authority whenever it pleased him. The facts recorded in the Scriptures support this conclusion. Jehovah took immediate control of the garden of Eden and placed its care in the hands of other mighty cherubs who were loyal to him. (Gen. 3:24) To any of mankind who rendered true worship to him God now arranged to give them special guardianship, not through a theocratic government as he originally had purposed for Adam's offspring, but by direct angelic protection.

16 We know that Jehovah dealt directly with Abel, Enoch and Noah, giving them revelations of his will. They thus had God's recognition. (Gen. 4:4; 6:8; Jude 14) God gave his recognition to Abraham, Isaac and Jacob, who lived apart from the governments of Satan's world and who had a guardian angel to guide them in Palestine. (Gen. 22:15; 24:7; 31:11; 48:16) The angel of Jehovah spoke to Moses in the fiery flame of a thornbush. (Acts 7:30, 35, *NW*) As the hosts of Israel moved out of Egypt in 1513 B.C. the angel of Jehovah moved from in front of the Israelites to their rear, to act as a rearguard to keep the Egyptian army from overtaking them and slaughtering them. (Ex. 14:19) After the days of Israel's typical theocracy when God's people were captive in Babylon, Michael, the guardian angel prince of Israel, was on the job safeguarding Jehovah's interests in the earth. This guardian angel of Israel was doubtless Jesus Christ in his prehuman existence.—Dan. 10:13, 21; Rev. 12:7.

17 Just as Satan wielded no theocratic, sovereign-granted power over God's true worshipers prior to Jesus' time, so in the days of Jesus and the early Christians Jehovah has had caretaker angels to protect his people "from the authority of the darkness". Referring to Satan, Jesus said, "He has no hold on me." (Col. 1:13 and John 14:30, *NW*) Then there is Peter's case when he was delivered out of Herod's murderous hands by Jehovah's angel. (Acts 12:6-11, *NW*) Paul says with respect to protecting angels: "Are they not all spirits [angels] for public service, sent forth to minister for those who are going to inherit salvation?" (Heb. 1:14, *NW*) Thus in spite of Satan's ironlike governments and their strong powers of persecution Jehovah's people in all ages have stood apart and survived. It is only those who have shown a lack of faith and who compromised that would take themselves out from under God's special care. Even today all those who form the nucleus of the new world society, both the anointed remnant and those of the "other sheep", have in fact come out from Babylonish bondage and have escaped the clutches of Satan. (Rev. 18:4; 2 Cor. 6:15) While Satan has all along sought to make good his side of the issue on sovereignty by forcing all men under his false sovereign control, the following scripture has proved to be true: "The angel of Jehovah encampeth round about them that fear him, and delivereth them." —Ps. 34:7, *AS*.

18 There is a final matter to amusingly note from Satan's brazen conversation with Jehovah as to Job. Satan was not the all-powerful sovereign that he originally thought he was going to be. The fact that

15, 16. (a) What disclosure is made by the words "Have you not hedged him safely in"? (b) What recognition did God give his true worshipers on earth?

17. What provision has been made for the divine care of true Christians? Give proof.

18. To what extent has Satan tried to mimic Jehovah's sovereignty, and how great a one has he become?

God calls him to question by saying, "Where have you been?" indicates that Jehovah had the upper hand. Satan in fear was being put on the spot, so to speak. The further fact that Satan complains of the "hedge" put around Job indicates that he was nettled at Jehovah's displays of superior power not only in defense of his true worshipers on earth, but also on special occasions, such as, for example, at the Flood, where with no difficulty God washed away Satan's angelized earthly civilization; at Babel, where God confused the speech of Satan's first earthly kingdom; and in Egypt, where Jehovah brought the first world power to its knees to deliver the Israelites with a high hand. (Gen. 7:21-24; 11:7-9; Ex. 14:8) Finally Jehovah placed a limitation as to how far Satan could go in his testing of Job's integrity. (Job 1:12) Notice, too, that Satan displayed due respect for Jehovah's power by complying with that order. He was taking no chances in needlessly arousing Jehovah's far superior forces. All this was reducing *the sham* sovereign to a helpless inferior and demonstrated that his control on earth was not all-embracing. In fact, he merely controlled those parts where he had blinded the inhabitants with his false religions and had kept them in line by means of his various makeshift governments. Never has he enjoyed undisputed control and power over all mankind, because at all times there have been those who have clung to the true worship of Jehovah God and who have looked forward to a restoration of a divine, sovereign-empowered government over all the earth.—Heb. 11:10.

DETERMINING THE YEAR *by Fact and Bible*

AS WE have seen, for about 2,500 years from Abel to Moses Jehovah had provided angelic protection for his individual true worshipers. Now the time came for him to demonstrate on a small scale what he had in mind eventually to provide for earth's inhabitants on a global scale, namely, the restoration of His rightful sovereign control by means of a loyal theocratic government. In the development of the issue for earth-wide domination God marked out a sample territory in Palestine with four boundaries and which became called the "Land of Promise". (Heb. 10:1; Gen. 15:18-21; Ex. 23:31; Deut. 34:1-4; Heb. 11:9) As a redeemer in 1513 B.C. Jehovah purchased Israel as his people, delivered them out of Egypt and organized them under a typical theocratic government which he empowered from his sovereignty, and he also became their invisible ruler. (Ex. 6:6; 19:6; Deut. 33:2-5; Isa. 33:22) He brought his people into the Promised Land to possess it in the year 1473 B.C. After six years they had largely expelled and subdued the former inhabitants who had had no legal right to the land, being merely squatters. In this way Jehovah's sovereign control legally and in fact was established over this territory of contest.

1, 2. (a) To what territory was Jehovah limiting the contest as to domination? (b) What typical government did Jehovah organize, how was it brought into being, and what finally happened to it?

[2] For a period of 866 years the same form of theocratic government under the one constitution of the Law covenant exercised national sovereignty in the Promised Land. This was longer by many years than most original governments that had existed on this earth as empowered by Satan. Because of the unfaithfulness of Judah's anointed kings as in the case of the anointed cherub in Eden, Jehovah eventually disempowered this typical theocratic government and ended his sovereign control for a time in Palestine. He stripped the last wicked king of Judah, Zedekiah by name, of his ruling powers in 607 B.C. and sent him away captive to Babylon in the hands of his Gentile conqueror Nebuchadnezzar, the king of Babylon.—2 Ki. 25:1-7.

[3] Of this termination of typical kingdom government in 607 B.C. the Bible records: "And you, you knave, O prince of Israel to be slain, for whom the hour of sin's full punishment brings doom—'Off with his diadem, away with his crown!' says the Lord the Eternal [Jehovah, *AS*]; 'turn things upside down, up with the low, down with the high! I lay all in ruins, ruins, ruins; everything shall be overturned, till the rightful man arrives—and I will give him everything.'" (Ezek. 21:25-27, *Mo*) Observe that this pronouncement shows the legal right of the crown is to lapse for a long time "till the *rightful man arrives*". When that "son of man" arrives it implies there will be a restoration of divine, sovereign-empowered government, but this time over the entire earth, as it says, "I will give him everything."

[4] For the benefit of his faithful, loyal subjects on earth Jehovah God gave an illustration of his legal pre-eminent position as the Sovereign who can rightfully empower kingdoms over the earth and the universe. Significantly God illustrated this matter to the prophet Jeremiah shortly before the divine sovereignty was withdrawn from empowering the last reigning king of the Davidic line, Zedekiah. Note what Jehovah the Sovereign, likened to a potter, says of his building up and breaking down of claylike governments:

[5] "'Go down to the potter's house, and there I will let you hear what I have to say.' So I went down to the potter's house. He was at work with his wheel; and whenever any vessel he was making got spoiled in his hands, he re-moulded it to please himself, till he was satisfied. Then the Eternal's word came to me, 'O house of Israel, cannot I do to you as this potter does? Why, as the clay in the potter's hands, so you are in my hands. At one time I may speak of tearing up a nation or kingdom, breaking it down and destroying it; but if that nation turns from its evil, I will change my mind about the evil that I thought of inflicting upon it. Again, I may speak of building up a nation or kingdom, of planting it; but if that nation does evil in my sight by refusing to listen to my voice, then I will change my mind about the benefits which I meant to bestow upon it. So give the men of Judah and the citizens of Jerusalem this message from the Eternal [Jehovah, *AS*]: "I am shaping a calamity for you and devising a plan against you; ah, turn every one of you from your evil courses, amend your life and work!" They will say, "It is no use to talk; we mean to live as we choose, and follow, every man of us, our own evil, stubborn minds."'"—Jer. 18:2-12, *Mo*.

[6] And so it was that most of the people of Israel and Judah as well as their kings finally repudiated their great "potter" Sovereign, Jehovah. Instead they chose to go

3. What pronouncement did God make as to the termination of this typical government?

4, 5. (a) How did Jehovah illustrate his position as a sovereign? (b) To what extent were the peoples of Israel and Judah recognizing Jehovah's sovereignty?

6. What was Jehovah's judgment for their repudiating his sovereignty?

their own rebellious ways even as their Gentile neighbor nations of Satan's world had been doing for centuries. For this reason Jehovah decreed that the Jews represented by their capital city Jerusalem would be dominated by Gentile nations and ruled over by their Satan-empowered governments from 607 B.C. forward. Jesus, the greatest prophet, referred to this domination and its continuing long after his earthly ministry, when he said: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:24, *NW*) How long were these "appointed times of the nations" which Jesus spoke of? Jehovah the revealer of secrets makes known these "times" in his own way and time.

"APPOINTED TIMES OF THE NATIONS"

[7] Fully 150 years before Jerusalem lost its national sovereignty to the Gentile nation of Babylon, Isaiah prophesied a taunt song. It was against the king of Babylon who was described as a 'hewer down of fir-trees', meaning a killer of God's true worshipers, pictured as "trees of righteousness". The king of Babylon, Isaiah foretold, would exalt his throne above the stars or princes of God's typical theocracy and would overthrow this sovereign government by completely subjugating it. He having gained this ascendancy as a world ruler, God's judgment would come and the king of Babylon too would be cut down like a tree and all men would see his humiliation. (See Isaiah 14:4, 8, 12-16; 61:3.) All this came to pass upon the ruling dynasty of Nebuchadnezzar, the conquering king of Babylon. He in turn symbolized the greater king of Babylon, Satan the Devil, who eventually will be totally defeated and cut down to annihilation.

7. What does Isaiah prophesy in his 14th chapter as to the king of Babylon?

[8] A brief historical setting of the physical facts in fulfillment of Isaiah 14 is as follows. As has been said, domination of the Promised Land marked out by Jehovah in Abraham's time was the point of contest. Egypt, reckoned as being the first world power because it dominated Palestine after Abraham's time, lost its control of the Promised Land when the Israelites possessed it from 1473 B.C. onward. Centuries later Assyria became the second world power when it subjugated the northern kingdom of Israel in 740 B.C. (2 Ki. 17:6) In 632 B.C. Nineveh, the capital city of this second world power Assyria, fell to a coalition of Gentile powers, the Chaldeans (Babylonians), the Scythians and the Medes. (Nah. 3:7) The question now was, Which nation would fill the vacuum left by the fall of Assyria and thus become the third world power? Both Egypt, under its king, Necho, and Babylonia, led by its young commander-in-chief, Nebuchadnezzar, the son of Nabopolassar, the king of Babylon, made a bid for this position. They settled the question at the great ancient battle of Carchemish by the river Euphrates in 625 B.C. with Babylon defeating Egypt. (2 Chron. 35:20) After his victory and in this same year, 625 B.C., Nebuchadnezzar, upon the death of his father, ascended the throne of Babylon.

[9] Five years later Nebuchadnezzar sought to assert his newly won mastery over the Near East by making tributary one of the last of the independent kingdoms, the kingdom of Judah with its king, Jehoiakim, which he did by coming against Jerusalem in 620 B.C. (2 Ki. 24:1, 7; 2 Chron. 36:5, 6) In 618 B.C. Jehoiakim died in an attempt to throw off the Babylonian suze-

8. How was it that Egypt and Assyria became the first and second world powers respectively? How was it determined which nation was to succeed Assyria as a world power?

9. Describe Nebuchadnezzar's attempts to assert his mastery over the kingdom of Judah, and the final result.

rainty. For this reason Nebuchadnezzar laid siege to Jerusalem for the second time (in 618 B.C.) and forced it to terms by taking Jehoiachin, the successor of Jehoiakim, captive to Babylon together with many of Judah's princes and other outstanding men including Daniel. (2 Ki. 24:1, 8-16; Dan. 1:1-6) Nebuchadnezzar gave Jerusalem another chance as a subsidiary sovereign state by allowing Zedekiah, the brother of Jehoiakim, to be anointed king of Judah in 617 B.C. (2 Ki. 24:17, 18) Zedekiah, like his brother, attempted to throw off the Babylonian yoke by rebelling. But this forced Nebuchadnezzar in his anger to come against Jerusalem for a third time, but this time to utterly destroy it. Nebuchadnezzar began his third siege of Jerusalem on the tenth day of the tenth month, Tebeth, in the ninth year of Zedekiah's reign, or on January 18-19, 608 B.C. (that is, after 6 p.m. January 18), according to our present Gregorian calendar system.* (2 Ki. 25:1) By July 2-3, 607 B.C., the famine due to the siege was exceeding great, the enemy had made a breach in Jerusalem's wall fortifications and King Zedekiah fled the city on this day to Jericho, where he was later captured for deportation.—2 Ki. 25:2-7.

[10] The Chaldean (Babylonian) soldiers, having entered Jerusalem, began to burn the "house of Jehovah", the "king's house" and all the great houses of the city on Ab 7, July 30-31, 607 B.C. (2 Ki. 25:8, 9) By Ab 10, August 2-3, 607 B.C., three days later, they had completely destroyed the temple, the royal palace and the walls of the city. (Jer. 52:12-14) At this point it should be remembered that Jehovah made his sovereign will known through his priesthood at the temple, and the king's palace was the center from which the administration of the nation as delegated by God to the king emanated. (2 Ki. 22:12, 13) Thus these centers of divine, sovereign-empowered administration ceased with the overthrow of Jerusalem.

[11] However, there was one more slight evidence of Jewish sovereignty after the fall of the Holy City, and that was Nebuchadnezzar's appointment of Gedaliah, a Jew, as the governor of the remaining settlements in the country. But two months later Gedaliah and his Babylonish advisors were slain by a party of Jewish assassins. At the news of this tragic flouting of Nebuchadnezzar's mercy, all the remaining Jews fled to Egypt, taking Jeremiah the prophet with them. (2 Ki. 25:22-26; Jer. 41:1-18; 43:5-7) The land's now becoming desolated of Jewish inhabitants, the last trace of theocratic rule came to an end during the seventh month, which began September 21-22, 607 B.C. So with swift-moving events the land was emptied and theocratic sovereignty withdrawn, giving the Gentiles undisputed control of the Promised Land for their "appointed times".—Luke 21:24.

[12] How many "times" did God appoint for the Gentile nations to have undisputed control over the Promised Land which was the testing ground for earth-wide sovereignty? The Bible answers there were to be *seven* "times". (Dan. 4:16, 23, 25) Significantly this number was disclosed to King Nebuchadnezzar in a dream after 607 B.C. when he had become the totalitarian ruler of the third world power. Note now the details of this dream as Nebuchadnezzar tells it to Jehovah's witness Daniel

* Hereafter the Jewish dates referred to in the Scriptures will be adapted to our modern Gregorian calendar system of dating. Jewish days always begin after 6 p.m. The conversions have been made with the aid of *Babylonian Chronology 626 B.C. to A.D. 45*, by Parker and Dubberstein of the University of Chicago, 1942 edition.

10, 11. (a) Precisely when were the temple and the king's palace destroyed in Jerusalem, and what did this mean as to divine sovereignty? (b) What further slight evidence of Jewish control was there, and what happened to it?

12, 13. (a) To whom was disclosed the number of the "times" of the nations, and in what manner? (b) What was the theme of the disclosure? Briefly give the picture revealed.

for divine interpretation. Observe how the theme of this dream is God's sovereignty, "to let the living know that the Most High reigns over the realm of men, giving it to anyone whom he chooses, and setting over it the *lowest of mankind.*"—Dan. 4:17, *Mo.*

13 Nebuchadnezzar said to Daniel: " 'O Belteshazzar, master of the magicians, I know the spirit of the gods divine is in you, and no mystery is any trouble to you; hear the visions of my dream that I have seen, and tell me what they mean. Such were the visions of my brain in bed. I looked, and there was a tree in the middle of the earth, enormously high! The tree grew and grew strong, till it was high as heaven and visible from the ends of all the earth; its leaves were lovely and its fruit was rich, with food for all; wild animals sheltered under it, birds of the air roosted in its branches, and it fed all living creatures. In the visions of my brain in bed I looked, and there was one of the angel-guard! He came down from heaven and called aloud, "Hew the tree down, hack away its branches, lop off its leaves, and scatter its fruit: let the animals remove from underneath it, and the birds from its boughs. Still, leave the stump of its roots in the earth, among the soft grass of the field, with a band of iron and bronze round it; let the dews of heaven drench it—and let him share the herbage of the earth with the animals, let his mind cease to be human, let an animal's mind be given him, and let *seven years* [*times,* AS] pass over him." ' "—Dan. 4:9-16, *Mo.*

14 Daniel interpreted the dream to foretell that seven *times* or years of madness would overtake Nebuchadnezzar, during which he could not personally carry on his imperial government but would become wild like a beast and live out in the open fields. So in effect this great world ruler would find his kingdom taken away from him like the cutting down of the lofty tree mentioned in his dream. After seven years his sanity would return, and he would be restored to his kingdom, which, like that banded tree stump in the ground, was to be held pending his return to the control of his empire.

15 All this came to pass near the end of Nebuchadnezzar's reign. Books on Nebuchadnezzar refer to his seven years of madness. (Dan. 4:33) "The form of madness from which he (Nebuchadnezzar) suffered when pride overthrew his reason was that called *lycanthropy,* in which the patient fancies himself one of the inferior animals and acts as such. Nebuchadnezzar imagined that he had become an ox, and went forth to eat grass like other cattle." (*The Westminster Dictionary of the Bible,* p. 422. See also *Nebuchadnezzar,* by G. R. Tabouis, pp. 263-265, 383.) Michaud, in his *Biographie universelle,* writes: "Nebuchadnezzar was punished for his pride by rather a strange malady, for he fell into a state of complete dementia and was persuaded that he had been turned into an ox." Another French writer, Larousse, gives a similar account, adding, "He died a year after recovering his reason."

16 However, Nebuchadnezzar's dream finds its major application to heavenly rulership. In ¶ 7 to 11, pages 261, 262, we have described the invisible theocratic rulership originally entrusted to the covering cherub in Eden. God's sovereignty in fact operating through this anointed cherub was fittingly described by the lofty tree in Nebuchadnezzar's dream. When this exalted theocratic ruler of men and the animals rebelled by putting at issue the sovereign supremacy of Jehovah God, he was forthwith dismissed from God's mountain-

14, 15. How was this dream fulfilled as to Nebuchadnezzar?

16. How does this dream have its major application to heavenly rulership? What hope does God leave for mankind?

like organization and forever divorced from union with God. This was the cutting down of the lofty tree. To give hope to righteous mankind how glad we are to notice that God in the vision left a stump of this tree. Clearly this pictures the suspension of the office of righteous heavenly rulership through which God will exercise his sovereignty again over the earth. It would be kept in abeyance until He should come who would prove his right thereto. The dream shows that the Most High will give this kingdom right to the "lowest of mankind" or a son of man.—Dan. 4:17, *Mo.*

17 Not before "seven times" had passed over the symbolic tree stump could God, according to his own decree, establish the kingdom over men in the hands of a righteous invisible ruler. The prophetic dream does not indicate that the "seven times" began at Eden immediately with the rebellion of Satan and his loss of the right and authority of righteous rulership. The facts in fulfillment show they did not begin then but in the days of the dreamer who had the dream fulfilled on him in miniature, namely, at the time the pictorial rulership was taken away from the last anointed king of Judah, Zedekiah. The dream merely announces that in the tree stump's experience there would pass over it a period of "seven times" and that this would immediately precede the unbanding of the stump and its free growth again.

18 This makes it apparent that the "seven times" began with Nebuchadnezzar's overturning of Jehovah's typical theocracy at Jerusalem, in 607 B.C. As long as the typical administration of God at Jerusalem operated at all, even imperfectly, in his name, that long there was some measure of national sanity and a partial exhibition of right rule among nations on this earth. But with the overthrow of the typical theocracy there was then no restraint at all to the unreason and bestiality of human governors and humankind. The Gentile powers or governments were now exclusive in the field. God's covenant people no longer held any national sovereignty in the midst of this world, independently of the Gentile nations. In 539 B.C. the Medo-Persian world power exercised domination over the Promised Land. In 332 B.C. it passed into the hands of Alexander, the Greek conqueror. In 63 B.C. Roman rule was established over Palestine. From A.D. 637 to 1917 various Mohammedan rulers generally controlled Jerusalem. In 1917 Viscount Allenby of Great Britain took Jerusalem from the Mohammedan Turks, who had controlled it since 1517.

17, 18. (a) When do the "seven times" begin to apply as to the "tree stump"? (b) When does the period of "madness" become particularly manifest, and what changes are there in Gentile domination over Jerusalem?

MATHEMATICAL CALCULATION

19 How long are "seven times", the times of the nations? The mathematics are supplied for us in another prophecy unrelated to this one which uses the term "times" or "periods of time". In Revelation 12:6 (*NW*) there is mentioned 1,260 days and then in the 14th verse this very same period is referred to as 3½ "times". So if 3½ "times" is 1,260 days, then 7 "times" (twice 3½ "times") must be twice 1,260, or 2,520 days. Early in their wilderness trek the Israelites repudiated the sovereign wisdom of their God by wanting to return to Egypt on having believed the faith-lacking reports of the ten unfaithful spies. (Num. 14:1-4) For this lack of faith by the people in God's sovereign leadership, Jehovah sentenced the nation to forty years of wandering in the wilderness with no sovereign control of land. "For every day spent in spying out the land, you shall spend a year being punished for your evil-doing, forty years for forty days; that will teach you

19, 20. How long are the "seven times" of the nations? Give the proofs for establishing 1914 as a marked date.

what it is to have me against you."—Num. 14:34, *Mo.*

20 So according to this rule established in the wilderness the Jewish nation, who time and again showed they did not appreciate Jehovah's sovereign control, would have to bear God's adverse judgment at the hands of their Gentile overlords for a period of seven "times", or 2,520 year-days. These 2,520 years ran from the desolating of Jerusalem and the land in the summer and fall of 607 B.C. up to the summer and fall of 1914, when they expired. From 607 B.C. to 1 B.C. is 606 years. From 1 B.C. to A.D. 1 is only one year, because the ancients had not discovered the zero which according to modern mathematics would have made it two years. The use of the zero is only of comparatively recent mathematical origin. From A.D. 1 to A.D. 1914 is 1,913 years. Therefore adding 606 years plus 1 year plus 1,913 years we get a total of 2,520 years.

21 At this point some will inquire why Charles T. Russell in 1877 used the date 606 B.C. for the fall of Jerusalem whereas *The Watchtower* of late years has been using 607 B.C. This is because, in the light of modern scholarship, two slight errors were discovered to have been made which cancel each other out and make for the same result, namely, 1914. Concerning the first error, Russell and others considered 1 B.C. to A.D. 1 as being two years whereas in fact this is only one year because, as has been said above, there is no "zero" year in the B.C.-A.D. system for counting years. "The Christian era began, not with no year, but with a 1st year."—*The Westminster Dictionary of the Bible,* p. 102.

22 The second error had to do with not beginning the count of the 2,520 years at the right point in view of historic facts and circumstances. Almost all early Bible chronology ties in with secular history at the year 539 B.C., in which year the fall of Babylon to Darius and Cyrus of the Medes and the Persians occurred. In late years several cuneiform tablets have been discovered pertaining to the fall of Babylon which peg both Biblical and secular historic dates. The one tablet known as the "Nabunaid Chronicle" gives the date for the fall of Babylon which specialists have ascertained as being October 12-13, 539 B.C., Julian Calendar, or October 6-7, 539 B.C., according to our present Gregorian Calendar.* This tablet also says that Cyrus made his triumphant entry into Babylon 16 days after its fall to his army. Thus his *accession year* commenced in October, 539 B.C. However, in another cuneiform tablet called "Strassmaier, *Cyrus* No. 11" Cyrus' first *regnal year* is mentioned and was determined to have begun March 17-18, 538 B.C., and to have concluded March 4-5, 537 B.C.† It was in this first *regnal year* of Cyrus that he issued his decree to permit the Jews to return to Jerusalem to rebuild the temple. (Ezra 1:1) The decree may have been made in late 538 B.C. or before March 4-5, 537 B.C.

23 In either case this would have given sufficient time for the large party of 49,897 Jews to organize their expedition and to make their long four-month journey from Babylon to Jerusalem to get there by September 29-30, 537 B.C., the first of the seventh Jewish month, to build their altar to Jehovah as recorded at Ezra 3:1-3. Inasmuch as September 29-30, 537 B.C., officially ends the seventy years of desolation as recorded at 2 Chronicles 36:20, 21, so the beginning of the desolation of the land must have officially begun to be count-

21-23. (a) Give one correction of a slight error made by the brothers many years ago as to determining 1914. (b) Explain a second correction.

* *History of the Persian Empire,* by Olmstead, 1948, p. 50; also *Light From The Ancient Past,* by Finegan, 1946, p. 190.

† *Babylonian Chronology 626 B.C.-A.D. 45,* by Parker and Dubberstein, 1942, pp. 11, 27.

ed after September 21-22, 607 B.C., the first of the seventh Jewish month in 607 B.C., which is the beginning point for the counting of the 2,520 years.

Evidences of the Year's Correctness

WHAT physical evidences are there, then, that indicate 1914 was a marked year as to the ending of the "appointed times" of the nations? First a little background information is necessary. With the disintegration of the old Roman Empire and the breaking up of the Holy Roman Empire wedded to the Catholic Church there appeared after the Peace Treaty of Westphalia in 1648 a "family of nations". This Gentile house of nations was a loose arrangement where big and small nations tried to get along in concert like big and small brothers with an occasional quarrel (war) between individual members. There was no big mother or father to boss them. Neither the Catholic Church nor the remnants of the old Roman Empire were any longer strong enough to keep these nations tied to their apron strings and thus keep these offshoot nations in line as they formerly did by being the superior dictators. Nevertheless the "family of nations" did maintain a measure of international order during their periods of world expansion, and they abode by a code of international law. However, this "family" had no political expression or superorganization. That was left for them to try later under the League of Nations in 1919 to patch up things.

[2] Following is an authoritative description of this "family of nations". "The world empire of Rome showed a common political sovereignty by which the acts of remote territories might be regulated; the world religion of the Church of the middle period added the idea of a common bond of humanity. . . . The family was at first a 'European Christian family of nations,' and its law was European. The United States of America was the earliest addition outside of Europe. . . . In 1856 the five great powers admitted the Turkish Empire to 'the participation in the advantages of European public law and concert.' The entrance of Japan into the 'family of nations' in 1899 added another non-European state to the international family, which had ceased to be 'European' and 'Christian'."*

[3] What happened to this loose house of Gentile nations in 1914 is common knowledge and history now. The delicate balance of Gentile powers which enabled them to generate themselves into vast war machines in the prewar period totally collapsed in 1914. Their whole house blew up and the nations went mad. Does not the collapse of this house of the Gentiles and their national sovereign independence being now put in jeopardy remind one of the destruction of the temple and the king's palace in Jerusalem between July 30-31 and August 2-3, 607 B.C.? All this exactly 2,520

1, 2. Describe the "family of nations" that arose after 1648.

* *Handbook of International Law*, by G. G. Wilson, 1939 edition, pp. 7, 20, 21.

3, 4. (a) What are the physical facts that mark the end of the "seven times" of the nations? (b) What is remarkable as to the dates involved?

years later almost to the day!* Note the following summary of the rapid fire of events as these nations went at each other's throats, and, mind you, all this happened suddenly in the summer of 1914.

4 "Austria declared war on Serbia July 28, 1914. Attempts to mediate continued. Germany demanded neutrality of Britain in event of war with Russia and France; offered to respect French territory but gave no promise on colonies; Britain refused to bargain, July 30. Austria now agreed to negotiate with Russia. Russia mobilized in part, declaring Hungarian mobilization was directed against it; Germany mobilized, declaring such Russian action was against Germany. In this tense situation Britain continued efforts to stop general war. While Russia and Austria were conferring, Germany sent ultimatum to Russia demanding end of mobilization in twelve hours. The czar asked Austro-Serb quarrel be submitted to The Hague; no reply. Germany declared war against Russia August 1; against France August 3. Germans enter Belgium, in violation of treaty, guaranteed by Britain. Britain asked Germany to guarantee neutrality of Belgium by midnight August 4; Germany refused. Britain declared war August 4. Italy bound to Germany and Austria in Triple Alliance, proclaimed neutrality; had secret understanding with France not to join in any war against France. Italy declared war against Austria-Hungary May 23, 1915; against Germany August 27, 1916. Turkey, Bulgaria, Rumania joined Central Powers. Japan declared war on Germany, August 23, 1914. United States declared a state of war existed with Germany, April 6, 1917." (*The World Almanac,* 1951, pp. 188, 189) Truly the Gentile world went crazy between July 28 and August 4 in launching the bloodiest war in earth's history to that time. Just as the Scriptures foretold, "nation will rise against nation and kingdom against kingdom."—Matt. 24:7, *NW*.

* It is indeed remarkable that Ab 7 for 1914 is July 30-31 and Ab 10 is August 2-3 the same as it was for the fateful year of 607 B.C. Data obtained from *Canon der Finsternisse,* by Oppolzer; *Astronomische Chronologie,* by Neugebauer, and *The American Ephemeris and Nautical Almanac*—1914.

THE SIGN

5 Right after speaking of the "appointed times of the nations", at Luke 21:24 (*NW*), Jesus makes a key revelation at the 27th verse by saying: "And *then* they will see the Son of man coming in a cloud with power and great glory." The coming of the Son of man in the clouds with power was the great sign of the sovereign-empowered Messiah or Christ spoken of by Daniel (7:13, 14) and which the priests and Pharisees were looking for during Jesus' ministry on earth. But as to Christ's first presence Jesus said the only sign they would get would be that of Jonah the prophet. (Matt. 12:39, *NW*) However, when Jesus was being tried before the Jewish Sanhedrin on the false charge of blasphemy the high priest said, "By the living God I put you under oath to tell us whether you are the Christ the Son of God!" Jesus said to him: "That was for you to say. Yet I say to you men, From *henceforth* you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven." (Matt. 26:63, 64, *NW*) Here Jesus openly admitted that as the Christ he would make a second presence as to affairs of the earth after a waiting period at God's right hand. "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1, *AS*) The waiting period ended at the conclusion of the "appointed times of the nations" in 1914, his enemies were put where they belong under his feet, and from then has been seen the sign of the sovereign-

5. What event does Jesus say must follow the end of the "times" of the nations?

empowered Christ coming on the clouds of heaven.

6 Time had come in the fall of 1914 for Jehovah the Universal Sovereign himself to act! Action on a global scale, yes, on a universal scale, was due to take place. The waiting period was over, and now the desire of all righteous ones came. Christ Jesus, the proved and tested new world's King, was enthroned and empowered with sovereignty from on high. At last the kingdom of heaven was established in the person of its anointed ruler, Christ the King. Now for the first time in nearly six thousand years there is in existence, as respects the entire earth, a new theocratic government with ruling right from God the true Sovereign. What tremendous good this bodes for righteous mankind! "The Eternal's [Jehovah's, *AS*] edict let me tell: 'I, I have installed my king on Sion, on my sacred hill.'" (Ps. 2:6, 7, *Mo*) The Bible even gives us a glimpse of the glorious enthronement proceedings which occurred in 1914. "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man [Christ Jesus], and he came even to the ancient of days [Jehovah God], and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13, 14, *AS*) Thus about October 1, 1914, just 2,520 years after the last vestige of typical Jewish sovereignty expired, the "iron and bronze band" of abeyance was removed from the "tree stump" and once again divine sovereignty empowered a theocratic government to take over the control of the entire earth. The "lowest of mankind", Christ Jesus, was now exalted with kingdom right forever. (Isa. 53:7-9) What joy there was in heaven! "And loud voices occurred in heaven saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.'"—Rev. 11:15, *NW*.

7 The establishment of the kingdom of heaven immediately set in motion a chain of events both in heaven and on earth. These events were to occur in a transition period during which a great tribulation would come upon Satan's entire organization leading up to the final test of power at Armageddon which results in its utter defeat and destruction. The birth of the Kingdom government in 1914 is likened to God's woman, his organization Zion, bringing forth a male child whom Satan's dragonlike organization is seeking to destroy. "And the dragon kept standing before the woman who was about to give birth, that, when she did give birth, it might devour her child. And she gave birth to a son, a male, who is destined to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne." (Rev. 12:4, 5, *NW*) From this scripture we see that the Kingdom has a safe empowerment of sovereignty and that it is destined to take violent action in breaking up all opposing governments on earth as with a rod of iron. But wait! The false sovereign behind these nations still in heaven must be dealt with first. The Scripture next says: "And war broke out in heaven: Michael [Christ Jesus] and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was

6. What information is obtained from Bible prophecies as to the enthronement of Christ Jesus in 1914?

7. What events occurred in heaven upon the establishment of the Kingdom?

hurled down to the earth, and his angels were hurled down with him. And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ.' "—Rev. 12:7-10, *NW*.

[8] Great was this victory of Christ Jesus and his angels! This prompt action in heaven was followed by reactions on earth. Jesus having come with his angels, this constituted the glorious sign of his second presence. (Matt. 25:31, *NW*) "Look! he is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him." (Rev. 1:7, *NW*) So the reaction is one of great trouble for the inhabitants of the earth who are out of harmony with God. A dire time of judgment is setting in when the divine Sovereign Jehovah begins to rule with respect to the earth by means of his Anointed One Jesus Christ. While all Satan's empowered kingdoms by a false sovereign begin to tumble before the expansion of the invincible new government, note how the following prophecy fitly describes what happens: "In the days of these kings [falsely empowered demon and human rulers] the God of heaven shall set up a kingdom never to be swept away, with a sovereignty that shall never pass to others; it shall break all these kingdoms to bits and make an end of them, but it shall stand for ever." (Dan. 2:44, *Mo*) Indeed it is at this time that the Sovereign Jehovah commands the obliteration of all earthly governments not empowered by him. "You are now my son [Christ Jesus], this day am I your father; ask, and I make you master of pagans, lord over all to the ends of the earth; you can maul them with an iron mace, and shatter them like potter's ware!"—Ps. 2:7-9, *Mo*.

8. What reactions were experienced upon the earth?

[9] From and after 1914 all nations of the earth and their ruling elements have lost their sovereign vitality. They came out of the terrible "family" war of 1914-18 greatly mauled and ensnarled. Their two global dog-eat-dog brawls have left them all reeling and drunken. Incidentally, the Bible alludes to Gentiles as "dogs". (Mark 7:28) Transfusions of sovereign power from one to another have been resorted to to keep the nations operating in these troublous times. The Bible even foretold that their two postwar attempts to gird themselves together into a world security organization would fail. (League of Nations, 1919, and the United Nations, 1945) "Make an uproar, O ye peoples, and be broken in pieces; and give ear, all ye of far countries: [1st] gird yourselves, and be broken in pieces; [2nd] gird yourselves, and be broken in pieces. Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand." (Isa. 8:9, 10, *AS*) So even as a last resort if they attempt the pooling of their fancied sovereignties they cannot withstand the irresistible growth of God's true Kingdom rule which is destined to fill the whole earth.–Ps. 72:8.

WHEN YOU SEE THESE THINGS, WHAT?

[10] "Tell us, When will these things be, and what will be the sign of your presence and of the consummation of the system of things?" (Matt. 24:3, *NW*) In Jesus' answer to this question he described many things that would occur in the earth as supporting proof that the Kingdom's establishment was an accomplished fact. Such would be a time for Jesus to turn his attention toward affairs of the earth, hence it is referred to as his "presence". These

9. What difficulties as to sovereignty have the nations been experiencing since 1914?

10. What are some of the evidences as a composite sign that the Kingdom has already been established?

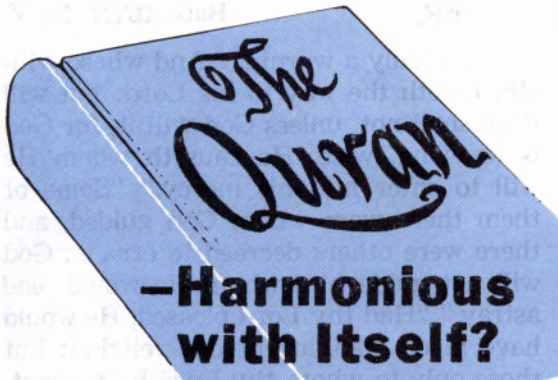
things must occur within the one brief period known as the "consummation of the system of things", or in the transitional wind-up period of this old world. At no time in previous history have all these things occurred at once to comprise a composite sign as has been the case since 1914. Consider the following enumeration of some of the predicted things of which there is an abundance of physical facts in support:

Sign	*Scripture Proof*
1. World Wars	Matt. 24:6, 7
2. Widespread famines	Matt. 24:7
3. Unusual number of earthquakes	Matt. 24:7
4. Persecution of Christians	Matt. 24:9
5. Many false Christian religions	Matt. 24:10, 11, 23, 24
6. Increased lawlessness	Matt. 24:12
7. Many forsake Christianity	Matt. 24:12
8. World-wide preaching of the Kingdom good news	Matt. 24:14
9. Formation of the League of Nations and the United Nations	Rev. 13:14, 15; 17:11
10. Earth-wide insecurity and tribulation	Matt. 24:21
11. Separating the people into "sheep" and "goats"	Matt. 25:32
12. Sore pestilences and diseases	Luke 21:11
13. Men becoming faint out of fear	Luke 21:26
14. Juvenile delinquency	2 Tim. 3:1-3

[11] While the earth is filled full of woes on a scale such as never before experienced by man, deliverance draws near for those honest-hearted ones who are sighing and crying over all the abominations that are done in the earth. (Rev. 12:12, *NW;* Ezek. 9:4) To those of us passing through these dire times since the marked year 1914 Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28, *NW*) Truly rejoice, for Jehovah's reigning King, Christ Jesus, has been set up as a raised signal around which the peoples of good will on earth are to rally. See, Christ Jesus, the glorious Signal, stands upon the lofty height of Mount Zion, the established kingdom of God. (Isa. 62:10, 11; Rev. 14:1) 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. Join in exalting him with praise! "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king." (Rev. 19:6, *NW*) "Praise God in his sanctuary, praise him in his heaven of power, praise him for his mighty deeds, praise him for his sovereign strength."—Ps. 150:1, 2, *Mo.*

11. How do the righteous view these transitional days since 1914?

It is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers. The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light.
—Rom. 13:11, 12, *NW.*



—Harmonious with Itself?

ACCORDING to its own testimony, the Quran was sent down from heaven by the same One who gave the children of Israel the Pentateuch and Christians the Gospel. However, the Quran, unlike the Pentateuch and the Gospel, had no miracles to support its claim of divine origin. The claim of some that the Quran itself is a literary miracle we found in a previous issue of this magazine to be untenable. However, other Muslim authorities hold that 'the language itself is not beyond rivalry apart from the truths conveyed, the like of which it would be impossible to produce without a miracle'.

If the Quran is indeed the repository of divine truth, then we should expect to find it, above all else, consistent with itself, should we not? We certainly should. But do we? No, we do not. In fact, we find, upon careful study, not only much discrepancy in the Quran, but a tacit admission of that fact by its efforts to explain away the existence of such. For example:

"When We substitute one revelation for another [verse, sign, *Rodwell*]—and God knows best what He reveals (in stages),—they say, 'Thou art but a forger': But most of them understand not." (An explanatory footnote in *Rodwell's* version states: "The Muslims admit that there are 225 verses cancelled by later ones.") And again: "None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that God hath power over all things?"—Sura 2:106; 16:101, *Ali.*

But why should Allah find it necessary to change, substitute, cancel, annul or abrogate any revelations or verses? Does not that provide a strong argument against divine authorship? Did Moses, Christ Jesus, the apostle Paul, or any other servant used by Jehovah God to give us divine truth find it necessary to resort to cancellation or abrogation? Would not such be an indication of defective power? And is there not a tacit admission that the Quran contains at least some contradictions in the following: "Do they not consider the Qur-an (with care)? Had it been from other than God, they would surely have found therein much discrepancy."—Sura 4:82, *Ali.*

NO COMPULSION IN RELIGION?

Perhaps the most obvious example of discrepancy in the Quran is in the matter of compulsion in religion. Note the following forbidding compulsion: "Let there be no compulsion in religion." "Thy duty is only preaching." "We have not made thee keeper over [the Unbelievers]." "What! wilt thou compel men to become believers? No soul can believe but by the permission of God." "Thy duty is to make (The Message) reach them: It is our part to call them to account." "Obey not the Infidels and Hypocrites—yet abstain from injuring them." "Summon thou to the way of thy Lord with wisdom and with kindly warning: dispute with them in the kindest manner." (Sura 2:256; 13:40, *Ali;* Sura 3:19; 6:106, 107; 10:99, 100; 16:126; 33:44, 47, *Rodwell*) Surely the foregoing are unequivocal and in harmony with the principles of justice.

But how can we harmonize the foregoing with the following texts commanding the use of force in religion? "Fight for the cause of God against those who fight

against you: Kill them wherever ye find them . . . Fight therefore against them until there be no more civil discord, and the only worship be that of God." "I will cast a dread into the hearts of the infidels. Strike off their heads then, and strike off from them every finger-tip." "Believers, wage war against such of the infidels as are your neighbors, and let them find you rigorous." "And when the sacred months are passed, kill those that join other gods with God wherever ye find them; and seize them, besiege them, and lay in wait for them with every kind of ambush: but if they shall convert, and observe prayer, and pay the obligatory alms, then let them go their way, for God is Gracious."—Sura 2:186-190, 212, 213; 8:12; 9:5, 124; 47:4, *Rodwell.*

Indicative of the kind of reasoning used by Muslim commentators in endeavoring to harmonize these texts is that of Râzî's comment on one of the foregoing: " 'Abstain from injuring them'—that is, leave it to God to punish them, either at your hands or by hell fire."

PREDESTINATION AND THE "KEBLA"

Equally difficult to harmonize are the discrepancies in the Quran relative to predestination. On the one hand the Quran holds out that man can choose his destiny. Otherwise why should a warner be sent to *them*? Muhammad was commanded: "The truth is from your Lord: let him then who will, believe; and let him who will, be an infidel." "O my people! how is it that I bid you to salvation, but that ye bid me to the fire?" "Those who shall repent and believe and do righteous works—for them will God change their evil things into righteous things."—Sura 18:28; 25:65-71; 40:44, *Rodwell.*

On the other hand there are many, many texts which indicate predestination and that man is without choice. For example: "This is truly a warning: And whoso willeth, taketh the way to his Lord: but will it ye shall not, unless God will it, for God is knowing, wise. He causeth whom He will to enter into his mercy." "Some of them there were whom God guided, and there were others decreed to err . . . God will not guide him whom He would lead astray." "Had thy Lord pleased, He would have made mankind of one religion: but those only to whom thy Lord hath granted his mercy will cease to differ. And unto this hath He created them; for the word of thy Lord shall be fulfilled, 'I will wholly fill hell with Djinn [Spirits] and men." —Sura 11:120; 16:38, 39; 76:29-31, *Rodwell.* See also Sura 6:39, 150; 13:30, 31; 14:4; 74:34, *Rodwell.*

And not only a predestination regarding eternal destiny but also a fatalism regarding the present life is taught in the Quran: "No one can die except by God's permission, according to the Book that fixeth the term of life." "No mischance chanceth either on earth or in your persons, but ere we created them, it was in the Book;—for easy is this to God." And to Muslims who complained to Muhammad: "Were we to have gained aught in this affair [war], none of us had been slain at this place," he was told to reply: "Had ye remained in your homes, they who were decreed to be slain would have gone forth to the places where they [now] lie."—Sura 3:139, 148; 57: 22, *Rodwell.*

These contradictions regarding predestination are apparent not only to those who do not recognize the Quran as inspired but also to Muslims. They have given rise to various sects in Islam and much blood was shed in times past over this controversy.

Another discrepancy is found in the Quran as regards the kebla, or direction Muslims should face when praying. On the one hand the Quran states: "The East and the West is God's: therefore whichever

way ye turn, there is the face of God." "There is no piety in turning your faces toward the east or the west."—Sura 2:109, 172, *Rodwell.*

But we also read: "We have seen thee turning thy face towards every part of heaven: but we will have thee turn to a kebla that will please thee. Turn then thy face towards the sacred Mosque." "And from whatever place thou comest forth, turn thy face toward the sacred Mosque; for this is the truth from thy Lord." (Sura 2:139, 144, 145, *Rodwell*) Is it or is it not vital which direction one faces when praying? The Quran gives contradictory instructions and reasons in support of each.

OTHER DISCREPANCIES

Then again, according to some verses the apostles of Jesus Christ were Muslims (that is, those "who surrender themselves to God"); and also Abraham: "neither Jew nor Christian; but he was sound in the faith, a Muslim." (Sura 3:60; 5:48, 111, *Rodwell*) But according to Sura 39:14 (*Rodwell*), Muhammad was the first Muslim: "SAY: I am bidden to serve God with a sincere worship: and I am bidden to be the first of those who surrender themselves to him, (Muslims)."

Again, according to Sura 2:59 (*Rodwell*) salvation is for others besides Muslims: "Verily, they who believe (Muslims) and they who follow the Jewish religion, and the Christians, and the Sabeites,—whoever of these believeth in God and the last day, and doeth that which is right, shall have their reward with their Lord: fear shall not come upon them, neither shall they be grieved."

But other parts of the Quran teach exactly the opposite: "Whoso desireth any other religion than Islam, that religion shall never be accepted from him, and in the next world he shall be among the lost." "Infidels now are they who say, 'God is the Messiah, Son of Mary!' . . . Whoever shall join other gods with God, God shall forbid him the Garden, and his abode shall be the Fire. They surely are Infidels who say 'God is the third of three,' for there is no God but one God." (Sura 3:79; 5:76, 77) According to these latter texts, practically all of so-called Christendom is doomed to eternal torment. Is that harmonious with the attributes of mercy and compassion that the Quran ascribes to God?

Again in Sura 2, verse 285 (*Rodwell*), we read, "We make no distinction between any of His Apostles," whereas in verse 254 of the same sura we are told, "Some of the Apostles have we endowed more highly than others." And another instance of a discrepancy within a sura is found in Sura 56, where we first read that "a crowd of the former and FEW of the latter generations" will gain paradise; while further on we are told that "a crowd of the former and a CROWD of the latter generations" will gain it. See verses 11-16 and 37-39, *Rodwell.*

These discrepancies are apparent not only to those who do not recognize the Quran as the divine revelation. Muslim commentators are hard put to try to explain and harmonize the various passages and so resort more or less frequently to "abrogation"; the later abrogating the former. "None of the revelations [verses] do we abrogate or cause to be forgotten but we substitute something better or similar." In view of what we have seen, how many verses then would have to be abrogated? And both the abrogating and the abrogated verses remain in the Quran, all of which supposedly existed from eternity. And it cannot even be definitely stated in every case which is the abrogated and which the abrogating, as it is not definitely known where and when each verse of each sura was written.

Some Muslim commentators, such as

Râzî, condemn others for resorting too readily to abrogation to solve the problem. A favorite device, therefore, is to list the various explanations as does Ali on Sura 7:46, which is generally held to teach something akin to purgatory. Says Ali: "This is a difficult passage, and Commentators have interpreted it in various ways." Sometimes these commentators will indicate which explanation they themselves lean to, but more often than not they will refuse to commit themselves. As the *Imam* Râzî once put it: "These are the various explanations—the Lord only knoweth the true one."

When commentators of the Quran are also translators we find them making use of free translations so as to tone down these discrepancies. For example: Sura 4:157, 158 reads (in part): "For of a surety they killed him [Jesus] not:—Nay, God raised him up unto himself." (*Ali*) But Sura 3:55 plainly states, according to the original Arabic and Sale's version: "When God said, O Jesus, verily I will cause thee to die, and I will take thee up unto me." Note now how skillfully Ali covers up this matter: "Behold! God said: 'O Jesus I will take thee and raise thee to myself.' "

However, as Ali himself admits in his footnotes there are many doubts, conjectures and differences of opinion among Muslim theologians on the matter; some holding that Jesus did die; others that he did not. Says one Imam on the subject: "Upon the whole, the views we have given expression to land us in the midst of doubtful and perplexing questions; but when we remember that the inspiration of Muhammad has been established, in all that he hath revealed to us, by an invincible miracle [the Quran] the existence of such doubts can in no wise militate against the text of the Quran. And after all, with the Lord is the true direction." But how can the inspiration of Muhammad support the authenticity of the Quran when the Quran itself is held to be the best proof of Muhammad's divine mission?

In Sura 2:2 we read, "There is no doubt in this book." (*Sale*) But such certainly cannot be said about the Muslim commentators on the Quran. All of which is a tacit admission that the discrepancies are real and do not merely seem to be such because of lack of faith or lack of understanding by the "infidels".

To some the history of Islam explains some of these discrepancies. For example: The verses telling Muhammad that he is but a warner and prohibiting the use of force in religion are chiefly found in the earlier or Meccan suras. At that time Muhammad had no recourse to the secular arm, but was himself persecuted.

Among Muhammad's early converts were some pilgrims from Yathrib, who, returning to their home city, proselyted for him and gained quite a following there. Soon they were able to offer the outcast of Mecca a royal welcome to their city, even changing its name to Medina, the "city of the prophet". Gradually Muhammad maneuvered himself into the position of ruler of the city. And so we find the suras written in Medina advocating force in religion.

In view of all the foregoing we cannot escape the conclusion that neither the *message* of the Quran itself nor its *literary merit* recommends it to us as of divine origin, for, above all else, the Word of God must be consistent with itself, must it not?

Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow.—James 1:17, *NW*.

God's Way of Financing His Work

Proper to make expression of your "Good Hopes" in sharing in the expense of expansion

TO A backsliding nation Jehovah sent his prophet Isaiah with a message of reproof. Among other things, Jehovah through that prophet told them: "For my thoughts are not your thoughts, neither are your ways my ways, . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9, *AS*) Fitting as those words were to apostate Jerusalem some 2,500 years ago, they apply with even more force to an apostate Christendom today.

Among the many ways of God that are superior to those of Christendom is his way of providing the necessary means for carrying on his work in the earth. His way is to give the people the truth regarding himself and his purposes and offer them privileges of service in connection with the true worship. Appreciating what God has done for them makes them want to do something for his cause. For example: When the time came to construct a tabernacle and furnish it for the carrying on of the worship of Jehovah, Moses simply announced: "This is the thing which Jehovah commanded, saying, Take ye from among you an offering unto Jehovah; whosoever is of a willing heart, let him bring it." And what was the result? "And they came, every one whose heart stirred him up, and every one whom his spirit made willing." "And they brought [so much, that the people had to be] restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." —Ex. 35:4, 5, 21; 36:3-7, *AS*.

The same willingness was also apparent when it came to contributing for the building of the temple and supplying it with the necessary equipment. Said David: "Moreover also, because I have set my affection on the house of my God, seeing that I have a treasure of mine own of gold and silver, I give it unto the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir [amounting to at least $81,000,000], and seven thousand talents of refined silver." Then he asked, "Who then offereth willingly to [fill his hand—*margin*] this day unto Jehovah?" No wonder that, with such an example, the princes, rulers, captains and the people responded 'willingly and with a perfect heart'.—1 Chron. 29:3-6, 9, 14, *AS*.

When Christ Jesus came, he followed a like course. He not only said, "There is more happiness in giving than there is in receiving," but, in striking contrast to the greedy religious leaders of his day, he practiced what he preached. Though he had been rich, for the sake of others he voluntarily became so poor that he had no fixed residence in which "to lay down his head". Those who noticed and benefited from his unselfish devotion were only too glad to contribute toward supplying his necessities.—Matt. 8:20; Luke 8:3; 19:1-10; Acts 20:35; 2 Cor. 8:9, *NW*.

The apostles followed the same pattern. Having received free, they gave free. Their unselfish course influenced others to show love, so that many early Christians sold

all their possessions and turned over the proceeds to the governing body for them to use as they saw best for the advancement of the true worship and the benefit of the Christian community in general. All such was entirely voluntary, we are assured.—Acts 4:32-37; 5:1-4.

MONEY-RAISING SCHEMES OF CHRISTENDOM'S FALSE RELIGIONS

How different from the foregoing are the ways of apostate Christendom! Its religious organizations are willing to give allegiance to the world's worst criminals, such as Hitler and Mussolini were, in exchange for financial support. They encourage greed among their members by operating bingo games, lotteries and other games of chance, appealing to the selfish inclination to want to get something for nothing. Although the Bible says not one word about purgatory, nor about an immortal soul, and although no one has ever returned from purgatory to demonstrate that there is such a place, yet all such is taught by religious organizations so as to instill fear into the people's minds so that the people will pay for the saying of masses.

In 1948 at one Catholic church in Brooklyn, New York, "a Mass with the name announced, was $5; for Mass with one priest singing part of the Mass the fee was $15; for high Mass with three priests, $35; for lights at the different altars, $5 for each altar; for marriage in the afternoon without Mass, $22; for marriage in the morning with Mass and one priest, $15; with three priests, $45; for a funeral a nominal charge of $35, ranging up to $100 for three priests at the altar and two priests at side altars."—*American Freedom and Catholic Power,* by Blanshard, page 37.

And while many Protestant clergymen profess to be shocked at such examples of commercialism in religion, more than one of such has privately admitted that he did not believe in a burning hell but felt that he had to teach it in order to keep the people coming to church. Other business-minded clergymen take pledges of their parishioners and then send statements to such monthly, reminding them of their account with the church.

Many religious organizations sponsor bazaars, church dinners, box socials, picnics, dramas and musical affairs, etc., eliciting support for their "church" by appealing to man's love of pleasure. Which calls to mind the anecdote told regarding a certain Ladies Aid Society, of the previous century, who wrote America's foremost journalist of the time, a philanthropic individual by the name of Horace Greeley, for suggestions on how they could raise money for their "church". He replied: "Try religion."

How contrary to the Bible all such money-making schemes are! Yet in view of the spiritual diet of husks and brackish water that are fed to the people it is no wonder that they have to be bribed, cajoled, flattered, threatened and placed on a pay-as-you-go basis; a course which finds its counterpart in certain Oriental religions which provide for sex indulgence in connection with their form of worship. —Rev. 2:14.

In striking contrast with the foregoing is the course taken by Jehovah's witnesses under the direction of the Watch Tower Bible and Tract Society. As noted in the 1952 *Yearbook of Jehovah's Witnesses,* during 1951 some 63,000,000 hours were spent by their ministers in preaching the good news of the Kingdom in 121 lands. Millions upon millions of books, Bibles, booklets, magazines and tracts were published and distributed. Missionaries were trained and sent to foreign lands. Some 18,000 ministers received help so that they could continue in the full-time ministry, while more than a thousand of them served

at seventy branch offices, looking after the interest of some 400,000 field ministers.

FINANCING THE WORK OF JEHOVAH'S WITNESSES

To take care of all this expansion did Jehovah's witnesses find it necessary to resort to lotteries, bingo games, church bazaars, dinners, etc.? Did they stoop to painting Jehovah God as a fiend who for a price denies himself the pleasure of torturing souls in a purgatory? Did they agree to support totalitarian political organizations in return for financial assistance? No, none of that.

Having received an understanding of Jehovah God, his marvelous attributes and his purposes, Jehovah's witnesses feel impelled to do something to show their appreciation and so they give willingly. They know that now is their opportunity to make friends of Jehovah God and Christ Jesus by proper use of unrighteous riches, which sooner or later will fail, whereas the friendship of God and Christ will guarantee everlasting dwelling-places. They also appreciate their privilege of doing what they can even though it be but a widow's few coins of very small value.—Mark 12:41-44; Luke 16:9, *NW*.

They further appreciate that just as their study, their attendance at meetings and their ministry work must be done systematically if it is to be effective, so their contributing to the expansion of true worship in a monetary way is best done systematically, in keeping with Paul's admonition: "Every first day of the week let each of you at his own house set something aside in store as he may be prospering." —1 Cor. 16:2, *NW*.

The expansion of true worship in the earth depends in no small degree upon voluntary contributions. Jehovah's witnesses therefore appreciate that it is a help to those directing this work to have some indication from them as to what to expect in the way of contributions during the coming year. For this reason they gladly co-operate with the suggestion of the Society to indicate each year what they want to contribute during the coming twelve months. Such is in no sense of the word a pledge, but merely an expression of what they hope to be able to do, and it is termed "Good Hopes". Appropriate in this connection is the counsel of Paul: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7, *NW*) And appreciating that all depends upon Jehovah's direction and blessing, his servants unite in mutual prayer to that end. —Ps. 127:1.

Those living in the United States, and who wish to co-operate in this matter, may address their card or letter to Watch Tower Bible and Tract Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 2, New York. In writing about these "Good Hopes", something such as the following may be stated: "It is my hope that during the next twelve months I will be able to donate to the work of praising Jehovah and saying to the prisoners, 'Go forth,' the amount of $....., which contributions I will make in such amounts and at such times as prove convenient to me and as I am prospered, by the undeserved kindness of Jehovah God through Christ Jesus. [signed]" It may be well to keep a copy of your card or letter as a reminder to yourself. On page 258 is a list of other branch office addresses, and a complete list is found on the last page of the *Yearbook*.

Surely the mutual co-operation of Jehovah's servants in this manner is in keeping with the Scriptural examples. And Jehovah's manifest blessing upon it emphatically underscores that God's thoughts and ways are indeed far superior to those of selfish men.

Continuing the travel report of the Society's president, N. H. Knorr, and his secretary, M. G. Henschel

SUNDAY afternoon, December 16, was clear. The weather was good for flying over the Aegean sea. There were numerous Greek islands to attract our attention and it was not long after we left Athens that we came to the mainland of Turkey near the Dardanelles. The land was covered with snow because the day previous had brought to Turkey much stormy weather. Flights had been canceled the previous day because planes could not land at the Istanbul airport. We saw that the villages in the mountains were blanketed with snow, but after we crossed the Sea of Marmara and saw Istanbul we felt better because there was no snow there. We were surprised and pleased to see twenty of the brothers at the airport to meet us.

Only a few weeks before this the brothers had been informed that the president of the Society and his secretary would come to Istanbul to talk to them, and that gave them just a little more than four weeks to make all of the arrangements and invite interested persons to attend the public meeting that was to be held in the Armenian Church Hall which was engaged for the occasion. The organization of Jehovah's witnesses is not yet recognized as a religious society but they may have meetings in buildings where regular religious services are held. That was the reason for engaging an auditorium in the Armenian Church building. No public advertising could be done but just word-of-mouth invitations to friends and persons of good will that were being taught the good news, the Lord's Word. So while we were driving from the airport toward the city in the bus we had much discussion about how great the attendance would be.

This was our first visit to Istanbul and in the dusk we saw the rolling hills of the farmlands outside the city and then the old walls and ruins of an old aqueduct. The coffee houses were always full of men. Round loaves of bread were set in rows on shelves in the shop windows. The streets were paved with cobblestones and the trams and other traffic looked out of place on the old, narrow streets of the city. We soon learned that traveling in that part of the city is best accomplished on foot. Vehicles were jammed up and very little movement could be seen. The streets were crowded with people too, making a scene that was quite interesting. We felt we were in a different world, because all kinds of people from many nations live in Istanbul, a crossroads of the world.

Just around the corner from the hotel was the Armenian Church where the meetings were to be held. All of us were glad and surprised when we entered the hall and found more than a hundred persons already there. When the talk was delivered, "Will Religion Meet the World Crisis?" 150 were assembled. The teachers were overjoyed, for they were able to see some of the fruits of their labors.

In order to make the audience understand what was being said by me in English it had to be repeated in two languages, first in Greek with Anna Matheaki, a graduate of Gilead, the interpreter, and then Brother Avrilios Kallinikou, who understood Greek but not English, had to say it in Turkish for the benefit of the majority present. Everyone was very attentive and all expressed appreciation of the thoughts

presented. A good number of professional men were there. Much discussion followed the meeting.

The next days were busy ones, with the five teachers that are in Istanbul talking over their problems. The Society has a Watchtower bookstore in the city in which store people can obtain publications and Bible helps in various languages and then the teachers give private instruction to those that are interested. The problems are numerous, the principal one being that of language. One of the teachers was telling us of a study that she was conducting with four persons, one of whom was born in Russia although of Hungarian descent, a member of the Russian Orthodox Church. His wife was a member of the Greek Orthodox Church, speaking Greek. A young German lady living in the same home was a Roman Catholic and another person attending the meeting was a German engineer, temporarily staying in Istanbul and of the Lutheran religion. All four had different ways of worshiping and spoke a number of tongues. To really explain things clearly the teacher had to express herself at times in several languages. This was possible and shows that despite the language problems the teachers have to contend with in Istanbul the Lord's Word is being announced and "other sheep" are being found. One of the teachers speaks English, Greek, French, and some Turkish and Spanish, whereas another one speaks German, Swedish, French, English and some Turkish.

Often the teachers when making their visits to their studies have to take Bibles in three different languages so as to be able to properly care for the interest they have found. Our discussion with the teachers and considering the problems in connection with the work proved very interesting. It is hoped that someday arrangements can be made for our own religious assembly instead of meeting in the auditorium of another religion.

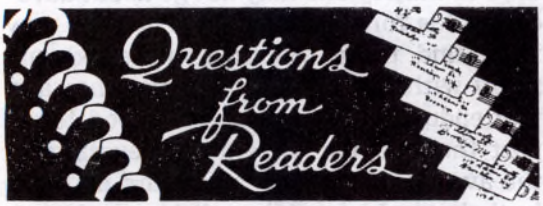
Also it was possible to meet with the servants of the group of witnesses that are looking after the Kingdom interests. They had many questions on organization and a whole evening was spent with 14 of them. One of the principal points made was that it is necessary for the servants to shepherd the flock of God and that they must aid them by setting the proper example for the Lord's "other sheep" by being kind, patient and diligent in their activities. In Turkey those preaching God's kingdom must use tact and talk to those that they find to be interested. One cannot go about the streets publicly preaching the gospel, nor even go from house to house as our ministers of the gospel are able to do in most other lands. According to the peculiar laws of Turkey one may not go about advocating his form of worship. The only way is to find those that are interested and study with them. This takes patience and real endurance; however, it is good to report that the two sisters are devoting on the average more than 160 hours monthly in their teaching work and they each conduct about 25 home studies every week. When one has the zeal to push the work he will find the time to do it even though the obstacles are greater in Istanbul than in other lands.

The last night we were there another meeting was held in the Armenian Church Hall. Brother Henschel and I spoke to those who are instructing persons that show interest in the Kingdom work in Turkey. There were 44 in attendance and they had great joy. It was very unusual in the lives of these witnesses of Jehovah in Turkey to have a big meeting together. Comparing this with the public meeting, it goes to show there were more than 100 persons of good will who had come in addition to the witnesses themselves.

The Turkish tongue, of course, is the principal one and with it one can get along very well in the city, but there are thousands of Greeks, Armenians, Germans, Spanish, French, and other nationalities too. Istanbul has been the center of much religious conflict and it is a city where the East meets West and where the many philosophies of life are at odds. There is only one thing that will bring peace and happiness to these peoples, and that is the kingdom of Almighty God. Confusion of tongues, confusion of ideas and confusion of religion will be removed. The city of ancient days, where crowds of people jam the narrow stony streets and ragged peddlers by the thousands hawk their wares, is going to be replaced along with the rest of the old system of things by God's new world organization and then people will be free to meet together and worship Jehovah all over the earth.

A witness is being given in Turkey, but by no means is it widespread. Those who are there are zealous in their service and they have increased in numbers. We wish them Jehovah's continued rich blessing.

On Wednesday morning, December 19, a number of the brothers came to the BEA office to say good-by to us. The five teachers and two others went along to the airport. It was very cold and a light snow was falling. It made us appreciate what they must put up with in the way of weather in this season of the year, for we had rain and snow the whole time of our visit. But their zeal for the Lord overcomes these problems and Jehovah is giving an increase.



● Do the texts at Matthew 19:30; 20:16; Mark 10:31 and Luke 13:30 about the first being last and the last first apply to the order of resurrection?—H. E., Michigan.

No, resurrection is not the topic of discussion. Two classes of persons come in for consideration. One class thought to be first in God's favor ends up last or left out altogether, and the class thought last or left out comes into the foremost position of favor. The self-exalted religious leaders in Israel were not only materially well supplied but also rich in spiritual privileges and opportunities, first in line for divine blessing, so they thought. In their sight the poor, common people were contemptible and called *'am haarets* or "people of the earth", as being beneath their feet, the last ones to be worthy of notice by God. Yet Jesus told the exalted ones that the time was coming when they would be shut out of God's kingdom arrangement, pictured by Abraham and Isaac and Jacob and the prophets, and in their stead would come the despised ones to recline at the table in the kingdom of God. By speaking of these incoming ones as being from east, west, north and south Jesus showed they would be not only the common people from among the Jewish nation but also poor persons from all nations. Such downtrodden Jews and despised Gentiles were the last ones so far as a chance for God's kingdom was concerned; or at least so reasoned the conceited religious ones who put themselves first in line for divine blessing. So it was with these classes and relationships in mind that Jesus concluded with the words: "There are those last who will be first, and there are those first who will be last."—Luke 13:23-30; 16:14-31, *NW*.

Those desiring to be rich in comforts, whether in a material sense or in public esteem and reputation, will find it extremely difficult to enter the Kingdom; whereas those who willingly divest themselves of comfortable belongings and good worldly reputation to serve God under persecution will be blessed. Such lowly ones may be put last on the list for divine favor according to this world's rating, and the lofty ones of the world may be put first on the list. Yet, it was after contrasting these very classes of rich and poor that Jesus said: "Many that are first will be last and the last first." (Matt. 19:24-30; Mark 10:23-31, *NW*) The uses of this

expression in Matthew and Mark have a different setting from that in Luke, but the principle being established is the same; namely, that those rich in spiritual privileges and opportunities and apparently first in line for divine blessing, such as the clergy class, wind up last, and lowly ones thought by the exalted clergy to be the last to ever rate any divine favor are put first by God.

At Matthew 20:16 the principle is stated in still another setting. An illustration is given of a householder who hired laborers to work in his vineyard, agreeing to pay them a denarius for the day's work. At the third, sixth, ninth and eleventh hours of the day he brought in new groups of workers, promising to pay them what was just. At the end of the day all were given a denarius each, regardless of how long they had worked. Those who had worked all day got what they had agreed to, yet they grumbled because those working only an hour got just as much. The householder told them he had lived up to the agreement, and that he could do as he wished with what belonged to him. He sent them on their way, and concluded with the expression about the first being last and the last first. (Matt. 20:1-16) This illustration applies since the Lord came to his temple in 1918, and the conclusion came in 1931 when payment came in the form of the new name, Jehovah's witnesses. Some who had been in the truth longest became offended, murmured, and left. They were not satisfied with the new name putting them on a level with all other publishers, and did not want to live up to it by doing the witnessing work. So these one-time foremost ones, due to their years in service, became last or left out, and those more recent in the truth and more lowly took their places.

So applying the expression to these two classes, it becomes understandable in all its different settings, and makes sense whether referring to situations in Israel in Jesus' day among the Jews, or referring to the addition of Gentiles to the church class, or to conditions in Christendom in these last days. The exalted clergy class once thought to be first are abased to last, and humble ones abased to last God exalts to first position with him.—Luke 14:11.

But how do we know that to be last means to be left out altogether? The same way that we know those "called the least in the kingdom of heaven" are left out of the Kingdom entirely. By the context. It implies that those referred to as "least in the kingdom" were the scribes and Pharisees, and specifically said they would never enter the Kingdom, nor would anyone else whose righteousness did not exceed theirs. It is this same clergy class that is also spoken of as the first who become last, so "least" and "last" must betoken the same fate. (Matt. 5:17-20) Some may cite Matthew 11:11 as proof that "least in the kingdom" means to be in it, where Jesus said when speaking of John the Baptist: "He that is least in the kingdom of heaven is greater than he." However, here "least" is translated from a different Greek word than it is in Matthew 5:19, and should be accurately translated "lesser". (*NW; Dy; AS,* m.; *Ro*) All in the heavenly kingdom are lesser ones in comparison with Christ Jesus, who is the one "called great in the kingdom", for he is the only one to perfectly keep and teach the Law. It is also the context that shows those first ones who become last are thrust out, not entering the Kingdom arrangement, no more able to do so than a camel can go through a needle's eye. We might even illustrate it by present-day expressions. When we say, "That's the least of my worries," we mean it is not a worry at all. When we say, "That's the last thing I would have thought of," we mean we would never have thought of it at all. So the first that become last are left out entirely.

● Why was Aaron not punished with leprosy as his sister Miriam was when they spoke against Moses?—G. M., Pennsylvania.

The record of this event is found in Numbers chapter 12, and a plausible explanation can be given. Aaron at that time was high priest in Israel, and according to the requirements of the high priest as given in Leviticus chapter 21, and particularly verses 20, 21, no Israelite of the household of Aaron, who had a plague in his flesh, scurvy or other blemish, could be high priest. So, if Aaron had been smitten with leprosy he would have been ejected from the priesthood, or at least for seven days that the leprosy would continue as in the case of Miriam. (Num. 12:15) It was evidently his office that saved Aaron from such dire punishment. Also, the record is plain that when Miriam was smitten with leprosy it was a painful experience to Aaron and caused him to cry out on her behalf, which brotherly pain that he felt was no doubt punishment enough for him. We would often prefer to endure pain ourselves than to have those we love dearly undergo it.—Num. 12:10-12.

However, Miriam's sin in this murmuring against Moses may have been greater than Aaron's, may have been more of a personal complaint on her part. It may have been a case of woman against woman, with Aaron siding in with his sister rather than with his sister-in-law. (Num. 12:1) Miriam murmured against Moses because he had an Ethiopian woman for his wife. Evidently there was some jealousy in the matter. Moses was a prophet of Jehovah God, and his wife would partake somewhat of his glory. She would be respected for what Moses was, and she could be looked upon as the first lady of the land. Now as circumstances indicate, Miriam was the first lady of the land. When the Israelites came through the Red sea and Moses sang his song on the other side, Miriam took the lead among the women of Israel and led them in singing God's praise and was counted as a prophetess in Israel. (Ex. 15:20, 21) That gave her the standing of first woman in Israel, and she evidently exercised some influence because of that. Perhaps her high station in Israel was being put in the shade by the wife of Moses, and it rankled. And while it was certainly not right for Aaron to criticize Moses, it was even more presumptuous for Miriam to do so, in view of the woman's assigned place of subjection to the man in the congregation of God. So God punished her with leprosy, and that humbled her in the sight of everyone. For seven days she was on the outside, and then she was brought back and restored to her station. In time she died and was buried with restored respect in Israel and in the favor of God.

WOULD YOU LIKE TO DO MISSIONARY WORK?

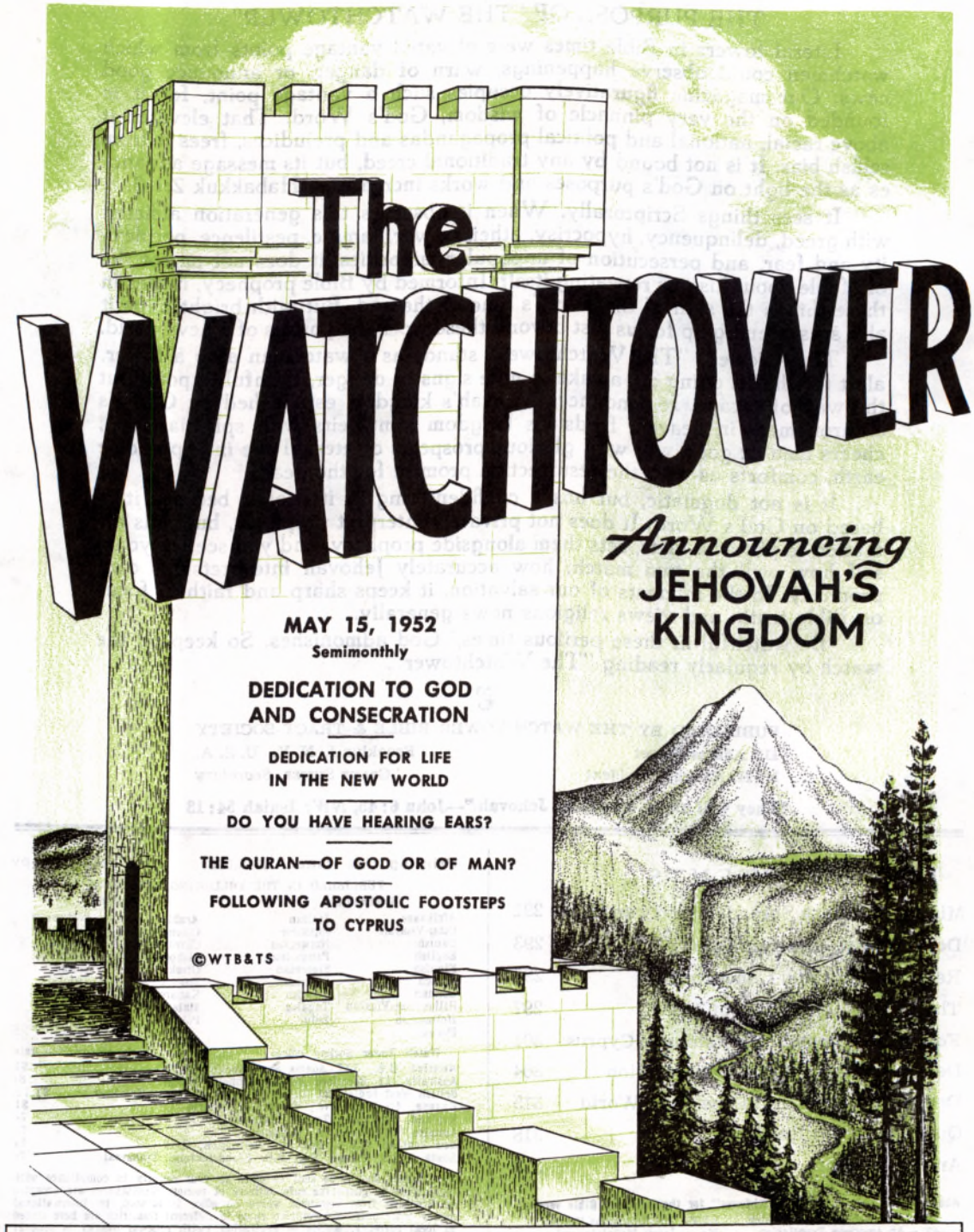
Have you ever dreamed of being a missionary? or longed to serve God in some such way? It is not only by going to foreign lands that one can do so. You can do missionary work by carrying the message of God's kingdom to isolated territory that can be reached, possibly over the week end, from the place where you live. There may be parts of the territory in your vicinity where "this gospel of the kingdom" has been preached in only a limited way, or perhaps not at all. During June, July and August, you may share in a special missionary effort to reach such isolated places and experience the joy of bringing glad tidings to some who are as yet uninformed about these important things. Be a "missionary" during your summer vacation period, or at week ends. Write the Society's office (address inside front cover), if there is no group of Jehovah's witnesses in your vicinity that you can contact.

"WATCHTOWER" STUDIES

Week of June 1: 1914 a Marked Year!

Week of June 8: Determining the Year by Fact and Bible.

Week of June 15: Evidences of the Year's Correctness.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Missionary Work Spreads Liberty and Love 291
Do You Have Hearing Ears? 293
Religious Fog and Concealment 296
The Quran—of God or of Man? 297
Following Apostolic Footsteps to Cyprus 301
Dedication to God and Consecration 304
Dedication for Life in the New World 315
Questions from Readers 318
Announcements 320

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,345,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII May 15, 1952 Number 10

MISSIONARY WORK SPREADS LIBERTY AND LOVE

Gilead's eighteenth class graduates

TWENTY-SIX centuries ago the prophet Isaiah wrote his belief in missionary work in these words: "Say to the prisoners, Go forth." The same Bible writer willingly volunteered himself for such liberating activity wherever needed, saying, "Here am I; send me." (Isa. 49:9; 6:8) Today, in New York state's scenic Finger Lakes region near Ithaca, the Watchtower Bible School of Gilead stands as a modern testimony to this same conviction. Heathen lands in complete darkness to the purposes of the true God are served by its missionary graduates, but activity is not at all limited to these lands. Christendom's self-righteousness merely masks her own pagan beliefs and reveals her spiritual need.

Hence, Jehovah's witnesses train their full-time ministers at Gilead to carry out Christ's command to 'disciple all the nations'. (Matt. 28:19) Who will deny that spreading knowledge of God and love for God and man is most practical in today's strife-torn world? This purpose was made clear at the graduation of Gilead's eighteenth class on February 10, 1952.

By 9 a.m. that Sunday morning the largest crowd ever to attend a wintertime Gilead graduation was seated in four different halls. Activities began when the farm servant and the school's four instructors successively offered their parting counsel and farewells. Then telegrams were read expressing congratulations from Christians the world over whose thoughts were turned toward Gilead that day. Then N. H. Knorr, president of the school and of the Watchtower Society, began his talk on the theme, "Working Together with Him."

Brother Knorr had just returned from an extended service tour in which he had talked with the Society's missionaries in lands as far distant as India. It was evident to observers that he wished to impart something close to his heart, something gained from his intimate contact with the great expansion of true worship being carried on in the world field. In perhaps the most pointed and direct graduation talk in the school's history he proceeded to enlarge on the true minister's unique position as a "substitute" for Christ serving the spiritual needs of persons of good will. Basis for the discussion came from the apostle Paul's letter, Second Corinthians, chapters five and six.

"You have had a most wonderful opportunity to study and equip yourselves," he said, "but are you going to work *together* with Him? Will you really be a substitute for Christ, to help his sheep reach maturity? What part are *you* going to play? You may have much knowledge, but if you do not express love from your heart you will not be of any use to the Lord. You will not do any good for the honest people in these other lands."

He continued, showing how greater knowledge might wrongfully bring pride.

"Much responsibility is on you. Much, much more will be expected of you by your brothers in the field. Are you going to take the lead in expressing love?" Sad to relate, some missionary graduates have not, and a contrast was made between them and the many who have, showing that it is possible for pride, haughtiness, or cold, unfeeling indifference to come in and cause one to harm rather than aid the Lord's sheep.

With a strong appeal to all present to carefully study the apostle's letter, especially chapter six, the speaker outlined twenty-eight points listed by Paul as essential to prove one a real, mature minister of Christ. Finally he summarized the essence of his talk by reading the following brief personal note which was found in an envelope handed to each graduate:

"DEAR GRADUATES OF THE EIGHTEENTH CLASS OF GILEAD:

"Today you are considered qualified to engage in educational work and devote your efforts in behalf of permanent peace among all peoples loving righteousness. A great deal is expected of you on the part of your brothers everywhere. They believe that now that you have finished the course at Gilead School you are mature. Your brothers expect you to set a proper example in word and deed. You have the knowledge. You have had the opportunity to make your mind over considerably during the five months of study.

"Will this training reflect itself in your daily actions? Are you going to show love and patience toward your brothers? Are you going to be long-suffering in helping the babies in the truth to grow up? Briefly stated, Are you going to show your maturity in the Lord's organization? 'Of him that has much the more will be required.'

"Never for a moment treat any future assignment in the Lord's organization lightly. There is so much expected of you by your brothers in all parts of the world. Don't fail them. Show real devotion and sincere love toward all your brothers; and say to those who are still prisoners, 'Go forth.'

"Here is a little gift to help you get started now that you are leaving school. Use it wisely to keep in the work. Plan your affairs to keep really busy in preaching the gospel. Our prayers are for you in this behalf. We love our brothers worldwide, and we want you to share in that love of helping them. Our best wishes go with you.

WATCH TOWER BIBLE & TRACT SOCIETY
N. H. Knorr, president."

February 10, 1952

Until that morning the students did not know where they would be sent. Imagine, then, the excitement as Brother Knorr called them forward according to missionary assignment groups and announced where each was going! Ninety-five of the ninety-nine graduates received diplomas of scholastic merit and all received assignments which will carry them to twenty-five countries. This class will assist in setting free spiritual captives in the United States, Quebec, Bahamas, Central and South America, parts of Europe and the Near East, India and Africa.

Just before dismissal, a member of the class presented a resolution in which the students acknowledged their new responsibilities and vowed to live up to them to the best of their abilities. This produced response from the large audience. A closing prayer concluded the formal exercises and unleashed the eager throng's pent-up enthusiasm. Future prospects occupied the conversation the remainder of the day. It is a long way from Gilead's peaceful campus to the site of their coming new activities. However, the eighteenth class starts forward well equipped for its task of bidding willing listeners of many lands, "Go forth."

Do You Have Hearing Ears?

TODAY, in 121 lands and isles of the sea, the good news of God's kingdom is being preached. This good news tells that the one true God is Jehovah, that he is from everlasting to everlasting, the fountain of life, and that he is a God of wisdom, justice, love and power. (Ps. 36:9; 62:11; 83:18; 89:14; 90:2; Prov. 2:6, 7; 1 John 4:8) It further tells that God's kingdom is now established, and that it soon will end all unrighteousness and usher in a new system of things; a world wherein man will learn war no more, a world wherein every man will sit under his own vine and fig tree with none to molest him or make him afraid; a world without sorrow, pain or crying; a world where, instead of people dying, the dead will be coming back to life. (Mic. 4:3, 4; John 5:28, 29; Rev. 11:17, 18; 21:4) One would think that such good news would set atingling the ears of everyone who hears it. But does it? Far from it! Only a few give ear. Why?

Why do men turn a deaf ear to the good news God is having brought to them? First of all, because of lack of faith. Men refuse to accept the evidence presented by the Bible, and God's other book, the book of nature, showing that God does indeed exist. They are unwilling to accept the vast amount of proof, both circumstantial and direct, that the Bible is inspired, that it is indeed the Word of God. So they fail to benefit from the good news because of their lack of faith.—John 17:17; Rom. 1:20; Heb. 4:2.

Others turn a deaf ear to the truth because of not being open-minded, not being willing to take the time to hear the proof that this good news is indeed true. They are unwilling to investigate, to prove all things by God's inspired Word, and so show themselves to be fools by answering a matter before they hear it. They ignore God's invitation to come and reason together. (Prov. 18:13; Isa. 1:18; Acts 17:11) Prejudice, religious or of another form, keeps their ears closed.

The truth also falls upon deaf ears if their owners do not have a love for righteousness. Above all else, the truth of God's Word magnifies the righteousness of God. It tells of a God who is the Preserver of all that is good and right and the Destroyer of all that is wicked. This very ring of justice and righteousness, which so attracts the lovers of righteousness, repels many because, whether they realize it or not, they prefer that which is selfish, unjust and sinful to that which is just and righteous.

Not only does it require faith, a willingness to reason and a love of righteousness to have a hearing ear for the good news of the Kingdom, but it also requires humility. Many reject the good news because of pride. They do not want to be set straight, to be corrected. Even the most ignorant men can be proud, and persons that are proud depend upon themselves for salvation, or else cling to the religious ideas they were previously taught. Putting their trust in human leaders, they do not feel lowly enough to confess that these are wrong, and themselves as well. They are too proud

to accept the truth, because it is unpopular, because it is not in harmony with popular science and popular religions. Like Nathaniel, they say, "Can there any good thing come out of Nazareth?" but unlike him, they are not willing to "come and see" whether or not these lowly witnesses of Jehovah do have something "good", the truth. Such ignore Jehovah's counsel: "Hear ye, and give ear; be not proud; for Jehovah hath spoken."—Jer. 13:15, *AS;* John 1:46-50.

TICKLING THE ITCHING EARS

Instead of hearing ears, today the vast majority of mankind, inside of Christendom as well as outside of it, have itching ears. Speaking of these the apostle Paul wrote: "For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth, whereas they will be turned aside to false stories."—2 Tim. 4:3, 4, *NW*.

Among the false stories that the false shepherds tell their flocks, the financiers, the politicians and the common people, are the following: that the political rulers are the "higher powers" of Romans 13:1-4; that the United Nations organization is man's only hope; that it is up to the people to bring in the kingdom of God by means of moral-uplift schemes; that man has an immortal soul; that all good church members will go to heaven at death; that their deity is a mysterious trinity. All of which tickles the ears of the listeners.

On the other hand big business gives financial support to its religious leaders, the politicians give them adulation and prominent seats in their assemblies, and the common people grovel before their shepherds with "Ah, Father!" "Reverend!" and "Rabbi!" and other flattering titles on their lips. Thus priest and people tickle each other's ears in one great mutual-admiration society.—Jer. 5:31.

THE HEARING EARS

Men who love righteousness, are humble and have faith are not satisfied with the "false stories" of such shepherds. Their ears will try what they hear to determine whether or not it has the ring of genuine truth from the reliable Source. (Job 34:3) They listen for the voices of the true Shepherds and will respond only to them. Speaking for these sheeplike ones the psalmist says: "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." When they hear his voice they do not close their ears or harden their hearts.—Ps. 95:3, 7, 8, *AS*.

These also recognize Christ Jesus as their Shepherd. "He calls his own sheep by name and leads them out. When he has got all his own out, he travels before them, and the sheep follow him, because they know his voice. A stranger they will by no means follow but will flee from him, because they do not know the voice of strangers."—John 10:3-5, *NW*.

After having learned to distinguish between the voices of the false shepherds and the voices of the true Shepherds, if we are wise, we will continue to show humility and submissiveness to the true Shepherds. We will not rebel just because what they tell us shows us where we are wrong and reproves us. Rather we will appreciate that all this is necessary to guide us in the pathway of life. We sincerely want to live forever, and that to the glory of God, do we not? Then why despise our life interests by manifesting stubbornness? Let us rather accept with meekness what they tell us and stay wise. "The ear that heareth 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.

These wise and loving Shepherds may at times use a human agency to administer a reproof to us. If we have understanding we will not take offense at such a one and avoid him with ill feeling. Not at all! Instead, we will view such a one as an adornment to us. "As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."—Prov. 25:12.

To accept instruction and reproof includes more than merely giving mental assent to its wisdom. If we fully understand and appreciate the importance of what is brought to our attention we will act upon it, bringing our lives into harmony with it, for hearing also means obeying. Only then can we be considered wise. "Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass."—Matt. 7:24, 25, *NW*.

Whether or not our ears remain open to the reproof and instruction that leads to life depends upon our hearts. "Apply thine heart unto instruction, and thine ears to the words of knowledge." (Prov. 23:12; 18:15) Unless the good and honest condition of our hearts keeps our powers of audition open and keenly sensitive to the divine Word, our ears will be as if heavy, dull of hearing. Then there will be no ready, interested reception of the divine message, and so no fruit from our hearts.

HEARING MEANS SALVATION FOR US AND OTHERS

To those to whom he sends his message Jehovah says: "Hear, and your soul shall live." (Isa. 55:3) Here again, more is meant than merely hearing the sound of God's message with our physical ears. It means entertaining the message, accepting it, believing it and obediently acting upon it. If we want God to hear, help and deliver us in times of need and reward us with eventual salvation, we must listen to him now. Those who turn a deaf ear to what God now has to say to them will find him turning a deaf ear to them when they call upon him in adversity. (Prov. 1:20-33) "He that turneth away his ear from hearing the law, even his prayer is an abomination."—Prov. 28:9, *AS*.

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 ear to the heart and then to the lips, even as the proverb shows: "Bow down thine ear, and hear the words of the wise, 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) Yes, the truth must make a circuit in us, from ears to heart to lips.

Preach, preach, preach, says God's Word to us hearers. Yes, to gain life not only must we ourselves obediently hear but we must let others hear the truth that leads to life. In all cases obedient hearing precedes salvation. "For 'anyone that calls upon the name of Jehovah will be saved'. However, how will they call upon him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?" —Rom. 10:13, 14, *NW*.

So it becomes plain to us 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 view the matter. "God saw good through the foolishness of what is preached to save those believing."–1 Cor. 1:21, *NW*.

The situation in the world today invites us to preach, and happy are we if we accept and act upon the invitation. When Paul heard the Macedonian cry for help he promptly responded to the invitation as being from the Lord, and the book of Acts tells of the many privileges and blessings he enjoyed because of his thus responding. Likewise shall we enjoy many privileges if we respond to the invitations coming from countries, lands, states, counties, provinces and territories where there is a need for Kingdom publishers. But we not only have an invitation from these, but God himself commands us: "Bring forth the blind people that have eyes, and the deaf that have ears. . . . let them hear, and say, It is truth." —Isa. 43:8, 9, *AS*.

And as we respond to the invitation and obey the command to preach let us make sure that we give the message in the language that the people understand, not only in their tongue, but also on their level of intelligence. "For truly, if the bugle sounds an indistinct call, who will get ready for battle? In the same way also, unless you through the tongue utter speech easily understood, how will it be known what is being spoken? You will, in fact, be speaking into the air." (1 Cor. 14:8, 9, *NW*) If we do not want to be speaking into the blank space, we must give the witness to the people in their understood language and in terms they can grasp.

True, in spite of our earnestness, in spite of our efforts to make the truth simple and easily understood, many will turn deaf ears to our message. But what of that? Many also refused to listen to Christ Jesus, the greatest Preacher of all time; and the slave is not better than his Master, is he? (John 6:60; 15:20) Shall the general indifference and unresponsiveness of the people, or shall the divine command, determine what we will do? Jehovah's word to Ezekiel answers: "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear."—Ezek. 2:7.

While many will refuse to hear and thus show themselves to be worthy of destruction, the Lord's Word assures us that some will hear: "In that day shall the deaf hear the words of the book." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. . . . and the tongue of the dumb sing." (Isa. 29:18; 35:5, 6) The physical facts show that an ever-increasing number are hearing with understanding, are letting the truth go from their ears into their hearts and come upon their lips. Like the sound of many waters and as the sound of heavy thunders, the voices of this great crowd are saying: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king." (Rev. 19:5, 6, *NW*) Do you have ears that hear? Then let that which has entered your heart also be upon your lips that others also may hear.

RELIGIOUS FOG AND CONCEALMENT

"When people just broadly approve of 'God,' 'faith,' 'prayer,' etc., it is about as vague as fog, gives no direction to their lives and no fuel for going anywhere." —"Rev." George F. Tittman, rector, St. Mary's Episcopal Church, Arlington, Va.

"As it now functions, the church represents a false God and a false Christ but more tragically it conceals the true God and the true Christ."—"Rev." Dr. Paul T. McClurkin, on resigning from the First Congregational Church, Hadley, Mass.

The Quran —Of God or of Man?

ACCORDING to orthodox Islam the Quran "is uncreated and eternal [and] was written from the beginning in golden rays on a magnificent tablet in heaven and was communicated to Mohammed by the angel Gabriel . . ." (1942 ed. of *Ency. Amer.,* Vol. 16, under "Koran") In the effort to place the Quran above all else and as equal with God himself, Muslim tradition has a paradox on its hands; for how could the Quran be eternal and uncreated and yet written on a magnificent tablet? Written by whom—if coeternal with God?

In the previous articles of this series we have seen that the giving of the Quran was not accompanied with miracles, as was the case with the giving of the Law and the gospel, and have found the position taken by Muslim scribes that the Quran is a literary miracle to be untenable. We also found that its claim to be confirmatory of previous Scripture was without foundation and that the blame for its failure to do this could not be placed on the Bible but must rest on the Quran. Further, we have seen that the message itself could not be used to prove its divine origin, as above all else divine truth must be consistent with itself, whereas we found much discrepancy in the Quran. All of which argues against the Quran's being of God.

THE BIBLE FORETELLS MUHAMMAD'S WORK?

Among other arguments that Muslim scribes use to prove the inspiration of the Quran is that Muhammad and his work were foretold in the Bible. According to a footnote on Sura 46:10, *Ali,* (n.4783) "in the Quran and its Prophet [is found] a true confirmation of the previous scriptures . . . Islam [being] a fulfillment of the revelation of Moses himself! (See Deut. XVIII, 18-19)"

But how could that be? At Mount Sinai Jehovah told Moses: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." —Deut. 18:15-19, *AS.*

Certainly it cannot be justly argued that Muhammad, who was a descendant of Ishmael, was of Moses' brothers. Nor did Muhammad speak in the name of Jehovah God, as did Moses. The fact is that centuries before Muhammad was born the apostle Peter, in addressing the bona fide brothers of Moses, the Jews, applied this text to Christ Jesus, and the facts show that this prophecy does apply to him. —Acts 3:20-23.

Another prophecy which Muslim scribes apply to Muhammad is that of Jesus regarding the coming of a "helper" or "comforter". Says Ali, in his footnote comment on Sura 3:81: "In the New Testament as it now exists Muhammad is foretold in the Gospel of St. John 14:16; 15:26; and 16:7. The *future* Comforter cannot be the Holy Spirit as understood by Christians, because the Holy Spirit already was present, helping and guiding Jesus."

However, note that Jesus said that his going away would make his apostles orphans, but not for long, as the "spirit of

truth", the *paraclete,* the "helper" or "comforter", was to come. He further told them that they would be baptized with this spirit of truth "not many days after this" and that they were to remain in Jerusalem until this spirit came. Surely all these promises and commands would not make sense if the apostles were to wait six centuries until Muhammad came!

True, the holy spirit was upon Jesus, but it is very apparent that, until it was given to them at Pentecost, without Jesus his apostles were very much like lost children. They went back to their fishing business; they presumed to elect an apostle to take the place of Judas; they had no message for the Jews. With the spirit's outpouring at Pentecost all this changed! From then on the apostles confidently went forward with the work of preaching, making converts by the thousands. (John 21:3; Acts 1:4, 5, 15-26; 2:32-36, 41; 4:4) Clearly such misapplication of Scripture cannot prove the divine origin of the Quran!

THE QURAN PROPHETIC?

In further efforts to prove the Quran inspired Muslim scribes point to its prophetical element. No question about it, such would be strong claim to its divine origin, as the strongest circumstantial evidence that the Bible is indeed God's Word is the fulfillment of its many prophecies. Moses foretold ever so many things regarding Egypt and his people which were fulfilled. (See Exodus chapters 7-14; Leviticus chapter 26; Deuteronomy 17:14, 15; 31:6-8.) Two hundred years in advance Isaiah foretold the deliverance of the Jews from captivity and even gave the name of the one who was to release them, namely Cyrus. (Isa. 44:28; 45:1-7) Jeremiah accurately foretold that the land would lie desolate seventy years. (Jer. 25:11; Dan. 9:2) Daniel correctly foretold the succession of world empires, as well as giving the exact year that Messiah the prince would come. (Daniel chapters 8 and 9) Upward of thirty outstanding events in the life of Jesus were accurately foretold; and unquestionably Jesus' own prophecy, recorded at Matthew 24, Mark 13 and Luke 21, is finding its fulfillment today. And all these specific as to details.

But what are the prophecies of the Quran, the fulfillments of which would stamp it as inspired? The foremost one to which Muslim theologians refer is that found at Sura 30:1-3: "The [Roman Empire has been] defeated by a land hard by. But after their defeat they shall defeat their foes in a few years." (*Ali; Rodwell*) This is taken to foretell the defeat the Romans administered to the Persians some ten years after having been defeated by them. However, any shrewd observer could have hazarded the guess that the Roman Empire would eventually win out. Besides, when the Quran was originally written, no vowel points were used and so the passage could just as well have been translated "they shall be defeated" as "they shall defeat". And this is generally quoted as the foremost example of prophecy in the Quran.

On the other hand, a Quranic prophecy that has signally failed is that Islam will be "victorious over every other religion". (Sura 9:33, *Rodwell*) Muslims can account for but some 11 per cent of the world's population, whereas Hindus claim 12 per cent, so-called Christians 30 per cent, etc. Islam has engaged in one holy war, *Jihad,* after another, in obedience to the command: "Fight therefore against them until . . . the only worship be that of God." (Sura 2:189, *Rodwell*) Yet, even then, Islam has not triumphed, has not been victorious over all other religions. Her armies were stopped in France A.D. 732 by Charles Martel, and at the gates of Vienna for the last time in 1683. So we see that on the basis of the

prophetical element the Quran cannot claim divine origin.

INTERESTING PARALLELS

In view of all the foregoing, what alternative is left us as regards the question: "The Quran—of God or of Man?" However, rather than specifically answering this question, let us consider some very interesting parallels that history has recorded between the message of Islam and the customs and beliefs of the people with whom Muhammad came in contact at the end of the sixth and the beginning of the seventh century A.D.

The Quran proclaims that Allah is the one true God, that the faithful will be rewarded after death by being taken to paradise and that the wicked will be punished by torment. It also repeatedly condemns the Arabic practice of burying alive their infant daughters. All this was likewise preached by a group of reformers in Muhammad's native city, Mecca, the *Hanifs,* with whom he was well acquainted.

The Quran commands the worship of the Kaaba stone, the pilgrimage to Mecca, the fast during the month of Ramadhan, and it also teaches a fatalism regarding the present life. All of this was part of the pagan religion of the Arabs in Muhammad's day.

The Quran's graphic portrayals of heaven and hell; its instructions regarding a kebla or direction in which one should turn when praying; its rules regarding prayer and purification; the idea of the use of balances on the judgment day and of Al Araf or purgatory; the opening prayer of all suras except the ninth, "In the name of God, Most Gracious, Most Merciful"; its angelism and demonology, all find their close counterparts in the Talmud of Judaism and the Avesta of Zoroastrianism.

The Quran tells of Jesus' speaking as an infant. This account is likewise found in the apocryphal *Gospel of the Infant.* It also tells that as a small child Jesus made birds out of clay and caused them to become alive. The same story is found in the *Gospel of Thomas, the Israelite,* as well as in the *Gospel of the Infant.* The Quran claims that Jesus was not nailed to a stake, "crucified," and was not put to death at the instance of the Jews (and at the hand of the Romans). This belief was also held by the sect of the "Manichaeans" and others, and is found in certain apocryphal writings, such as the *Travels of the Apostles.*

The Quran was produced in Arabia. Its appeal is to the preferences and prejudices of the Arabs. Repeatedly it emphasizes the fact that it was sent in pure Arabic and to Arabs. "A book whose verses (signs) are MADE PLAIN—an Arabic Koran, for men of knowledge." (Sura 41:2, *Rodwell.* See also Sura 12:2; 13:37; 16:105; 42:5, *Rodwell.*) If the Quran were of God and for the peoples of all languages, what difference would it make what its original language was?

The same may also be said regarding the Quran's prohibition of wine on the one hand and the permission to "marry women of your choice, two, or three or four"; both of which are contradictory to what has been man's experience in the rest of the world regarding what is best for society, although seemingly practical for the inhabitants of the Arabian peninsula.

Finally, note the many interesting parallels between immediate local circumstances and the contents of certain suras. Muhammad's uncle and aunt were most skeptical of Muhammad's claim to be the prophet of Allah. Sura 111 is devoted to pronouncing a curse on them. As Islam grew in strength and engaged in wars for booty or conquest we find suras such as Nos. 2, 3, 8, etc., containing admonition to engage in war, rebuke for those failing to do so, and ex-

planations for the outcome of certain battles.

An unpleasant rumor involved Muhammad's favorite wife, Ayesha, in an affair with a young Muslim warrior. Sura 24 deals with this incident and condemns the scandalmongers. Muhammad was perplexed about marrying the divorced wife of his adopted son Zaid. Sura 33 grants him an exception so that he can marry her even though among the Arabs an adopted son was considered the same as one's natural son and the Quran had forbidden the wife of one ever to become the wife of another. In another instance one of Muhammad's wives had discovered him in her apartment with his Coptic concubine. This caused such a furor among his wives that Muhammad voluntarily denied himself having any relations with this concubine. Sura 66 assures him that he need not consider the objections of his wives in regard to his relations with the dusky Coptic concubine.

Yet all this, we are gravely assured, existed coeternal with God himself, in his presence, awaiting the time when need would cause the angel Gabriel to bring it down and transmit it to Muhammad! Could credulity be stretched any farther?

So what is our conclusion? This: Without a doubt the religion which Muhammad brought his countrymen in the Quran and forced them to accept was far superior to that which most of them were practicing; and without a doubt Muhammad started out fully convinced that he had a message from God (Allah) for the people of his day. Nevertheless his message did not come from God. It may not altogether have had human sources; his fear that the voices he heard were those of evil spirits, wicked Jinns, may have been closer to the truth than his wife's assurances that these were those of good spirits.

Nor should this surprise us, for the Bible tells us that "Satan himself keeps transforming himself into an angel of light" and that as the "god of this system of things [he] has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through". —2 Cor. 11:14; 4:4, *NW*.

Does such an observation seem too severe? Then ask: Is it reasonable to conclude that after Jehovah God used Christ Jesus to bring in a system of things far superior to the law arrangement under Moses, seven centuries later he would use Muhammad to go back to Moses and ever farther with ceremonial cleansings, fasts, prohibition of certain foods, not to say anything about the worship of the Kaaba? —Jer. 31:31-34; Matt. 5:21-48; Heb. chaps. 9, 10.

In one respect, however, Muhammad set a good example for all to follow. Under the conviction that his message was true he proclaimed it, although, for some years at least, it made him very unpopular, subjected him to ridicule, severe punishment and even caused his life to be threatened. And regarding the cardinal doctrine of the Quran, that there is but one true God, he did not change.

The Bible tells us: "Come . . . let us reason together." (Isa. 1:18) And we are also admonished: "Buy the truth, and sell it not." (Prov. 23:23) To arrive at the truth we must be willing to reason on the facts presented and be willing to pay the price for it, for the truth is no more popular today than it was in times past. Check the foregoing arguments by the Quran, the Bible and the facts of history, and then be convinced in your own mind as to which book is the divine revelation. Be willing to receive instruction as to what constitutes divine truth and what God requires of those who would gain salvation, eternal life in happiness. And then act accordingly.

Following Apostolic Footsteps to CYPRUS

Continuing the report by the Society's president of his recent extended service tour. The last installment left N. H. Knorr and his secretary as they prepared to leave Turkey for Cyprus.

CHRISTIANS have long thrilled to the Scriptural accounts of the exploits of Paul, Barnabas and others of the early Christian church. It is a pleasure to relate from personal experience that their labors were not at all in vain. Even today in the very lands where these men lived and worked, true Christianity goes forward successfully. True, it is hemmed in by opposition from some of the fraudulent unchristian imitations that plague the work of Christians elsewhere, but this does not deter the true ministers of God.

Upon our arrival in Cyprus after an air journey southward across Turkey, Brother Henschel and I recollected how Paul and Barnabas had sailed to Salamis, an ancient city on the east coast, and how Paul had crossed the island to the city of Paphos where he talked to the governor of the island and converted him to Christianity. (Acts 13:4-12) This, our first visit to Cyprus, was to be highlighted by a large Christian assembly which the brothers there had arranged in the island's walled capital city, Nicosía. The Royal Cinema, a modern theater in the residential section, was booked for three days and the city's most prominent theater, the Pallas Cinema, for the public talk Sunday morning. According to Cyprus law, a permit was secured from the town's commissioner, a measure necessary there for religious meetings held outside churches.

An extensive effort was made to properly advertise the assembly to Nicosía's 50,000 inhabitants. Four large banners were prepared in both English and Greek and mounted on the side of the Royal Cinema. There were 25,000 handbills and 200 posters printed in Greek and English. Advertisements concerning the public meeting were flashed on the screens in the largest cinemas. One English, three Greek and two Turkish newspapers carried announcements of the talk, "Will Religion Meet the World Crisis?" The island's leading Communist newspaper and the leading nationalist newspaper, both published in Greek, refused to insert the advertisements. The Communists said it was against their party line, and the nationalists said they must first have the approval of the archbishop. We did not need their publicity anyway, because when Jehovah's witnesses got in town and started talking and going from door to door, an even greater witness would be given.

Almost at once this activity produced a division in the populace when intolerant opposers, overanxious to prevent others from hearing, tore down many of the posters. We learned of other instances of groundless opposition to the truth. Children of Jehovah's witnesses living in the villages are subject to expulsion from school for their refusal to make the "sign of the cross". Priests use their influence against those who show interest in our work, trying to have them fired from their employment. However, such tactics are not stumbling real truth seekers.

APPEALING SCENERY, HISTORIC LANDMARKS

On a journey to visit the Society's branch office and missionary home at Famagusta, we had opportunity to view part of the scenic countryside. To the one side the horizon was fringed with snow-capped mountains, and to the other lay a rocky, almost treeless plain. The shepherds and their fat-tailed sheep moved across the scene. Oxen were pulling wooden plows. Heavily laden camels were on their way to the capital. A commoner sight was the humble peasant arrayed in baggy trousers, a turbanlike head covering and sitting astride the famous Cyprus donkey. We passed through several Greek and Turkish villages with their houses made from bricks of mud and straw dried in the sun. A few were plastered over on the outside, but most of them were the color of the earth around them. Near Famagusta the landscape becomes greener.

After finishing our work at the branch home, our ride back to the capital took us by the ancient town of Chittim, famous for its ships in Bible times. In the distance we saw the "Mountain of the Cross" where a Greek Orthodox monastery is perched on the summit. Tradition holds that a relative of Emperor Constantine visited the island, bringing with her a piece of the "cross" which she left on the mountain, thus giving it its name. Monasteries are plentiful in Cyprus, and it should be added that they are great landowners, renting land to the poor farmers and adding to their poverty by their collections. Another interesting landmark is the conical-shaped hill where it is said the ancient worship of Aphrodite (Latin: *Venus*), goddess of love and beauty, was carried on. According to the legend of the island, Aphrodite was born off the foam of the sea near Paphos. It is said that her worship had its origin in Cyprus, and excavations show that she was worshiped extensively throughout the island.

The assembly opened the following day. Everyone thrilled to the talks presented and rejoiced too in the telegrams received from London and Australia. No sign of trouble appeared during the opening sessions, but the opposers of truth and free worship became evident on the next day, Saturday.

FALSE RELIGION INSPIRES MOB ACTION

The false religionists became very much disturbed when nearly 200 brothers and sisters began advertising the public lecture by means of placards. During the day no serious disturbance occurred. On Saturday evening, however, we learned how the Greek Hierarchy really felt. Young men attached to the Greek Orthodox Church were out on the streets with leaflets "exposing" Jehovah's witnesses. Their printed material was headed: "ATTENTION, KEEP AWAY FROM THE MILLENNIALISTS." Part of the leaflet's contents follows:

"Again the men of error have arisen and try to draw you away. They can never be reformed and are unrepentant. But they also never get tired of advertising their false ideas. They are the famous Millennialists. They are the ones who call themselves 'Jehovah's witnesses'.

"Be careful lest they draw you away. Close your ears to their nonsense.

"Do you see? They have invited a stranger also to uphold them. . . .

"They are wolves in sheep's clothing who come to devour the sensible sheep of Christ. For this reason drive them away and tear in front of them the books and leaflets which they offer you.

"The Millennialists are the greatest heretics.

"Do not approach them, don't give them any attention. Ignore them, maybe they will come to their senses and be corrected.

From THE HOLY ARCHBISHOPRIC"

22. 12. 1951

That very night the hoodlums inspired by this spiteful source cut down the four banners advertising the public talk and took them away. The brothers prepared at once for further trouble.

The police too, on hand throughout the assembly, were out in good numbers when the public lecture began at 10:30 Sunday morning. As anticipated, a mob of ruffians mingled with the crowds and tried to gain admission. However, the brothers recognized them from previous occasions and prevented all but a handful from getting in. These few that did get into the hall were not bold enough to cause any trouble. Outside, the frustrated mobsters banged on the doors. The police quickly halted this. But they could not prevent the troublemakers from milling about. Some tried to sneak in singly with others of the public, but they were always ferreted out. Shortly after the talk began there were 420 persons present inside, including a large number of strangers. They listened attentively and were happy to receive a free booklet at the close of the meeting.

On learning that the meeting had concluded, the mob of Greek Orthodox fanatics, whose activities had evidently been instigated by "The Holy Archbishopric", crowded into the arcade or entranceway. Apparently their scheme was to force the exiting crowds to mill through their midst. The brothers, seeing the situation, opened other exits at the side and in a few minutes all the audience was out on the streets. Whatever the mob had planned was thus put to nought; in fact, everyone was out of the theater before the mob in front of the place knew what had happened. The brothers rejoiced in this victory for theocratic worship.

APOSTLE'S PLANTING REAPS INCREASE

The assembly's closing sessions that afternoon passed quickly and brought near the termination of our joyful visit to Cyprus. It would be fitting to mention that on our way from Famagusta back to the capital before the assembly, we had made a point to stop at the ruins of ancient Salamis visited by the apostle Paul. While there, our minds went back to the time when that energetic traveling missionary preached the message there that Jehovah's spirit had directed. His work, like that of God's modern-day witnesses, centered on declaring Jehovah's supremacy and purposes. Some heard and accepted then, while others opposed. Still, the good news of the Kingdom fell on much fertile ground and other ministers took up the work.

How would Paul feel if he could visit the Kingdom publishers in Cyprus today? Five years ago, when the Society sent its first missionary, there were but 33 publishers in the entire island. In 1951 the report showed an average of 272 active in the work, with a peak of 337! They had realized a 33 per cent increase in 1950. Typical of their energy and zeal is the elderly pioneer minister who has been in the full-time service for fifteen years and says he has visited all but three cities and villages on the island. There is reason for confidence that the 450,000 "Cypriotes", as the islanders are called, will receive a thorough witness concerning the Kingdom. Paul's planting work was not wasted.

A large turnout of the brothers, anxious to send their love and best wishes to their companion Kingdom publishers in other parts of the world, was on hand to watch us board our plane. The growth of technical science since Paul's day made possible a much quicker and easier departure from the island for us than was possible for him. But as respects the work of preaching Jehovah's kingdom, only in this, as well as in the growth and maturity of the true Christian worship, have conditions changed in Cyprus since that time.

Dedication to God and Consecration

"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. 40:7, 8.

YOU are being marked today in your forehead or in your right hand. No matter whether you are man or woman, boy or girl, white or colored, you are no exception. It is your mark of destiny, and your opportunity for life in a clean, righteous new world depends upon it. We are living in the days of the fulfillment of strange prophecies, and it is this fact that makes it appropriate to speak of a symbolic mark on the forehead or hand.

[2] The aged exile on the prison isle of Patmos saw a gathering of 144,000 on top of Mount Zion around their King and they all had their Father's name written in their foreheads. Due to this fact it is said: "They will rule as kings for ever and ever." (Rev. 14:1, 3; 22:4, 5, *NW*) This same exile saw in his series of visions the formation of an "image of the wild beast" in these post-war years and the people everywhere being put under compulsion to worship it and thus to receive a "mark in their right hand or upon their forehead, and that nobody might be able to buy or sell except a person having the mark, the name of the wild beast or the number of its name". Woe for such marked ones! They are destined to "drink of the wine of the anger of God that is poured out undiluted into the cup of his wrath".—Rev. 13:15-17; 14:9, 10, *NW*.

[3] Seven centuries earlier another exile, a Hebrew prophet at Babylon, saw the prototypes of the detestable things today being done in Christendom, dooming her and her worshipers to destruction. However, a man, a scribe clothed in linen, saved the day for some few men, women and children. He went on ahead and set a mark on their foreheads that they might be spared by the six executioners with slaughter weapons who closely followed him with divine orders to cut down every unmarked person, old man, young man, maid, little child and woman, in front of their temple or anywhere else in the city. (Ezek. 9:1-7) Today you, yes, you, come without fail within the purview of one or other of these prophecies. So, how are you being marked, for life or for death? See that it is for life.

[4] To this present time sectarian marks are put upon the foreheads, arms, or other parts of the body among the Hindus and other devotees in India. By this mark it is plainly shown who is a follower of the god Vishnu, who of Siva, who of Brahma, and who of some other of the multitude of gods. It is an old custom for the worshipers of particular idols to have their idol's mark upon a part of the body plainly seen. In Bible times it was also customary to set marks on servants and slaves, to distinguish them from others. Now, you may not mark yourself or submit yourself to being marked with such a literal mark on your person, but, just the same, you cannot escape being marked in the Bible sense to a certain destiny. To God, the Judge of your destiny, this mark is just as plainly visible and decipherable as was the mark he set or prescribed for Cain lest anybody should

1-3. Who are being marked today, and where, and in fulfillment of what prophecies?

4. Down to the present how are certain ones distinguished by literal markings, and which mark means doom, and which one life?

take the law in his own hands and kill him as a murderer of Abel. (Gen. 4:15) Because it is popular and finds favor with the mighty ones in power in this world, you may be proud of the mark you now wear. It may win you approval, privileges and advancement in this world, but it may doom you to destruction in the eyes of the Supreme One who determines the fate of the nations and governments of this world. To be marked in the way that he approves means life for you. It opens up the way for you to survive through the coming world catastrophe of Armageddon into the new world which he creates.

5 How can you and the rest of us be marked to a destiny of a prosperous life in the righteous new world? It is by being the slaves, the devoted servants, of the God of the new world. It is by having the identification mark which unmistakably shows everybody we meet that we belong to the Most High God, whose name alone is Jehovah. (Ps. 83:18) His great adversary is the "god of this system of things", whose name is Satan the Devil, so that if you are serving the cause of this selfish, corrupt old world you are serving its god. (2 Cor. 4:4, *NW;* John 12:31) Our choice must be between these two opposing gods, the mighty god of this old world and the Almighty God of the everlasting new world. Whose service is bound to pay the best wages, to afford the worth-while reward? Why, of course, that of the living and true God, Jehovah, who will destroy the adversary god and his old world and permanently establish the new. Deciding to be marked for life in that new world, it is now urgent upon us to devote ourselves to Jehovah God and belong to him. How? By dedicating ourselves to him through his Son and High Priest, Jesus Christ. There is now no other way to approach God and be introduced into his service.

5. How may we be marked to a destiny of life in the new world?

6 God's Son and High Priest is the One whom the spirit of prophecy had in view when it caused the psalmist David to pen the words quoted at the head of this article. David, of the tribe of Judah and king of Jerusalem, was speaking there, not of his own coming to do God's will, but of his descendant who would become High Priest as well as King and so be David's Lord, namely, Jesus Christ. King David and all Israel needed to have such a High Priest come. They lived under the old covenant which Jehovah God had made with the nation of Israel through the prophet Moses. That covenant appointed the male members of the family of Aaron, Moses' brother, to be the priests for the nation. The rest of the men in the tribe of Levi were officially called Levites and were appointed to serve the Aaronic priesthood. They regularly offered animal sacrifices and the blood of bulls and of goats for the sins of the nation of Israel so as to keep them in the law covenant with God.

7 None of those Jewish high priests could offer to God a perfect human sacrifice able to cancel mankind's debt to God, because all the Jewish priests were sinful and imper-

6. Whom did Psalm 40:7, 8 have in view, and whom did the law covenant make priests for the nation of Israel?
7. Why were the Jewish priests unsatisfactory, and how was the suitable high priest raised up?

fect, being descendants from the original human sinners Adam and Eve. Only the one who offered such a perfect sacrifice could become God's true High Priest. Only a miracle could bring about the humanly impossible. So God sent his Son in human form into this world. He did not come in the tribe of Levi and in the family of Aaron, but in David's royal tribe of Judah. Since the old law covenant did not provide a satisfactory high priest in the family of Aaron the Levite, God raised up his acceptable High Priest in the royal line of David to present his own perfect human body as a sacrifice to God. By means of this suitable sacrifice his High Priest could act as mediator between God and men to establish a new covenant, using his own blood as the means by which to put the new covenant into force and give it the power to bring about true, permanent forgiveness of human sins. Explaining how the new High Priest Jesus Christ entered upon this life-saving work, the apostle Paul quotes from David's psalm and goes on to say:

[8] "It is not possible for the blood of bulls and of goats to take sins away. Hence when he comes into the world he says: ' "You did not desire sacrifice and offering, but you prepared a body for me. You did not approve of whole burnt-offerings and sin offering." Then I said, "Look! I am come (in the roll of the book it is written about me) to do your will, O God." ' After first saying, 'You did not desire nor did you approve of sacrifices and offerings and whole burnt-offerings and sin offering'—sacrifices which are offered according to the Law—then he actually says, 'Look! I am come to do your will.' He does away with what is first that he may establish what is second. By the said 'will' we have been sanctified through the offering of the body of Jesus Christ once for all time." —Heb. 10:4-10, *NW;* Ps. 40:6-8, *LXX.*

8. What does Hebrews 10:4-10 have to say about his coming?

THE COURSE FOR US TO IMITATE

[9] Now, what shall we call the step which Jesus there took in coming to do God's will in the body which God had prepared for him to use on earth? Well, by birth as a Jew Jesus already belonged to a nation holy to God, being God's chosen people, the descendants of his ancient friend Abraham. Also as a forty-day-old babe Jesus was presented to Jehovah God at his temple because he was Mary's firstborn son. The record on this reads: "Also when the days for purifying them according to the law of Moses came to the full, they brought him up to Jerusalem to present him to Jehovah, just as it is written in Jehovah's law, 'Every male opening a womb must be called holy to Jehovah,' and to offer sacrifice according to what is said in the law of Jehovah, 'A pair of turtledoves or two young pigeons.' " (Luke 2:22-24, *NW*) Regarding his very birth the angel who announced it to Mary said: "Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son." (Luke 1:35, *NW*) Jesus was holy and devoted to God by virtue of all these things. So what could we call his stepping out to do God's will as written down in the roll of the book, the inspired Hebrew Scriptures? It was his presenting himself for divine service, and it required determination on his part. It was thus a dedication of himself to do whatever proved to be God's will from then on.

[10] For many years it has been customary to speak of this as Jesus' consecration of himself to God. According to the broad

9. How was Jesus already holy at the time of such coming, and so what should we call his stepping out thus to do God's will?

10, 11. How did we use to speak of this step on Jesus' part, and what place does that word or term occupy in the Christian Scriptures?

general sense in which the words "consecration" and "consecrate" are used in English today, this expression might pass. But it confuses matters in the Bible, as the Bible does not speak of it this way. It hides and takes away from what the Bible more specifically speaks of as consecrating or consecration. In the Christian Greek Scriptures of the Bible, according to the English *King James Version,* the word "consecrate" is a rare word, occurring only twice, as follows: "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." (Heb. 7:28) "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."—Heb. 10:20.

[11] The *New World Translation of the Christian Greek Scriptures* does not contain the word "consecrate" at all in its main text, and hence the word is not used to describe anything that Jesus or any of his disciples did. In the above verses it reads: "For the Law appoints men high priests having weakness, but the word of the sworn oath that came after the Law appoints a Son, who is perfected forever." (Heb. 7:28, *NW*) "Which he inaugurated for us as a new and living way through the curtain, that is, his flesh." (Heb. 10:20, *NW*) Even the Catholic *Douay Version* does not use the word "consecrate" in translating the Christian Greek Scriptures; and the *American Standard Version* uses it only in the marginal readings at John 10:36 and 17:17, 19, as follows: "Say ye of him, whom the Father consecrated and sent into the world, Thou blasphemest; because I said, I am the Son of God?" "Consecrate them in the truth: thy word is truth. And for their sakes I consecrate myself, that they themselves also may be sanctified in truth." So now the *Revised Standard Version* of 1946 says "consecrate" and "consecration" where the former *American Standard Version* said "sanctify" and "sanctification". However, both these modern versions still use the word "saints" instead of "consecrated ones". From all this we can see that in all Bible versions the word "consecrate" is kept for something else than our initial step toward doing God's will.

NOT SELF-CONSECRATED

[12] In proof of this we now ask, Did Jesus make himself God's High Priest to offer sacrifice as Aaron did and to rule as the ancient priest Melchizedek the king of Salem did? The Scriptures themselves answer No. That was not Jesus' privilege, even though he was God's holy Son. Hebrews 5:1-6 (*NW*) declares: "Every high priest taken from among men is appointed in behalf of men over the things pertaining to God, that he may offer gifts and sacrifices for sins. . . . Also a man takes this honor, not of his own accord, but only when he is called by God, just as Aaron also was. So, too, the Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference to him: 'You are my Son; today I have become your Father.' Just as he says also in another place: 'You are a priest forever after the likeness of Melchizedek.' " Before Jesus' time men who tried to consecrate themselves or appoint themselves to the priesthood of Israel received due punishment from God for their presumption. Call to mind the cases of the Levite Korah and King Saul and King Uzziah. (Num. 16:1-35; 1 Sam. 13:1-14; 2 Chron. 26:16-21) Jesus was not of the tribe of Levi nor of the priestly family of Aaron. So he did not presume to install himself in the royal priesthood like that of Melchizedek and thus dictate to God what his will for Jesus

12. Did Jesus make himself high priest, and why would he not exercise presumption in this matter?

should be to satisfy some personal ambitions.

13 Let us examine the record about Aaron and his sons and let us determine whether they chose themselves for the priesthood or installed themselves in that office. When Jehovah sent Moses in before Pharaoh of Egypt, "Jehovah said unto Moses, See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet." Later Jehovah let Aaron accompany Moses up into the forbidden mountain of Sinai, and just before inaugurating the law covenant with Israel he let Aaron and two of his sons and seventy elders enter the mountain's sacred premises. (Ex. 7:1; 19:23, 24; 24:1, 2, 9-14, *AS*) Then when he was in private conference with Moses atop Sinai Jehovah specifically designated Aaron to be Israel's high priest and his four sons to be underpriests, and he commanded priestly garments to be made for them: "And thou shalt put them upon Aaron thy brother, and upon his sons with him, and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." (Ex. 27:21 to 28:41, *AS*) From this we see that these men were not authorized to take over the priesthood of God's law covenant on their own accord. No, but first they had to be called and chosen, and then it was God who consecrated them to their office by means of his visible agent or servant, Moses.

14 In Exodus, chapter 29, as well as in Leviticus, chapter 8, Moses recorded the ceremony of consecration by which Aaron and his sons were to be installed in office. One of the rams that was then to be sacrificed was called the "ram of consecration", not meaning it was a consecrated ram but that it was a ram used for consecrating Aaron and his sons. The basket that held the bread which was used together with this ram was called the "basket of consecration". So, after robing Aaron in his glorious priestly garments and then anointing him as high priest and then after clothing Aaron's sons with priestly garments, Moses had to proceed with the installation ceremony: "And thou shalt consecrate Aaron and his sons." Concerning Aaron's successors God told Moses: "And the holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. Seven days shall the son that is priest in his stead put them on, when he cometh into the tent of meeting to minister in the holy place." (Ex. 29:9, 22, 34, 29, 30; Lev. 8:22, 28-31, *AS*) According to this the word "consecrate" had a meaning restricted to installing men into the priesthood; and Jehovah God did the installing of his priests in his way.*

15 Our English word "consecrate" really translates a group of Hebrew words which literally mean "fill the hand", that is to say, put full power in the hand of those who are to serve in office. In picture of this the ram of consecration was killed and cut up and parts of it together with certain baked goods from the basket of consecration were put by Moses upon the hands of Aaron and his sons and were waved before Jehovah. After that the things waved were burned "on the altar upon the burnt-offering: they were a consecration [an installation-offering, *AT*] for a sweet savor: it was an offering made by fire unto Jehovah". (Ex. 29:19-25; Lev. 8:22-28,

13. According to the Scriptures how did Aaron and his sons come into the priesthood, and who consecrated them?

14. How do Exodus, chapter 29, and Leviticus, chapter 8, employ the terms "consecrate" and "consecration"?

* Note, too, that others consecrated their priests. At Judges 17:5, 12 we read of where the apostate Micah consecrated first a son and then an unfaithful Levite to be a priest at the idol house he built. And at 1 Kings 13:33 and 2 Chronicles 13:9 we read of where apostate King Jeroboam set up the golden calves for idolatrous worship and "whosoever would, he consecrated him, and he became one of the priests of the high places".

15. What is the original Hebrew expression here, how is it translated by various ones, and what does it mean?

AS) The Greek *Septuagint* translation literally renders the Hebrew expression, "fill (or complete) the hand"; but modern translators or translations like Moffatt, *An American Translation,* Crampon and Byington are inclined to render it "install". The Latin *Vulgate,* the Catholic *Douay Version,* and Young render it "consecrate the hand". When God chooses and calls us for his service and then fills our willing hands and puts power in their possession, so empowering us, we have authority indeed from the right source and we can act with confidence, for God backs us up.

[16] The typical installation ceremony back there lasted seven days. Moses was told: "Thus shalt thou do unto Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them. And every day shalt thou offer the bullock of sin-offering for atonement: and thou shalt cleanse the altar, when thou makest atonement for it; and thou shalt anoint it, to sanctify it. Seven days thou shalt make atonement for the altar, and sanctify it: and the altar shall be most holy; whatsoever toucheth the altar shall be holy."—Ex. 29:35-37, *AS*.

[17] The installing of Aaron and his sons took place on the first seven days of the next year after the Israelites left Egypt. On the first day of the ceremony Moses said to the priestly candidates there in the courtyard around the sacred tabernacle or tent: "Ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate you seven days. As hath been done this day, so Jehovah hath commanded to do, to make atonement for you. And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of Jehovah, that ye die not: for so I am commanded." They met this requirement, so that it took seven days complete to install them. On the eighth day these priests themselves could offer sacrifices without Moses' assistance. After Aaron had then finished offering the sacrifices and blessing the people, then, we read, "Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people. And there came forth fire from before Jehovah, and consumed upon the altar the burnt-offering and the fat: and when all the people saw it, they shouted, and fell on their faces." (Lev. 8:33 to 9:24, *AS*) This miraculous demonstration from heaven was visible proof that the installing or consecrating of the Aaronic priesthood had been successfully completed and that Jehovah God had accepted them and their services.

16. How long did the typical installation ceremony last?
17. When and how was the installation ceremony carried out, and what evidence was given of divine acceptance of the priesthood?

FORMER LOOSE USE OF WORDS

[18] That entire occasion was prophetic of the consecrating of God's true priesthood during this Christian era which some still incline to call "the Gospel Age". The anointed Jesus is the Head or Chief One of that priesthood. His anointed followers are his underpriests, and to these it is written: "Consequently, holy brothers, partakers of the heavenly calling, consider the apostle and high priest whom we confess—Jesus."—Heb. 3:1, *NW*.

18. Of what was that entire occasion prophetic?

[19] In its very first year of publication *Zion's Watch Tower* discussed the meaning of this installation ceremony and its lasting for seven days. In its issue of March, 1880, page 1 (¶ 3), it said: "The consecrating of the priesthood includes all the members of his body [Christ's body or congregation of 144,000], and requires all of the Gospel Age to complete it." A month previous, in the issue of February, 1880, *Zion's Watch Tower* discussed Leviticus, chapter 8; and in the last two paragraphs under the subheading "Consecrating the Priests" (page 2) it said: "The seven days of consecration . . . shows again that we are consecrated to God's service, not part of our time only, but all of it, for seven is the complete number in scripture and signifies all or the whole of whatever it is applied to. . . . Verse 36 shows completion of the work of consecration. . . . And if we fail to be among the priests now during the time of consecration, we cannot expect to be one with them when they begin their service for the people in the 'ages to come'—when these same Priests (now despised of men but a 'sweet savor to God') shall have the title of King added, and with their head—Jesus, rule and bless all nations. . . . If so, be fully consecrated now, for 'If we suffer with him we shall also reign with him.'—2 Tim. ii. 12."

[20] However, due to failing to keep in mind that it is God who consecrates, installs or empowers us, the practice grew up and still persists of speaking of *consecrating ourselves* to God through Jesus Christ. For example, take this statement published seventy years ago: "God's word is, that whosoever [consecrates] cometh unto God by Jesus is accepted. (Heb. 7:25) Then, the first question to ask yourself is, Did I ever fully consecrate myself to God—my life, my time, talents, influence,—all? If you can candidly answer before God—Yes, I gave myself wholly to him; then I assure you on the authority, not of your feelings, but of God's Word, which, unlike your feelings, is unchangeable, that you then and there instantly became a child of God—a member, a branch of the true vine. (John 15:1) This is an evidence that you have joined the true church, which is Christ's body. . . . Afflictions and troubles come upon the world as well as upon the Lord's saints, but are not marks of sonship except to those who have fully *consecrated* to his service. . . . To be of this class, requires a *full* consecration; and these are the overcomers deemed worthy of being joint heirs with Jesus Christ their Lord, whose footsteps they thus follow."—*Zion's Watch Tower* of July, 1882, page 6, ¶¶ 3, 4.

[21] Another example reads: "So then we see that only those who after believing in the only name, Saviour, followed on and consecrated themselves, took up the cross and sufferings of Christ and shared them,—only such were accepting of the liberty to become Sons. . . . But are not *all* believers under Christ's robes? even those who do not consecrate themselves? No; only the consecrated. . . . Many have *consecrated* (that is, resolved on complete submission to the will of Christ at any cost) who do not fulfill their consecration, . . ."—*Zion's Watch Tower* of February, 1888, page 5, under the subheading "Only the Consecrated Are Sons".

[22] Since it is the Lord God that empowers or consecrates a person for his special service, what shall we do with such a text as that at Exodus 32:29? It reads: "Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son,

19. How did *Zion's Watch Tower* in its first year of publication speak of this consecrating Israel's priests for seven days?

20. How did the practice grow up of speaking of consecrating ourselves? What instance of this did *Zion's Watch Tower* give in 1882?

21. How did *Zion's Watch Tower* define "consecrate" in 1888?

22. How does Exodus 32:29 not conflict with the fact that it is God who consecrates persons to his special service?

and upon his brother; that he may bestow upon you a blessing this day." Note, please, that this was said to the sons of Levi or Levites *after* all Israel had been brought into the law covenant at Mount Sinai and after Jehovah God had designated the Levite Aaron and his sons to be consecrated to the priesthood. The rest of the tribe of Levi were therefore to be the temple servants of those Aaronic priests. So when Moses called out, 'Who is on Jehovah's side?' and the sons of Levi took their stand alongside Moses, then Moses told them to use the swords in their hands and give an expression of their being consecrated to Jehovah God by slaughtering the apostate Israelites who had turned to the worship of the golden calf. Hence Moffatt renders Exodus 32:29: "Then said Moses, 'Be installed as priests to the Eternal this day, for every man's hand has been against his own son and his own kinsman—that the Eternal may bestow the blessing of the priesthood on you this day.' " Months later, during the first week of the following year, the Aaronic priesthood was consecrated and installed.

[23] But what about 1 Chronicles 29:5? Here King David asked: "Who then is willing to consecrate his service this day unto the LORD?" Or: "Who then offereth willingly to consecrate himself this day unto Jehovah?" (*AS*) Or: "Who now is willing to consecrate his hand this day unto the LORD?" (*Le*) This was said, not to uncircumcised heathen, but to an assembly of Israelites who were already God's chosen people under his law covenant through Moses. They were then faced with making contributions toward the building of a gorgeous temple to their God at Jerusalem. So here was merely a call to circumcised people of God to fill their hand with a contribution for his cause and to offer it in expression of devotion to him.

[24] Centuries later that temple built by Solomon became defiled with a lot of rubbish and King Hezekiah had the Aaronic priests and Levites cleanse that sacred building and sanctify it. Then the people gathered there to offer the proper sacrifices and praises to God in his purified temple. "Then Hezekiah answered and said, Now [that] ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings." (2 Chron. 29:31) So this consecrating of themselves was not done by uncircumcised foreigners who were not in the law covenant. It was the putting of Jewish hands to the work of keeping Jehovah's house clean and of renewing the sacrifices and worship there according to their covenant obligations. In Ezekiel's vision of the restored temple we read: "Seven days shall they purge the altar and purify it; and they shall consecrate themselves." (Ezek. 43:26) But modern translation reads: "Seven days shall they make atonement for the altar and purify it; so shall they consecrate it." (*AS; Le; Mo; AT; Ro*) From all this examination we see that consecration is not Scripturally applied to a person's taking his first step to become God's servant, giving himself to God through Christ.

NOT A "COVENANT BY SACRIFICE"

[25] All the consecrations considered in the preceding paragraphs were of persons who were under the law covenant. Moses the mediator had inaugurated this covenant at

23. What, now, about 1 Chronicles 29:5 as regards consecration?

24. Also, how about 2 Chronicles 29:31? And so, to what conclusion do we come from our examination?

25. Among the Israelites was there an individual covenant by which a person consecrated himself, and what kind of covenant was theirs?

Mount Sinai between Jehovah God and the Israelites, over the blood of animal sacrifices. Concerning this we read: "Whereupon neither the first testament was dedicated without blood." Or, to quote the *New World Translation:* "Consequently neither was the former covenant inaugurated without blood." (Heb. 9:18; Ex. 24:1-8) According to this covenant inaugurated at Sinai certain consecrations took place, God himself consecrating or installing his priesthood. There was no individual covenant with God by which a person consecrated himself, but the covenant was made with the entire nation of Israel through an individual mediator, Moses. It was God's covenant, proposed and offered by him, and he speaks of it as "the covenant which I made with their forefathers in the day when I took them by the hand to lead them out of the land of Egypt". So he speaks of the entire nation as being his wife and he their husband by virtue of this law covenant.–Heb. 8:8, 9, *NW;* Jer. 31:32.

[26] We already noted that the step of giving oneself to God used to be spoken of as a consecrating of oneself. Correspondingly, at least till 1946*, it used to be called making a covenant with God by sacrifice, because it was taken for granted that the one giving himself to God was due to be sacrificed with Jesus; so he was sacrificing all earthly things by his so-called "self-consecration". He would apply to himself in a personal way Psalm 50:5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." The sacrifice here was understood to mean the sacrifice of each one thus making a self-consecration. This covenant by sacrifice was taken to mean an individual's act, something distinct from the ancient law covenant and from the new covenant which God promised to make through Jesus Christ as Mediator. For instance, away back in the issue of November, 1880, there was an article entitled "Beyond the Vail", discussing the tabernacle and its veils or curtains. And in paragraph 5 it said: "Those who pass through this first 'vail' into the 'holy place' are the ones who fulfill their 'covenant by sacrifice' called saints. All believers coming through the 'curtain' are 'called to be saints,' but only those who obey the call and yield themselves sacrifices 'make their calling and election sure'." So it came about that each believer spoke about making a covenant with God at the time of consecrating himself. This has caused confusion of mind.*

[27] The "covenant with me by sacrifice" is not a personal covenant each believer makes, but is an organizational covenant. By this expression Jehovah meant his new covenant with his new nation of spiritual Israel and for which Jesus Christ is the Mediator, the Greater Moses. To quote Rotherham's translation of Psalm 50:5: "Gather yourselves unto me—ye my men of lovingkindness, who have solemnised my covenant over sacrifice." It is not over

* See *The Watchtower* of July 1, 1946, presenting "Vindicated on the Covenant by Sacrifice".

26. Besides "consecration", what was the step of giving oneself to God also called, and how was this spoken of?

* Because most of our readers do not have the early issues of *Zion's Watch Tower* we publish here the excerpt from the issue of July and August, 1885, page 11 (¶¶ 2, 3), on "The 'Little Flock' and the 'Great Company' ", as follows:

"All these start on the same narrow way, and being fully consecrated to God are begotten of the Spirit through the word of truth. Hence all are 'new creatures'—spiritual—their old nature (the human) being doomed to certain destruction by their own free will and covenant. . . . Only a minority of all who in good faith make the consecration, run with patience to the end—in all only a 'little flock'. With many, courage begins to fail, and they need to be spurred onward by the chastening rod of him who has become our surety (Heb. 7:22) to guarantee that we fulfill our covenant, though our own efforts should fail; otherwise, the end of such must be death. In love, therefore, special afflictions are sent upon the consecrated, when needed, to wean the affections from earthly things, and to draw the heart again into closer sympathy and communion with God in fulfillment of its covenant of sacrifice. A few only run patiently in the way of sacrifice, rejoicing at the privilege of winning so great a prize at such small comparative cost."

27. What did Jehovah mean by a "covenant with me by sacrifice"?

the sacrifice of each saint or person of loving-kindness that this covenant is solemnized, but it is over the one sacrifice of the Mediator Jesus Christ, and the covenant is a national covenant. It is the new covenant made with the new theocratic organization, the Christian congregation. At verse 16 of the psalm God speaks of it as his covenant, saying to the wicked hypocrites and apostates: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?"

[28] But those who have set themselves apart to God he begets with his spirit and so makes them his spiritual sons and a people for his name. These saints or holy ones, these people of loving-kindness, Jehovah God brings into the new covenant through the Mediator Jesus. He forgives them their sins through Jesus' sacrifice, and he consecrates them or installs them into his service as priests, underpriests whose High Priest is Christ Jesus. He anoints them with his spirit to be such consecrated priests.* From then on they are obligated to offer the sacrifices of praise and obedient service to God all their days in the flesh on earth, "seven days," so to speak.

[29] Returning, now, to the question raised in paragraph 9 above, as to what we should call the step Jesus took when he came to do God's will, *Zion's Watch Tower* once stated: "In being born of a virgin, Jesus had taken 'the seed of Abraham' and so continued until he was 30 years of age when, in baptism, he consecrated his being to God a living sacrifice. He was accepted, and from that moment, being begotten of the spirit and sealed as a new creature, he is a partaker of the divine nature, the human nature (Abrahamic seed) being the thing sacrificed." (May, 1881, page 2, under "Some Better Thing for Us", ¶ 2) But now we appreciate more clearly that Jesus, at the time he presented himself to John to be baptized in Jordan river, did not consecrate himself to the priesthood and install himself in the sacrificial office. It was God who glorified him by making him a royal High Priest. God did this by the sworn oath which he had prophetically given at Psalm 110:4: "Jehovah hath sworn, and will not repent: Thou art a priest for ever after the manner of Melchizedek." (*AS*, marginal reading; Heb. 5:4-6; 7:15-17, 20-22) Since Jesus was miraculously born one of God's chosen people and was then presented to God in babyhood by Mary as her first-born son, we can avoid confusion by calling Jesus' coming to do God's will his dedication of himself to God.

[30] Immediately after he symbolized this dedication by being baptized in Jordan's stream, Jesus received the evidence that God had accepted his dedication and was now consecrating him to his spiritual service as High Priest. In what way? Just as Moses on the first day of the consecration ceremony decked his brother Aaron in glorious priestly robes and anointed him with the holy anointing oil to be the high priest, so God anointed Jesus with the holy spirit (symbolized by a dove descending upon him) and he let his voice be heard from heaven saying: "This is my Son, the beloved, whom I have approved." (Matt. 3:13-17, *NW*) By dedicating himself it was not something which Mary had done for him in his infancy before he had knowledge

* Besides translating the Hebrew expression "fill the hand" by the word "consecrate", the *King James Version* also renders another Hebrew word, *qahdásh*, by the word "consecrate", at Exodus 30:30; 28:3; 2 Chronicles 26:18; 31:6; and Ezra 3:5. In most other verses the Hebrew word is translated "sanctify", and Young's translation renders the word as "sanctify" at these verses here cited.

The *King James Version* renders still another Hebrew word, *nahzár*, by the word "consecrate", at Numbers 6:11, 12. But again Young's translation shows a distinction and renders *nahzár* by "separate".

28. How does a person get into this covenant with God by sacrifice?

29. What, then, should we call Jesus' coming to do God's will, and why?

30. What evidence did Jesus receive of the acceptance of his dedication and of his being consecrated to God's special will?

and understanding to appreciate it. No, but now at thirty years of age it was something which Jesus willingly did for himself. By it he placed himself at God's disposal, whatever God might reveal according to what was written in the roll of the book. —Luke 3:21-23; 4:14-21.

[31] For three and a half years Jesus served on earth in the role of High Priest to which God had consecrated him. Then he laid down his human sacrifice in death. But that was not the full end to which Jesus' dedication to God led. That he might continue to serve as High Priest in heaven God resurrected him from death to heavenly life as an immortal spirit creature. As such this glorified High Priest entered into the holy place, heaven itself, into God's presence, presented the redeeming value of his human sacrifice and proceeded to mediate the new covenant for his faithful followers on earth. To them it is written: "Therefore, brothers, since we have boldness for the way of entry into the holy place by the blood of Jesus, which he inaugurated for us as a new and living way through the curtain, that is, his flesh, and since we have a great priest over the house of God, let us approach with sincere hearts in the full assurance of faith." (Heb. 10:19-22, *NW*) So it is now through this High Priest that we can imitate him and dedicate ourselves to God sincerely and with faith. As in Jesus' case, so in ours it is a living way, a way to gain life.

31. To what, finally, did Jesus' dedication lead, and so what kind of way is a dedication of ourselves to God?

[32] Those dedicated ones whom God chooses to consecrate and make underpriests to serve with Jesus and reign a thousand years with him, God marks in their forehead with his name. That means they belong to him as a "people for his name" and that he has "purchased [them] from among mankind as a firstfruits to God and to the Lamb". (Rev. 14:1-5; 22:3-5, *NW*) This marks them for life in heaven by a spiritual resurrection. But today, besides these 144,000 consecrated underpriests, there are hundreds of thousands who see the privilege of dedicating themselves to God through his High Priest, placing themselves at God's disposal to do with as he wills. For these this way of dedication to God is a living way, too, but not to life immortal in heaven. God does not will to consecrate them and anoint them to priesthood with Christ according to the new covenant. He assigns them to live on earth in the new world. So they will remain on earth, to which paradise will be restored. In view of this God will even carry an unnumbered "great crowd" of them safely through the coming universal war of Armageddon, in order that humanity may continue on earth with an unbroken existence from the start and forever. To enjoy any possibility of surviving Armageddon into the endless new world, it is necessary that each one take the initial step of dedicating himself to God through Christ. You will get the mark for life that way.

32. To what life is it a way for those consecrated as underpriests, and to what life for those of the "great crowd" today coming to God?

Consequently, I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God.

—Rom. 12:1, 2, *NW*.

Dedication
FOR LIFE IN THE NEW WORLD

DURING all time people have dedicated themselves to many causes, and they have dedicated many other things besides themselves. The law of Moses let a drafted man dedicate a house which he had built, before he was inducted into the theocratic army of Israel. King David dedicated his house, and a psalm was composed for the occasion. (Deut. 20:5; Psalm 30, title) The Israelites dedicated the house of their God and its altar. After the restoration of Jerusalem they dedicated the city's rebuilt walls. (Num. 7:10, 11, 84, 88; 2 Chron. 7:9; Ezra 6:16, 17; Neh. 12:27) Nebuchadnezzar, king of Babylon, dedicated the golden idol which he set up on the plains of Dura, and some parents dedicated their children to some purpose. (Dan. 3:2, 3; Prov. 22:6; Gen. 4:17; 5:18, 22) The dedication of a person or thing initiates the person or thing into some way, course or use, but it does not necessarily mean putting such to a holy or sacred employment. However, when we dedicate ourselves to the living and true God, then we do set ourselves apart to a holy life, a life separate, that is to say, different from the course of this world, a life that is not common but that is set apart not to be touched and used for worldly purposes. Consequently, such a dedicated person obligates himself to practice the clean and undefiled religion, which means to "keep oneself without spot from the world".—Jas. 1:27, *NW*.

[2] Searching through the Christian Greek Scriptures we do not find either the word dedication or the word consecration used to designate this step of giving oneself exclusively to God through Jesus Christ. When reading of the early adopters of Christianity we merely find it said that they believed or exercised faith. The formula that those used who urged people to adopt Christianity was, "Repent and be converted," or, "Repent and turn around." Also, "Repent and be baptized."

[3] On the day of Pentecost, when the perplexed people asked Christ's apostles, "Brothers, what shall we do?" Peter answered: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit. . . . Get saved from this crooked generation." Some days later at the temple Peter said to another crowd: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus." (Acts 2:37-40; 3:19, 20, *NW*) When the conscience-stricken jailer at Philippi, Macedonia, asked Paul and Silas, "Sirs, what must I do to get saved?" they replied: "Believe on the Lord Jesus and you will get saved, you and your household." Then they "spoke the word of Jehovah to him together with all those in his house", after which "one and all, he and his were baptized without delay".—Acts 16:30-33, *NW*.

[4] How, then, does the inspired record say they became true Christians and a people for God's name? By consecrating themselves? No! It was by believing or becom-

1. How have dedication of persons and things taken place till now, and what dedication leads really to a holy life?

2, 3. In the Christian Greek Scriptures is dedication or consecration urged in those terms, and what formula did the disciples use?

4. What are the Scriptural expressions to describe the step by which they became Christians in apostolic times?

ing believers, by exercising faith and resting their faith in God's revealed purpose and arrangement. Read for yourself: After Pentecost, "all those who became believers were together in having all things in common." "More than that, believers in the Lord kept on being added, multitudes both of men and of women." "To him all the prophets bear witness, that everyone putting faith in him gets forgiveness of sins through his name." "Furthermore, the hand of Jehovah was with them, and a great number that became believers turned to the Lord." "When those of the nations heard this, they began to rejoice and to glorify the word of Jehovah, and all those who were rightly disposed for everlasting life became believers." "Thus Paul left their midst, but some men joined themselves to him and became believers." "But Crispus the presiding officer of the synagogue became a believer in the Lord, and so did all his household. And many of the Corinthians that heard began to believe and be baptized." "And many of those who had become believers would come and confess and report their practices openly." So such taking up of belief or faith according to God's newly revealed purpose and will was what made them Christians, God's people.—Acts 2:44; 4:4; 5:14; 10:43; 11:21; 13:48; 17:33; 18:8; 19:18, *NW*.

[5] Where, then, is the dedication of self to God through Jesus? It is included in such belief or exercise of faith. James 2:17, 24 (*NW*) tells us: "Faith, if it does not have works, is dead in itself. You see that a man is to be declared righteous by works, and not by faith alone." Dedication to God through Christ is one's putting life into his faith, activating it, making it a producer of works, and leading to the practice of righteousness. As we note from the record above quoted, those who exercised faith or became believers performed works. They submitted to water baptism so as to give a symbolic testimony to their faith, and thus they imitated Jesus. They turned away from the world and turned to him as Jehovah's Anointed One or Messiah, whom Jehovah had made their heavenly Lord. They joined themselves to Jehovah's visible organization and kept together as a united congregation. They confessed and reported their past practices openly and showed they had repented or changed their minds about such things and that they had converted or turned around and were now going in God's way in the footsteps of Jesus. This was how they showed that they were "rightly disposed for everlasting life" in the new world.

[6] The book of Acts tells how they confessed their faith openly to all people by preaching God's Word and its fulfillment in Jesus Christ and in his congregation. This meant salvation for them. So the apostle Paul wrote, at Romans 10:4, 8-10 (*NW*): "Christ is the accomplished end of the Law, so that everyone exercising faith may have righteousness. But what does it say? 'The word is near you, in your mouth and in your heart'; that is, the 'word' of faith which we are preaching. For if you publicly declare that 'word in your mouth', that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."

[7] The words "faith" and "believe" appear to be words of hardly any prominence in the ancient Hebrew Scriptures, "faith" appearing only twice and "believe" only 46 times in the *King James Version*. (Deut. 32:20; Hab. 2:4) But in the Christian

5. Where, then, did dedication of self to God come in, and how was it shown?

6. How did they confess their faith, to their salvation?
7. What prominence are "faith" and "believe" given in the Hebrew Scriptures and in the Christian Greek Scriptures?

Greek Scriptures these words come into due prominence, and "faith" receives an excellent definition at Hebrews 11:1, and we read how people of old had it.

[8] When we prayerfully, either silently or audibly to ourselves, dedicate ourselves to him to do his will from then on and forever in whatever realm of life God may choose for us, does God in the high heavens really hear us or pay attention? His Word assures us that he does, and we must exercise faith that he does, so as to hold us to our decision. To Cornelius just before being converted to Christianity Jehovah's angel said: "Your prayers and gifts of mercy have ascended as a remembrance before God." "Your prayer has been favorably heard and your gifts of mercy have been remembered before God." And when Cornelius and his fellow hearers accepted Peter's message and silently exercised faith in their hearts, thus dedicating themselves to this new belief, God observed and poured out his holy spirit upon them, conveying to them the gift to speak prophecies. (Acts 10:3-7, 30-32, 44-48, *NW*) Long prior to this Hannah was heard, though she prayed and made her vow concerning Samuel under her breath, only her lips moving. She took her vow seriously and paid it to Jehovah God. (1 Sam. 1:9-28) King Solomon at dedicating the temple prayed for God to hear the stranger of good will who would pray to him, directing his prayer toward the holy temple. Today Jehovah God is hearing such prayer on the part of multitudes of strangers of good will.—1 Ki. 8:41-43.

[9] Such strangers of good will show a likeness to sheep and are identical with those whom the King Jesus Christ pictures as sheep in his parable of the sheep and goats and whom he gathers to his right hand. (Matt. 25:31-46) These aforetime strangers have seen their privilege of giving themselves to God through the King Jesus Christ, and it is by this dedication that they become the King's sheep. So they do more than merely do kind things toward the King's spiritual brothers. While God does not consecrate these other sheep to be priests with his royal High Priest, Jesus Christ, still he does something for them as regards his organization and service. He has his Right Shepherd Jesus fulfill his words of long ago to them: "I have other sheep, which are not of this [priestly] fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd."—John 10:16, *NW*.

[10] Through his visible organization the One Shepherd marks the other sheep in their foreheads as his property. He grants them the privilege of colaboring with the organized remnant of his spiritual brothers. So they have the opportunity and obligation to carry forward the clean, undefiled worship in the earth. By thus proving themselves faithful witnesses of Jehovah they retain the identification mark in their forehead. (Page 304, ¶ 3) By this mark they confess openly their dedication to God and his universal sovereignty. As only such other sheep have the divine assurance of being spared during Armageddon as Noah's sons and daughters-in-law were during the deluge, the mark really becomes one of security for them. Surviving Armageddon with the mark, they will enter the new world fully dedicated to God and ready and willing to do his revealed will on earth from that glorious time forward.

[11] So after dedicating yourself in faith to God hold your word sacred, inviolable, untouchable by any change. Your vow to be his and do his will is forever binding.

8. What Scriptural assurance have we that, when dedicating ourselves, God hears, pays attention and holds us to it?

9, 10. Do these strangers of good will dedicate themselves to God, and what does God do about them?

11. How should one undertake dedication, how should he regard it after undertaken, and how impress it upon his heart?

So, "be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands? . . . but fear thou God." (Eccl. 5:2, 4-7, *AS*) So let dedication be your personal step, of your own decision. Parents or guardians cannot do it for you and obligate you to abide by it if you are not willing. Be sure that you have calculated the cost of taking this step, so that you are determined to keep on in this way to ultimate success, cost what it may now and in the future. (Luke 14:26-33, *NW*) Impress your dedication to God upon your own heart by publicly symbolizing it with water baptism in obedience to Jesus Christ our Exemplar, to help you never to forget it.—Matt. 28:18-20, *NW*.

[12] Be certain that God, who cannot lie and who loves no lie, holds you irrepealably to your vow. Do not be "without understanding, false to agreements". Remember the "righteous decree of God, that those practicing such things are deserving of death". (Rom. 1:31, 32, *NW*) Living the dedicated life faithfully according to God's will assures you of everlasting life in the new world.

12. What Scripture warning proves God holds one to his dedication, and to what does living up to it lead?

● Paragraph 3, page 269 of the May 1, 1951, *Watchtower* says: "They are to pray over him, so that he can hear what they pray and can show he agrees, with his 'Amen!' " Does this mean that after one has prayed at a meeting or meal table all those listening should say "Amen" to show their agreement?—A. B., Gold Coast.

No, that would be an unwarranted lifting of the statement from its setting. *The Watchtower* was discussing a spiritually sick one over whom the older men of the congregation were to pray. Their prayer would be for the purpose of building up and strengthening the ailing one, presenting his problems and offering Scriptural counsels and procedures for coping with them, and petitioning the help of Jehovah on behalf of the spiritually sick one. But would the afflicted one permit himself to be helped? Would he acknowledge his failures, the causes for his spiritual distress, the wisdom of the counsels given, the necessity of following the suggested procedures for recovery? Or had he strayed so far from the right path and become so weakened spiritually that he would not respond to the prayerful assistance? In such a case there would be some question as to the individual's reaction to the prayer and its contents. So a definite expression from him would be in order, and an "Amen" audible or in the heart would be the way to show agreement with the prayer.

The situation is different in the case of prayers at meetings or mealtimes. There is no reason to question the agreement of all listeners. Proper prayer on such occasions will not stir disagreement, and no expression of agreement is required. However, there is no objection to listeners' adding an audible "Amen" to the conclusion if they desire to do so. The people voiced their "Amen" at the close of one of David's psalms of thanksgiving, and on other occasions the Israelites showed agreement by use of the expression. (Deut. 27:14-26; 1 Chron. 16:7-36; Rev. 5:14) When discussing prayer in an unknown tongue Paul said: "How will the man occupying the seat of the ordinary person say Amen to your giving of thanks, since he does not know what you are saying?" (1 Cor. 14:16, *NW*) We do not speak in unknown

tongues today, but some who pray do not always show consideration for their human listeners by speaking out clearly and with sufficient volume to be easily heard. Such praying does not edify or build up the listeners, and they cannot join in the prayerful spirit of the utterances or indicate agreement by either silent or audible "Amens".

The expression "Amen" also indicates to listeners that a conclusion has been reached. (Ps. 41:13; 72:19, 20; 89: 52; Rom. 16:27; Gal. 6:18; Jude 25) For this reason it is proper for the one praying aloud to always conclude with a clearly audible "Amen". In that way he will indicate that he has finished, and the listeners with bowed heads can resume their normal postures. So then the one praying aloud should say "Amen" at the end; and the listeners may or may not do so, as they wish.

● Is it proper to propose or to drink toasts to God or Christ or the Kingdom?—J. S., Pennsylvania.

Sometimes toasts are proposed, and members of the group feel obliged to join in. This practice is rooted far back in paganism. The Babylonians drank toasts to their gods, and ended up drunk. The Bible gives an account of one such instance. In 539 B.C. Belshazzar ordered the holy vessels of the Hebrews' temple service brought out, and from them he and his party of revelers "drank wine, and praised the gods". (Dan. 5:1-4) Such toast-drinking is in no way comparable with the drink offerings Jehovah God prescribed for his temple service. When the Greeks gave entertainments and got tipsy thereat, it was for pious reasons: they were drinking deeply in honor of their pagan gods. After the Greeks, the Romans followed similar pagan religious customs of drinking toasts to the gods. Of course, they had so many gods that everyone was drunk before the ritual ended. Also, human heroes were toasted as well.

The Scandinavians before conversion to Christ gathered for drinking bouts, and toasted Odin, Njord and Frey. Christian missionaries were unable to abolish these customs, but the toasts were shifted to "honor" God and Christ and various patron saints, and to gain salvation for their souls. The future state of bliss was associated with constant drinking and much intoxication. Jehovah God and Christ Jesus are not honored by having pagan customs of toasting switched to them, or to humans. God's Word the Bible instructs us in the way to honor him, and we do not add to his Word on this point, and especially not when the addition comes from pagan customs. In shunning this custom of toasting, along with many other objectionable customs, we may appear narrow-minded to worldlings. So we are. But never forget for a moment that our Christian narrowness is our salvation, just as the world's broadness is its destruction.—Matt. 7:13, 14.

● Does the Society approve of well-meant showers held preceding weddings or childbirths? Should the gifts be displayed along with an identification of the givers?—M. F., New York.

The Society does not disapprove of properly conducted showers. But it is not good to get shower-minded, and involve the Lord's people in a spree of them. It is easy for one or two to touch off a series that can become an endless circle of showers. It can burden the brothers, take their time, and their money for gifts they cannot always afford. You may say no gifts are necessary, but the custom calls for gifts and the majority will bring them, and it would be embarrassing to come empty-handed. Now there is certainly nothing wrong with giving gifts. Done spontaneously, it is commendable brotherly kindness and sometimes shows real Christian concern. There is some Scriptural obligation to note those of our brothers who are in need and to help them. We may use a shower as an occasion to help, but we do not have to wait for such occasions, we do not have to fit our giving into such customary times and seasons. Help is sometimes needed at other times. We should give when the need arises, and to those for whom the need is acute, and do so spontaneously, unsolicited by shower invitations that obligate us to give, whether the recipient is in need or not.

Should the givers be identified with their gifts? Why should they? Surely those giving the more expensive gifts do not seek public acclamation. It might embarrass the poorer brothers who must give more modest gifts, and perhaps cause them to spend more than they can really afford. So why magnify the rich and humble the poor, even if it is unintentionally done? (Jas. 2:1-4) It is not Scriptural, this publicity to gift and giver. "When you start making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may

be glorified by men. Truly I say to you, They are having their reward in full. But you, when making gifts of mercy, do not let your left hand know what your right is doing." (Matt. 6:2, 3, *NW*) If anonymous giving were practiced, would the gifts be as expensive? Would the giver spend beyond his means, if he were not identified with the gift? That would truly measure the unselfishness behind the gift. Such giving pleases God.

One final point of utmost importance, whether it is a shower or wedding or reception or just a friendly gathering of witnesses. Control the activities so that some edifying results. Silly games are for babyish people; mature Christians have advanced beyond them, left them behind. Sexually suggestive or passionate dancing to blaring jazz is not for Christians, though proper dancing and music cannot be condemned. When Jesus attended a wedding feast he used the occasion to glorify God, performing his first miracle, the turning of water into wine. (John 2:1-11) And we can be sure that he did not get in any line to kiss the bride either—so we leave such woman-exalting practices back in the creature-worshiping world, where they belong. Instead of any such looseness of conduct or excessive use of food or drink, we should control activities and regulate entertainment into profitable channels, such as the singing of Kingdom songs, playing Scriptural quiz games, relating field experiences, and so forth. Not only will such things be a proper relaxation for us and get us better acquainted with one another, but they will be helpful to persons of good will that may be present and impress them favorably with Jehovah's people.

So we say that there is nothing wrong in properly planned showers, and those who attend should not be criticized by those who stay away, and vice versa. Be moderate in the number held, the giving, the enjoyment of material food and drink while there, and make them spiritually upbuilding. Always remember Christ is our model. (1 Pet. 2:21) He did not consume too much time on such things, did not make a showy display of giving, did not become gluttonous or drunk on such occasions, or at any other time. When at social gatherings he used the occasions to God's glory, but he did not book up his evenings with parties and exhaust himself socializing. It was his zeal for Jehovah and the preaching work that consumed his time and energy. So it should be with us, balancing our various activities proportionate to their importance.

"WATCHTOWER" STUDIES

Week of June 22: Dedication to God and Consecration, ¶ 1-24.

Week of June 29: Dedication to God and Consecration, ¶ 25-32; also, Dedication for Life in the New World.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JUNE 1, 1952
Semimonthly

"GET OUT OF HER, MY PEOPLE"

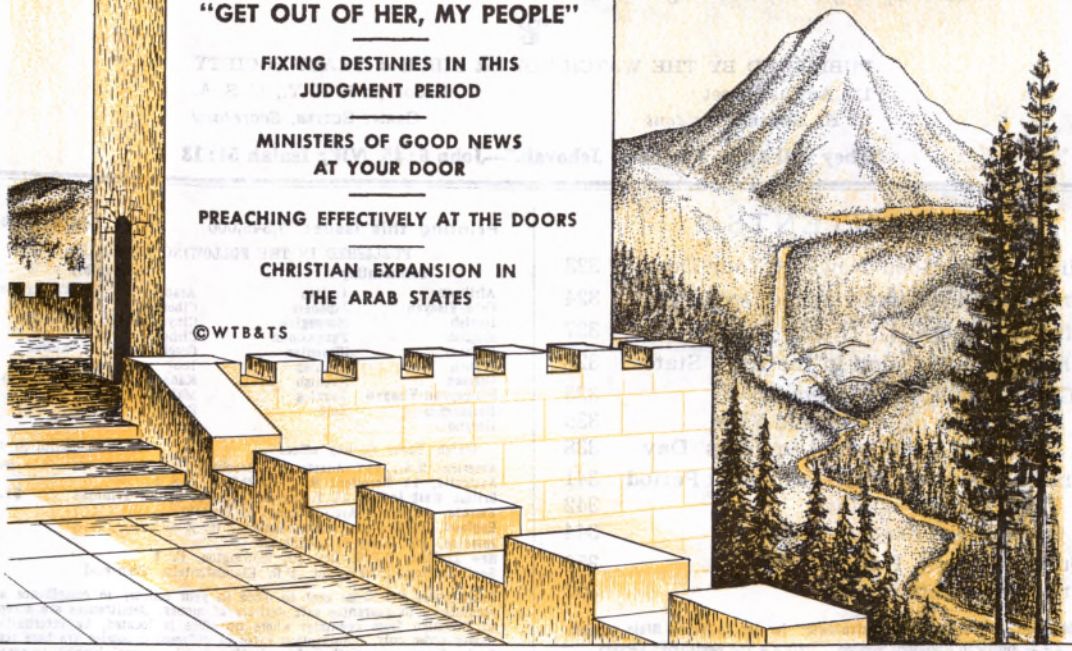
FIXING DESTINIES IN THIS JUDGMENT PERIOD

MINISTERS OF GOOD NEWS AT YOUR DOOR

PREACHING EFFECTIVELY AT THE DOORS

CHRISTIAN EXPANSION IN THE ARAB STATES

©WTB&TS



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Ministers of Good News at Your Door 323
Preaching Effectively at the Doors 324
Strong Refuge 327
Christian Expansion in the Arab States 328
"Get Out of Her, My People" 333
Downpours of Water and Fire 335
Judgment upon Israel in Jesus' Day 338
Fixing Destinies in This Judgment Period 341
Family Responsibility 342
Community Responsibility 344
Questions from Readers 350
Announcements 352

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,345,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII June 1, 1952 Number 11

MINISTERS OF GOOD NEWS AT YOUR DOOR

GOOD news at your front door! That is what Jesus Christ prophesied for these critical times. "Look! I am standing at the door and knocking. If anyone hears my voice and opens the door, I will come into his house and take the evening meal with him and he with me." True Christian ministers make a like approach to the people "because even Christ suffered for you, leaving you a model for you to follow his steps closely".–Rev. 3:20; 1 Pet. 2:21, *NW*.

Who are the ministers of good news? Jesus predicted today's unparalleled woes and bad news, but simultaneously said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, *NW*) Necessarily, the witnesses of the birth of Jehovah's kingdom by Christ would be Jehovah's witnesses. Some will want us to leave it to Christendom's more than 250 sects to declare the message. But how can they, when they ridicule its timeliness, persecute its preachers, and teach unscriptural doctrines in its stead? And how many would hear it if it were left confined to the four walls of an orthodox sectarian cathedral or "church" building? In the United States, 1950 statistics, which were considered high, revealed that only fifty-seven per cent of the population was enrolled in church membership. This leaves some 65,000,000 persons unaccounted for, and when those that attend church only very irregularly are included, it is safe to say that from seventy to one hundred million in this country alone are not adequately reached. Yet all the spiritually needy over the earth have pulpits ready and waiting for a minister to arrive, step in and preach to them. Unbelievable? No, these pulpits are their own front doorways!

Surprised moderns need not voice amazement at the appearance of God's ministers at their doors. Jehovah commissioned his pre-Christian prophets for such style of preaching. Faithful Isaiah was told to keep at it until the locale of his activity was desolated, "until cities be waste without inhabitant, and *houses* without man." A mighty message through Ezekiel resounded "by the walls and in the doors of the houses". With good authority, then, Jesus sent his early followers to the homes with a message that would divide the inhabitants, adding: "If the house is deserving, let the peace you wish it come upon it." And he personally took the lead, "from city to city and from village to village, preaching and declaring the good news of the kingdom of God."—Isa. 6:11; Ezek. 33:30, *AS;* Matt. 10:11-13; Luke 8:1, *NW*.

In his general witness work Jesus called at the homes of "all kinds of men", "to seek and to save what was lost." He invited himself to Zacchaeus' home and, after that chief tax collector had accepted his message, said: "This day salvation has come to this house." At a certain ruler's house he

restored that one's daughter from death. He sent orders to an army officer's abode to heal his slave. A "woman named Martha received him as guest into the house", where Jesus found her sister Mary to be very much interested, for she "sat down at the feet of the Master and kept listening to his word". Martha's anxiety over material things Jesus here said was in vain, proving that the spiritual provisions he served were always the motivating purpose of his calls.—Luke 19:5-10; Matt. 9:23-26; Luke 7:2-10; 10:38-42, *NW*.

So it would appear that house-to-house work was meant again when, following the outpouring of the holy spirit at the feast of Pentecost, A.D. 33, the disciples were described "continuing daily with one accord in the temple, and breaking bread from house to house". (Acts 2:46) Certainly we know that Jesus' followers expanded the private home ministry to marvelous limits after his death and resurrection. Despite warning from the authorities to cease, "every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." (Acts 5:42, *NW*) Paul tells how anxious he was to discharge his apostleship in a thorough manner. Note the means he used to ensure this: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." —Acts 20:20, *NW*.

How natural in view of all this that, with the immense task of preaching the good news of the Kingdom throughout the earth in this complex modern world, Jehovah's organization should lean so heavily on the age-old Scriptural door-to-door ministry! Difficult as the task is even with this help, it would be impossible without it. Still there are problems to be overcome in doing this work effectively. Just how we will now consider.

Preaching Effectively at the Doors

WHAT brings the minister of good news to the door? To find the Right Shepherd's "other sheep", a unique and blessed pursuit. If for his public lectures God's minister prepares earnestly, should he not prepare equally well for the task of confronting each door in a manner much more intimate than is possible with any one of the listeners in a public hall? As the Right Shepherd's representative he should be a pleasing example, able to relay the Shepherd's voice without distortion.

The exemplary apostle Paul, in his effort to reach all and not stumble any by his message, said: "For, though I am free from all persons, I have made myself the slave to all, that I may gain the most persons. And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, . . . I have become all things to people of all kinds, that I might by all means save some." (1 Cor. 9:19, 20, 22, *NW*) This does not mean to affect a false front of superficial worldly wisdom to impress the intellectual. The real sheep will be weary of such

vain speculations anyway and will welcome God's wisdom as a refreshing change. In it they will recognize the voice of, no, not you, but the "right shepherd". (John 10:14, *NW*) Furthermore, such persons are in need of far more than mere mental exercise. They need what false religion and worldly philosophy have not given them; they need love, sympathy, understanding. Given these, those disposed to be sheeplike will respond. They will see your sincerity and open their minds. The good news will have been successfully introduced.

Still, weightier matters of Bible truth and argument must follow. The Christian minister's appeal should consistently be to the mind rather than to the emotions of the householder. The most sincere of listeners will likely have some question or objection that must be removed before further progress can be made. If we can combine adequate and ready answers with sincerity and warmth of decorum, we will have fashioned a twofold weapon for effective use of "the sword of the spirit, that is, God's word". (Eph. 6:17, *NW*) True, many initial objections are stock phrases used to rid the doorway of pests and peddlers. Often these can be ignored, the weight of the Kingdom message speaking for itself and clearing up any question as to the minister's purpose in calling. But more often the seemingly minor plaints must be dealt with. In doing so be brief, escaping an argument over incidentals, not fumbling the opportunity to proceed into more constructive Scriptural teachings.

A few of the commoner objections presented to the house-to-house minister follow. The answers given may not always be appropriate and they should not be memorized. They only illustrate possibilities. Far more effective will be the minister's own words with sincere conviction, and especially a good knowledge of the Bible literature he is presenting, keeping in mind points it covers that are helpful in meeting various arguments.

TURNING ASIDE OBJECTIONS TO THE MINISTRY

Householder: The Bible is all I need.

Publisher: Not quite. You also need God's spirit, for without that you could never understand the Bible. Many Bible writers could not understand what they had written because God's spirit that inspired the writing had not yet opened those prophecies for understanding. Today many prophecies are being fulfilled and the Bible is widely distributed, but God's spirit is still active; it will yet assist those who seek the mind of the Lord. You are wise in obtaining a Bible. Be equally wise in accepting a God-given help to understand it.

Householder: I have my own church.

Publisher: True, you have your own church, your neighbor on the right has his own church, and your neighbor on the left has her own church. It is also true that Christ Jesus has his own church. Is your church his church? Can you prove it by the Bible?

Or to this one might also say: Nor would I seek to force your conversion from yours to another sect. But surely your church can stand to have a better Bible student in its midst. Our literature is nonsectarian and will acquaint you with the Bible, not another sect.

Householder: You are against religion.

Publisher: Hardly that, since by occupation I am a minister of religion. Of course, I do not subscribe to every religious doctrine. Neither do you. In Jesus' day only one group claimed Christianity; today more than 250 sects make this claim. Obviously some must be wrong in some way. We are simply engaged in reestablishing the beliefs of the one true religion. From what you say, I believe this would interest you.

Householder: I am a Catholic.

Publisher: Then we have a very important point in common. I know from experience that Catholics do not believe in sectarianism, and neither do Jehovah's witnesses. We both know that Christ founded only one true church, not hundreds. Our work seeks to educate Christians to the Scriptural idea of "one Lord, one faith, one baptism". I wonder if you would like to consider the Bible proof we have found.

Householder: I am a Jew.

Publisher: Splendid. I find consulting with Jewish persons to be an invaluable aid in the work I am doing. You see, like you we are opposed to all intolerance. And we feel the real hope for defeating that menace is the acceptance of the true worship of Jehovah God. The ancient Jewish nation was in a special covenant with Jehovah. Its prophets sounded God's messages and recorded them under divine inspiration. Today those prophecies are being explained and we feel that united belief in their common hope for all mankind will remedy all disunity and intolerance.

Householder: You are against the government.

Publisher: No, I am against only corrupt government, and, of course, I suppose you are too. But in our study of the causes for corruption in government we find the Scriptural reason for a general lack of integrity in human rule and the reason for its many failures. Please look into this publication for the cause and the solution.

Householder: I am too busy.

Publisher: Then do not allow me to consume your time just now. I know what it means to handle my own secular work, household duties and still do this preaching, and I do not like to be bothered when occupied either. However, please accept this sample copy of one of our magazines. You undoubtedly acquire timesavers for your other important tasks, things you feel you *must* get done. Bible study is really our greatest necessity, since we claim to be Christians; and you will find our literature an invaluable timesaver in this. May I inquire what time might be suitable for me to call again when you would not be so busy?

Householder: I am not interested.

Publisher: I hope you will not think me presumptuous if I say you might be interested in a question nearly all your neighbors have asked me: "Why are there so many religions and which one is right?" This publication traces religious history back to the time when there was but one religion and it helps you identify the religion that God started for man.

Many easier methods of preaching the "good news of the kingdom" than from door to door can be found; but there is none other more essential, none so varied, nor any more joyous. True, it means meeting the scoffer face to face, but this yields the privilege of sharing in the great marking work foretold by Ezekiel. (Ezek. 9) On the other hand, when the sheeplike persons invite you into their homes for Bible study and they come to learn the truth and side with those whose hope is everlasting life in the new world, how they will thank you for coming and how glad they will be that they did not claim to be too self-sufficient, too busy, too sick, too tired, too much opposed or too little interested to hear and accept the only truly *good* news today!

STRONG REFUGE

"GOD is our refuge and strength, a very present help in trouble." Psalm 46, from which those words are taken, was written and preserved for just such a crisis as exists today in the lives of those who watch, pray and hope for the kingdom of God.—1 Cor. 10:11, *NW*.*

Those who look to human agencies for help are doomed to bitter disappointment. Why? Because the entire system of things under which such human agencies operate is dominated by Satan the Devil and his demons. These invisible forces have no love for their human dupes and devotees; in fact, they are responsible for all the woe and turmoil we find in the world today. (2 Cor. 4:4; Rev. 12:1-12) They will no more be able to furnish protection from God's wrath at Armageddon than they were able to do so at the Flood.

Religious leaders praying to God for peace and prosperity are likewise doomed to disappointment, for all such prayers are contrary to God's will. Why should God go contrary to his announced purposes and give selfish men peace and prosperity just so they can consume it on their selfish desires? So long as such men exist God will not bring peace to the earth.—Isa. 48:22; Jas. 4:2, 3.

If we would receive God's protection and find him a refuge and strength, we must exercise faith in him. We must accept the trouble that his Word foretold would come upon the earth, and while it rages look to God for refuge and strength. We must serve his purpose while making known his purposes to others. "I, even I, am Jehovah; and besides me there is no saviour. I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God."—Isa. 43:11, 12, *AS*.

God's Word is filled with examples of how he proved himself a refuge and strength to his people in times past. Jehoshaphat found him such when Ammon, Moab and Mount Seir came up against Judah. Asa found God to be a safe refuge when an Ethiopian army, consisting of a million men and hundreds of chariots, came up against him. Hezekiah likewise found Jehovah a present help when Sennacherib and his hosts threatened to come against Jerusalem.—2 Chron. 20:1-30; 14:9-15; Isa. 37:14-38.

In recent years, particularly since 1918, Jehovah's witnesses have repeatedly found Jehovah to be a refuge and strength. If that were not true they would not be here today, and that in ever-increasing numbers. The most determined and fiendish persecution against them has failed, their persecutors going down while Jehovah's witnesses lived on to renew their strength and to resume their preaching work.—Isa. 40:28-31; Rev. 11:7-12.

Quite likely at Armageddon we shall see cataclysmic forces of destruction operated by God to overwhelm this old world and blot it out. (Ps. 46:2, 3) We may naturally be frightened, as was Moses at Mount Sinai, but we shall not share the world's fear, because we will know that God is controlling the forces of destruction and that he is directing them, not at us, but against his enemies, our enemies.

Our Christian obligation now is to be fearless in Jehovah's service under the shadow of his mighty hand. So we can keep calm and go peacefully about our work as his ministers of good news knowing that he will never forsake his faithful people, but will help them, "and that right early." —Ps. 46:5, *AS*.

* For a detailed discussion of this subject please see *The Watchtower* of March 15, 1951.

Christian Expansion in the Arab States

While recently touring Near Eastern and Oriental areas with his secretary in the interests of expanding Christian missionary work, the Society's president, N. H. Knorr, sent this report from the Arab countries.

BEIRUT, Lebanon, on Christmas eve would remind most Americans of New Year's Eve. Brother Henschel and I found that out while trying to sleep there through the night of December 24, 1951. The effort was largely wasted. Not long after the noise had subsided we had to get up in order to catch an early plane to Jerusalem. We had been in Beirut only long enough for a stopover visit with the local Kingdom publishers and some that had come over from Tripoli and points in between. However, we planned an early return to Beirut following an assembly in Ramallah, near Jerusalem.

Because of our traveling in a Lebanese plane our flight to Jerusalem followed a circuitous route. Lebanese and Syrian aircraft do not fly over the modern state of Israel where they would run the risk of being shot at. But we did not mind the extra half-hour this added to our flying time, for the trip afforded a highly interesting study in Biblical geography.

We gained altitude, swept southward over the land once called Tob and on past the territory that God gave to the children of Manasseh on the east side of the Jordan. On the southern tip of the sea of Galilee we saw the waters going out through the Jordan river toward the Dead sea. The valley is fertile all the way down to the Salt sea, but becoming less and less so as one goes southward. It is easy to see why the ten cities spoken of in the Bible as Decapolis had their location to the east and just south of the sea of Galilee.

I had the opportunity to sit next to the captain in the cockpit, thus gaining an extraordinary view of the territory. Along the northern portion of the Salt sea and to the east of it was the one-time land of Reuben, and below that the lands of Moab and Mount Seir. A few miles to the north of the point where the Jordan flows into the Dead sea the captain pointed out the city of Jericho and the hills that continue to rise until the city of Jerusalem takes its lofty place in the hills of Judah. I could see distinctly the cities of Ramallah, Jerusalem, Bethlehem, and in the distant west Jaffa and Tel Aviv. Beyond that was the great Mediterranean.

ASSEMBLY IN RAMALLAH

We landed on a little strip in the hills between Jerusalem and Ramallah and soon made our way into Jerusalem, skirting along the Jordan side of an area near the city known as "No man's land" which separates the states of Israel and Jordan. Then we arranged for a car to take us to the home of the Society's local representative in Beit Jala near Bethlehem south of Jerusalem.

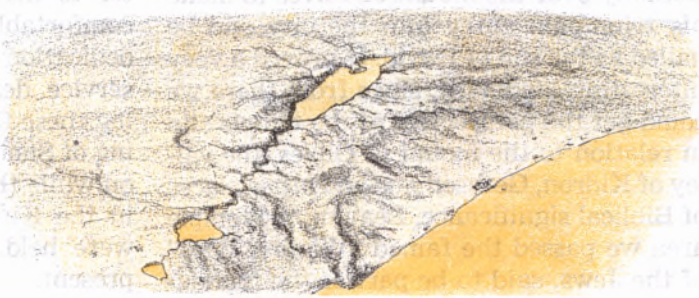
On the way we passed "The Field of the Shepherds", so called in memory of the shepherds who were watching their sheep on the night that Jesus was born in Bethlehem. It is a place not far from the city and they could easily have walked in to see the Lord on the night of his birth. But it could hardly have been on the night of

December 24, because on the 25th when we were driving through the region it was prohibitively cold. There were few shepherds to be seen and little green grass or stubble on which sheep might feed. More harmonious with such known facts is the evidence that Christ was born around the first of October, a point more in keeping, too, with his baptism by John the Baptist in the Jordan river, which took place when Jesus had just turned thirty years of age. In October, but certainly not in December, one might expect the temperature of the Jordan's waters to accommodate the baptismal program of John.

Learning in Beit Jala that Brother Kobrossi, whom we sought, had already proceeded to Ramallah for final assembly preparations, we followed at once. That afternoon we located him and discussed the problems affecting Jehovah's witnesses in Jordan. Strange to say, this land, so favored nineteen centuries ago with the birth of Christianity and the first announcement of the glad message, "The kingdom of the heavens is at hand!" is today in sore need of more preachers to advance the cause of pure worship. We told the brothers there of six missionaries on their way from America, two of whom will be assigned to Bethlehem and Beit Jala and four to Ramallah. It developed that five regular Bible studies conducted in the vicinity of Jerusalem have a total attendance of about ninety-five persons. Of this number only twenty-two were actually publishing the Kingdom message.

The next morning forty-nine of us gathered in the front room of one of the brothers' homes for the opening session of our assembly. Brother Chimiklis, a graduate of Gilead, opened with a talk on "The Way of Success". Brother Henschel next gave good counsel on walking by the spirit and keeping oneself and the organization clean. I followed, basing my remarks on the apostle's strong admonition for all members of the congregation to be ministers, for which reason he had written Christians everywhere to heed the supreme importance of this office, a minister of the Most High. This concluded an enjoyable morning and we turned our attention to the public meeting scheduled at 2 p.m. in the Town Hall.

No printed advertisements or signs had been used to announce the subject, "Will Religion Meet the World Crisis?" Just two hours of activity in this regard now took place, and that only by the brothers' calling on persons of good will known to be interested in the Kingdom message. We were pleasantly surprised, therefore, on arriving at the Town Hall, to find it nearly filled. By the time the talk started listeners were standing in the hallway. Ninety-two in all were present, including the mayor of Ramallah, who afterward said he believed that more of this kind of information should be given to the people of his city. During the concluding session back at the private home, I urged the local publishers to aid the missionaries who would soon be with them to learn the Arabic language, and showed how in turn the missionaries would provide them all with much help in their witnessing work. Explanation of the Society's plans for local organization was eagerly absorbed by this group so inter-



ested in becoming more proficient ministers of the Kingdom.

THE "HOLY CITY", MOSLEM VERSION

With a portion of the next day to ourselves we were anxious to visit the old walled city of Jerusalem and see the location where the temple had been planned by David and built by Solomon. Now considered sacred ground to the Moslems who control it, Christians can enter only between 7:30 and 11:30 a.m., and then by special permission. Central point of interest now is the mosque called The Dome of the Rock, inside which is the highest peak of Mount Moriah, rising about five feet above the floor. The top of the rock bears an expanse approximately thirty feet by twenty feet, around which is a wooden barricade and which is supposed to mark the spot where the Jews' altar of sacrifice had been located. It was on this very Mount Moriah that Abraham brought his son Isaac to offer him in sacrifice to Jehovah as commanded. The spot's interest to Moslems rests in the claim that Mohammed is here supposed to have last touched earth when he ascended to heaven. The part of the rock which allegedly shows his footprint has been cut off and put in a special boxlike shrine with an opening to allow devotees to touch it.

Not far from here is the "Golden Gate" in the walls of Jerusalem through which Jesus and his disciples entered the city when the Lord came down from near Bethany over the mount of Olives to make his triumphal entry into the city and be hailed as the son of David. It proved a very interesting landmark, since from there we could get the perspective of the temple site in relation to the mount of Olives, the valley of Kidron, Gethsemane and other places of Biblical significance. Leaving the temple area we passed the famed "Wailing Wall" of the Jews, said to be part of the foundation of Herod's temple. But there are no more Jews in the walled city to wail at this wall as we saw them doing in 1947. A guide told us that now the Orthodox Jews stand in their State of Israel facing this wall and continue their wailing. We were soon flying back to Lebanon, leaving in our wake this city of wailing, much more a symbol of sorrow than of hope to the diverse religions that have branded it "holy". In the near future the reign of Christ the King will bring the establishment of pure, undefiled worship everywhere on earth, making necessary no pilgrimages here or bloody crusades to wrest one piece of ground from the grasp of its possessors. It was good to know this troubled area was being served by devoted believers in Jehovah's service.

BAPTISM IN THE RAIN

We were on hand for the following day's opening of the convention scheduled for Beirut. Brothers were there from all parts of Lebanon and many from Syria. Conspicuous in the crowds were large numbers of young men and women. The attendance reached 260 by the time of Brother Henschel's talk on Friday evening, December 28. We had a taste of the unusual when the electric power failed in our section of the city about halfway through this address, but Brother Henschel continued without a break. A few candles were brought into action until the lights were restored. On Saturday morning a small outside pool was furnished with warm water to make immersion candidates more comfortable, and twenty symbolized the dedication of themselves to God and his service despite a heavy downpour. During these first two days extensive advertising of Sunday's public meeting was carried on while the attendance continued to grow in the Kingdom Hall, where the sessions were held. By Saturday night 400 were present.

On Sunday, December 30, all activity was transferred to the chapel of the American University, where the public meeting was set for three o'clock. "Will Religion Meet the World Crisis?" was the issue that our advertising had succeeded in making the question of the day in Beirut, and 793 persons came to hear the answer. Their applauses were loud and enthusiastic as one point of argument after another touched them off. At the close of the talk the listeners happily received a new booklet in Arabic, a matter of as much special joy as it was surprise to the brothers, for it meant having new information to use in the field service.

This convention was a gratifying experience in a land where interest in the Kingdom has soared rapidly. A little more than two years ago the Society sent two brothers to Beirut, where a small group of six persons was organized but badly in need of assistance. Now the company has over 100 publishers. Four more missionaries were sent there about a year ago and still another eight arrived three months ago. The latter group is assigned to Tripoli. In 1947, when I last visited Lebanon, there were 99 publishers on the average. In 1951 the average was 301, with a peak of 401, showing plainly the expansion in this land of one and one-half million people.

SYRIA AND ITS PROBLEM MOSLEMS

On Monday, December 31, we got an early start by car for a scheduled visit to Syria. A crisp ride through mountain snows was relieved by a descent into the long valley that boasts Lebanon's most fertile land. It is here that Baalbek is located, which, however, was not on our route. A city had been built there and in Nero's time temples were erected to Jupiter, Bacchus and Venus. Native stone was taken from a nearby quarry in huge slabs and a great center of devil religion was set up. The ruins still stand to point silently back to the ancient worship of Baal with its base sexual orgies with which the practices there had been associated as well as the pagan worship of Rome. The valley produces fine wines which would lend themselves readily to the drunken ceremonies in honor of Bacchus.

The fertile plain was quickly traversed. Then through the Anti-Lebanon range, the border formalities of Lebanon and Syria, and down the winding road into the city of Damascus. We had a little time to see the city, the modern part of which is very progressive in appearance. Interest carried us to the street called "Straight", mentioned in the Bible, particularly to see the portion of the wall of the old city that contains the window where Paul was supposed to have been let down and made good his escape. (2 Cor. 11:32, 33) There is no doubt that parts of the old wall are still there, but we doubted seriously that the window we saw and which is above the main entrance of a church was the window it pretended to be. It looked much too new to be the same window or, in that portion, the same wall as in Paul's day, because the city had been attacked and wrecked and conquered many times by invaders. Anyway, the window over the front door of the church provides good advertising for that particular church. The account in the Bible is authentic, but one wonders about the authenticity of that particular window.

We waited for the funeral procession of a Moslem priest to pass. Immediately before the coffin walked a man with a husky voice who wailed and cried for the ones that followed after. We were told that he was paid to do this. We noted no women in the procession.

That afternoon from two to four o'clock Brother Henschel and I spoke to forty-five of our brothers, fifteen of whom had come

from Lebanon to encourage those in Syria. The Syrian publishers were overjoyed to hear that the Society would soon try to send missionaries to Damascus to assist them.

The work in Syria faces excellent prospects. It was organized about three years ago with one full-time pioneer minister and nineteen company publishers. Now there are fifty-seven publishers, and a peak of eighty-two was reached last year. Moslem influence, much stronger in Syria than in Lebanon, presents a major problem. It is very difficult to talk to a Moslem about Christ's ransom sacrifice or his being the Messiah. The Moslems hold to a doctrine that sometime someone will come to show them the way and establish a world government on earth. To them Christ is only another prophet and Mohammed a greater prophet. They implicitly follow their Koran and remain adamant toward the Bible. On the other hand, about fifteen per cent of the population is composed of nominal "Christians" who have the Bible in common with Jehovah's witnesses and among these interest is growing, some already having become Kingdom publishers. When we finally had to say good-by to these very friendly brothers we motored away from the skyline dotted by Moslem minarets and returned once again to Beirut.

REJOICING AMID PROGRESS

We were back to begin the new year in Beirut, further discussing matters concerning the work in Jordan, Syria and Lebanon, all of which come under the jurisdiction of that office. At midmorning all of the missionaries stationed at Beirut joined us and we went by car to visit the new missionary home in Tripoli. We arrived in time for the midday meal, which was followed by discussing their problems with the Tripoli missionaries. Shortly some of them may be sent to Aleppo in Syria to help in the expansion of the work there, and when they go they will be replaced in Lebanon by others recently graduated from the Watchtower Bible School of Gilead, if such proves to be the Lord's will. There are advantages in sending experienced missionaries to Syria, because these brothers will know more of the Arabic language and will be better able to get along in Syria, where much less English is spoken than in Lebanon.

That night a two-hour meeting was scheduled for the Tripoli company and persons of good will in the vicinity. Some came from other companies too, packing out the Kingdom Hall's main auditorium and adjoining overflow rooms with 302 persons. Between Brother Henschel and me, I had Brother Tuttle the branch servant and Brother Chimiklis talk. These brothers had been the first two missionaries in Lebanon and they spoke now in Arabic. Both did well and the audience was pleased with their efforts. It is hoped that in three months these brothers will be able to serve the companies as circuit servants without interpreters and also give their public talks in the Arabic language. They are going to try hard to do this, and I feel sure that with their efforts and the Lord's blessing they will succeed.

We drove back to Beirut that night because there was a lot to do the next day, finishing our work in the office and getting ready to leave for Karachi, our next stop. Our fellow workers in Lebanon are very enthusiastic and very happy over the progress that has been made in the preaching of the good news during the last few years. They appreciate that the Society has sent missionaries into their midst to help them. They in turn have helped the missionaries by furnishing teachers of the Arabic language from their midst, and all of the missionaries have been grateful for this. The work continues to be blessed by Jehovah.

"Get Out of Her, My People"

"Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind."—Rev. 18:4, 5, NW.

THERE is a basic rottenness in these last days that has polluted every field of this world's activity. Its politics is corrupt. Its commerce is oppressive. Its military is wasteful. Its religion is hypocritical. Its pleasures often lead to delinquency and immorality, and its sports to foul play and crookedness. The vast majority of the people go along with the world in its rottenness, seeing it, contributing to it, participating in it, indifferent to it, calloused to it, or cynically accepting it. For outward show many practicers of it make incensed speeches against it, but how many really rise up in wrath to stamp it out? The majority cling to this wicked old world, support it, fight for it, die for it, vote into power its corrupt rulers, and otherwise completely make themselves a part of it. They cast their lot in with this world. With it they sow to the lusts of the flesh. With it they will reap their share of its plagues. Not only is this logical and just; it is Scriptural as well.

[2] In chapter 18 of Revelation the entire world organization or system of things controlled by Satan the Devil is spoken of as "Babylon the great". Babylon began her fall when her invisible part was hurled earthward by Christ after his enthronement A.D. 1914. (Rev. 12:1-12) At Armageddon the fall of the invisible demon hordes will be completed and will land them in the abyss, and the visible realm of Satan will suffer complete destruction. (Rev. 19:11-21; 20:1-3) But some will escape the fiery judgments that consume her. How? By a later resurrection in the millennial reign of Christ? Not according to the record: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind. That is why in one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Jehovah God who judged her is strong."—Rev. 18:4, 5, 8, *NW*.

[3] Her plagues are destruction, fiery and final. The Babylonish organization will never be resurrected or raised up from her destructive baptism of fire. If this is her plague, and if those who remain in her share it, how can we contend that those individuals undergoing fire baptism with her will rise in the resurrection of mankind? We cannot do so Scripturally. The plain statement is that the fate of individuals remaining within the organization is the same as that of the organization itself. If the individuals return, the organization

1. What conclusion is both logical and Scriptural?
2. How must we escape the plagues upon Babylon the great?
3. What are the plagues? So what logically follows?

will; but if the organization does not, neither will the individuals once within it. The way to salvation is flight now, before its fall: "Get out of her!" Israelite captives in ancient Babylon were instructed to flee that wicked system: "Away! away! go out thence; touch nothing unclean! Go out of the midst of her; keep yourselves pure, you who bear the vessels of the LORD!" "Go out of the midst of her, O my people! Save everyone his life from the fierce anger of the LORD." (Isa. 52:11; Jer. 51:45, *AT*) Revelation 18:4 shows the same instruction holds true at the time of greater Babylon's fall.

[4] Most persons view things from the human standpoint, and for that reason attach too much importance to the salvation of creatures. That is only a secondary purpose for the release of Babylon's prisoners. Jehovah's view of matters is what counts, and it shows the primary reason for the release: "I do not this for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations, whither ye went. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land." (Ezek. 36:22-24, *AS*) On different occasions in the wilderness Jehovah was going to destroy Israel, but Moses pleaded with Jehovah and prevailed upon him to spare them. On what grounds? The salvation of creatures? No, but for the sake of Jehovah's great name. (Ex. 32:9-14; Num. 14:11-24; 16:44-50; Deut. 9:18, 26-29; Ezek. 20:9) How important to us is the salvation of grasshoppers? We are as grasshoppers in God's sight. (Isa. 40:22) So we must make God's thoughts our thoughts, if we are to see in clear focus and true perspective Jehovah's destructive acts at the end of judgment periods. If we persist in tenaciously clinging to the self-centered human view that focuses on creature salvation and leaves Jehovah's vindication in the hazy, out-of-focus background, we may find the Scriptural teaching a hard saying unwelcome to our ears, and be offended and stumbled by it.—Isa. 55:8, 9; John 6:60, 66.

[5] It is likely that for the majority of men who have lived on the earth the time of their judgment will be in the millennial reign of Christ, at the time of the resurrection of mankind and thereafter. However, long before this many persons will have had their time of judgment, as the Scriptures show that God has brought certain judgment periods upon human society at certain times, during which God held them accountable for their course of action. That they might be really accountable at such times, he caused testimony to be given that they might know the issue and make their decision, by which they would determine their destiny, independent of any inherited condemnation from Adam. One of such judgment periods was the flood of Noah's day, prior to which Noah preached righteousness. Another was the fiery end of Sodom and Gomorrah, which cities saw warning miracles by angels and heard testimony from Lot before the rain of fire fell. In Jesus' day it was a time of judgment and he warned certain Jewish cities of a fate like that upon Sodom and Gomorrah, and judged certain scribes and Pharisees fit for the eternal destruction of Gehenna. Our present day is also a time of judgment, and by the time Armageddon strikes all persons then living will have fixed their destiny.

4. In contrast with a human view, what is the correct view on release of Babylon's prisoners?

5. What judgment periods are here mentioned?

DOWNPOURS OF WATER AND FIRE

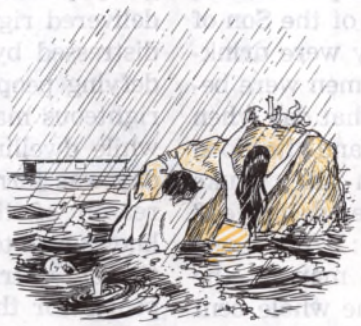
[6] We can learn much about this present judgment period by considering past ones pictorial of our day. The first was the Noachian flood. Jesus declared it was a picture of the present judgment period: "Just as it occurred in the days of Noah, so it will be also in the days of the Son of man: they were eating, they were drinking, men were marrying, women were being given in marriage, until that day when Noah entered into the ark, and the flood arrived and destroyed them all." (Luke 17:26, 27, *NW*) Why were they destroyed? Because of their corruption: "The LORD saw that the wickedness of man on the earth was great, and that the whole bent of his thinking was never anything but evil." Hence Jehovah determined: "I will blot the men that I have created off the face of the ground, both men and animals, reptiles, and birds of the air; for I regret that I ever made them." Noah was to escape. Why? "Noah alone among his contemporaries was a pious and exceedingly good man; Noah walked with God." That the destruction of the others was a final judgment executed against them is shown by Jehovah's forceful words to Noah: "I have resolved on the extermination of all mortals; for the earth is full of wrong-doing through them; I am going to exterminate them from the earth. But with you I will make a covenant; you shall enter the ark, accompanied by your sons, your wife, and your sons' wives."—Gen. 6:5, 7, 9, 13, 18, *AT*.

[7] Not only is this final destruction made sure by God's use of the expression "exterminate" and Jesus' use of "destroyed", but also 2 Peter 2:5-9 (*NW*) establishes it: "He did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people; and by reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come, and he delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct—for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds—Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off." Peter cited these ancient examples of cutting-off to show the fate of false prophets and false teachers in the Christian congregation, who brought in destructive sects and disowned Christ, and who thereby were "bringing speedy destruction upon themselves". Who will contend that the destruction of such defilers of the Christian congregation is not final? The ancient destructions upon Noah's contemporaries and Sodom and Gomorrah must be just as final, else how could they illustrate the one Peter was discussing?—2 Pet. 2:1-4, *NW*.

[8] After showing the flood typical of the present judgment period, Jesus proceeded to show Sodom and Gomorrah pictorial of it also: "Just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed." (Luke 17:28-30, *NW*) Our previous consideration of 2 Peter 2:5-9 has shown that those destroyed by God at Sod-

6. Why consider the Noachian flood? What were the facts?
7. How does Peter show the destructions of the flood and at Sodom were final?
8. Why is Sodom's case vital, and what else shows its destruction final?

om and Gomorrah are eternally "cut off". Corroborating this is Jude 7, which states that these cities are "placed before us as a warning example by undergoing the judicial punishment of everlasting fire". (*NW*) "Everlasting fire" symbolizes the same thing as Gehenna, namely, second death. The destruction upon Sodom and Gomorrah must be final, or Jude would not have used it to illustrate the fate of those defilers for whom "the blackness of darkness stands reserved forever". (Jude 13, *NW*) Jude 7 shows that those ancient cities had their judgment day back there at the time of their destruction, since they are spoken of as having already undergone an execution of judgment, "the judicial punishment of everlasting fire." By no wresting of scripture can this be made to mean a future resurrection for slain of the Lord. No remnant was saved from those cities, Lot and his daughters being sojourners, not natives.—Rom. 9:29, *NW*.



[9] If those slain by the Lord at Sodom have no resurrection, then those slain by him at Armageddon will have none, for the former pictures the latter. So in their endeavor to prove their contention that not all slain at Armageddon will remain dead, some seek to show that the Sodomites destroyed by fire will return in a resurrection. They quote Ezekiel 16:53-55: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

[10] The context shows that restoration after captivity, not resurrection in the millennium, is being discussed. In a miniature fulfillment came the restoration of Judah and Jerusalem after 70 years of desolation (607-537 B.C.), when Jews and Nethinim and other foreigners returned to inhabit the land. The greater restoration started in Jesus' day and continues now. When Jesus came the Jews were in captivity to the Devil's organization, Babylon the great. Captives of Rome politically, captives of sin, captives of false religion. But when Jesus came, preached, died, was resurrected, appeared in heaven with his sacrificial merit, provided the basis for redemption, poured out the holy spirit upon a faithful Jewish remnant who sought redemption in his name, illuminated their minds to freedom-giving truths and released them from bondage to antitypical Babylon, then they were restored to the theocratic organization of Jehovah God. For three and a half years after Pentecost the freeing message was confined to the Jews, and a remnant was restored. All this was in fulfillment of Ezekiel 16:53-55, where it speaks of the restoration of Jerusalem and her daughters.

[11] When persecution grew intense and believing Jewish Christians were scattered, they went everywhere preaching. The evangelist Philip went to Samaria, where

9. Why and how do some try to show Sodom's destruction not final?

10. What fulfills Ezekiel's prophecy about the restoration of Jerusalem and her daughters?
11. When were "Samaria and her daughters" restored?

Jesus had preached some time previous. Many of the Samaritans believed, more preachers were sent to them, and the holy spirit descended upon them. They were brought into God's congregation. There, as represented in that Samaritan remnant, Ezekiel 16:53-55 was fulfilled.—John 4:39-42; Acts 8:1-25.

12 Then the gospel went to the Gentiles. The Jews thought of them as dogs. (Matt. 15:26, 27; Mark 7:27, 28) Dogs were unclean animals, viewed as sexually depraved, and linked in with sodomy: "There shall be no prostitute of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. Thou shalt not bring the hire of a harlot, or the wages of a dog, into the house of Jehovah thy God for any vow: for even both these are an abomination unto Jehovah thy God." (Deut. 23:17, 18, *AS*) The female prostitute's gain is likened to the hire of a harlot, and the male sodomist's gain is likened to the wages of a dog. Instead of "dog" *An American Translation* uses "male prostitute" and Moffatt's version uses "catamite", which means a boy kept for unnatural purposes. These sexual depravities were flagrant in Sodom, the base sin of sodomy taking its name from that city. So all this shows how the Jews associated Sodom and dogs and Gentiles.

13 To buttress this view of matters note the following quotation from the introductory material of volume 7 of *The Interpreter's Bible*, published last year. The first paragraph under "Morality", beginning on page 80, reads: "The moral life of the pagan world was often referred to by early Christian writers whose view of the morality of the time was a stereotyped one inherited from their Jewish predecessors. Both Jewish and Christian authors agreed that the Gentiles were morally degenerate. The Old Testament story of Sodom and Gomorrah, on which the Lord had rained down fire and brimstone, represents the Hebrew attitude toward pagan wickedness, whether of Egyptians, Canaanites, Philistines, Assyrians, Babylonians, or Romans."

14 The apostle Peter had this view of Gentiles as being sodomic and doglike, and that is why it was so hard for him to grasp God's purpose for him to take the gospel to the Gentiles. Yet when he did understand he obeyed, and God poured out his spirit on Gentile believers, receiving them into the same restored congregation along with believing Jews and Samaritans. (Acts 10:9-48) When the faithful Jewish remnant saw uncircumcised Gentiles, whom they had previously viewed as dogs and Sodomites, restored with them they felt some shame. They had thought the Jews specially holy and that God would use only Jews to make up Messiah's bride. Now they learn they are not so important or holy, but that God makes worthy for the Kingdom not only Samaritans but also uncircumcised Gentiles. Thus fulfillment of Ezekiel 16:53-55 was started off in early Christian times. Ezekiel did not mean literal Sodom, no more than did Isaiah when he called Israel Sodom, or did John when he wrote that Jesus died in Sodom. (Isa. 1:10; Rev. 11:8) Ezekiel used it symbolically for uncircumcised Gentiles, and when

12. What shows how the Jews linked Sodom and dogs and Gentiles?
13. What quotation supports this view?
14. So how did the restoration take in "Sodom and her daughters"?

discussing restoration of the theocratic organization, not resurrection.

JUDGMENT UPON ISRAEL IN JESUS' DAY

[15] Another judgment period is brought into view when those championing resurrection for exterminated Sodomites quote Jesus' words on a certain occasion. He had reproached the unrepentant Jewish cities of Chorazin and Bethsaida, which had witnessed many of his powerful works, then said: "And you, Capernaum, will you perhaps be exalted to heaven? Down to Hades you will come; because if the powerful works that took place in you had taken place in Sodom, it would have remained until this very day. Consequently I say to you people, It will be more endurable for the land of Sodom on Judgment Day than for you." (Matt. 10:14, 15; 11:20-24; Luke 10:10-15, *NW*) From this some argue that there is a future judgment, in the millennial reign, for both Sodom and these Jewish cities.

[16] If we take this expression to mean that, then it would contradict Jude's statement that Sodom had already undergone the "judicial punishment of everlasting fire". Actually, Jesus was using a form of speech construction common in Biblical times. He used a similar construction when he said: "It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." (Luke 18:25, *NW*) No sane person would believe a camel could squeeze through a needle's eye. Yet if this obviously impossible thing were said to be easier than something else, would that not powerfully emphasize the utter impossibility of the other thing? So Jesus forcefully made the point that rich ones loath to part with their wealth would not enter the kingdom. Similarly, Sodom did not endure its judgment day, had failed completely, and the Jews knew its fate was sealed. Their opinion of Sodom was the lowest possible. So when Jesus told them that it would be more endurable for utterly depraved Sodom than for these Jewish cities they got the powerful point.

[17] These Jewish cities had heard the warning and had seen powerful works; they had had their fair judgment trial and by their decision showed they were worthy of eternal destruction. (Matt. 10:5-15; Luke 10:8-12; John 12:37, *NW*) By witnessing miraculous cures performed by the power of the holy spirit and yet refusing to accept the message, the inhabitants of these cities were sinning against the holy spirit, which is the unforgivable sin meriting second death. They ranged themselves alongside the Pharisees who saw Jesus heal a demon-possessed man, but refused to accept this manifest operation of the holy spirit. Because of this Jesus told them they would never have forgiveness, neither in the present system of things nor in the next, the new world. Being judged adversely, unforgivable in both the old world and the new world, it would be useless to resurrect them in the millennium. Jesus pronounced judgment against them: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" If the blind religious leaders were to land there, so were their blind Jewish followers. And when the false religious leaders converted some heathen they did not bring him into the true worship that would cleanse him of his past sins against God, but merely added to his past sins the religious sinfulness and hypocrisy which they taught him, doubling his burden of guilt. Thus the proselyte became twice as much a "subject for Gehenna" as the scribes and

15. Why do some argue for a future judgment for both Sodom and the Jews of Jesus' day?

16. What did Jesus mean when he said judgment would be more endurable for Sodom than certain Jewish cities?

17. Why would it be useless to resurrect the Jewish clergy, their Jewish followers, and their Gentile converts?

Pharisees.—Matt. 12:22-32; 15:14; 23:15, 33, *NW*.

18 Nor is the fact that the judgment day for natural Israel was nineteen centuries ago denied by Jesus' words: "Men of Nineveh will rise up in the judgment with this generation and will condemn it; because they repented at what Jonah preached, but, look! something more than Jonah is here. The queen of the south will be raised up in the judgment with this generation and will condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, but, look! something more than Solomon is here." (Matt. 12:41, 42; Luke 11:31, 32, *NW*) This does not mean the Ninevites and the queen of the south will confront the Jews of Jesus' day in the millennium judgment period. Why that, just to condemn those Jews, and for something they did in their former existence? In the millennium persons will be judged on the basis of what they do then, not what they did in a previous existence. Yet these Jews are adversely judged and condemned because nineteen centuries ago, back in their lifetime, during their judgment period, they rejected one more than Jonah and more than Solomon, namely Messiah Christ. They have no second chance in a second judgment period, in the millennium.

19 What Jesus meant was that the Jews of his day were condemned by the example of the repentant Ninevites, which example was recorded in the Hebrew Scriptures and confronted those Jews during their then judgment period. In the same way the record of the queen of the south stood up to confront the unrepentant Jews. Such Gentiles heeded mere men such as Jonah and Solomon; the covenant nation of Jews would not heed even their Messiah. Before their judgment period was over, those Jews were literally confronted by Gentiles like the Ninevites and the queen of the south, Gentiles of their day who repented and became a part of the bride of Christ. The Jews judged themselves unworthy of life. (Acts 13:44-50, *NW*) Abel did not have to be alive for his blood to cry out from the ground in condemnation of Cain, and his course of integrity and the record of it speaks, even though Abel is dead. (Gen. 4:10; Heb. 11:4) Similarly, the course of the Ninevites and the queen of the south, and the record of it, could rise and speak in condemnation of the Jews during their judgment period back there.

20 To argue against that time's being a judgment period for the Jews some quote Jesus' words: "If anyone hears my sayings and does not keep them, I do not judge him, for I came, not to judge the world, but to save the world. He that disregards me and does not receive my sayings has one to judge him. The word which I have spoken is what will judge him in the last day; because I have not spoken out of my own impulse, but the Father himself that sent me has given me a commandment as to what to tell and what to speak." (John 12:47-49, *NW*) It was not a judgment period for the world, but it was for the Jews. Jesus did not have to judge even them. The words he spoke did, and they were not his, but God's. They brought enlightenment and responsibility, and the Jews' reaction to them indicated their position regarding the Messiah and their standing in judgment. (Deut. 18:18, 19; John 3:18-21; Heb. 4:12) The texts that we have considered sound as though the judgment of the Jews was future, and this one speaks of them as being judged "in the last day". When Jesus spoke of the judgment of the Jews in his day the bulk of that period was future, it

18. Why is it illogical to argue that Matthew 12:41, 42 means a resurrection for those Jews?

19. What do those words of Jesus mean?

20. Why does John 12:47-49 not deny it was a judgment period for the Jews then? and why could Jesus speak of the judgment as future?

was barely starting when he spoke. The last days of it did not come until A.D. 70, nearly forty years later. Then is when the judgment period of the nation of natural Israel reached its climactic end, when Jehovah used Titus to execute the judgments that had been accumulating for the past forty years.

[21] Now some will object that this calamity befell only those Jews in Jerusalem, where Titus laid siege. They will ask, Wherein did judgment come against the other Jewish cities, such as those Galilean cities of Chorazin and Bethsaida and Capernaum that Jesus pronounced woes against? Such inquirers are unacquainted with the historical record. The Roman legions swept through Galilee with such destructiveness that Josephus writes: "Galilee was all over filled with fire and blood; nor was it exempted from any kind of misery or calamity." More specifically, when judgment day struck Chorazin and Bethsaida and Capernaum it was not at all endurable for those cities. They passed out of existence and no one definitely knows where they were even located, it being a debated matter. Also we must remember that the final siege of Titus against Jerusalem started at Passover time A.D. 70, and hence caught in the city with the regular inhabitants were Jews from all Palestine that still clung to the Mosaic Law in rejection of Messiah and the new covenant. Among them would be many residents of Chorazin and Bethsaida and Capernaum.

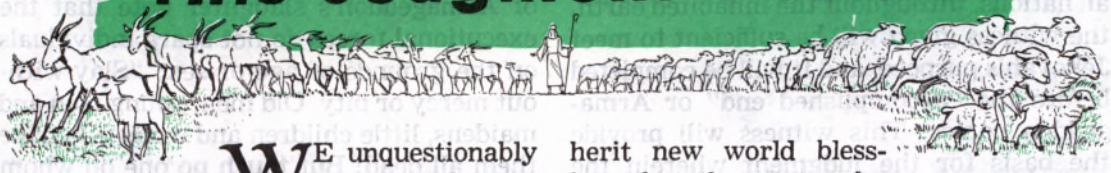
21. How did the Galilean cities Jesus condemned come under the execution of judgment A.D. 70?

[22] In Jesus' day the Jewish system of things entered its "time of the end", particularly after his death on the stake and Jehovah's nailing of the Law to the stake in cancellation of its power and operation. But the actual end of the temple service and its priesthood and sacrifices did not come until A.D. 70. Then was its accomplished end, though the temple service was no more effective with God immediately after Jesus' death and resurrection and ascension. That was the nation of natural Israel's "time of the end", and when Jerusalem's fall came those who had not heeded Jesus' warning to flee to the mountains had judgment executed against them, with finality. Then was accomplished a partial and miniature fulfillment of Jesus' famous prophecy of Matthew 24. Major and complete fulfillment comes in our day, is now in progress. Satan's world entered its "time of the end" A.D. 1914. There its license and authority to rule ended as far as Jehovah was concerned, though it remains for a time, until its accomplished end, just as did the Jewish system of things. This present satanic system is in its judgment period, and execution will come in this generation, at Armageddon. That execution of judgment against nations and individuals will be just as final as were the executions at the end of the typical judgment periods of times past, such as the Noachian flood, the rain of fire on Sodom and Gomorrah, and the destruction wrought on natural Israel A.D. 70.

22. How was the Jewish judgment period a miniature fulfillment of Matthew 24? How is our time the major fulfillment?

Hear ye this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah; who swear by the name of Jehovah, and make mention of the God of Israel, but not in truth, nor in righteousness. . . . Go ye forth from Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, Jehovah hath redeemed his servant Jacob. And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out. There is no peace, saith Jehovah, to the wicked.—Isa. 48:1, 2, 20-22, *AS*.

Fixing Destinies in This Judgment Period



WE unquestionably enter a judgment period upon the second presence of Christ. Judgment began at the house of God, cleansed the anointed remnant of Babylonish filth, released them from Babylonish bondage, enabled them to flee greater Babylon to escape sharing in her plagues. They were freed to preach, to herald the establishment of the heavenly kingdom, to sound a warning of the impending "accomplished end": "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, 21, 22; 1 Pet. 4:17, *NW*) This enlightenment brought responsibility and laid a foundation for judgment: "Now this is the basis for judgment, that the light has come into the world." (John 3:19-21, *NW*) Hence the judgment that started at the house of God spread to take in all peoples of all nations, as Jesus had said it would at his second presence: "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. And he will put the sheep on his right hand, but the goats on his left." The sheep who showed kindness to Christ's brothers inherit new world blessings, but the goats who refused kindness to them go off "into the everlasting fire prepared for the Devil and his angels". Christ's judgment is: "These will depart into everlasting cutting-off, but the righteous ones into everlasting life." The goats remain in greater Babylon and share her plagues; the sheep belong to God and live by heeding the command: "Get out of her, my people."—Matt. 25:31-46, *NW*.

[2] This judgment period will be completed during this generation, and when the execution of judgment starts at Armageddon the destinies of all persons then living will have been fixed. Some become perturbed over this, and speculate on the existence of a third class not separated into sheep and goat categories, and which will be resurrected in the millennium for its judgment period. Into this third class they would put all babes and children, and any adults not reached by the Kingdom message by the time Armageddon strikes. Such speculators can produce no solid Scriptural support for their theory. It seems to be spawned either by human sentiment over creature salvation or by a negative, defeatist attitude toward a successful completion of the preaching work. Or by both.

[3] Jehovah's Word states that the Kingdom message "will be preached in all the inhabited earth for the purpose of a wit-

1. What has been the progress of the present judgment period?

2. What speculation is advanced, and on what grounds?
3, 4. Why is the theory of a third class unsound?

ness to all the nations". Will his word return void? his purpose unfulfilled? No; even the stones would cry out to prevent that! (Isa. 46:11; 55:11; Luke 19:40) To all nations, throughout the inhabited earth, the witness given will be sufficient to meet Jehovah's purpose, and it will be completed before the "accomplished end" or Armageddon comes. This witness will provide the basis for the judgment wherein the people of all nations are separated into sheep and goat classes, by Christ Jesus. Will Christ the Judge do a halfway job? Will he fail to complete the job outlined for him, and have an unforetold third class left over that he failed to separate? Or will he complete the dividing work Jehovah committed to him, and separate the people of all nations into just the two foretold classes, and thereby accomplish the divine purpose and fulfill the divine word?

[4] This judgment period from 1914 to Armageddon is set aside for this separation work and is a part of the sign that we are in "the time of the end". Will Christ loiter at the separation work, so that he will have to finish it in a future judgment day, and fail to fully provide this part of the sign? Some argue that the parable of the sheep and goats applies on into the millennium. They ignore the fact that the separation is complete before the sheep inherit the new world blessings of the millennial reign, that this separation takes place when he arrives, not centuries thereafter. Nations exist; there will be no such divisions along national lines in the new world. The judgment work assigned to this period must be completed before execution starts at Armageddon. Judgment at the house of God was completed, not left half done; so will it be with the judgment of the nations during the same judgment period.

[5] In harmony with the illustration of the sheep and goats, Ezekiel 9:4-6 (*AT*) shows but two classes, those marked for preservation and the unmarked ones appointed to destruction. And in this prophetic picture of Armageddon's slaughter note that the executional forces do not spare individuals on the grounds of age or sex: "Slay without mercy or pity. Old men, young men and maidens, little children and women—strike them all dead! But touch no one on whom is the mark." Note that in this picture the ones preserved are those who did "sigh and cry for all the abominations" done in the land in reproach of Jehovah's true worship. In the parable of sheep and goats the ones p r e s e r v e d showed favor toward Christ's brothers. In both cases the ones destroyed were those who remained indifferent or neutral as well as opposers. Christ Jesus, during the judgment period when he was on earth, laid down the principle for such times: "He that is not on my side is against me, and he that does not gather with me scatters." (Matt. 12:30, *NW*) No room remains for a third class.

FAMILY RESPONSIBILITY

[6] Since Ezekiel 9:4-6 shows that some "little children" are in the class eternally destroyed at Armageddon, on what basis are they put in that class in view of the fact that they are too young to be held accountable for themselves? The Scriptures indicate a family responsibility or a family merit under which the destiny of unresponsible children is determined. Scriptural examples of this principle will help meek and teachable ones mold their minds to fit in with God's view on this matter, will help them get God's thoughts on it rather than stubbornly clinging to their own. Theirs are not only fallible but also immaterial, since Jehovah's are the ones that fix the

5. How do Ezekiel's prophecy and Jesus' words leave no room for a third class?

6. What principle operates for the classifying of small children?

principles that determine the outcome of the matter.

[7] When Dathan and Abiram rebelled against Jehovah's theocratic arrangement in the wilderness the earth swallowed them up. But not them alone, for the record shows that along with them perished "their wives, and their sons, and their little children". (Num. 16:23-33; Deut. 11:6) Did not Achan by his greed bring death not only to himself but to his sons and daughters as well, his entire household and possessions being destroyed with him? (Josh. 7:24-26) Did not David's sin result in his offspring's death? (2 Sam. 12:15-18) Ham's trespass brought a curse upon his son Canaan. (Gen. 9:22-27) King Saul's descendants suffered for his sins. (2 Sam. 21:1-9) Also, the Mosaic Law stated that the iniquities of the parents should be visited upon the children unto the third and fourth generation.

[8] At a time of judgment Jesus said: "If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14, *NW*) That means not only clergy and laity but also parent and child. If a parent chooses to sin against the holy spirit despite the eternal interests of his offspring, that then becomes the responsibility of the parent. We have seen how the destructions at the time of the Flood and at the time of the fiery downpour on Sodom and Gomorrah were final. No small children were preserved in the ark; they must have been slain by Jehovah. Many babes and youngsters must have been in Sodom and Gomorrah, but their youthful innocence did not cause Jehovah to count them righteous. The presence of ten righteous ones would have saved the cities. There were certainly more than ten unresponsible children. Along with their unrighteous parents they were slain by Jehovah.—Gen. 18:20-33; 19:1-26.

7, 8. What Scriptural examples establish the principle?

[9] This principle of family responsibility also works in reverse, in what we might call family merit. Israelite firstborns were spared in the tenth plague because the family heads obeyed Jehovah's command to spatter the Passover lamb's blood on the doorposts. (Ex. 12:7, 13) Mephibosheth was spared because he was the son of Jonathan. (2 Sam. 21:7) Rahab's wise course resulted in the preservation of her family. (Josh. 2:12-14) It was partly out of regard for Abraham that his nephew Lot was favored, and the angels that visited Sodom were, for Lot's sake, going to allow him to take his relatives to safety with him. Their refusal and subsequent destruction shows that there must be co-operation with the family head if family merit is to be realized. (Gen. 19:12-14, 29) Of special interest to parents in these last days are Paul's words: "The unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy." (1 Cor. 7:14, *NW*) "Jehovah knows those who belong to him," and that also means little children at Armageddon whose parents belong to Jehovah and who try to rear them according to God's Word.—Deut. 6:6, 7; Eph. 6:4; 2 Tim. 2:19, *NW*.

[10] These facts should make those of Jehovah's witnesses who are parents soberly reflect on the theocratic training they now give their children. Parents are commanded to instruct their children in God's ways, and if in these last days parents fail to heed the divine instructions they may bring destruction not only upon themselves but upon their small children at Armageddon. And if these small children become grown and responsible on their own before Armageddon strikes, the parental training may determine whether they choose the course

9. How does this principle work for the salvation of children?
10. Why is proper parental training of children so vital?

of life or death. (Prov. 22:6) There comes a time when the maturing children shoulder the responsibility for themselves, having reached an age of accountability and responsibly choosing the course they will follow. They then come out from under family responsibility or merit and under the principle of personal responsibility: "The person who sins shall die. A son is not to suffer for his father's iniquity, nor a father for his son's iniquity; the good man shall be credited with his own goodness, and the wicked man with his own wickedness."—Ezek. 18:20, *Mo.*

[11] Some will argue that this text disproves the belief that small children will perish with their wicked parents at the end of judgment periods. But this text is not applicable to youngsters. The setting clearly shows that the son being discussed is grown, and not a small child. The preceding verses say that if a man is doing what is lawful and right he will live. If he begets a son that is violent, sexually depraved, oppressive of the poor and needy, a robber and an idolater, that wicked son will die for his iniquity. If the son shuns all these sins and does right, helps the poor, commits no crime, keeps God's law, that son will live, whether his father be good or wicked. Each is on his own, being of the age of personal responsibility. Then all this is summed up in verse 20, above quoted. The verses that follow show that if the wicked son or father forsakes his evildoing and does right he will live, and that if the good son or father turns evil he dies for it. Now, what infant or small child could commit the sexual depravities or crimes or religious idolatries mentioned, or do the good works cited, or be able to weigh his course of action and decide to change it? The setting rules out any application of Ezekiel 18:20 to small children. So when of necessity young children come in for classification during a judgment period it is done on the basis of parental responsibility, and not personal responsibility.

[12] Ezekiel 18:20 links father and son the way it does because in those olden days fully grown sons often remained in their father's household and under his headship; and this sometimes even after they were married. As long as they remained in their father's household they acknowledged his headship, but they did not stand or fall in God's sight on the basis of their father's conduct, in the way they once did when small. Though still in his household, they were accountable for themselves. They chose their own course relative to right and wrong. Recall that in the wilderness rebellion the offspring of Dathan and Abiram perished with their fathers, but that the sons of Korah did not die with him. (Num. 26:9-11) Apparently Korah's sons had reached the age of responsibility and did not follow their father in rebellion.

COMMUNITY RESPONSIBILITY

[13] In view of the eternalness of the destruction of those slain by Jehovah at Armageddon, some will ask about those who

11. Why is Ezekiel 18:20 inapplicable to children? What does it show?

12. Why does the text link father and son the way it does?

13. What examples establish the principle of community responsibility?

may not personally hear the message, especially in some lands that prohibit the witness work. In addition to family responsibility the Bible shows a communal or community responsibility, where a community upholds or goes along with rulers that persecute Jehovah's people or are otherwise wicked. Did not the Egyptians suffer plagues because of Pharaoh's hardness? (Ex. 5:1, 2; 9:13-16) Did not the Amalekites suffer for generations afterward because of Amalek's opposition to Israel in the wilderness? (Ex. 17:8, 14, 16) King Saul brought trouble on Israel years after his death. (2 Sam. 21:1) David's sins brought punishment upon the people. (2 Sam. 12:10-23; 24:10-17) Some relate some of this to ruler punishment rather than community responsibility, but it does show how the sins of one can affect many. It was unquestionably community responsibility when Achan trespassed and brought a military defeat on Israel. (Josh. 7:5, 13-21) Wicked men brought destruction upon the entire city of Gibeah, and those who supported Gibeah or merely refrained from helping punish her suffered with her. (Judg. 19:22-30; 20:40; 21:9, 10) Because King Jehoram of Judah deflected from God the nation went wrong and was punished. (2 Chron. 21:11-15) If idolatry started in a city in Israel and corrupted the inhabitants the city was destroyed. And other examples could be given. (Gen. 12:17; 20:9, 17; 26:10; Deut. 13:12-18) Matthew 10:14, 15, 23 shows households or cities that are unreceptive to the message will find judgment day unendurable. The principle applies on a national scale also.

[14] The people must accept responsibility for the nation's acts. If the government becomes too oppressive against them they oust it, by either ballots or bullets. But wickedness against God they placidly tolerate. To them personal convenience and liberty are more precious than godliness. They revolt from harsh rulers, but support godless ones. They lack the burning love for righteousness and the devouring hate for wickedness that would consume the corruption and immorality now rampant in all human governments. Rulers and ruled wallow in the trough of an international moral breakdown. (2 Tim. 3:1-5) Nations operate according to the principle of community responsibility. Rulers may start wars, but the people fight them. It is upon the people generally, young and old, male and female, that the enemy nation rains destruction, and not upon the wicked rulers. The nations in their wars sow death on the basis of community responsibility. Will it not be just for them to reap it on the same basis at Armageddon? Can they rightly complain if they reap as they sow, are judged as they judged, are shown the same mercy they showed? If the people either actively or passively support what is corrupt and immoral and murderous, do they not bear some responsibility therefor? —Matt. 5:7; 7:1, 2; Gal. 6:7; Jas. 2:13.

[15] When the Israelites wanted a human king they were warned of the oppressions it would bring upon them. (1 Sam. 8:4-22) But they insisted on having human government, and rightly bore responsibility for the evil-doing of the human king, since they were responsible for his being put in a position where his flagrant sins were possible on a national scale. Today people vote into office politicians known to be corrupt, and thus empower them to capitalize on evil-doing. That the people must bear the responsibility before God is shown not only in Israel's case above mentioned but by Paul's counsel to Timothy about appointments in the Christian congregation: "Never lay your hands hastily upon any

14. Why can peoples of nations not complain if God operates on the principle of community responsibility?

15. Why must the people accept responsibility for their rulers' acts?

man; neither be a sharer in the sins of others; preserve yourself pure." In addition to being warned against hasty appointments, Timothy was told what qualities to require of appointees to service positions. (1 Tim. 3:1-13; 5:22; 2 John 10, 11, *NW*) Why all this precaution? So that he might avoid being "a sharer in the sins of others". If he made improper appointments he would become responsible for the sins of such appointees, since he put them in position to commit their sins that hurt the congregation in God's sight. So the people who either vote wicked rulers into office or allow them to remain in power must accept responsibility for such rulers' official acts and sins against God and man.

[16] Actually, the majority of the people today lack a love for right and hate for wrong. They know the world is corrupt to the core. Yet they are apparently satisfied with it. At least they stick with it, and scoff when Jehovah's witnesses expose it. They seem to "love to have it so". (Jer. 5:31; 6:13) The corruption around them gives license to their own lusts, deadens any feeble protests of anemic consciences, scuttles any remaining scruples. They fear only punishment, not evil-doing: "Because the sentence upon an evil deed is not quickly executed, therefore the minds of the sons of men are fully determined to do evil." (Eccl. 8:11, *AT*) They do not zealously "seek righteousness", nor do they "sigh and cry" because of any offended sense of righteousness, but only when wrongs curb or halt their pursuit of selfish ends. (Ezek. 9:4; Zeph. 2:3) They are repelled by Jehovah's message because it demands a separation from this corrupt, immoral, pleasure-mad world.

[17] They are not like Noah was, for he was repelled by his fellow man whose "whole bent of his thinking was never anything but evil". They are not like Lot was, for "that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds". They are not like those who are marked for preservation at Armageddon, who "sigh and cry for all the abominations that are done". They are not like men of good will toward God today who gladly separate from the world because they have nothing in common with its corruption. (Gen. 6:5; Ezek. 9:4, *AT;* Jas. 1:27; 4:4; 2 Pet. 2:8, *NW*) They do not have to hear a specific message from God to be repelled by this world's wickedness; not if they love right and hate wrong. Even without God's Word men by nature and by conscience can note right and wrong. (Rom. 2:12-16) Those with honest hearts will sicken of this world, and more so as we advance toward Armageddon, for right up to that time "wicked men and impostors will advance from bad to worse, misleading and being misled". —2 Tim. 3:13, *NW*.

[18] Some argue that ignorance is an excuse that will gain a resurrection for many of Armageddon's slain, such as those perishing because of community responsibility. They will cite Paul's case. That former persecutor said: "I was shown mercy, because I was ignorant and acted with a lack of faith." But he was shown this mercy during a judgment period, and did not spurn it. He used it to eliminate his ignorance and build up his faith. This show of mercy was also for another reason, to demonstrate divine long-suffering. (1 Tim. 1:12-16, *NW*) So to say Paul was saved because of his ignorance is wrong. Because he acted in ignorance repentance was possible for him, he had not unforgivably sinned against knowledge or the manifestation of the holy spirit. The world is full

16. What is lacking in the majority of people today?
17. Who are they unlike? What will honest ones do even without a specific message from God?

18. How do some argue concerning ignorance, and why wrongly so?

of Bibles, in more than 1,125 languages, and a glance at its pages is sufficient to convict the world's conduct. But the masses of people remain ignorant "according to their wish". (2 Pet. 3:5, *NW*) In some past times ignorance was overlooked by God, but it is not so during a judgment period, whether it be the one in Noah's day, or Lot's day, or Jesus' day, or our day, or during the millennium. That is the point Paul was making when he said: "True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent." Why? "Because he has set a day in which he purposes to judge the inhabited earth." (Acts 17:30, 31, *NW*) As previously stated, that day for most men will be the millennial reign; but others have had or are having their judgment period earlier. Such periods are no time for ignorance, but for repentance.

WHY WE WITNESS NOW

[19] If ignorance during this present judgment period is an excuse and is going to mean a resurrection for ignorant ones in the millennial reign, would it not be advantageous to let all remain ignorant now? If all those not personally preached to now and who are slain by Jehovah at Armageddon are going to return in the resurrection of mankind, why preach now at all? Even those who oppose the view that all Armageddon's slain are forever dead will admit that those hearing but not accepting the witness now will perish eternally at Armageddon. Just for the sake of reasoning together, adopt their view for a moment. We preach to one thousand persons now, and perhaps one accepts the truth, while all the others reject it and die forever at Armageddon. But if we refrained from preaching to this one thousand, all would die at Armageddon but all would return in a resurrection, not having heard the message. Surely when they returned in that new world far advanced toward perfect paradise, with no corrupting humans around and demonic influence gone, so our opposers would incline to think and say, many more than one of that thousand would conform to new world requirements. Maybe only one would refuse. So why preach now and save one out of a thousand? Why not be silent now and save 999 out of a thousand?

[20] That, of course, would be folly. It would mean eternal destruction for the witness who remained silent. It means the stones would cry out the warning, if the watchman class failed to do so. (Ezek. 33:7-9; Luke 19:40) The gospel-preaching is going to be done earth-wide, for Jehovah says so. And whether it is done on the basis of personal or family or community responsibility, the peoples of all nations are going to be separated into "sheep" and "goat" classes, for Jehovah says so. Those whom he slays at Armageddon will remain forever dead, for his prophetic pictures made at the time of the Flood and at the time of Sodom and Gomorrah's destruction say so, along with the parable of the sheep and goats. This view is corroborated by John 5:28, 29 (*NW*): "The hour is coming in which all those in the memorial tombs will hear his voice and come out."

[21] Note that John 5:28, 29 limits resurrections to those "in the memorial tombs". This means that only those whose existence Jehovah retains in his memory will be resurrected, which remembrance is indicated or symbolized by the expression "memorial tombs". That is why criminals considered unworthy of a resurrection were unceremoniously tossed into the Valley of Hinnom, or Gehenna, where their bodies

19. Why is the view that ignorance will excuse many of Armageddon's slain not conducive to zealous witnessing now?

20, 21. (a) Why would that course be folly? (b) How do John 5:28, 29 and Jeremiah 25:33 confirm the view that Armageddon's slain remain dead?

were consumed, unlamented, unburied, without any tomb to remind of or memorialize their former existence. So those not "in the memorial tombs", or not thus symbolized as being in God's memory, will not be remembered at resurrection time. What this means to us today is that those now living in this time of judgment and who fail for one reason or another to take a stand for Jehovah, and are therefore slain by him at the battle of Armageddon, will not be retained in his memory for a resurrection. That this group will include the majority of humans now living on earth is shown by Jeremiah 25:33: "The slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." These vast numbers slain by Jehovah and likened to dung strewn over the earth could hardly be considered as being "in the memorial tombs" for Christ to remember and call forth during the Millennium. He does not remember dung.

[22] At Armageddon Jehovah will baptize this world with destructive fire: "The heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men. . . . Jehovah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered. . . . the heavens being on fire will be dissolved and the elements being intensely hot will melt." (2 Pet. 3:3-13, *NW*) Notice that this period of last days climaxed by Armageddon is called a "day of judgment and of destruction", after which comes the promised new world of righteousness, the millennial reign.

22. What baptism awaits this world?

[23] This baptism of fire was foreshadowed by an ancient one, when upon "Sodom it rained fire and sulphur from heaven and destroyed them all". Later Jehovah "burned up Jacob like a flaming fire" and "poured out his wrath like fire" and "kindled a fire in Zion", when in 607 B.C. he used Nebuchadnezzar to immerse Jerusalem and Judah in a fiery baptism because of their gross sins. (Lam. 2:3, 4; 4:11, *AS*) When Christ came to earth John the Baptist spoke of the nearness of a baptism of fire upon the nation of unbelieving natural Jews, when they would be as a tree "cut down and thrown into the fire" and as "chaff he [Christ] will burn [them] up with fire that cannot be put out [by man]". (Matt. 3:10-12, *NW*) This baptism of fire came A.D. 70, when Rome's imperial legions destroyed Jerusalem and killed 1,100,000 Jews and took 97,000 into captivity. A final baptism of fire will come upon those siding with Satan at the end of the thousand-year reign: "Fire came down out of heaven and devoured them." (Rev. 20:9, *NW*) Like other fiery baptisms, this one comes at the end of a judgment period, a thousand-year one. There is certainly no resurrection from that baptism of fire, for it is tied in with second death, the lake of fire and sulphur. So fire is unquestionably the symbol for destruction that is final, whether used in connection with Armageddon or with the end of the millennial reign.

[24] Those who are disturbed by this view of matters should remember several points. First, if Jehovah destroyed everyone there would be no injustice involved, since none has any inherent right to life. Second, the witness work will be done to the extent he deems necessary for separating all peoples and he will make no mistake. Did he not know before Noah ever preached or built

23. What other fire baptisms does the Bible mention?
24. What points should disturbed ones remember?

that no others would join Noah and his household in the ark? Did he not know before Lot preached or angels performed miracles in Sodom that there were not even ten righteous ones there? Long before we can determine the bent of man's mind toward sheeplikeness or goatlikeness Jehovah and Christ can judge and divide without making mistakes. And they are the Judges, not we. Third, the division is not completed yet, the judgment period not over. It is not the unfinished division now existing that counts, but the finished one that obtains at Armageddon's start. Though we are in a judgment period, we need not view as finally destroyed all who die from various causes prior to the execution of judgment at Armageddon. Some in the preflood world who died before the deluge may be resurrected; some Sodomites who died before fire and brimstone rained down may return; some Jews of Jesus and the apostles' day not destroyed by the Roman executional forces may live again. But not those slain by the Lord in the Flood, or in the fiery rain on Sodom, or in the judgments executed A.D. 70, or during Armageddon. Some may die during Armageddon who are not slain by Jehovah, such as some of his people whose physical organisms may not be able to endure the ordeal; but the vast majority will be "the slain of the LORD" who litter the earth like dung. They remain dead forever.

[25] Also remember that Bible prophecies indicate that men and nations will intensify their assaults against Jehovah's people and the work they are doing. Ezekiel chapters 38 and 39 speak of demon-inspired forces coming against Jehovah's restored theocratic organization: "You shall advance like a storm, you shall come like a cloud covering the land, you and all your hordes, and many a people with you. . . . It shall come to pass in the end of the days that I will bring you against my land, so that the nations may know me." When this vicious assault occurs, Jehovah says: "My fury shall rise in my nostrils." His indignation and fiery wrath is so awesome and terrible that every living thing will tremble, mountains topple down and cliffs tumble to the ground. Peoples are thrown into confused self-slaughter and Jehovah adds his destructive forces to annihilate this wicked world. (*AT*) Intense persecutions and conspiracies will doubtless come against Jehovah's witnesses before Jehovah's fury rises to the point of launching his Armageddon destruction.

[26] What an unprecedented opportunity faithful endurance of all this by Jehovah's witnesses will give for sheeplike ones to show favor and goatlike ones to manifest their indifference! Just as now many see our huge assemblies and marvel at the wonderful unity made possible by God's spirit, so then they will see more than ever the unflinching integrity displayed by us with the help of Jehovah's spirit. The preaching work yet to be done, the increases yet to come, the persecutions yet to be endured—all of this will be a further manifestation of Jehovah's spirit working upon his people and will effect a further, sharper division of mankind before Armageddon strikes. It is not by our own power and might that we will work and increase and endure, but by God's spirit. Those who fight Jehovah's visible organization, upon which his spirit is manifest, sin against the holy spirit, unforgivably so. Those not participating in this opposition but condoning it or indifferent to it fit those the parable pictures as goats. Whether actively or passively or indifferently going along with the world in its assaults against Jehovah's witnesses, individuals come under

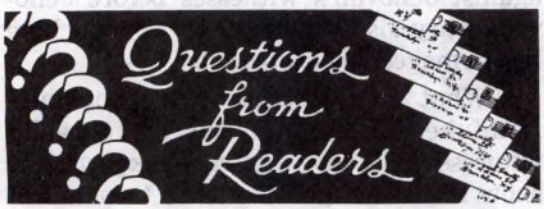
25. What do Bible prophecies indicate lies ahead?

26. How will a further and sharper division yet be effected, with what added responsibility upon the people?

either personal or community responsibility therefor.—Zech. 4:6.

[27] So let all know that this time of judgment of the nations is not a mere dress rehearsal for a future and decisive second judgment to come, thereby making the destruction of individuals at Armageddon not count for eternity. Know that all living at Armageddon will be baptized, either with fire for destruction with the wicked or with salvation for life with the theocratic organization. Know that off-focus sentimentality for creature salvation will not alter God's Word or sway him from his purpose. Know that those really concerned in a practical way for their fellow man will not waste time fretting over the eternalness of Armageddon's destruction, but will zealously preach to save both themselves and others. (1 Tim. 4:16) In short, know that God meant what he said when he warned: "Get out of her, my people."

27. What should we now know?



● One child lives because it has consecrated parents. Another dies with its wicked parents. Some persons hear the Kingdom message and live. Others may never hear it and die at Armageddon. Their opportunities are not equal. Would not justice require equal opportunity? —L. S., Ohio.

Justice could demand the death of everyone, since none are righteous of themselves. All are sinners and have earned sin's wages, which is death. (Rom. 3:10; 6:23) Not justice but love inspired the provision of a ransom price, and its value or merit belongs to God and Christ for them to use as they see fit. Who are we to tell them how to use what is their own? In an illustration some vineyard laborers tried to do such dictating, when they thought they were not being fairly treated, and suffered severe rebuke. (Matt. 20:1-16) After God has shown in his Word that he sometimes operates on principles of family and communal responsibility, and after we see that some of such instances pictured Armageddon and involve a withholding of the ransom benefits from those destroyed, on what grounds can we thereafter argue that he should act contrary to these principles? Equal opportunity for every individual? What scriptures establish this as a divine principle, and eliminate those of family and community responsibility?

Actually, to secure equal opportunity for everyone in the absolute sense would involve far more than merely letting everyone hear the message. There are many influences outside the individual's control that affect his stand toward the truth. Wicked parents that keep the message from their small children is only one case. Oppressive rulers that keep it from the peoples under their control is only another case. There are more. In one heathen country preaching has been done for many years, with practically no results so far as those steeped in the native religions are concerned. Is it their fault that they were born and raised in an environment that warped their minds beyond the reach of the truth? Some nationalities or races seem to have traits of stubbornness. Others are marked by qualities of humility and teachableness. More of the former reject the truth; more of the latter accept it. Not many wise or powerful or noble get the truth—it is not God's purpose. He deliberately chooses more of the foolish and weak and ignoble to put the worldly great ones to shame. (1 Cor. 1:26-31) So it is not just wicked parents or dictatorial rulers that influence a person's destiny. Other things beyond his control, such as the nation or race or station of life in which he was born, are weighty factors.

Aside from these big divisions there are many influencing elements. One person is raised by staunch Catholic parents and now is old. Another is raised by parents who did not indoctrinate him with any false religion and is young. Both hear the truth for the first time. Equal opportunity? Not in the absolute sense, for it is easier for the young, flexible mind free of false doctrine to embrace the truth than for the old, set mind cluttered with creedal

errors. A third person may have been raised in the truth. Is not his opportunity for accepting it when he reaches the age of responsibility far better than that of others? Certainly. We cannot ignore the vital role played by home training, as Proverbs 22:6 shows. The varying environments of home and school, factory and office affect the individual's mental outlook and capacities. "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33, *NW*) The spoilage can proceed till one becomes like a brute beast fit only to be destroyed. (2 Pet. 2:12) A delinquent world, a dictatorial nation, a degenerate community, wicked parents, bad playmates—all are environmental factors that can corrupt the growing child in its formative years until when old it is beyond recovery and reform. Even inherited personality traits may make it easier for one to grasp the truth than another. So absolutely equal opportunity is not as simply provided as hearing the message.

View another aspect of the matter. Some have their judgment period now and hear the message. Others have it in the millennial reign. Undoubtedly acceptance will be easier then, in a righteous new world. And if we are looking for grounds for complaint, did the faithful men before Christ have equal opportunity? They had no opportunity for heavenly existence as immortal, incorruptible spirit creatures who are privileged to reign with Christ and stand before Jehovah himself. Their earthly reward does not equal that of the higher calling. And the "other sheep" now, should they grumble against God because they do not have an equal opportunity with the anointed to go to heaven?

The "equal opportunity" argument is spawned by the human tendency to overrate human importance. We must not commit Adam and Eve's blunder of trying to decide what is good and what is evil, what is just and what is unjust. (Gen. 3:4-6, 22) We must be willing to dismiss our own thoughts to make room for God's thoughts, and bend our thinking to conform to the principles of God as shown in his Word, even on this point of family and community responsibility. (Isa. 55:8, 9) Ridding ourselves of prejudiced, biased human views, we can view matters as God does, appreciating the great Potter's power over creatures of clay, that he can make one vessel for honorable use and another for dishonorable use, that through the one he can show forth his glory and mercy and through the other he can show after much long-suffering his righteous wrath against what is evil. If Jehovah chooses to do something, "What of it? O man, who, then, really are you to be answering back to God?" (Rom. 9:24, 20, *NW*) Seeing that there may not be the equalness of opportunity that we once thought in our fallible human way of viewing things, how should it affect those of us so favored as to be in the truth? It should greatly humble us and fill us with gratitude to God for his undeserved kindness toward us. And rather than want God to conform to our ideas of saving people, if we are *really* concerned about those who have not yet heard the message we will do all in our power to see to it that they do hear, as a result of our own zealous preaching activity. So let your zeal in witnessing be the real measure of your concern for people.

● When David displeased God by numbering Israel, 2 Samuel 24:1 says God moved him to do it, whereas 1 Chronicles 21:1 says Satan caused him to do it. Also, in 2 Samuel 24:9 the sum given is 800,000 Israelites and 500,000 Judeans, whereas 1 Chronicles 21:5 numbers Israel's fighting men at 1,100,000 and Judah's at 470,000. How can these differences be harmonized?—H. B., Massachusetts.

God is sometimes spoken of in Scripture as doing what he merely permits to be done by another. Thus in 2 Samuel 24:1 it states: "The anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." But Jehovah was not the one that moved David to sin. It was Satan, as 1 Chronicles 21:1 states: "Satan stood up against Israel, and provoked David to number Israel." God was displeased with Israel and hence permitted Satan to bring this sin upon them, and for that reason 2 Samuel reads as though God did it himself. Rotherham's translation shows it was by God's sufferance rather than his doing: "The anger of Yahweh kindled against Israel, so that he suffered David to be moved against them saying, Go count Israel and Judah." The *Septuagint* in its English translation goes so far as to insert "Satan" in the place of the pronoun "he". The marginal reading in the *King James Version* gives "Satan" instead of "he".

Regularly enlisted in the royal service were 288,000 troops, divided into 12 groups of 24,000 each. They served under a rotation system whereby each group of 24,000 served one month during the year. There were an additional 12,000 attendant on the twelve princes of the tribes,

making a total of 300,000. Apparently the 1,100,000 of 1 Chronicles includes this 300,000 already enlisted, whereas 2 Samuel does not. (Num. 1:16; Deut. 1:15; 1 Chron. 27:1-22) As for Judah, 2 Samuel apparently counted in 30,000 who were in an army of observation stationed on the Philistine frontiers, and which were not included in the 1 Chronicles figure. (2 Sam. 6:1) We note that in 2 Samuel the record does not say "all they of Israel were", as it does in the more complete summation in 1 Chronicles, but just "there were in Israel", not using the all-inclusive expression, since it did not include in its numbering the regularly enlisted forces. Again, in 1 Chronicles the account does not say "all they of Judah were", as it did in the case of Israel, but only "and Judah was", since it left out 30,000 and hence was not all-inclusive.

So when the entire picture is brought under examination, when we remember that the accounts were written by different men, who had different views in mind, we can harmonize the two accounts without difficulty.

● Did other persons live before Adam? Where did Cain get his wife?—G. B., Alberta, Canada.

Adam and Eve were the first humans; all others have descended from them. Of Adam Genesis 5:4 says: "He begat sons and daughters." One of these daughters Cain married. Not one of them was mentioned in the record at the time of her birth, but all were merely acknowledged at the close of the account of Adam's life. The Bible seldom indicates the birth of girls individually. Prior to Genesis 5:4 other men are spoken of as having wives and begetting offspring, yet no record of the birth of these women appears. Cain's case is not exceptional. (Gen. 4:16-26) Incidentally, even evolutionary scientists generally hold that there was only one original pair, and that their offspring interbred, brother with sister.

GIVING GOD'S WORD FIRST PLACE IN OUR LIVES

"How can a young man keep his path pure? By heeding thy word. I find joy in thy statutes; I will not forget thy word." (Psalm 119:9, 16, *AT*) This is pre-eminent counsel for both young and old and shows the attitude one should take toward God's Word. Honest and sincere persons today seek to know and do God's will. The study of God's Word is essential for such. They learn precious truths from the perusal of its pages, and then also seek to share the knowledge gained with others, near and far. Accordingly, during the months of June, July and August, Jehovah's witnesses throughout the world, will make a special effort to get into the isolated and more-difficult-to-reach places with the message of God's kingdom. You, too, may share the knowledge you have with others, calling on your friends and neighbors. If you desire further particulars, contact Jehovah's witnesses in your vicinity or write the Society. Giving God's Word the first place in your life in this way will bring you great joy and blessing.

BROOKLYN BETHEL VACATION

The Society's offices, factory and Bethel home in Brooklyn, New York, will be closed from August 9 to 24 inclusive for the annual vacation. Orders and correspondence sent in during that period will not be handled until some time after the reopening of the offices. To avoid delays it will be necessary to anticipate your needs well in advance and place your orders in ample time for attention before the vacation period.

"WATCHTOWER" STUDIES

Week of July 6: "Get Out of Her, My People," ¶ 1-16.

Week of July 13: "Get Out of Her, My People," ¶ 17-22; also, Fixing Destinies in This Judgment Period, ¶ 1-12.

Week of July 20: Fixing Destinies in This Judgment Period, ¶ 13-27.

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

The Marriage Ceremony	355
Glad Tidings in the Troubled East	364
Fear Jehovah the Superior	368
Scientific and Human Conduct Laws	369
Development of Governments	371
Subjection to Superior Authorities	373
Prayers for Those in High Station	377
Thessalonian Pattern Repeats	381
Questions from Readers	382
Announcements	384

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,345,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII June 15, 1952 Number 12

THE MARRIAGE CEREMONY

As Solemnized by Jehovah's Witnesses

THE term "marriage" is applied to the uniting together of man and woman in wedlock. Jehovah, the Creator of the universe and all that lives in it, is the author of marriage. Marriage was not instituted simply for the pleasure and convenience of human creatures. In Jehovah's purposes, marriage has a noble and lofty place. It is only as creatures realize this and recognize that marriage is a "threefold cord" involving the husband, the wife and their Creator, that they can find their greatest joy and satisfaction in it.

Some pertinent scriptures illustrating this important fact deserve consideration. Genesis 1:27, 28 states: "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Here, definitely associated with their creation and marriage, is a commission to serve the high and lofty purposes of Jehovah.

EXAMPLES OF PROPER CONSIDERATION OF ITS AUTHOR

Genesis, chapter 24, contains a very detailed description of the selection of a wife for Isaac, the heir to the Abrahamic promise. It illustrates how Jehovah should be properly considered by those who hope to inherit salvation, both those of the Christian remnant and their good-will companions, in the selection of a mate. Note the first point that your reading of Genesis 24 establishes: The woman must be godly and of God-fearing origin. A Canaanite or pagan woman would not qualify. Next, Abraham, the bridegroom's father, properly observed God's direction for himself and his family to leave his country and kindred and father's house. (Gen. 12:1) Therefore, Isaac the seed must not be brought back there. The point is that no infraction of what was clearly the direction of Jehovah was to be tolerated. Abraham's servant who was sent to get the bride likewise considered and looked for the Lord God to direct and bless each step of his mission. The woman must qualify according to Jehovah's standards and must willingly accept the arrangement. When the Lord's blessing upon the selection of the bride was observed, a proper giving of presents, rings and other jewelry to the young woman and her guardians was made by the servant representing Abraham and Isaac, establishing the contract between all concerned. Finally, the Lord's direction was accepted by Isaac without question and the marriage was consummated when the servant delivered Rebecca to him.

It is true in this our day that the Lord God does not individually select mates for his people; but he does clearly reveal in his Word, the Bible, the proper procedure for his people to take in making this selec-

tion. If each one will display the same diligence displayed by Abraham and his servant in ascertaining the mind of the Lord in their selection of a mate, it is bound to have His blessing and to be much more successful than it otherwise would be. Wealth, social distinction and physical beauty, which the world considers all important, are not the really important factors in a successful marriage. Godly compatibility is the thing to be striven for.

Today the purpose of Jehovah relating to the vindication of his name and Word, the establishment of his kingdom and the blessing of all the families of the earth, centers around Jehovah's family, including Christ Jesus and his bride and even the good-will companions who accompany the bride. The great care Abraham displayed in selecting a mate for Isaac should be emulated in each case of those who are members of the body of Christ or their companions. If that is done, then it can be truly said of them, "What God has yoked together."—Matt. 19:6, *NW*.

Psalm 45:1-15 shows that in her preparation for the marriage the bride was to show proper consideration not only for the bridegroom but also for the bridegroom's father. Revelation 21:1-5 pictures Christ the bridegroom and his spiritual bride coming down from heaven from God to confer the blessings of Jehovah on all creatures worthy of life.

It is true that all of the above cases are highly prophetic and symbolic. However, this in no wise alters the fact that all who have dedicated themselves to Jehovah's service must consider his requirements in their selection of mates. A marriage that ignores Jehovah God and his purposes concerning his creatures is not complete, nor can it be a really happy marriage.

The foregoing points are made here for a twofold purpose. First, that those Christians entering into the state of wedlock may appreciate their proper obligations to their Creator and Benefactor as they start out in life as a family unit and direct their energies toward fulfilling them. Secondly, in this our day the will and purpose of Jehovah God are almost entirely ignored by the peoples in all lands. There are millions, blinded by the so-called heathen or unchristian religions, who do not know God or his purposes and cannot properly consider Him in their lives. There are other millions in totalitarian lands who deliberately and with malice reject and push God out of their lives and activity; while in the so-called Christian countries religious apostates have corrupted the minds and beclouded the reasoning of the people to a point where they live mainly for self-gratification and base passion and do not seriously consider their obligations to their God. Truly it can be said: "The world through its wisdom did not get to know God." "For the wisdom of this world is foolishness with God."—1 Cor. 1:21; 3:19, *NW*.

Today, "God's wrath is being revealed from heaven against all ungodliness and unrighteousness of men who are suppressing the truth in an unrighteous way. Because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened." (Rom. 1:18, 21, *NW*) Thus, as far as Jehovah's requirements are concerned, the Bible describes the darkness of the world relating to marriage as well as practically every other subject.

The apostle Peter wrote to his fellow Christians: "On the other hand, you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." (1 Pet. 2:9, *NW*) The Christian is therefore required to show

forth the excellencies of Jehovah in all things, which includes conforming to the divine pattern for marriage in all of its details. This he does for the approval of God and his own peace of mind. Also, it is for the purpose of setting a proper example and guide for the blinded world, particularly persons of good will in the world who wish to know and serve God.—1 Tim. 4:16, *NW*.

THE REAL WITNESS

In the beginning Jehovah alone was the witness between Adam and Eve when they were united in matrimony. Whatever expressions of fidelity and devotion may have been exchanged between these two, they were made in the presence of their God. They would ever be conscious of this fact throughout their future life. Any infraction of their covenant or unfaithfulness to each other they knew would be known by their God. That would constitute the greatest possible retarding influence to wrongdoing. As long as they honored, loved and respected their God, they could not be unfaithful to their sacred obligations taken before Him.

Today, men, in the form of priests, rabbis, ministers, etc., claim that they are the important and responsible witness before whom those entering wedlock must take their vows; and some go so far as to claim that unless the union is blessed by them it is not properly solemnized. Frankly, this is an entirely unscriptural and hence false claim on their part. At best they are only the official witnesses who see to it that the necessary records required by the state are properly executed and filed. Any justice of the peace, city clerk, judge of the court or other official designated by the state as qualified could serve just as well. The only difference between a clergyman and those other public officials mentioned is that the clergyman is supposed to know the mind of the Lord on the matter and thus be qualified to instruct the candidates on their Scriptural obligations toward each other and toward their God.

The *real* witness before whom the Christian assumes his obligations is his God. Just as in the case of Adam and Eve, the Christian who has dedicated his life to the service of his God stands in the presence of his God and assumes his obligations before him. When he is properly instructed, he is conscious of his responsibility before the Lord; and, as long as he honors, loves and respects his God, he will respect and be faithful to his marital obligations assumed before his God. God-fearing men of all ages recognized this principle.—Gen. 31:49, 50.

THE PROPRIETY OF CIVIL MARRIAGES

In considering solemnizing marriage up to this point, we have dealt only with the ministerial service. This is not to imply that Jehovah's witnesses do not accept the purely civil ceremony performed by a civil servant designated by the state as proper and complete. We do. Even in the case of Christians, it is assumed that in such cases the candidates have clear in mind from their study of the Bible their obligations to each other and to their God, and yet, for some reason of their own, prefer a purely civil marriage service. That is their right and they are entitled to exercise it. The requirements for marriage in the different states and provinces vary. Jehovah's witnesses gladly conform to such regulations

in the respective states and provinces, none of such regulations being contrary to the law of God on single marriage.

THE JOY AND OBLIGATIONS OF MARRIAGE

Marriage is filled with hope and expectation for those entering that state. The future looks very attractive and joyful to them; and this is properly so, if they have considered the Lord's requirements and are determined to order their lives in accordance therewith. When the law of Jehovah is thus taken into account, the words of Jesus, recorded at Matthew 19:4-6 (*NW*), can be accepted as applying to them. "Did you not read that he who created them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? . . . Therefore, what God has yoked together let no man put apart."

Marriage thus becomes a grave responsibility before the Lord God. With this in view Jehovah arranged and performed the marriage of our first parents. He gave them complete and adequate instructions for their proper guidance. He provided them with a perfect and beautiful Edenic home, capable of fulfilling the desires of the God-fearing heart. Jehovah blessed the union.

It is the happy lot of those who are now getting married to be getting married in the day of Jehovah, when He is present in the representative capacity of his Son and setting up His kingdom, which is referred to as the joy of the whole earth. (Ps. 48:1, 2) Those who now marry in the Lord and faithfully abide therein may enjoy the blessings and joys of this kingdom throughout their married life.

It is proper to admonish those entering wedlock, however, that this joyous state can be attained and maintained only by putting God first in their lives and by maintaining a pure, clean love for one another. Their responsibilities are clearly outlined for them in the Bible. It will be very necessary to study them diligently and apply them daily. In Ephesians 5:21-33 (*NW*) the apostle summarizes their relationship to one another in these words:

"Be in subjection to one another in fear of Christ. Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation, because we are members of his body. 'For this reason a man will leave his father and mother and will stick to his wife, and the two will be one flesh.' This sacred secret is great. Now I am speaking with respect to Christ and the congregation. Nevertheless, also, let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband."

Only the Christian can display this degree of love and trust in this day when people disregard all proper principles of justice, love and truth. The Christian wife recognizes that her husband accepts his marital obligations as a sacred trust before Jehovah and the husband recognizes that

his wife does likewise. Consequently they have faith, confidence and peace of mind.

Our first parents forfeited their joy, their beautiful home and their lives because they lost faith in God. They rebelled against the Word of God and spurned the counsel of the Most High. (Ps. 107:11) The married Christian's happiness, his home in or under Jehovah's kingdom and his life will last only if he puts God first. Jesus says: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3, *NW*) When they help each other to do this, they will be performing the most sacred duty of a husband or a wife. Their mutual cooperation can and should aid each of them in living a godly Christian life.

This covenant they enter into is second only to their dedication to serve their God. In the sight of God a covenant is a very sacred thing. Therefore, they should be true to their dedication to their God and their covenant with each other.

PLACE OF CEREMONY

The Kingdom Hall of a company of Jehovah's witnesses is one of the proper places to conduct a Christian marriage ceremony. Why? Because this service constitutes a witness to Jehovah's name and his purposes, in addition to outlining the proper obligations that married people bear before their God.

The company service committee must be consulted and the Kingdom Hall used only with its consent. Beyond possibly the use of a few flowers to decorate the platform, the Kingdom Hall should not be altered as to lighting, equipment, etc. Generally anyone using the Kingdom Hall for a wedding ceremony should accept it as it is. It is properly equipped for godly service. If other elaborate arrangements are required, the ceremony should be at some place other than the Kingdom Hall, the meeting place of Jehovah's people.

MUSIC PRIOR TO THE CEREMONY

This can be left generally to the discretion and good taste of those making the arrangements for the wedding, provided they are in the truth. At the Kingdom Hall appropriate Kingdom hymns can be sung or instrumentally presented. All of this is, of course, entirely unnecessary; but it is an event in the lives of those getting married which is "once in a lifetime", and, if the participants feel that such a setting is desirable, there is no serious objection to it as long as care is taken to see that this incidental part of the arrangement is not magnified to a point where it overshadows the real service, that which will be said by the minister.

REHEARSALS

If these are required, they should be at some place other than the Kingdom Hall and it is optional with the officiating minister as to whether he wishes to attend them or not. Beyond checking the marriage certificate to see that all legal requirements are properly complied with, ascertaining whether or not the woman will be "given" in marriage and finding out whether one ring, two rings or none will be used in the service, he does not have much to do with the preliminary arrangements. His presentation of Jehovah's requirements and the marital obligations each bears toward the other in the ceremony should not in any way be beclouded by any unnecessary ritual.

WEARING APPAREL

This is usually an important item with most brides and in many cases with the bridesmaids and other participants. They feel that more or less elaborate wedding

apparel is indispensable, depending upon their so-called social position. To justify this they, as a rule, point to the emphasis which the Lord places on the adornment of the bride in the 45th Psalm and other places in the Bible. Without desiring to unduly restrict or otherwise interfere in this controversial issue, it seems well to here suggest that such adornment described in the Bible is practically always spiritually typical and points to the real adornment with which the bride of Christ and her companions are to clothe themselves, and they are in no wise intended to foreshadow the literal adornment of a Christian bride. The adornment which the bride of Christ is to put on is those qualities cultivated and brought forth as the fruitage of the spirit of Jehovah operating upon and through the real Christian.—1 Pet. 3:1-6, *NW*.

Worldly people, not having this fruitage of Jehovah's spirit, feel that they must adorn themselves with the best that they have or can buy if they have none. This is the "showy display of one's means of life [which] does not originate with the Father, but originates with the world". (1 John 2:16, *NW*) A gaudy outward display is not necessary and is ineffective indeed when compared with the beauty that the Christian bride cultivates. Such worldly display of apparel and practices tends toward stirring up competition with its envy, jealousy, strife and hatred, and is not becoming to a Christian. Therefore, we exhort Christian brides to consider the more godly adornment. This does not mean that Christians should not be dressed neatly and attractively on such occasions. They should be in accordance with the Lord's directions.—1 Tim. 2:9, 10, *NW*.

THE POSITION TO BE TAKEN

Persons getting married should normally face the officiating minister, with their backs to the audience. They may either sit or stand up during the talk, which opens the service. If they choose to sit, then they should stand during the concluding portion of the service. It is suggested that the bride stand at the left side of the bridegroom, which will be to the right of the minister. The "best man", the friend of the bridegroom, should stand at the bridegroom's free right side while the bridesmaid stands at the bride's free left side.

Some may contend that these details are unnecessary ritual. Without arguing on that point, we simply answer that they have to arrange themselves in some manner and it might as well be orderly. The bride and the groom are required to be present and go on record before witnesses that they accept the obligations of wedlock; and practically all states and provinces require two witnesses in addition to the officiating minister to sign the marriage certificate. The "best man" and the bridesmaid are the ones usually chosen for that purpose. These witnesses must be where they can see and hear what takes place in order to intelligently sign the certificate. We are not dogmatic on this point, however. Any other arrangement that may be preferred by those getting married is entirely satisfactory as long as the proper record is made and recorded, and order is maintained.

THE RECEPTION

This is where much of the good effect of the witness given to the good name and lofty purpose of Jehovah up to this point may be marred. The reception that follows

the wedding ceremony should be on the same dignified plane, befitting the pure Christian life of those participating, and on a par with the Scriptural principles presented in the wedding service. It naturally would be a joyful occasion, but not hilarious, nor leading to overindulgence.

Another item that requires careful forethought in preparation of such a reception is the use of beverages, particularly wine or any intoxicating beverage. The Bible mentions the proper use of wine on such occasions with approval, but nowhere does it encourage or approve the excessive use of either wine or food. (Ps. 104:15; John 2:1-10, *NW;* Prov. 23:19-21) Keep in mind also that the ability of the human family to resist the effects of intoxicating drinks is diminishing with each generation. Therefore they should be used sparingly. Persons who are weak along this line should not be placed where these beverages are accessible in unlimited amounts. Otherwise, what was intended as an expression of love and a means for enjoyment could turn out to be a cause for stumbling. Another unfortunate situation that develops is that sometimes those who know such beverages are harmful to them physically or spiritually partake because of the occasion and not wanting to offend the host or to feel out of place. This is obviously improper and such a situation should not be permitted to develop. Let those who wish to partake of such refreshment do so; but, likewise, respect the right of those who do not wish to partake.

Therefore we suggest, without any desire to prohibit that which the Lord permits, or even infringe on anyone's liberties, that the host on such occasions take judicious oversight and arrange for the use of such beverages in a manner that will accrue to the praise of Jehovah and the well-being of all present.

Some may advance the fact that Jesus, his mother and some of his disciples attended the wedding in Cana of Galilee as a reason for having such a reception in connection with a wedding. There can be no Scriptural objection to a wedding reception. It is the manner in which the reception is conducted that can make it either beneficial or objectionable. The Lord wants his people to be a happy people and to get proper enjoyment out of such occasions. It is hardly conceivable, however, that the worldly sensual practices and music and dances of the Greeks and Romans, popular in that day, were any part of the wedding reception at Cana of Galilee, or that Jesus would attend such a God-dishonoring assembly. Today, practices similar to those carried on by the Greeks and Romans in Jesus' day are rampant in the earth, and this warning is offered here to Christians that they may not be drawn into them to any degree.

There is so much fine, elevating fellowship which the Lord's people can have within the confines of the new world society, including music, singing and dancing and even food and wine in moderation, that there is no excuse for aping the delinquent world or following its practices. The same godly atmosphere should be in evidence throughout in all things we do in order that it may be apparent to all that we are of a different "system of things".

The reception should never be held in the Kingdom Hall. Let its use be confined exclusively to the witness to Jehovah's praise.

RINGS

In marriage services performed by and for Jehovah's witnesses, the exchange of rings between the bride and the bridegroom is left entirely optional with those being married. In the selection of the bride for Isaac it is recognized that Rebecca accepted a hand adornment. (Gen. 24:22, 30,

53, *Mo; AT*) Similarly in Luke 15:22, a ring was given to the prodigal by his father on his home-coming.

We, of course, recognize that rings are used extensively in many pagan rituals. This fact, however, in no wise prohibits their use in any Christian service, particularly when the Bible mentions their use with approval. It is certainly more reasonable to expect that Satan, the mimic god, copied their use from Jehovah, rather than to accept the untenable position that Jehovah copied their use from demonic heathen practices. However, if some prefer to dispense with them in their marriage service, it is their right to do so. On this point let each one feel quite free to do that which is proper and right in his own mind. A bridegroom does not wed his bride by putting a ring on her finger.

ELIGIBILITY FOR MARRIAGE

Who are free to enter the state of matrimony according to the standards set forth by Jesus and his apostles in the Christian Greek Scriptures and the proper laws of the land? This matter has been exhaustively dealt with in previous issues of *The Watchtower* and is mentioned here only in brief. To be eligible for marriage, the man and woman must have attained the age of discretion and maturity established by law and not be legally or Scripturally bound to any other mate. They must also have complied with the laws of the land, such as obtaining the proper license, waiting the required time designated by law after receiving the certificate and, where required, obtaining the necessary blood tests, health check-up, etc. These points are all established by the laws of the land and the officiating minister must see to it that they are properly complied with before he performs the marriage ceremony.

If either the man or the woman has been married before, they must have the full and complete legal separation required by law; and they must also have proper Scriptural grounds for such a divorce. Jesus makes it very clear that there are only two grounds upon which a married person is free to marry again. These are death or adultery on the part of the other mate. (Matt. 19:9; 1 Cor. 7:39, *NW*) The minister is obligated to ascertain if such Scriptural freedom exists and properly counsel them that anyone marrying again without being Scripturally free is sinning before God. Legal freedom alone does not free a Christian to remarry. If they persist in getting married regardless, the faithful, theocratic minister, in order to avoid being a party to their sin, refrains from marrying them. In certain lands religious clergy issue banns in order to learn of objections to a marriage, but we issue no such banns.

CHECKING THE MARRIAGE CERTIFICATE

The marriage certificate is issued by the state or province and among other things outlines the conditions under which one may be married in that state or province. The officiating minister should check carefully to see that they were all complied with according to law, and that all attachments, such as blood test forms, etc., are attached where so required by law. At the conclusion of the ceremony, he is to properly fill it out, have the witnesses sign it and mail it to the designated official.

ESTABLISHED PROCEDURE TO BE FOLLOWED AT WEDDING

At the time appointed, the persons to be married, having been qualified according to the law of the state and the standards of the Lord, should assemble together, facing the minister; the man at the minister's left hand and the woman at his right hand. A friendly and intimate appropriate speech is given, directed primarily to the two to

be married, outlining the proper Scriptural obligations each one assumes toward the other and toward their God in accepting the responsibility of wedlock. Material such as that contained in the first 19 paragraphs of this article is appropriate. After this, the bride, the bridegroom and the two witnesses should stand together before the minister.

The minister will then say to the man, using his Christian or given name:

"Do you, ..., in the presence of Jehovah God and these witnesses, take ..... to be your wedded wife, to love and to cherish, in accordance with the divine law as outlined in the Holy Scriptures for Christian husbands, for as long as you both may live?"

The man should then answer: "I do."

The minister will then say to the woman, using her Christian name:

"Do you, ..., in the presence of Jehovah God and these witnesses, take ..... to be your wedded husband, to love and to cherish and deeply respect, in accordance with the divine law as outlined in the Holy Scriptures for Christian wives for as long as you both may live?"

The woman should answer: "I do."

[If arrangements are to give the woman in marriage by her father or someone else, the minister will say: "Who gives this woman to be married to this man?" The father or whoever gives her in marriage will say: "I do." Then he will withdraw and take his seat in the audience. If no arrangements are made to give the woman in marriage, this can be dispensed with.]

The minister will then ask the man to repeat after him:

"I, ..., take you, ..., to be my wedded wife, to love and to cherish in accordance with the divine law as set forth in the Holy Scriptures for Christian husbands, for as long as we both shall live or until the divine termination of the marital arrangement."

Then the minister will ask the woman to repeat after him:

"I, ..., take you, ..., to be my wedded husband, to love and to cherish and deeply respect, in accordance with the divine law as set forth in the Holy Scriptures for Christian wives, for as long as we both shall live or until the divine termination of the marital arrangement."

If a ring ceremony is desired, at this point the man may place the ring on the third finger of the woman's left hand. In case of a double ring ceremony, the woman shall place the ring on the third finger of the man's left hand. If he desires, the minister may remark in connection with this ceremony: "This ring [or rings] is an outward and visible sign signifying unto all the uniting of this man and this woman in the bonds of matrimony."

The minister will then say: "Forasmuch as [man's name] and [woman's name] have covenanted before Jehovah God and these witnesses to accept each other in wedlock, I, as an ordained minister and by the authority conferred upon me by the Holy Scriptures and the State (Province) of ....., pronounce that they are husband and wife together. What God has yoked together, let no man put apart."

The minister will then conclude with an appropriate prayer, asking Jehovah's blessing and direction upon the union to his glory and praise and to the eternal good of those who were married.

You wives, be in subjection to your own husbands, . . . You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered.—1 Pet. 3:1, 7, *NW*.

Glad Tidings IN THE Troubled East

N. H. Knorr, president of the Watch Tower Society, continues the account of his recent service tour. This installment relates his and his secretary's experiences in the most distant lands touched and begins their return journey.

FAR beneath the wings of our Pan American Constellation the uniform blue of the Arabian sea changed abruptly to the even tan of the Sind desert. At length the fleeting terrain was broken by dusty, huddled, red-roofed houses. The big plane circled and came down and soon we stood on the airport, greeted by seven Watchtower missionaries, graduates of Gilead School, and thirty-one local publishers. This was January 3, 1952, at Karachi, Pakistan.

For our Karachi assembly the city's largest hall, the Khalikdina, had been furnished free by municipal officials, who displayed much kindness despite a government ban on all public lectures. The average citizen, too, was interested. It surprised the people to see white men, usually aloof from menial work, going through the city with paste pot and brush sticking up 500 attractive posters advertising the talk "Will Religion Meet the World Crisis?" Even the 50,000 handbills were carefully read by the passers-by before being neatly folded and often passed on to a friend.

We thought that an attendance of 100 would be a very respectable showing for the public lecture in a place where the local company had enjoyed a peak of just thirty-four publishers. But the Pakistani is most inquisitive and before the lecture had begun more than that number were on hand. Now would they stay? The Moslem is capable of deep prejudice and fanaticism. As I developed my argument and referred to the Son of God, several walked out. Later I spoke of the ransom and mentioned Jesus again, and more left. But their seats were taken by others, and 364 persons paid close attention to the end.

Following this assembly Brother Henschel and I parted company, he going to Delhi and Calcutta and I to Bombay and the south.

TRAVANCORE: 1912–1952

My first stop in Bombay was hardly more than long enough to pick up Brother Skinner, the branch servant, after which he accompanied me across India and the Gulf of Mannar to the island of Ceylon. We were met there by a group of energetic missionaries who had vigorously advertised the assembly that was planned, using such means as a bicycle with mounted signs, which gave the appearance of a billboard on wheels. The effect proved the worth of such ingenuity when 235 turned out for the public meeting despite heavy rains for an hour beforehand.

My schedule called for departure early the next morning for Madras, an overnight stop for making connections to reach Malayalam-speaking brothers on the other side of the country. Good advantage was taken of this, because it was possible to meet with a group of missionaries from Bangalore and the two in Madras for two hours in the afternoon. At 4 p.m. fifty-seven of the brothers gathered to hear a discourse and at 6 p.m. ninety-five came to hear the public lecture. The day following we were moving again, this time on a 350-mile leg to Cochin, a jump that provided us with a view of India's rugged interior streams, green hills, valleys and ranges.

This assembly found 260 smiling Travancore brothers waiting to greet us. Though

we could speak to them only through an interpreter, their theocratic love was as manifest as that found with Jehovah's people anywhere. This was the first time I had the pleasure of visiting Travancore; and a president of the Society had not been to this part of India since the days of Brother Russell, when he made a world tour in 1912. Our interpreter, Brother Joseph, was first contacted with the Kingdom message during this visit by Brother Russell. He has been a pusher for the work ever since and yet retains the buoyancy and step of others much younger, although he is well past three score and ten.

The afternoon session brought indescribable thrills to this audience with the release of the book *"Let God Be True"* in the Malayalam language. In the evening of what had been a very hot and sticky day, the public meeting was held. This was attended by 700 persons, and at first most of them sat inside, but the heat eventually drove many to the courtyard, where they heard equally well in greater comfort. I took time to set at ease a disturbance that had been caused by some who had forsaken the truth to preach a doctrine of "universal salvation", apparently reasoning that for some reason God is obligated to save them. The Scriptural side, stressing salvation only to believers who demonstrate by godly works and devotion their faith in Christ's sacrifice, brought comfort and assurance to all.

The next day we caught the plane for Bombay, where I rejoined Brother Henschel and heard his experiences in Delhi and Calcutta.

REMAINS OF MOGUL GLORY

New Delhi far outclasses Karachi in the eyes of tourist interest. A very wide boulevard is bordered on either side by green lawns and shapely trees and long pools or lagoons where people are seen boating. Surrounding the president's palace are lovely gardens. Elephants carved in stone stand guard at the entrances and the turbaned caretakers and attendants dressed in crimson add to the color of the scene. This is the seat of ancient governments, and many interesting remains are evident. The old observatory, called Jantar Mantar, is a scientific marvel. Built like a huge sundial, these rocks can tell a story in time. The old city boasts a mosque which Brother Henschel contends is the largest he has yet seen, and nearby is the huge Red Fort, ancient luxurious home of Mogul rulers.

While out advertising his public talk, Brother Henschel found himself faced with a problem. The talk was to be in English only. To whom then would he give the limited supply of handbills? He considered offering them only to persons wearing shoes, but this proved inconclusive. Finally he decided to test the passers-by with a few words of English and give the handbills to those who responded. This proved very satisfactory. He found a number of interested persons, particularly while working from house to house with a local pioneer brother. His first night's talk was much appreciated by the brothers and the second day seventy-three came for the public meeting, their largest attendance yet.

Early Wednesday morning Bharat Airways whisked Brother Henschel to Calcutta. En route he flew over the "sacred city" of Benares and was allowed a good view of superstitious Hindus performing their ceremonial bathing in the Ganges river. To unprejudiced eyes the waters appeared brown and uninviting. That evening provided a happy reunion with many acquaintances from 1947 along with an introduction to many new faces, as seventy-five packed out the Kingdom Hall.

Artistry House, famed for painting and weaving exhibits, was rented for the public talk and 205 heard the question answered,

"Will Religion Meet the World Crisis?" Here again was an encouraging margin of new interest to further develop in the future. One Moslem youth had been invited by a missionary on the street and he was on hand. He expressed his fear of having anyone in his family know of his interest in Christianity, so he was invited to accept a personal Bible study at the Kingdom Hall. Other missionaries also have people come to see them for their studies, thus affording this splendid use for the Kingdom Hall in Calcutta. This same use might be encouraged throughout the earth.

MISSIONARIES TRUE AND FALSE

Some pioneers and others from north of Calcutta came, bringing interested persons, many of them former Buddhists. One pioneer working in Darjeeling, on the border of Nepal, told of hundreds of sectarian missionaries there who came in from China because of the persecution. Darjeeling is not a very large city, and one wonders what so many missionaries could be doing there. The brother explained that they do not do much. Some of them gather little children together and teach them hymns, for which the children receive promised portions of rice. It is the food that brings the response, and when food is scarce in the land greater numbers come. However, the children learn nothing concerning what the Bible teaches. Other missionaries put on afternoon teas without charge, and when people assemble for the tea and the children are singing, photographs are taken which the missionaries are fond of sending to America or elsewhere to prove what they are "accomplishing". On this basis they ask for more money, thus making the practice a fraud.

Because the truth shows up such rackets and hypocrisy, these sectarians much resent Jehovah's witnesses and the presence of their missionaries in India. They often try to force the people into rejecting our message by threatening loss of job, health treatment or education for their children. But it quickly becomes plain as to who are the people's true friends. When government changes from time to time place the so-called heathen in control, the pseudo-Christian missionaries frequently pull out to move on to a place where living is easier. Therefore, not living up to the apostolic requirements, not enduring inconveniences for the sake of their ministry, a weighty blame must fall upon them for the way in which their false religion has thus failed mankind.—2 Cor. 6:3-13.

We are thus brought up to where Brother Henschel flew to Bombay and met me.

ASSEMBLY IN BOMBAY

The principal assembly that had been scheduled for India, in Bombay, found great numbers of those interested in the Kingdom on hand for its opening, Monday morning, January 14. In a private session with the missionaries we discussed their problems, a prominent one involving language. Since so many speak English the missionaries had tended to neglect learning the native tongues. It was made emphatically clear that they were sent forth to aid not only English-speaking persons but the native inhabitants as well, thus necessitating learning that tongue spoken by the majority in each locality. I believe that this will be given attention now.

Great joy seized this assembly with the release of *"Let God Be True"* in Kanarese. A further high light came in the public meeting. I had received a threatening note marked by communism's hammer and sickle. The writer referred to a previous disturbance which had interrupted a public meeting in Poona some months earlier. The police were notified, but all went smoothly and a grand attendance of 784 heard the talk. Many asked questions

afterward. It must be mentioned that forty-three presented themselves for water immersion, and in this connection a highly interesting experience was related:

Not long ago one of the Kanarese-speaking brothers of the Bombay company placed a magazine with a young Kanarese man on the street corner who lived in a community club. Clubs are very common in Bombay. A number of young men leave their homes in various parts of India and come to the big city to work, and often they group together, forming a club, living community style, sometimes as many as thirty or forty to a house. When the brother who had placed the magazine called on the interested party the man was out. The brother called again, and a third time. He never gave up calling. Each time he talked to other persons who were at home. On his fourth visit he met the man who had taken the magazine originally. Many questions were asked and discussed and interest was aroused. This went on for about three months, when a regular Bible study was started in this club. At first only two attended. Gradually more men attended the study and some began to attend meetings at the Kingdom Hall. Then some began to engage in the service. Finally, at this convention twenty-nine of the men in this one club symbolized by water immersion their dedication to do God's will.

This land has experienced splendid progress and can apparently anticipate even finer results henceforth. In 1947 there were but 198 publishers in British India. In 1951 an average of 438 was seen, and November 1951 found India with a peak of 514. Now there are twenty-three missionaries in India itself and eighteen local pioneers. This left us with a feeling of optimism for an intensifying of the good news for the coming year as we flew away and headed for Cairo, Egypt, through the afternoon and night of January 17.

Restless Egypt is torn by riots and demonstrations which often leave the foreigner at a loss to determine whether they are denouncing the British, some other external power, or their own government. Amid such tension it was surprising that even 354 persons came out to our public meeting the Saturday night of our visit. In the auditorium there was no disturbance at all. Only after emerging did we learn that some students had been killed and many police and other students injured. In spite of these things the Egyptian publishers are untroubled and glad. In 1947 there were but sixty-eight publishers in their ranks, now there are 229, and many have had to move away for employment or like reason.

When we left Egypt we flew to Cyprus, which we had already served on our route east. Now we stopped there to secure visas for Israel and were greeted by brothers we had seen a month previously. Arrangements were made for us to give talks to the companies in Nicosia and Limassol and surrounding areas. Two days after arrival we were once more aboard plane and soaring toward Lydda in the State of Israel.

Our experiences in these lands of the distant east revealed how troubled and perplexed all humanity is over the entire globe. Certainly the superstitious religions of heathendom have done nothing to lift this; but worse still, neither have the many sects of so-called Christendom. Their professions to help have no abiding roots, are but skin deep, do nothing beyond caring for a few surface needs of the moment. All false religion has failed mankind! Yet thankfully, the good news of God's kingdom is sounding out in all these troubled lands and grows louder year by year as Armageddon's reckoning for this old system of things nears and spiritual prison walls are smashed and the liberating call reaches the ears of prisoners within to 'go forth'.—Isa. 49:9.

Fear Jehovah the Superior

"Let all the earth fear Jehovah."—Ps. 33:8, AS.

KEEN attention is focused in this period of world transition upon features and principles of theocratic organization and government. This is especially so in view of the fact that today hundreds of thousands of dedicated Christians are being brought into close association as a nucleus of a new world society. This large multitude of the Lord's "sheep", from more than 120 lands, are being voluntarily gathered into the confines of a "one flock" organization with an experienced superior authority as their "shepherd". In the ruling and guiding of this growing multinational crowd of Christian witnesses of Jehovah there has been for the past many years a gradual restoration toward the early theocratic form of organization enjoyed by true Christians in the first century A.D. The many features employed during that earthly administration of the apostles were in turn patterned on those ordained by the sovereign Superior, Jehovah God, when he inaugurated the typical theocratic government of ancient Israel in 1513 B.C. A consideration of some of these notable principles of government pertaining to the relations of the inferior and the superior is timely. This includes a study of the important principle of proper fear of Jehovah the supreme ruler.—1 Pet. 2:17, *NW;* John 10:16; Heb. 10:1, *NW.*

BASIC MATTERS

[2] To commence with, it is well to have in mind certain basic matters. Wherever people come together for a special purpose they form an organization. Therefore an organization is an arrangement of creatures brought together to perform certain work and to enjoy common blessings resulting from such close association. The word "organization" has as its root the word "organ", which comes from the Greek word *ergon,* which means *work.* Note the expression used in the Bible by the Pharisee Gamaliel in his description of the organization of the apostles and the early congregation. "Do not meddle with these men, but let them alone; (because, if this scheme and this work [*ergon*] is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God." (Acts 5:38, 39, *NW*) Next we know that every organization, good or bad, has some form of government, which is necessary to control and guide it. Therefore, *government* is said to be the ruling and administration of a body of creatures by law.[1] Law, in turn, is described as a rule of action or a rule of conduct. Governments, theocratic or man-made, thus make and use laws to govern the actions of their subjects. Furthermore, there must be a proper fear of governmental authority and its power to punish. This fear is more than reverence. It is an apprehension of harm, dread, consciousness of possible danger.[2]

[3] All are familiar with how Jesus referred to man-made governments as "Caesar". (Mark 12:17) Caesar govern-

1. Why are Jehovah's witnesses interested in the subject of organization and government?
2. What do the following terms mean: "organization," "government," "law," and "fear"?

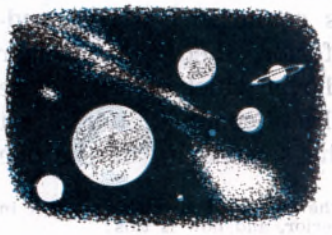
1 *Webster's New International Dictionary,* Second Edition, 1934.
2 *Black's Law Dictionary,* Third Edition, 1933.

3. Describe the following forms of government: "democracy," "communism," and "theocracy".

ments existing today are made up of many varying forms of government, two of which forms have been chosen as examples for this study. The one form, democracy, as championed by the United States, is described as a government of the people, by the people and for the people.[3] The other form, communism, as sponsored by the Union of Soviet Socialist Republics (Russia), is said to be a system of social organization in which all economic activity is conducted by a totalitarian state dominated by a single and self-perpetuating political party.[4] In contrast therewith, theocracy, as advocated by Jehovah's witnesses, is defined as a government under the immediate direction and administration of the Most High God.[1] Then how do laws come to be used by governments in their control of their peoples?

[4] Law is necessary to keep order when governing things animate or inanimate. To maintain such orderly operation two parties come into the picture, the one is that of the superior and the other is that of the inferior. The superior is the one who makes the law or rule of action which the inferior is bound to obey. The field of action subjected to rules and laws is as wide as the universe of God's creation. When the Creator, as superior, formed the universe by creating matter out of nothing, he impressed certain principles upon that matter from which it can never depart and without which it would cease to be. In the creation of matter motion of particles and bodies was involved. Thus laws of motion were established to which all movable bodies must conform.—Ps. 104:30, *AS*.

[3] From the Gettysburg Address of 1863 by Abraham Lincoln, president of the United States at that time.



[4] *The American College Dictionary*, 1949.

4. What two parties come into the picture of government? Describe them.

SCIENTIFIC AND HUMAN CONDUCT LAWS

[5] Whether we gaze into the boundless space of the heavens to observe the majestic movements of the stars, or note the progress of vegetation on the earth from seed to the plant and from the plant to the seed again or consider the many marvelous automatic operations within our own fleshly organisms, such as, for example, the heart's unceasing pumping of fresh blood night and day throughout our circulatory system to maintain life, all these are not left to chance. These matters are not left to the will of the inferior, but are performed in a wondrous involuntary manner according to unerring rules laid down by the great Superior, Jehovah God, by virtue of his being the Creator. If the inferior should stop conforming to the rules of the Master Designer, the inferior would soon find itself in trouble and reap the fearful consequences.—Ps. 8:3, *AS;* Gen. 1:29; Ps. 139:14.

[6] As we have seen above, while the field of law in general is as broad as the universe embracing the control of all kinds of scientific actions, yet the field of law commonly associated with government is limited to rules of human action or human conduct. In contrast with animals, whose actions are largely controlled by instinct, man has been given the gift of free will to conduct himself voluntarily in a pleasing way before his Maker. It is over this area

5. Give examples of actions subject to laws but performed involuntarily.

6. Wherein does the field of law commonly associated with government differ from the scientific laws referred to in the previous paragraph?

of action where man is allowed to exercise his free will that laws governing human action arise. This is the field of action that governments seek to control.—Luke 22:42; 1 Cor. 7:37, *NW*.

THE SUPERIOR

[7] Consider now the exalted and fearful position of the great Superior, Jehovah God. "Then the Eternal answered [Job] out of a storm, saying: 'When I founded the earth, where were you then? Answer me that, if you have wit to know. Who measured out the earth?—do you know that? Who stretched the builder's line? Have you ever roused the morning, given directions to the dawn, to catch earth by the corners and shake out the wicked? What path leads to the home of Light, and where does Darkness dwell?' " "Who hath directed the Spirit of Jehovah, or being his counsellor hath taught him? Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance: behold, he taketh up the isles as a very little thing." Yes, who is dustlike puny man, the inferior, to be directing or talking back to his great Superior, Jehovah God? "O man, who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it, 'Why did you make me this way?' What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use?" Truly man, the inferior, in godly fear wisely submits like clay to be directed by the laws and will of his potter Superior, Jehovah.—Job 38:1, 4, 5, 12, 13, 19, *Mo;* Isa. 40:13, 15, *AS;* Rom. 9:20, 21, *NW;* Jer. 18:2-10.

[8] Even in the case of imperfect man the power of the superior over the inferior is well illustrated. When man designs and builds a machine to do work for him, as a miniature superior he makes the various parts and assembles them together. Later the parts are set in motion to operate according to established rules in performing the exact movements planned by the human designer. The entire running machine as an inferior operates according to the rules set out by its superior, man. After a time certain parts break down and are unable to conform to the rules of action assigned to them. The entire machine refuses to operate. Finally, after many repairs no longer keep the machine going, the instrument is discarded and a new one is built to do the necessary work.

LAWMAKING POWER

[9] Next it is interesting to learn that the distances between the superior and the inferior determine the degrees of superiority and of inferiority. This directly affects the lawmaking power of the superior over the inferior. By his very position the superior is an independent one and therefore has no rule or law to follow except such as he should bind upon himself. On the other hand, the inferior is a dependent party. Therefore the state of dependence obliges the inferior to take the will of the superior on whom he depends as the rule of his conduct, not as to every action of life but in all those actions comprising his dependence. This means that if an inferior is dependent upon a superior as to five actions, the superior can make laws or rules for the inferior governing his conduct on only those five actions. If there should be a hundred actions comprising the dependency of the inferior, then the superior has a larger field over which he can dictate laws or make rules of conduct. So in direct proportion as the superiority of the one

7. How do the Scriptures speak of the great Superior of the universe?
8. Illustrate how imperfect man acts as a miniature superior over an inferior.
9. What determines the degree of lawmaking power in the hands of the superior, and how is this?

and the dependence of the other is greater or smaller, total or limited, the field of action over which laws can be made is greater or smaller, total or limited.[5]

TRENDS IN GOVERNMENTS

10 In an organization where Jehovah God is the superior, the distance between the superior and the inferior is extremely great, absolute, in fact. This means that Jehovah God is in position to dictate laws and make rules of conduct governing practically every minute detail of the actions of his servants. This is so because as inferiors his servants are totally dependent upon him for life and all its associated blessings. While it is safe and desirable to dwell under a paternalistic (fatherly) government where Jehovah God is the absolute superior to be feared, yet in the field of Caesar's governments this is dangerous and leads to great oppression.—Ps. 1:1-6.

11 In lands where the Russian type of communism exists such totalitarian governments as superiors seek to make the distances between the state and the subject very great or total (this is what is actually indicated by the word totalitarian), so that the dependency of the inferiors, subjects, will be great or total, enabling the state to make rules governing almost every detail in the lives of their peoples. This totalitarian form of rule brings great fear upon the peoples and leads to cruelty in exacting such fear. In countries where the American type of democracy operates such limited governments as superiors are not very far removed from their subjects, the inferiors, so that the dependency upon the state is limited. This means that democracies have limited fields over which they can make laws to govern the actions of their subjects. However, even in democratic lands the present tendency appears to be to give more powers to the state. This trend is so because Satan knows that his time is short before Armageddon and he is making every effort to induce all earthly governments to exalt themselves ever higher to increase their superiority and fear over the peoples. In this way the inferiors can be bound and controlled more rigidly away from God's incoming new world government.—Rev. 12:12, *NW*.

DEVELOPMENT OF GOVERNMENTS

12 In looking back over the long four thousand some years' history of "Caesar" governments we see that they developed and generated through war and strife. How so? From Nimrod's time onward there was struggle for mastery to become superiors in order to dictate law and policy to the vanquished and thus make them subjugated inferiors. The prowess of the superior kept the inferior in fear and at his mercy. About 150 years after the Flood there first developed a struggle of family over family, then clan over clan, tribe over tribe, city-state over city-state and finally nation over nation. And so it has gone on until today with the struggle still waging, but now it is between coalition of nations against coalition.—Gen. 10:8, 9.

13 It is still the same old method of trial and error through strife. At present the Eastern bloc of nations and the Western bloc struggle for world domination in order to dictate world policies and rules to their advantage as superiors. Time will tell whether there is yet to be another round of war of the nations for one bloc to survive

---

5 *Commentaries on the Laws of England*, by Sir William Blackstone, Vol. I, Sec. 2, p. 26.

---

10. How exalted is Jehovah's position over the inferior in theocratic government? Why is it desirable to live under such an arrangement?

11. (a) Contrast communistic governments with democratic governments as to their superiority over the inferior, and what does this mean for the people? (b) What is the general trend as to earthly governments, and why so?

12, 13. Describe in general the development of the "Caesar" governments down through the centuries. What is the situation today?

as the superior to keep the rest of the world subjugated to its rules of action. In striking contrast with the legal development of the violent Caesar governments, we observe that the laws and rules of theocratic government come peacefully through divine revelations directly from the sovereign superior Jehovah God.—Isa. 33:22, *AS*.

SANCTIONS

14 Governments, whether of God or of "Caesar", employ devices to encourage their inferiors to obey the laws made for their control. These devices are either (1) punishments causing fear thereof for lawbreaking or (2) rewards out of love for lawkeeping; or a combination of both. In the legal world these punishments and rewards are known as *sanctions,* being devices employed by governments to induce obedience to the law. In the garden of Eden, God gave Adam a law forbidding his eating of the tree of the knowledge of good and evil. To this definite rule of action the Superior, Jehovah God, added the sanction of punishment by death if this law was broken. We all know what eventually happened. Adam, the inferior, broke this law. God at once held court, judged him guilty and applied the sanction of punishment in which he died within that thousand-year day.—Gen. 2:17; 3:19.

15 After the Flood God made a law forbidding murder and added the death penalty as the sanction for anyone who broke this law. As another example of the many Bible laws which carried sanctions to encourage obedience to the law note the Fifth Commandment, which says, 'Honor your father and your mother.' To this rule of action was added the sanction of reward for obedience, namely, 'that your days may be long in the land.' For those who disobeyed this law there was also a sanction of capital punishment authorizing death by stoning. Thus man as an inferior under government cannot afford to ignore the wrath (punishment) of the law or shut his eyes to its blessings (rewards).—Gen. 9:6; Ex. 20:12; Deut. 21:18-21; Rom. 13:5.

14, 15. (a) What are sanctions? (b) By referring to Biblical laws identify the sanctions connected therewith.

FEAR

16 All the foregoing clearly demonstrates that godly fear of Jehovah, the great sovereign Superior, is right, desirable and proper. His superiority is so high as to make him supreme over all. It is so absolute that man the inferior is completely at his mercy. Jehovah of hosts is in a class all by himself. For this reason true Christians properly sanctify him as completely set apart in their relationships with persons. Jehovah in his exalted position is holy and a consuming fire. "For I am Jehovah your God: sanctify yourselves therefore, and be ye holy; for I am holy." "For Jehovah thy God is a devouring fire, a jealous God."—Lev. 11:44 and Deut. 4:24, *AS*.

17 No man can afford to trifle with Jehovah. Nor can man be careless as to God's requirements. Do not treat his law lightly, for his powers to apply sanctions of punishment are infinite and lead to utter extinction in death. "The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:5, 6, *AS*) There must at all times be that dread of displeasing his sovereign majesty. Well has Isaiah put this matter. "Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread."—Isa. 8:13, *AS*.

16, 17. (a) Why is the fear of Jehovah proper? (b) How should the Christian inferior walk before his God?

[18] The wise inferior is at all times mindful of his relationship to his great Superior, Jehovah God. He ever seeks to ascertain God's will and then diligently sets out to conform himself to this wise course. Such a faithful servant of God joins King David in his exclamation as to the greatness of Jehovah God and as to the desirableness of rendering him fear in following his law. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. *The fear of Jehovah is clean,* enduring for ever: the ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward." "Let all the earth *fear* Jehovah."—Ps. 19:1, 2, 7-11; 33:8, *AS.*

18. How does David extol the greatness of Jehovah the Superior?

Subjection to SUPERIOR AUTHORITIES

"Let every soul be in subjection to the superior authorities."—Rom. 13:1, NW.

CHRISTIANS today find themselves confronted with two superiors. This situation is not new.[1] Christians during the first century A.D. were similarly situated; and so were the Israelites after 607 B.C., when they had lost their national sovereignty to the non-Jewish nations. In all three instances the one superior is an assumed, temporary, tolerated superiority, that of the limited superiority of the man-made Caesar governments of this old world. The other superior is the genuine, absolute, everlasting superiority, that of the unlimited superiority of Jehovah God. In this overlapping period before Armageddon Jehovah's witnesses are clearly able to determine their legal relationships and duties to the two sets of governing superiors, both of which bring obligations upon Christian inferiors. Their legal position is invincible. This is by reason of their being heirs of the many sound legal doctrines and principles recorded in the Scriptures and of the many legal prece-

[1] The District Court of the United States, Eastern District of Washington, in 1943 held, along with James Madison, the fourth president of the United States in the early 1800's, that one is a subject of the Universal Sovereign (God) as well as a subject of the state. This court quoted from Madison's "Memorial and Remonstrance"—"It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to Him. This duty is precedent, both in order of time and in degree of obligation to the claims of Civil Society [the state]. Before any man can be considered as a member of Civil Society, he must be considered as a subject of the Universe. And if a member of Civil Society, who enters into any subordinate association, must always do it with a reservation of his duty to the General Authority; much more must every man who becomes a member of any particular Civil Society, do it with a saving of his allegiance to the *Universal Sovereign* [God]." *United States* v. *Hillyard,* 52 F. Supp. 612.

1. What are the two superiors confronting Christians today? Is this something new?

dents of Biblical cases which are currently applicable.—Titus 3:1, *NW*.

2 Jesus Christ, the Greater than Moses, was undoubtedly the greatest judge and lawyer ever to walk this earth. For this reason his legal pronouncements are not only of persuasive value but of binding force upon Christians. Jesus conducted his great ministry in a time when the Roman Caesars literally held domination of the Promised Land of Palestine and in a time when the law covenant of Jehovah God was still binding upon the Jews. Hence two superiors existed who brought obligations upon Jesus and all the Jews. At the close of his ministry when Jesus conducted his own defense before Rome's governor Pilate on the false charge of sedition, Pilate sought to remind Jesus of Rome's superiority when he said, " 'Do you not know I have authority to release you and I have authority to impale you?' Jesus answered him: 'You would have no authority at all against me unless it had been granted to you from above.' " (John 19:10, 11, *NW*) Thus we have the clear evidence that Caesar's superiority over God's servants was merely a tolerated one on the part of the true Sovereign Superior, Jehovah God.

3 Religious enemies of Jesus tried to entrap him on the issue as to whether Jews in covenant relationship with God should lawfully render tribute to Caesar. In this manner they thought to get him to advocate overt acts against Roman authority and thus bring upon himself a charge of sedition. "Then the Pharisees went their way and took counsel together in order to trap him in his speech. So they dispatched to him their disciples together with party followers of Herod, saying: 'Teacher, we know you are truthful and teach the way of God in truth, and you do not care for anybody, for you do not look upon men's outward appearance. Tell us, therefore, What do you think? Is it lawful to pay tribute to Caesar or not?' But Jesus, knowing their wickedness, said: 'Why do you put me to the test, hypocrites? Show me the tribute coin.' They brought him a denarius. And he said to them: 'Whose image and inscription is this?' They said: 'Caesar's.' Then he said to them: 'Pay back, therefore, Caesar's things to Caesar, but God's things to God.' "—Matt. 22:15-21, *NW*.

The two sides of the silver denarius with image and superscription of Tiberius Caesar

4 On the above occasion Jesus pronounced a sound legal doctrine. That doctrine is simply stated, 'Pay back Caesar's things to Caesar, but God's things to God.' Thus Jesus grants that the "Caesar" governments may set upon their Christian inferiors or subjects certain duties of paying tribute which are proper to be paid back to them for services rendered. But, mind you, in the temporary systems of things in which "Caesar" operates, "Caesar" may only exact return payment for those limited services for which Christians are dependent upon the state. This was underscored by Jesus in his reference to Caesar's coin, which was called a "tribute coin". Therefore in this binding legal doctrine Jesus drew a clear line at which one's duties to the state end. Beyond that line commences the Christian's duties toward his God. Note that Jesus did not shut out of the picture these greater duties to be paid by Jehovah's witnesses to their sovereign God, for he completed the legal pronouncement by saying, "Pay back . . . God's things to God."

2. What was the situation as to superiors during Jesus' ministry, and what did he testify as to Caesar's superiority?
3. How did enemies of Jesus seek to trap him?
4. What does the sound legal doctrine pronounced by Jesus mean to Christians today?

[5] Christian men and women dedicated to Jehovah depend absolutely upon God for life and its major needs. Consequently it is right and necessary that they render their greater duties to God at all points of dependency. Where the legal obligations of Caesar and those of God seem to conflict, then Christians follow the legal precedent set by Peter and the apostles in their defense before the Sánhedrin court in Jerusalem. The Sánhedrin judge said, " 'We positively charged you not to keep teaching upon the basis of this name, and yet, look! you have filled Jerusalem with your teaching, and you are determined to bring the blood of this man upon us.' In answer Peter and the other apostles said: 'We must obey God as ruler rather than men.' " (Acts 5:27-29, *NW*) If Caesar thereupon applies sanctions of punishment against Christians for following this proper precedent in refusing to comply with Caesar's conflicting requirements, then they suffer the consequences at Caesar's hands. They do this rather than be found breaking God's law or be found negligent in paying back God's things to God. If Caesar's law commands a Christian to do a thing which God's law clearly forbids, God's servants do not halt between two opinions but strictly adhere to the precedent, "We must obey God as ruler rather than men."

"SUBJECTION TO THE SUPERIOR AUTHORITIES"

[6] The apostle Paul, a lawyer by profession prior to his becoming a zealous Christian minister, with great force points out the pre-eminent position of true superior authorities in God's government over his servants. Paul writes, "Let every soul be in subjection to the superior authorities, for there is no authority except by God."

5. What course do Christians take when there is a conflict between the requirements of Caesar and those of God? What precedent do they follow?
6, 7. Who are the "superior authorities" that Paul refers to in Romans 13:1, and why so?

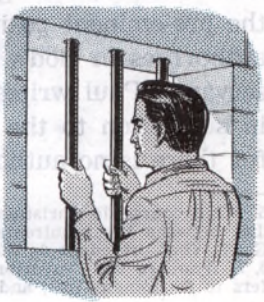
(Rom. 13:1, *NW*) These last words, "for there is no authority except by God," are proof conclusive that the "superior authorities" Paul is speaking of could not refer to the political powers of the Caesar governments. In the Scripture at Revelation 13:2, *NW*, the Bible specifically states that Satan is the one who has empowered and authorized the old world Caesars. Hence the "superior authorities" in Romans chapter 13 which God commissions includes only the theocratic ruling authorities and excludes Caesar's authorities.

[7] The Bible clearly identifies these truly superior authorities. First of all, Jehovah God himself, who resumes his sovereign control as to affairs of the earth, is the chief theocratic authority. Of his administrative kingship it is written, "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king." (Rev. 19:6, *NW;* Dan. 7:13) Then, too, the Scriptures say, "Shall we not much more subject ourselves to the Father of our spiritual life and live?" (Heb. 12:9, *NW*) The second in command and the remaining "superior authority" is the consort King Christ Jesus, of which Peter writes, "Have honor for the king." Paul confirms this matter by speaking of the great name or lofty office which God gave to Jesus when he raised him to the superior position as a consort authority. "Keep this mental attitude in you which was also in Christ Jesus. For this very reason also God exalted him to a *superior* position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father."—1 Pet. 2:17; Phil. 2:5, 9-11 and Rev. 11:15, *NW*.

[8] Christians in this twentieth century readily bend the knee in acknowledgment as inferiors that Jehovah and Christ Jesus are the ones to whom they render primary subjection and which divine authorities have the right to lay duties and obligations upon them. Paul continues to say, "The existing authorities stand placed in their relative positions by God." (Rom. 13:1, *NW*) Here again is proof that these are the "theocratic superior authorities", because it is written that "God has set the members in the body, each one of them, just as he pleased". Therefore a dedicated Christian delights to be obedient at all points in loyal loving subjection, and such is of concern to every servant of God. —1 Cor. 12:18, *NW*.

[9] To these theocratic superior authorities are entrusted great sanctioning powers of punishment. They have power of execution of judgment upon all opposers. Warning of this fact Paul next writes, "Therefore he who ranges himself up against the authority has taken a stand against the arrangement of God; those who have taken a stand against it will receive judgment to themselves. For those ruling are an object of fear, not to the good deed, but to the evil. Do you, then, want to have no fear of the authority? Keep doing good, and you will have praise from it; for it [the authority] is God's minister to you for your good. But if you are doing evil, be in fear: for it is not without purpose that it bears the sword; for it [the authority] is God's minister, an avenger to express wrath [sanctions of punishment] upon the one practicing evil." (Rom. 13:2-4, *NW*) Truly it is an extremely serious relationship to be brought into as an inferior under God's theocratic organization. Never must it be forgotten that evil deeds, gross unfaithfulness and opposition to God's theocratic governmental authorities bring fearful consequences.

[10] The above quotations from Paul's letter to the Romans could never have applied to the political powers of Caesar's world as wrongly claimed by the clergy of Christendom. The Caesars of this world have never demonstrated by their deeds that they are 'God's ministers to you for good'. Rather, exactly to the contrary, the Caesars have done evil by persecuting God's faithful servants. One needs only to cite the brief facts how in the Western countries between 1933 and 1946 thousands of conscientious Christians were persecuted, mobbed and unjustly imprisoned for obeying God rather than men. For example, during those years men and women, Jehovah's witnesses, to the number of 1,600 were imprisoned in Britain; 10,000 were packed off to concentration camps by Hitler in Germany; and in the United States, 20,000 arrests and imprisonments were effected in addition to at least 1,500 mobbings. Since 1946 Russia has become notorious by imprisoning and banishing thousands of the Christian witnesses of Jehovah. It has turned out exactly as Jesus foretold. Just as Caesar and his religious allies persecuted Jesus, so modern Caesar and his



8, 9. (a) Who places the "existing authorities", and what is the Christian's relationship toward them? (b) Why is it a serious matter to be an inferior under God's theocratic organization? and what warning did Paul give as to this?

10. What further facts demonstrate that the "superior authorities" spoken of at Romans 13:1 could not be the Caesar governments as claimed by the clergy?

religious supporters have a black record of persecuting modern Christians.—John 15:20.

[11] Paul proceeds to strengthen his legal counsel by discussing the primary motive for a Christian's being in subjection to theocratic superior authorities. He shows that the compelling motive is not only that of avoiding the wrath of punishment at the hands of God's government but the more powerful force in us, that of our conscientious love for righteousness, our deep love for Jehovah our Great Benefactor. Paul says, "There is therefore compelling reason for you to be in subjection, not only on account of that wrath [sanctions of punishment] but also on account of your conscience." (Rom. 13:5, *NW*) Conscience is that faculty of the mind by which the human creature realizes and distinctly perceives or appreciates that the course of action taken by him is right or wrong. The Christian's conscience having long been trained from the Word of God knows fully what God's will is and what is the right thing to do to please his heavenly Master. Thus out of our warm love for God which our consciences are constantly bathed with, the Christian unhesitatingly keeps himself in total subjection to Jehovah and his theocratic governing authorities.

[12] To emphasize this matter of conscience, Paul next gives an illustration of right motive. "For that is why you are also paying tribute." The "tribute" mentioned is that of paying taxes to Caesar. Years before Paul's time, Jesus had settled this issue of paying "tribute" or taxes to Caesar (see paragraphs 3 and 4); so Paul unhesitatingly cited this example of right motive out of a clear conscience as an obvious course. Reverting now to his main subject, Paul argues: "For they [the theocratic authorities] are God's public servants constantly serving this very purpose. Render to all their dues, to him who calls for tribute [Caesar's taxes levied on persons and land estates], the tribute; to him who calls for tax [Caesar's taxes on commercial and personal items], the tax; to him who calls for fear [respect for prominent persons in both God's and Caesar's organization], such fear; to him who calls for honor [Peter says, 'Honor men of all kinds'], such honor."—Rom. 13:6, 7 and 1 Pet. 2:17, *NW*.

11, 12. (a) What does Paul say as to the proper motive for being in subjection to God's theocratic authorities? (b) How does Paul illustrate this right motive, and what further obligations does he speak of?

PRAYERS FOR THOSE IN HIGH STATION

[13] Another scripture that has caused confusion in the minds of some persons is 1 Timothy 2:1-4. It is often associated with Romans 13:1-7; so it is appropriate to consider it now. It reads, according to the *New World Translation:* "I therefore exhort first of all that supplications, prayers, intercessions, offerings of thanks, be made concerning all kinds of men, concerning kings and all those who are in high station, in order that we may go on leading a calm and quiet life with full godly devotion and seriousness. This is right and acceptable in the sight of our Savior, God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth." Who are the kings and those in high station? What kind of prayers would be offered for them?

[14] It appears from the context that the kings and others in high station refer to rulers of the worldly nations and others highly placed in public affairs. There are recorded instances in the Bible where Jehovah's people offered prayers that concerned rulers, which prayers were sometimes on the behalf of such rulers. In Jeremiah's day and after the Judean kings had

13. What questions are raised by 1 Timothy 2:1-4?
14. Who are the kings and highly stationed ones? and how did instructions given by Jeremiah harmonize with Paul's?

been made tributary kings to Nebuchadnezzar, king of Babylon, there was political unrest in Judah, with many looking to Egypt for help in their seditions against Babylon. Even after many Jews were carried captive to Babylon, in 618 B.C., the seditious spirit flourished and hopes were high that Egypt would break the Babylonish yoke. Jeremiah prophesied differently, and rather than raising the hopes of Jews captive in Babylon for an early deliverance he told them to prepare for a long stay there, and added as a part of God's message to them: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace." (Jer. 29:1-7) The purpose of the prayers to God for the captor city was that the captive Jews might lead "a calm and quiet life".

[15] After Babylon fell before the onslaught of Darius the Mede and Cyrus the Persian, the latter decreed that the Jews could return to Judah and rebuild the temple at Jerusalem. This was in 537 B.C., but it was only after years of interruption and opposition that the temple was completed, in 516 B.C. Opening the way for the Jewish governor Zerubbabel to complete the project was the intercession of Darius II, ruler of the Medo-Persian empire; and after ordering the opposers to help instead of hinder, and even commanding that supplies from the king's goods be made available to the Jews for sacrifice at the temple, the Medo-Persian king added by way of explanation: "That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons." (Ezra 6:1-10) Apparently all of the wishes of Darius II were carried out, including the one that prayers be made by the Jews for him and his sons. There is no evidence otherwise.

15. How does Ezra 6:10 harmonize with 1 Timothy 2:1, 2?

[16] These two cases, the one in Jeremiah's day and the other in Zerubbabel's time, fit right in with the counsel Paul gave to Timothy. Both of them were in times when seditious movements or charges were prominent, and prayers for the entrenched rulers would show that the ones praying were not out to overthrow the government, but that they favored the continuance of the existing government rather than some new rebel regime run by men. They wanted peace, not revolution. Moreover, Nebuchadnezzar was used by God to punish backsliding Israel, and Darius II was a means for re-establishing true worship in Jerusalem. So it was when Paul wrote to Timothy about praying concerning highly stationed rulers, between A.D. 61-64. At that time seditions in Jerusalem and all Palestine were brewing, and soon thereafter precipitated the war with the Romans that led to the horrible destruction of Jerusalem, A.D. 70. The Christians did not participate in the Jewish seditions, did not have political prejudices and ambitions, but were interested only in peace and calm in which they could preach the gospel. They were out to overthrow no government, but would leave that to Christ Jesus in his due time. Until then, they could pray for peaceful administration of public affairs that would be conducive to "a calm and quiet life with full godly devotion". Moreover, the Roman legions were instruments used to execute divine judgment against the Jews, just as Nebuchadnezzar had been so used centuries before, in 607 B.C.—Matt. 22:7.

[17] Not only could such prayers be pointed to by early Christians to prove they were innocent of the many charges of sedition brought against them, but also they could be used to possibly influence decisions

16. How are the backgrounds of these events in the days of Jeremiah and Zerubbabel and Paul similar?
17. How might one pray on such occasions as Matthew 10:18 describes?

rulers might make concerning gospel-preaching. (Luke 23:2; Acts 17:7; 24:5) Jesus warned his followers: "You will be haled before governors and kings for my sake for the purpose of a witness to them and the nations." (Matt. 10:18, *NW*) The Christian would certainly pray to God before such appearances, and the prayer would concern the official before whom you were to appear, he being mentioned. The Christian might pray that the message be presented clearly and boldly and in understandable form for the official or judge, and that if it please God will he make this highly stationed one amenable to the message, unprejudiced, reasonable, so that he will see the justice of the Christian's cause and rule in his favor, allowing him freedom of action for preaching, and not curbing such activity by imprisoning the minister.

[18] Prayers with regard to government officials in that sense or with that purpose in view are Scripturally exemplified also. When Queen Esther appeared unbidden before the Persian king Xerxes she put her life in jeopardy, so before she did this she sent word to Mordecai: "Go and gather all the Jews to be found in Susa, fast for me, eat and drink nothing for three days and three nights; I and my maids will fast as you do; and so I will go to the king, though it is against the law. If I perish, I perish." Such fasting before God would certainly be accompanied by prayers and supplications for Esther's safety, which means they would ask God to make the king view Esther with favor, for that was the point on which her safety hinged. The intercessions were successful, for Esther found favor with the king.—Esther 4:16; 5:2, *Mo*.

[19] Again, when Nehemiah had to present a cause involving Jehovah's worship before the Persian king he fasted and prayed, concluding his prayer thus: "Ah, Lord, may thine ear now be attentive to the prayer of thy servant and to the prayer of thy servants who delight to reverence thy Name. Ah, let thy servant have success at this time, let him find favour in the sight of this man!" The man was the king, for whom Nehemiah was cupbearer. When Nehemiah appeared before the king he was asked: "What request have you to make?" Before ever answering Nehemiah did something, and he tells us what: "So I prayed to the God of heaven; then I said to the king." The quick prayer came first, and brought results, for the request was granted. "This the king granted me, thanks to the kind favour of my God." (Neh. 1:4, 11; 2:4, 5, 8, *Mo*) It is quite evident that Nehemiah prayed for God to shape the king's decision, and God answered that prayer, and Nehemiah gave God the credit for the favorable reply from the king.

[20] And consider the following exchange of words between King Agrippa and Paul, when a weighty question involving Paul's preaching was up for decision: "Agrippa said to Paul: 'In a short time you would persuade me to become a Christian.' At this Paul said: 'I could wish to God that whether in a short time or in a long time not only you but also all those who hear me today would become men such as I also am, with the exception of these bonds.' " With the king were the governor and other persons in high station. These words of Paul concerning these rulers, if not a regular prayer, were in the nature of supplication or intercession, for they constituted a "wish to God". No conversion of the high officials followed, but their decision was favorable to Paul: "This man practices nothing deserving death or bonds"; "This man could have been released if he had not

18. How was such praying exemplified in Esther's day?
19. How was such praying successfully done in Nehemiah's case?
20. Wherein did Paul show willingness to make supplication for rulers?

appealed to Caesar." (Acts 26:28-32, *NW*) In this particular case Paul was subsequently released by Caesar.

[21] On other occasions the early Christians prayed concerning rulers, if not always on their behalf. (Acts 4:23-31) They did this that the work of preaching might prosper. Moreover, prayers that concerned rulers might also be viewed as on their behalf, in the sense that if they conformed to the petitions they would be in a better position with God. If the prayers for just administration of public affairs on the part of officials are answered and lead to a calm existence, without violent persecutions and mobbings, without bans and imprisonments, then they work good for all kinds of men, and not just Jehovah's witnesses and the rulers. So it is in the interests of saving all kinds of men and bringing them to a knowledge of the truth that we pray concerning rulers and others in high station. Widespread preaching aids all kinds of men.

[22] Some government officials have come into the truth, but we do not pray for that. We pray for opportunity to preach to all of the Lord's yet-scattered "other sheep", and if rulers are among them we are glad. Nor do we pray for the political schemes of the rulers, or for the world of which they are a part. (John 17:9; Jas. 4:3, 4) Our prayers must not take on any political tone or color, because we are neutral with regard to the affairs of this world. The Jews in Jesus' time, and before and after his time, went far in their regard for Caesar, being able to say in proof of their patriotism: "We offer sacrifices twice every day for Caesar, and for the Roman people." (Josephus' *Wars of the Jews*, Book II, Chapter X, Section 4) They even went to the suicidal extreme of rejecting the Messiah with the clamorous cry: "We have no king but Caesar." (John 19:15) Let others become so unbalanced in their view of this matter and fall in destruction if they insist upon it, but let us heed Paul's advice: "You, though, keep your balance in all things." (2 Tim. 4:5, *NW*) So we will not pray for the conversion of the world, or for the conversion of an atheistic nation, or for the conversion of governmental bodies or individual officials; rather we will pray to God that if it pleases him to direct rulers and judges to see clearly the issues relative to his people, may he do so for the work's sake. We may pray concerning court cases, bans, persecutions behind "iron curtains", and other instances where the work is involved, and this prayer will also concern the officials involved in the case, and if they react justly it will be to their advantage. God will certainly accomplish his work and bless his people, and sometimes he maneuvers worldly rulers to do his will. (Rev. 17:17) At any rate, our prayers concerning those in high stations will never elevate them above the Superior Authorities, Jehovah God and Christ Jesus.

[23] The final sum of the matter of being in subjection to the "superior authorities" is a matter of humbleness. We recognize our greatly inferior position before the living God. We realize that we are totally dependent upon him for life and all its present and future boundless blessings. With the increasing knowledge of his Word our proper appreciation of this subjection is increased. It is reflected not only in our preaching activities, but in our association as wide-awake members of the new world society and in our domestic spheres of life also. Subjecting ourselves to the true superior authorities produces a loving relation-

21. How are such prayers of possible benefit to all kinds of men?
22. So in keeping our balance in this matter, for what will we pray and for what will we not pray?
23. What does it mean to a Christian "to be in subjection"?

ship which is one of divine favor.—Jas. 4:6, 7, *NW*.

[24] Our old course in the old world society has left its marks in the time before we came to be in subjection to the true superior authorities. But that former time of insubordination is behind us. Now that we have taken on the new course let us do so with full understanding. Great care must be exercised that we follow the sound principles and rich precedents laid down in the Bible to guide our way. Do not take chances of displeasing the theocratic superior authorities by any act of unfaithfulness. It might mean your failing to get everlasting life in the new world. Old scruples and customs are well to be laid aside. New duties ascertainable from the Scriptures are well to be accepted and performed by all of us. Let us be moved to dedicate all our energies and substance in a total subjection to the new world government. Let us go all out to make that new course a success. Daily live and conform yourselves as in the new world. In fact, life in the new world society is already a reality. Enjoy now to the full the fruits and the peace of new world subjection.

24. What concern should there be as to (1) our old course and (2) our new course?

Thessalonian Pattern Repeats

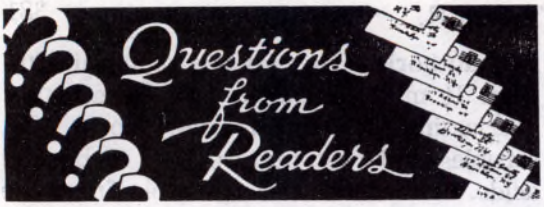
◆ Nineteen hundred years ago Paul visited Thessalonica, preaching Christ, and "the Jews, getting jealous, . . . formed a mob and proceeded to throw the city into an uproar" and dragged Paul's host before the authorities for receiving "with hospitality" the preacher of Christianity. —Acts 17, *NW*.

◆ Nineteen hundred years later, April 10, 1952, in Thessalonica, at the Memorial of Christ's death false religious leaders again instituted an attack on true worship. A Thessalonian newspaper report said: "Incessant trailing . . . resulted at 8 p.m., Thursday, in the arrest of twenty followers . . . of the heresy of 'Jehovah's witnesses' . . . in the home of one of the pillars of the heresy, Athanasios Pantazis, in whose basement they had assembled."

◆ Why had they assembled? To follow the pattern Jesus set in the upper room on passover night A.D. 33. (Mark 14:15-26) It was to celebrate Christ's memorial that they had "gathered round a table" on which were a "cake" and wine glasses. Among the 20 arrested were the householder and others who, the report said, "are considered as occupying special position among the Chiliasts [meaning millennialists] of Thessalonica and as organizers of the various secret meetings" and who had developed great "propagandist activity in proselyting new converts to their heresy".

◆ The report continued: "The rest of the arrested for the most part were not learned and were lacking culture. In this home during the ensuing search were discovered and confiscated a large number of books and other printed matter of propagandist nature. Let it be noted that these resent the name Chiliasts, claiming to be Jehovah's witnesses or Bible Students".

◆ One report said they were sentenced to two and a half months in prison, plus a fine. Many will wonder why the Greek Orthodox Church must now stoop to the same false charges and rabid persecution of Christians that was long ago brought against the apostle Paul in this very same city.



● Why does not the Watchtower Society publish simplified material for parents to use in teaching their children Bible truths?—A question based upon frequent inquiries by readers.

Jehovah God lays upon the parents themselves the responsibility of teaching their children. "These instructions that I am giving you today are to be fixed in your mind; you must impress them on your children, and talk about them when you are sitting at home, and when you go off on a journey, when you lie down and when you get up." (Deut. 6:6, 7, *AT*) Similar instructions are repeated elsewhere. (Gen. 18:17-19; Deut. 4:9, 10; 11:19-21; Ps. 78:1-8; Isa. 38:19) This principle is carried over for observance by Christian parents. After counseling children to obey their parents, the apostle Paul continues: "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."—Eph. 6:4, *NW*.

It is true that Jehovah provided a priesthood along with his Law, the members of which were to instruct the people. (Mal. 2:7) It is also true that when the Law covenant ended and Christianity was established provision was made for a new priesthood to minister to the needs of obedient peoples, including an organized "faithful and discreet slave" class today that is commissioned to "give them their food at the proper time", spiritual food here being meant. (Matt. 24:45-47; Heb. 3:1; 1 Pet. 2:9; Rev. 20:6, *NW*) But from this we may not argue that the "faithful and discreet slave" class must publish special books for children. The priests in Israel did not write special scrolls for the children to study. God's Law did not provide for special tutoring of children groups separated from adults. Young and old were to assemble together for instruction. (Deut. 31:10-13) It is the same today. The "faithful and discreet slave" serves the spiritual food and arranges for congregational meetings of various kinds to make it available to all, young and old together. Then just as the parents in Israel had to fix these things in their minds so they could later impress them upon their children, parents today must simplify and clarify the truth for their children. Neither the priestly instruction in Israel nor the "discreet slave's" provision for the theocratic organization today was or is for children exclusively.

None of the sixty-six books of the Bible were written specially for children. From infancy Timothy was taught by his grandmother Lois and his mother Eunice, not from some child's study book, but from the Holy Scriptures. (2 Tim. 1:5; 3:15) The typical theocracy in Israel provided no simplified study material for children. Neither was such provision made in the days of Jesus and the apostles. None need be made now. Adapting the material to the child's mental capacities is the parent's assignment from God. It is good for the parent. It will make the parent a diligent student himself, for one's knowledge must be thorough in order to explain clearly and simply to others. This same knowledge can be used to good advantage in field service, with those found there that are babes in knowledge, if not in years. It would be advisable for parents to hold regular studies with their children, using the secondary articles in *The Watchtower*. The articles should be read and discussed, with questions being asked and answered. And using the same study publication as adults do will make the children feel more a part of the organizational arrangement, and not like a separate, inferior group.

Those parents and other adults that think children are too young to learn serious things should reflect on the following statement that is made in a pamphlet published this year on the importance of giving religious instruction to children at a very early age: "Educators insist that no child is too young to learn. Indeed, they maintain that as much is learned during the first three years as during all the rest of life!" Do they not learn a very difficult language in the first few years of life? Do not forget how difficult it is for even an adult to learn a new language. Do not underestimate the mental capacities of children. They will surprise you at what they can learn, at their grasp of things you thought beyond their powers.

Parents go witnessing and take great pains to explain and simplify the message for their home Bible studies. Why should they not delight to do the same for their children? It is the parents' privilege, they should cherish it, they should not want it taken over by someone else. Parents live with their children, talk

to them, simplify many everyday subjects for them. Why not do it with the truth also? Is anything else more important? Conduct regular studies with them, using Watch Tower publications and the Bible.

Does this mean we would not conduct studies in the field service with children other than our own? No; if we are conducting a home Bible study with persons who have children, encourage those children to sit in on the study and take part in it. If some children wish to study but their parents do not, yet the parents are willing for their children to study with us, such studies may be conducted. We do not seek to build up juvenile meetings particularly, like Sunday schools; but if some children wish to study with us and their parents have no objection, we may conduct such studies. Christ Jesus did not try to specially round up children, but when older persons in charge of children brought them to him he received them, and rebuked those who would hinder the children's approach to him. (Matt. 19:14; Mark 10:13-16) So we may give attention to children under similar circumstances, and do so by using the study books that are prepared for young and old alike, making the message simple according to the needs of the students.

● Why does Paul refer to himself as a spiritual father to the Corinthians, in view of Jesus' instructions at Matthew 23:9? See 1 Corinthians 4:15.—D. A., Illinois.

Paul wrote to the Corinthians: "Though you may have ten thousand tutors in Christ, you certainly do not have many fathers, for in Christ Jesus I have become your father through the good news." (1 Cor. 4:15, *NW*) Paul was first to give the life-giving truth to the Corinthian congregation and so was like a father or served as an agent of the heavenly Father. Tutors who later came along merely built upon the life-giving foundation Paul laid. Because of this he sometimes addressed those whom he thus helped get started in the way of life as his children to show special relationship, interest, responsibility and affection.—1 Cor. 4:17; Gal. 4:19; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Philem. 10; 3 John 4.

Nevertheless, Jehovah is the great Father and the one to be formally addressed as such by all who acknowledge him as their life-giver and provider. To the "other sheep" Christ will become their Everlasting Father. (Matt. 6:9; Isa. 9:6) No others should be given such titles. Paul was not using the term "father" as a title, but as an illustration. He was using the earthly relationship in the human family to show the true picture of his position relative to the Corinthian Christians. Nowhere is he addressed as Father Paul. Peter referred to him as "our beloved brother Paul". (2 Pet. 3:15) None of the apostles were ever addressed with the title Father. For them to be so addressed by others would have violated Jesus' command: "Do not call anyone your father on earth, for One is your Father, the heavenly One." The context shows he was objecting to flattering titles. (Job 32:21, 22; Matt. 23:6-12, *NW*) Hence Paul's use of the illustration "father" to accurately portray his relationship to Christian congregations and individuals, and not as a creature-exalting title, was no violation of Matthew 23:9.

● Why did the March 1, 1952, *Watchtower* say Korah was destroyed by fire? Was he not swallowed up by the earth?—L. K., Florida.

By a careful reading of the account one sees that apparently Korah died with the 250 with the fire-pans, and not with Dathan and Abiram and their households. Korah was a Levite, and the 250 with him were Levites. They wished to take over duties of the priesthood, which was confined to the house of Aaron. Dathan and Abiram were not Levites, but were Reubenites, and they were merely supporters of Korah and his company rather than members of that aspiring band of Levites. When Moses sent for Dathan and Abiram to come to the tent of meeting, they refused, not wishing to recognize Moses as having any power to give them orders. But Korah and his 250 did appear before the tent of meeting. That Korah was with them and not with Dathan and Abiram is shown by the record: "Moses said to Korah, 'Tomorrow you and all your company are to appear before the LORD—you, and they, and Aaron; each of you take his fire-pan, putting incense on it, each of you is to bring his fire-pan before the LORD, that is, two hundred and fifty fire-pans; you also, and Aaron, each with his fire-pan.' "

After Jehovah told Moses to have the people withdraw from the neighborhood of the dwellings of Korah and Dathan and Abiram, the account continues: "Moses rose and went to Dathan and Abiram, and the elders of Israel followed him." Notice that it leaves out Korah; he was at the tent of meeting and did not follow Moses when Moses went to the dwellings.

Korah was of the family of Kohathites, and they were assigned to pitch their tents adjoining those of the Reubenites, and so the tent of Korah could easily be next to those of Dathan and Abiram. After the people had withdrawn from the neighborhood of these three tents, Dathan and Abiram with their wives and children stood in their doorways. Again notice that Korah is not mentioned as being present. Then, "the ground under them split open; the earth opened its mouth and swallowed them up, with all their households, and all the men who belonged to Korah and all their goods." These men who belonged to Korah or supported him were swallowed up, but it does not say Korah was. He was not present, but was before the tent of meeting with his 250 Levite rebels. Korah must have been disposed of along with that 250: "Fire having come forth from the LORD, it consumed the two hundred and fifty men offering the incense." Korah was offering incense also, remember.—Num. 16:1-35, *AT*.

Numbers 26:10 is construed by some as proof that Korah was swallowed up by the earth, but it does not have to be taken that way, and to do so contradicts the facts of the narrative: "The same Dathan and Abiram, notable men of the assembly who contended against Moses and against Aaron in the assembly of Korah, when they contended against Yahweh; and the earth opened her mouth and swallowed them up—with Korah also when the assembly died—when the fire consumed two hundred and fifty men, and they became a warning." (Vss. 9, 10, *Ro*) All suffered one thing in common, destruction at the hands of Jehovah; but some perished when the earth opened up and the others when the fire descended. Analysis of the more detailed account in chapter 16 enables us to determine how the two factions perished.

GIVING GOD'S WORD FIRST PLACE IN OUR LIVES

"How can a young man keep his path pure? By heeding thy word. I find joy in thy statutes; I will not forget thy word." (Psalm 119:9, 16, *AT*) This is pre-eminent counsel for both young and old and shows the attitude one should take toward God's Word. Honest and sincere persons today seek to know and do God's will. The study of God's Word is essential for such. They learn precious truths from the perusal of its pages, and then also seek to share the knowledge gained with others, near and far. Accordingly, during the months of June, July and August, Jehovah's witnesses throughout the world, will make a special effort to get into the isolated and more-difficult-to-reach places with the message of God's kingdom. You, too, may share the knowledge you have with others, calling on your friends and neighbors. If you desire further particulars, contact Jehovah's witnesses in your vicinity or write the Society. Giving God's Word the first place will bring you joy.

DISTRICT ASSEMBLIES

All readers of *The Watchtower* are cordially invited to attend the district assemblies of Jehovah's witnesses that will be held throughout the United States and Canada on September 5, 6 and 7, 1952. There will be 35 assemblies in American cities and 10 assemblies in Canadian cities. Auditoriums are now being leased. In a succeeding issue a list of the cities and rooming accommodation committee addresses will be published.

BROOKLYN BETHEL VACATION

The Society's offices, factory and Bethel home in Brooklyn, New York, will be closed from August 9 to 24 inclusive for the annual vacation. Orders and correspondence sent in during that period will not be handled until some time after the reopening of the offices. To avoid delays it will be necessary to anticipate your needs well in advance and place your orders in ample time for attention before the vacation period.

"WATCHTOWER" STUDIES

Week of July 27: Fear Jehovah the Superior; also, Subjection to Superior Authorities, ¶ 1-4.

Week of August 3: Subjection to Superior Authorities, ¶ 5-24.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 1, 1952
Semimonthly

FREEDOM WITH SECURITY

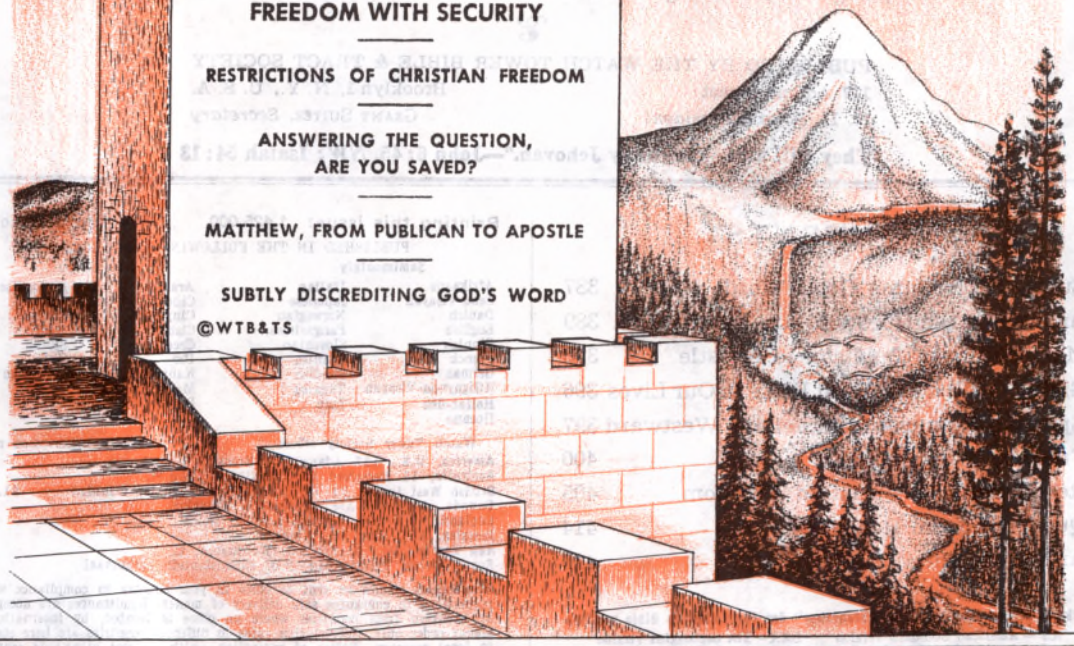
RESTRICTIONS OF CHRISTIAN FREEDOM

ANSWERING THE QUESTION, ARE YOU SAVED?

MATTHEW, FROM PUBLICAN TO APOSTLE

SUBTLY DISCREDITING GOD'S WORD

©WTB&TS



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Subtly Discrediting God's Word	387
Answering the Question, Are You Saved?	389
Matthew, from Publican to Apostle	393
Giving God's Word First Place in Our Lives	396
Spiritual Refugees in Israel and Westward	397
Freedom with Security	400
Restrictions of Christian Freedom	405
Questions from Readers	414
Announcements	416

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,425,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII July 1, 1952 Number 13

SUBTLY DISCREDITING GOD'S WORD

GOD'S Word, the Bible, has ever had enemies. In times past these enemies served the Devil's purpose by consigning Bibles, Bible translators, Bible publishers, and just ordinary Bible readers to the flames. Today faithless men serve the Devil's purpose in more subtle ways, but serve the Devil's purpose nevertheless.

A recent case in point is the article "The Truth About the Bible" which appeared in the United States picture magazine *Look,* February 26, 1952. In an endeavor to appear sensational it presents as news that Bible scholars agree that Mark 16:9-20 is no part of the original, which, among other things, states that believers "shall take up serpents; and if they drink any deadly thing, it shall not hurt them". It also points out that John 8:1-11, the account of the woman taken in adultery, is no part of John's original writing, and that 1 John 5:7, which reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," is likewise an interpolation, a spurious passage. A number of other minor passages are also listed as doubtful.

After giving such examples the statement is made that Bible scholars are agreed that there are from 20,000 to 50,000 errors in the Bible. What will the average reader conclude but that there are 50,000 such spurious passages as John 8:1-11 or Mark 16:9-20. But is such a fact? Impossible! Not only would it be literally impossible for the Bible to have 50,000 such spurious passages in it but it would be impossible for the Bible to have 50,000 spurious texts such as 1 John 5:7, which speaks about three gods' being one. Why? Because altogether there are only 31,173 verses in the *King James Version.* The Bible, however, does have 3,566,480 single letters.

Actually this article is a subtle attempt to discredit the Bible by depicting as new and sensational the commonly known facts regarding certain spurious passages once thought to be a part of the Bible. More than 150 years ago, Griesbach, on whose recension the *Emphatic Diaglott* (a Greek-English "New Testament") is based, recognized such passages as being no part of the Bible.

Indicative of a lack of scholarship in this article is the fact that the Vatican and Sinaitic manuscripts are termed *papyri,* whereas it is common knowledge that they are outstanding *vellum* manuscripts; that is, they are made of fine-grade calfskin and not from the papyrus reeds. Neither does it show much scholarship to stress that the greatest number of errors were made before A.D. 200, as some critics now claim. Why? Because the closer one gets to the time of the original writing the less likelihood that deliberate tampering with the text would go unnoticed, and therefore such errors would be merely minor slips in writing and would not affect the authenticity of what was recorded.

Pertinent here is the testimony of Dr. Hort, one of the ablest Bible scholars of all time. According to him, seven-eighths of the words of the "New Testament" are above doubt; and if differences of spelling are set aside, only one word in sixty is in doubt. And of these the number involving substantial variation is so small that they "can hardly form more than a thousandth part of the entire text".—*Textual Criticism of the New Testament* (1912), page 6.

Yes, to Bible scholars with faith in God there is nothing sensational in the large number of minor inaccuracies that may have crept into the Bible text. Those of any serious concern crept in so far down the line that they can easily be disposed of. For example, 1 John 5:7, which seems to teach the trinity, is found in no Greek manuscript earlier than the fifteenth century; and even at that time, it got into the text only because of a deception, the facts of which are recorded by history. Briefly, they show that one Stunica, a Catholic authority of the sixteenth century, complained because the Catholic Bible scholar Erasmus had left this text out of his first two editions of the "New Testament". Erasmus promised to include it if Stunica could furnish a single Greek manuscript that contained the passage. Stunica did, but it turned out later that the Greek manuscript that contained this text was here accommodated to a Latin manuscript containing 1 John 5:7, by a special rewriting. If it had not been for this deception, it is not likely that this text would ever have found its way into the *King James Version*.

Reasonable persons will accept the testimony of circumstantial evidence in this matter. For instance, in 1947 a scroll of Isaiah was discovered near the Dead sea. This manuscript, although going back about a thousand years beyond any definitely dated text of Isaiah extant at the time, still shows no appreciable difference in all that time. A thousand years of copying and no appreciable change!

Further supporting the authenticity of the Scriptures is the testimony of archaeology. Says the noted British scholar Sir Frederic Kenyon in his book *The Bible and Archaeology*, pages 279, 280: "Though archaeology has not yet said its last word, the results already achieved confirm what faith would suggest, that the Bible can do nothing but gain from an increase of knowledge." Albright, foremost American archaeologist, testifies to the same effect, namely, that 'nothing has been discovered that could shake one's faith in the Bible in the slightest'.

And there are many other proofs of the Bible's authenticity: the harmony of some forty writers, though living at widely separated times and places; the obvious candor of the writers; the testimony of profane historians, and, above all, the fulfillment of Bible prophecy.

Yes, how could there be such harmony between the various Bible writers if 50,000 serious errors had crept into the text? How could countless archaeological discoveries corroborate the Bible record if its pages contained 50,000 serious inaccuracies? How could we note so many Bible prophecies fulfilled if some 50,000 words were not even inspired? Clearly the numerous scribal errors are of little importance.

Modern critics, who harp on the prevalence of the number of errors found in the Bible, are thereby subtly seeking to discredit God's Word; and in using this fact as an excuse for their lack of faith in the Bible are the modern counterpart of the religious leaders of Jesus' day who 'strained out gnats and gulped down camels'. (Matt. 23:24, *New World Trans.*) They discard 99.9 per cent because .1 of one per cent is in doubt!

Answering the Question, ARE YOU SAVED?

IT WAS a bleak and chilly Saturday afternoon, late in autumn. Along the sidewalks in the business section of Brooklyn, New York, were to be seen Christian witnesses offering the *Watchtower* and *Awake!* magazines to passers-by. A stranger of earnest mien approached one of them and asked, "Brother, are you saved?" The witness endeavored to explain but was interrupted with "Are you saved, yes or no?"

Such persons generally evince intense concern over the destiny of their fellow man because they labor under the religious delusions that the soul is immortal and that eternal torment is the fate of all those not saved, whereas the Bible plainly states that the soul that sins dies, and that the wages sin pays is death. Death is the absence of life. (Ezek. 18:4; Rom. 6:23) However, not fear of eternal torment, but love of God, love of righteousness and love of life should make us concerned as to whether we are saved or not and cause us to ask the question, "What must I do to be saved?"

From the Scriptures we learn that Jehovah God alone has the answer to our question. And he has the answer not only in that he has the true and reliable information on the subject, but also in that he has the means by which we may get saved. Foreknowing the desire of honest persons to get saved from present evil conditions and to a righteous new world he purposed to provide that salvation before ever a child was born to Adam and Eve. This is clearly to be seen from the prophetic promise God made immediately after our first parents rebelled: "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.

While Jehovah God thus purposed to provide salvation because of his love and mercy, he did it primarily to show that he holds the right to sovereignty over all the universe and that his purposes can never be defeated. (Ps. 106:8; Isa. 55:11) Incidentally, that transgression of our first parents, which occasioned the utterance of that prophecy, was not so insignificant as it might seem; for it fastened Satan's rule upon mankind and led to the condemnation and death of their offspring. Yes, all the sorrow, evil and wickedness that the earth has seen since then can be traced to it.—Ps. 51:5; Rom. 5:12.

Now, by all the signs predicted in God's Word and by world events in fulfillment of them, we can see that the time has at last come for God to completely fulfill that Edenic promise by ridding the earth of the oppressive organization of the serpent, Satan, in vindication of his universal sovereignty. In ridding the earth of Satan's organization no vacuum will be left, because God has provided for a perfect government under Christ Jesus to take its place. A glorious salvation, therefore, awaits all those who now seek Almighty God's mercy and favor. And since this is so the question of what we must do to get saved has increased meaning and importance for us.

"What must I do to get saved?" was first asked of Paul and Silas, two Chris-

tian missionaries, by a certain prison-keeper in the first century of our Christian era. These missionaries had been put in prison under the care of this jailer because they had expelled a demon from a slave girl that kept following them and shouting to the people: "These men are slaves of the Most High God." At midnight Paul and Silas were singing praises to God when suddenly a great earthquake shook the jail and loosed all the prisoners from their bonds. In those days a jailer losing his prisoners was put to death, and so this jailer, fearing that all his prisoners had fled, was ready to commit suicide, when Paul cried out to him, "Do not hurt yourself, for we are all here!" Hurrying to the inner chamber where Paul and Silas were, the jailer, gratefully and on bended knee, asked what he must do to be saved.—Acts 16:16-30, *NW*.

Paul and Silas told the jailer, "Believe on the Lord Jesus and you will get saved." Why is it necessary to believe on the Lord Jesus to get saved? Because he is the Seed, the instrument chosen by God to vindicate His sovereignty and bring salvation to mankind. He is the Chief Agent of life. That is why we are told "there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved". His is the only name by which we can come to God. Therefore, neither the name of Mary nor Mohammed's is necessary to salvation.—John 14:6; Acts 3:15; 4:12, *NW*.

Missionaries sent from Christendom to "pagan" lands tell their converts to believe on the Lord Jesus and they will be saved, as though that were the sum of God's requirements. However, we may not take one text to the exclusion of others. In the case of the jailer, note what else took place: "And they spoke the word of Jehovah to him together with all those in his house. . . . and, one and all, he and his were baptized without delay. And he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God."—Acts 16:31-34, *NW*.

For us to get into the way of salvation we must, first of all, repent of our past sins, and be converted or turn from this world's course; 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, on the basis of that belief, we must dedicate ourselves to Jehovah God through Christ Jesus and get baptized in water in order to confess openly our belief and dedication to God.—Acts 3:19, *NW*.

Having taken these steps are we saved completely beyond all possibility of losing out? Far from it! These steps have only brought us upon the way of salvation. For one thing, we must call upon the name of Jehovah, and that means more than merely calling upon him for deliverance in times of stress. It means confessing him with our lips, for "with the mouth one makes public declaration for salvation". In fact, the very purpose for which we have been brought into the way of salvation is that we might bear much fruit by declaring the excellencies of God. And we must also confess Christ Jesus before men; otherwise he will not confess us before his Father in heaven.—Matt. 10:32; John 15:8; Rom. 10:10; 1 Pet. 2:9, *NW*.

WHO POSSIBLY CAN BE SAVED?

That getting saved is not as simple as many in Christendom would have us believe is apparent from the account of Jesus and the rich young ruler who asked him what he must do to inherit eternal life. To his sorrow he found that even keeping all the commandments was not enough, for Jesus said to him: "There is yet one thing wanting about you: Sell all the things

you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower." Upon hearing this the rich young man "became quite sorrowful, for he was very rich. Jesus looked at him and said: 'How difficult a thing it will be for those with money to make their way into the kingdom of God! It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God.'" Hearing those remarks some wondered, "Who possibly can be saved?" Jesus answered, "The things impossible with men are possible with God."—Luke 18:18-30, *NW*.

In this matter note the example that Jesus set for us. From his study of the Scriptures Jesus clearly saw the way that God had marked out for him. When telling his apostles about this, Peter tried to dissuade him, "Be kind to yourself, Master; you will not have this destiny at all." But Jesus rebuked him, "Get behind me, Satan! You are a stumblingblock to me, because you think, not God's thoughts, but those of men." (Matt. 16:22, 23, *NW*) And when impaled, not even the taunt "If you are a son of God, come down off the torture stake!" caused Jesus to turn back. His was no easy course: "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. Although he was a Son, he learned obedience from the things he suffered."—Matt. 27:40; Heb. 5:7, 8, *NW*.

The same is true regarding his followers. Having taken all the preliminary steps of repentance, conversion, dedication and baptism, thereby denying ourselves, we must take up our stake, of suffering reproach and pain for righteousness' sake, and follow Christ Jesus. And we must keep following him, enduring as he did, not seeking to preserve our lives or save our earthly souls. "For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it."—Matt. 16:24-26, *NW*.

Satan the Deceiver is the one who is responsible for some Christians' thinking that once they have believed on the Lord Jesus, have been baptized and have entered upon the way of salvation they are saved for all time without any possibility of losing eternal life by unfaithfulness. However, not the one putting on his weapons may boast, "but he that has endured to the finish is the one that will be saved."—1 Ki. 20:11, *AT;* Matt. 24:13; 2 Tim. 4:7, 8, *NW*.

WARNING EXAMPLES

If by having taken the first steps we are saved why would Jehovah God have caused to be recorded in his Word so many warning examples? Consider Lot's wife. God had warned Lot to flee and not even to look back, and sent his angels to escort him and his family out of doomed Sodom and Gomorrah. In vain Lot tried to persuade his sons-in-law to go with him. To them it was all a joke. So Lot, his wife and his two daughters followed the angels out of those doomed cities. Yes, Lot's wife started out on the road to getting saved from the wrath of Jehovah, but she might as well have stayed behind like the two scoffing sons-in-law, for she looked back and perished. Not only may we not turn back, but even to look back will prove fatal. "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God."—Gen. 19:12-26; Luke 9:62; 17:32; Rom. 15:4, *NW*.

Another warning example that God caused to be recorded driving home the point that not all those who start out on the way of salvation will reach their destination is that of the nation of Israel. About "six hundred thousand men on foot, besides the dependents", together with a great crowd of non-Israelites left Egypt,

and even passed safely through the Red sea. (Ex. 12:37, *AT*) Concerning them the apostle Paul states: "Now I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea and all got baptized into Moses by means of the cloud and of the sea; and all ate the same spiritual food and all drank the same spiritual drink. . . . Nevertheless, on most of them God did not express his approval, for they were laid low in the wilderness." Between one and two million adults left Egypt; and yet out of all that number only Joshua and Caleb, and Eleazar and probably some other Levites entered the land of Canaan.—1 Cor. 10:1-5, *NW*.

The apostle Paul took this warning to himself and drew it to the attention of his brothers, lest, for lack of self-control, they fall to the same temptations as those Israelites did and thereby ruin their opportunity for eternal salvation. "Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:24-27, *NW*) Yes, even though Paul was the apostle to the Gentiles; was one of the twelve apostles of the Lamb; had the privilege of writing fourteen of the books or letters of the Christian Greek Scriptures; and was a performer of great miracles; there still was danger of his not realizing eventual and complete salvation because of the possibility of his failing to exercise self-control.—Acts 19:11; Rom. 11:13; Rev. 21:14.

The same warning holds true for us today. Having exercised faith and dedicated ourselves to the service of Jehovah God, we have, as it were, left Egypt and are on the trek to the new world. But bodily we are still in this old world although no part of it. So the temptation to desire injurious things is ever with us. What injurious things? Idolatry or greediness, overindulgence in food, drink and other pleasures, fornication, murmuring and complaining. It was for these things that all those Israelites perished in the wilderness. "Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived. [Paul's day and ours] Consequently, let him that thinks he has a firm position beware that he does not fall."—1 Cor. 10:11, 12, *NW*.

However, let no one become fearful, discouraged and quit because getting saved is no easy matter, but requires all we can muster. Remember Jesus said, "The things impossible with men are possible with God." (Luke 18:27, *NW*) After all, "no temptation has taken you except what is common to men. But God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13, *NW*) So we *can* gain salvation.

Thus we have the answer to our question, "What must I do to get saved?" If we love God, righteousness and life, not only will we take in knowledge of Jehovah God and Christ Jesus, exercise faith in them by dedicating ourselves to God and symbolize that dedication by baptism, but we will continue to make public declaration of Jehovah's name and will resist temptations and endure persecution until this old world ends. Until the end of our testing we cannot take for granted our being saved; and therefore when someone asks, "Brother, are you saved?" we do not give a categorically affirmative reply, but qualify our answer, "Thus far, yes!"

Matthew, *from* PUBLICAN TO APOSTLE

WHOM did God choose to become apostles of his Son Christ Jesus? The high and mighty of this world? Not at all! On the contrary, as the apostle Paul well expressed it: "God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are." And why? "In order that no flesh might boast in the sight of God."—John 17:6; 1 Cor. 1:27-29, *NW*.

"The ignoble things of the world and the things looked down upon"—how well that describes the tax collectors of Jesus' day! Evidently these tax collectors (termed "publicans" in the *King James Version*) were very much like the corrupt collectors of internal revenue of the United States and other lands in modern times and therefore well deserved their reputation. McClintock & Strong's *Cyclopœdia* tells us that they "were notorious for their impudent exactions everywhere; but to the Jews they were especially odious, for they were the very spot where the Roman chain galled them, the visible proof of the degraded state of their nation. As a rule, none but the lowest would accept such an unpopular office, and thus the class became worthy of the hatred with which in any case the Jews would have regarded it". No wonder that the tax collectors were repeatedly associated with harlots and sinners!—Matt. 9:10, 11; 21:31, 32, *NW*.

While the self-righteous religious leaders of the day had a veritable loathing for the tax collectors, it was to just such spiritually sick persons that Jesus came, even as he told the Pharisees, who had complained about his associating with tax collectors and sinners: "Persons in health do not need a physician, but the ailing do. Go, then, and learn what this means, 'I want mercy, and not sacrifice.' "—Matt. 9:12, 13, *NW*.

Matthew, whose name means "gift of Jah", was one of those despised tax collectors. He seems to have had charge of the office of custom for the Sea of Galilee. Matthew, however, was different from most tax collectors of his day. He was not content with making tax collecting his career, regardless of how profitable it might have been. No, he was one of those whom Jesus termed happy because of appreciating their spiritual need and who hungered and thirsted for righteousness. —Matt. 5:3, 6, *NW*.

Matthew was a true sheep, and so when Jesus called "Be my follower" he at once recognized the voice of the Good Shepherd, and "thereupon he did rise up and follow him". (Matt. 9:9, *NW*) Yes, just as readily as the sons of Zebedee left their father's fishing business to follow Jesus so did Matthew leave his customs post. And to use another illustration, Matthew was like a pearl covered with grime. All that the self-righteous clergy saw was the grime, the contemptible tax collector. God, however, saw the pearl, the honest heart, that only needed the water of truth to cause it to

shine with a beautiful luster to the honor of its Creator.—John 7:24, *NW*.

After telling of his call to follow Jesus, and his response to it, Matthew tells of a feast at the home of a tax collector to which Jesus was invited, causing the Pharisees to grumble, as already noted. Modestly, Matthew fails to tell who made this feast. Luke, however, identifies him for us: "Also Levi [Matthew] spread a big reception feast for him in his house; and there was a great crowd of tax collectors and others who were with them reclining at the meal." (Luke 5:29, *NW*) What an effective way for all his friends and business acquaintances to have a good witness given to them by Jesus! Incidentally, in this matter Mark and Luke refer to Matthew as Levi, his name before becoming an apostle, even as Peter's name was Simon and Paul's was Saul.–John 1:42; Acts 13:9.

What a change this meant for the despised tax collector Matthew! Instead of giving his allegiance to Caesar, he was now giving it to Jehovah's king, Christ Jesus. And instead of working for cruel, ruthless, imperial Rome, as an instrument of oppression, Matthew was in the service of the kingdom of God, bringing comfort and hope of freedom to the mourning and oppressed.

Matthew seems to have played a minor role among the twelve apostles, as the Gospel accounts have very little to say regarding him. We know that he was one of the twelve that accompanied Jesus on his preaching tours and that later were sent out to preach, two by two. He was with Jesus on the night in which his Master instituted the memorial of his death, washed the feet of his disciples and gave those comforting words of admonition recorded by John.—Matthew 10; Luke 8:1; 22:28-30; John chapters 13 to 17.

Matthew also saw the resurrected Christ, and together with the other ten received parting instructions from him. Matthew is named as being in the upper chamber shortly before the holy spirit was poured out.—Matt. 28:16-20; Acts 1:13; 2:1-4.

MATTHEW'S GOSPEL

That Matthew actually wrote the account bearing his name has never been seriously questioned. From the evidence at hand it seems that he wrote it sometime during A.D. 41-50, some years before Mark and Luke wrote their accounts. Evidently he early saw the value and need of such a record and so was used by the Lord to supply that need in advance of others.

In his account Matthew does not seek to hide his lowly profession. In fact, he not only tells us about it at the time of his call, but when listing the twelve called ones he again makes mention of that fact, referring to himself as "Matthew the tax collector", although not mentioning the profession or occupation of any of the others. Neither Mark nor Luke thought it necessary to make mention of it when they listed the twelve.—Mark 2:14; 3:18; Luke 5:27-32; 6:15.

It seems that Matthew first wrote his book in Hebrew and then translated it into Greek. Like Paul, he seemed to be anxious that his Jewish brothers should recognize Jesus as the Messiah. He establishes Jesus' legal right to the Abrahamic promise and the Davidic kingdom covenant through Jesus' foster father Joseph. He quotes from the Hebrew Scriptures more than 50 times, which is more than Mark and Luke together.

Matthew's Gospel generally makes the same approach, covers the same ground and events and takes a view in common with that taken by Mark's and Luke's Gospels. For this reason all three have been termed "synoptic" Gospels, meaning that they have a "like view"; not that they are a synopsis of Jesus' life, for they are not.

Each lists some things the others do not, and in this respect we find Matthew's account far more complete than that of the others in respect to the sermon on the mount, the instructions the twelve received as they were sent forth, Jesus' denunciation of the scribes and Pharisees, and Jesus' great prophecy concerning the sign of his second presence.—See chapters 5 through 7, 10, and 23 through 25.

Particularly does Matthew stress the theme of the Kingdom. To him Jesus was the Preacher-King. No other writer gives us so much of Jesus' public discourses, and he gives at least ten of the Kingdom illustrations not mentioned by the others. He did not concern himself with details, as did Mark, nor with chronological accuracy, as did Luke. He was carried away with the grandeur of the Kingdom theme.

Among the incidents of Jesus' life peculiar to Matthew's account are Joseph's suspicions regarding Mary, the visit of the magi, the flight into Egypt, the massacre of the infants, the return of the family from Egypt, and why they settled in Nazareth. Matthew alone tells us of the thirty pieces of silver, and the use to which that money was eventually put, he alone mentions the twelve legions of angels that Jesus could have asked for; the dream of Pilate's wife and Pilate's washing his hands are likewise mentioned only by Matthew.

As we read Matthew's account of the life of Christ we become aware of a keen appreciation of the mercy that God showed him. In this respect he was also like Paul, who was overcome with gratitude that to him, "a man less than the least of all holy ones, this undeserved kindness was given" of being a minister of God, an apostle of Christ Jesus. (Eph. 3:8; 1 Tim. 1:12, *NW*) Matthew alone gives us Jesus' repeated insistence that mercy and not sacrifice is required; he alone gives the illustration of the unmerciful slave; he alone gives us Jesus' admonition to Peter to forgive seventy-seven times; and he alone recorded what some consider the most comforting of all of Jesus' words: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 9:13; 11:28-30; 12:7; 18:21-35; 23:23, *NW*.

Matthew, the despised tax collector, through God's undeserved kindness, became an honored apostle of Jesus Christ. Content to play a minor role among the twelve, he served his Master both by the spoken word and by the written. And he had no occasion to regret having dedicated his all to God's service, for he received many times more as he served as an apostle and had the sure hope of a glorious heavenly reward.—Matt. 19:27-29.

We may think, What a wonderful privilege Matthew had, to be associated with Christ Jesus as he walked this earth! True, but may it not be said that in at least some respects ours is a greater privilege to be living now, when Christ has returned and rules in the midst of his enemies? Today far more prophecies are being fulfilled than when Jesus and Matthew were on earth. (Matthew chapters 24, 25) If we appreciate God's mercy to us as much as did Matthew, and are as eager to make known the good news as was he, we likewise will be richly rewarded, both now and in the new world of righteousness.

I have made your name manifest to the men you gave me out of the world. They were yours, and you gave them to me, and they have observed your word. I make request concerning them; I make request, not concerning the world.—John 17:6, 9, *NW*.

GIVING GOD'S WORD FIRST PLACE IN OUR LIVES

"HOW can a young man keep his path pure? By heeding thy word. I find joy in thy statutes; I will not forget thy word." (Ps. 119:9, 16, *AT*) To give God's Word first place in our lives we must place it above the word of everybody else, above human philosophies, man-made religious traditions and the commands of men which run contrary to God's will.* Only thus can we realize for ourselves God's purpose in giving us His Word, which is to have it affect us powerfully for good, to help us to live up to our vows of dedication.

Some have difficulty in ascertaining God's will for them in specific instances. Why? Because God's Word was not written specifically for each individual. Usually the difficulty lies in that, while God's Word marks out one course as being best, the individual wants to take another course because of some selfish reason. So he looks for some supernatural indication, as though God would indicate directly or by means of an angel what he is to do.

True, in times past God did give some of his servants special indications as to what was his will in certain cases, not for the benefit of the individual but for the sake of his people as a whole, and for the advancement of true worship in the earth. In strictly personal matters they still had to make their own decisions. Nor may we expect others to assume the responsibility by telling us what to do, so that we can blame them if the advice miscarries. No, God's Word sets down the principles and it is up to each individual to apply them to his personal matters, doing so to the best of his ability and shouldering his own responsibility.—Gal. 6:5, *NW*.

However, in going to the Word of God for his will on matters we may not expect that solely by private study we shall be able to understand all that it teaches. Study as they may have, God's servants could not understand the sacred secret of heavenly glory for Christians until God revealed it through his holy spirit. His spirit throws light on his Word.—1 Cor. 2:7-14.

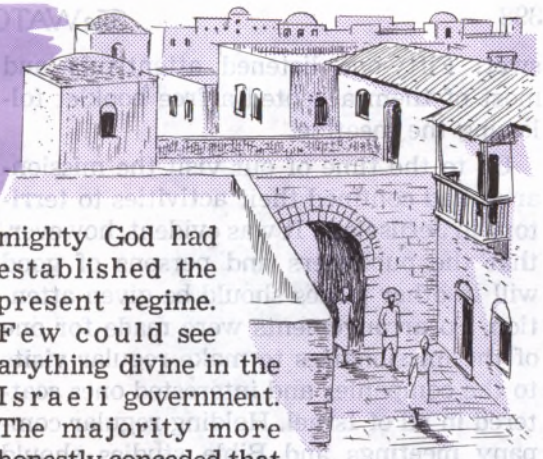
To be properly guided by God's Word we also need the help of his theocratic organization, for it was for its benefit primarily that God gave us his Word, and his holy spirit does not operate independently of his organization, no more than it did in the days of Jesus and his apostles. Were each one of us to determine individually what to teach and our manner and place of preaching, what confusion there would be! But we are told: "God is a God, not of disorder, but of peace."—1 Cor. 14:33, 40, *NW*.

And as we plan our individual course of action in harmony with the principles laid down in his Word, and in line with God's spirit and with theocratic organization instructions, we will at all times look to God for his blessing, appreciating that only "if Jehovah wills" can we do this or that. Then, if success attends our efforts we will thank God, appreciating that all good things come from him. And if we meet up with obstacles? Then, while not permitting these to discourage us, we will study the matter to see how far Satan is responsible and to what extent the blame lies with us. —1 Thess. 2:17, 18; Jas. 1:17; 4:13-17, *NW*.

By giving God's Word first place in our lives we shall keep our path pure and it will lead us to eternal life in the new world.

* For further consideration of this subject see *The Watchtower*, June 15, 1951.

Spiritual Refugees IN Israel and Westward



This article concludes the report of the ministerial journey to the Middle East and Southern Europe made by the president of the Watch Tower Society, N. H. Knorr, and his secretary, M. G. Henschel

A REFUGEE, without hope, with few or no possessions, often with no one to love—a sad and deplorable fate. The modern world knows well what a major problem its physical refugees have caused. And a world tour in the service of missionary work soon convinces the traveler of the infinitely graver problem involving the world's spiritual refugees. No all-suitable refuge for the physical refugees within this world's system has been found, and this is much truer of the spiritual victims.

A few short years ago Israel was hailed world-wide as a modern "Promised Land" for the Jewish people. Now, missionaries there are approached almost daily by residents who fervently desire to go almost anywhere to get out of the land, some even preferring to emigrate back to Central Europe. Israel is a heavily policed armed camp and is surrounded by angry, armed enemy states. Men up to fifty and even childless young women are conscripted.

The population is a colorful assortment of peoples from East and West. Housing is a problem of terrific dimensions, yet the authorities continue to permit the immigration of thousands each month. Of course, rents are therefore exorbitant. The land cannot support such a population, necessitating a severe rationing program.

As a spiritual refuge Israel has been no more successful. We asked a number of persons whether they believed that Almighty God had established the present regime. Few could see anything divine in the Israeli government. The majority more honestly conceded that military might and political maneuvering, not God, were responsible.

There are many highly educated persons in Israel, but a sore lack exists in agricultural workers and laborers. The Arabs formerly did the farming in Palestine, but now most of them are gone. Presenting the message of the Kingdom to such persons in Jerusalem is not easy. Innumerable atheists share the scene with staunchly orthodox Jews. Oftentimes they try to present arguments against the Bible and delve into much ancient history and science. The missionaries thus have no small task in searching daily through reference books, histories and encyclopedias for apt answers.

The missionaries were fortunate enough to locate an apartment in Jerusalem and in this place we met with twenty-four publishers of the Kingdom and persons of good will from Tel Aviv, Jerusalem, Haifa, and the northern villages along the Lebanese border. Some Arab brothers were among them. Others spoke Russian and Polish but German was the most useful language of all. Much diligent effort had gone into advertising a public lecture for the evening of January 24 at the Y.M.C.A. With the attitude of the majority of the people in mind, naturally we all wondered what the results would be. By 9 p.m. we had our an-

swer. Fifty-one listened attentively and most of them accepted a free booklet following the meeting.

Up to the time of our visit the missionaries had confined their activities to territory in Jerusalem. It was evident, however, that the publishers and persons of good will in other places should be given attention. So arrangements were made for one of the missionaries to make regular visits to the companies and interested ones scattered in all of Israel. Holding regular company meetings and Bible studies should assist in bringing the publishers to maturity, and thus contribute toward rapid expansion of the theocratic organization throughout Israel. Though beset with many difficulties, the message of the kingdom of God is proclaimed. In contrast with natural Israel's many woes, this offers a sound basis for true refuge now under God's great organization.

SPAIN'S RELIGIOUS DICTATORSHIP

We took leave of our brothers and sisters in Israel on Friday night, January 25, and flew to Rome via Cyprus and Athens. By 6 p.m. the following day we were at the Rome Bethel home. We related our experiences to the missionaries and branch family, and they gave us the thrilling news that the Rome assembly in December had resulted in a new peak of publishers. Our schedule would not permit lingering, and at four the following morning we were taking off for Geneva, where we landed at 6:35. That afternoon a meeting was held in the Salle de Reunions de Plainpalais, a community hall, primarily for the benefit of the French-speaking publishers of Switzerland; but some from France and Italy joined us, making an attendance of 635. Afterward we made a hurried visit to the Society's Swiss branch office in Berne, returning on January 30 in time to catch our plane for Barcelona.

Spain—what a land of enigma it has been to Western diplomats. Yet it may be described in something less than tones of great mystery. A fascist government and the Roman Catholic religion have fashioned a physical and mental dictatorship almost defying reform. Poverty and oppression are in the very atmosphere. Non-Catholic public religious worship and manifestations are not allowed by law, although it is written that a person has the freedom to practice his own belief without interference. Such written sham is subject to "interpretation" or may be ignored altogether. Under these conditions there can be no Kingdom Halls in Spain. We therefore met in several homes during our visit. The first night, a few hours after our arrival, we saw twenty-two at the home of one of the brothers. The next afternoon fifty-five came together at another place, followed by an evening meeting at still another home with fifty-five again on hand. A few attended all three meetings, but most of them were different individuals, testifying to the fact that the theocratic activity in Spain is on the increase regardless of the obstacles thrown in the way through totalitarian-religious rule. We were pleased to meet witnesses from outside Barcelona too. The spirit of the publishers is excellent and they are determined to carry on with pure worship.

Following a late arrival in Madrid we went to one home where twenty-eight were gathered in a small room four flights up. Some had come in from companies to the south. That night we went to the end of the underground line and walked through the darkness to the home where twenty-five had assembled for a period of spiritual feeding. Currently there are two graduates of Gilead in Madrid and they are doing much good in helping the publishers to maturity. The following morning we discussed service problems with the company

servants of Madrid and outside areas. Arrangements were made to help several additional pioneers get into the field and increase the praises to Jehovah's name in Spain. A brother will go to visit the publishers in various centers of theocratic activity to deliver instruction and to help them with their ministry and meetings for study.

LOVE, UNITY SPUR EXPANSION

Portugal has a bit more freedom of worship than Spain, but complete freedom is not to be found. Jehovah's witnesses are there with the good news to offer spiritual freedom, real relief, to old-world refugees. Up to now they have not been given recognition by the city government, but they have pressed on with the ministry. Mature leadership is an outstanding need. Our visit proved timely. Several of those associated with the meetings were going contrary to the principles set forth in the Scriptures and they did not wish to listen to fellow publishers who tried through the Bible to point out the right way. So those involved were called together with the aim of restoring the complete unity of the Lisbon group. Others outside Lisbon were getting on well.

Late in the afternoon of February 3 we assembled with ninety-seven publishers and persons of good will in one of the Kingdom Halls. It was packed. In view of the local conditions, strong points were made about showing unity and walking by the spirit, laying aside the works of the flesh. The unity of the body was pointed up, with the goal of mature Christian living stressed. Warm love is required of Christians. It was shown how important it is to appreciate theocratic organization and how there must be no novices appointed as servants according to the Bible. In the pages of the *Watchtower* magazine timely spiritual food is provided for the benefit of all, and no one should object if consideration is given to new students by repeating an argument that may have been used a year before in connection with a different prophecy or parable. Repetition is good for older Christians too, and that is clearly seen in how the Bible is written—Matthew, Mark and Luke are excellent examples—all things are needed.

The following night another group of fifty-seven assembled in the little Kingdom Hall room and rejoiced in the reports of the faithful service of their brothers in other lands. Shortly after midnight we began the long flight to New York, winging our way toward a brief stop in the Azores, then on across the Atlantic.

We had learned a lot about the problems of the publishers in the field. It was very encouraging to have the appreciation of how the message of the truth was reaching out to distant villages and lands and to see results in the people of many nations coming forward to share in the theocratic ministry. The increasing unrest and violence so evident in the troubled sea of peoples of the Middle East and Iberian lands—yes, and in all the world—and the opposition to the preaching of the gospel do not hold back what Jehovah purposed. Such things only produce the refugees fleeing out of the Devil's old-world system and provide hearing ears that can be filled with comfort by the news of a true refuge. In all this we see the proofs of the arrival of the time for the execution of God's judgments against Satan the Devil and all his disunited subjects. When we see these things we rejoice and look for the near deliverance promised by the Son of the Most High God. It is not a time to hide from the troubles about us, but to stand up and speak. The good news tells the people the only way out. We rejoice to explain it to them from the Bible.—Luke 21:25-28, *NW*.

Freedom WITH Security

"The creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God."—Rom. 8:21, NW.

VAIN have been the efforts of men to secure real freedom for themselves and their children. Much treasure and blood have been sacrificed on worldly altars of freedom. Their many causes and wars fought in the name of freedom have ended either in retaining the same old shackles or in coming under still greater bonds of restraint. In the 1940's Christendom's politicians, admitting that men were not free, put forth the cry 'Fight for the Four Freedoms', enumerating the four as freedom of worship, freedom of speech, freedom from fear and freedom from want. Then in 1950 there was the Freedom Crusade in the Western countries, in which contributions were taken to place the "Freedom Bell" (*Freiheitsglocke*) in Western Berlin. There in Berlin the so-called "Freedom Bell" rings out daily to actually remind men that in fact they are not now free. All these human efforts and demonstrations end in futility. It is just as the apostle Peter said, "While they are promising them freedom, they themselves are existing as slaves of corruption."—2 Pet. 2:19, *NW*.

[2] The Christian witnesses of Jehovah, found in the four corners of God's beautiful footstool, the earth, form a nucleus of the incoming new world society, which is a society of freemen. They are lovers of freedom and they serve the great God of freedom, Jehovah, the sovereign Author of freedom and Ruler of the universe. They champion the real freedom to others who are longing for deliverance. Thus for the year 1952 their theme text is, "Say to the prisoners, Go forth." (Isa. 49:9) As a society of free people true Christians desire to know exactly what comprises this freedom they now enjoy, where does it come from, what is its extent, what are its securities, its future possibilities and what safeguards must be taken to preserve this precious gift which the servants of God now possess in quite some measure. A consideration of these vital matters is important to enable the Christian freemen to follow Peter's timely admonition, "Be as free people, and yet holding your freedom, not as a blind for moral badness, but as slaves of God."—1 Pet. 2:16, *NW*.

1. What success has man had in gaining freedom for himself?
2. What interest do Jehovah's witnesses have in freedom?

WHAT IS FREEDOM?

[3] The word *freedom* in its broad sense as used in the Bible and in the field of government means merely "acting at will". "*Freedom* is the state of being free; liberty; self-determination. The power of acting, in the character of a moral personality, according to the dictates of the will, without other

3, 4. (a) What is freedom? (b) Describe the field wherein governments grant controlled liberties.

check, hindrance, or prohibition *than such as may be imposed by just and necessary laws and the duties of social life."** The word "liberty", as generally used, is practically synonymous with the word "freedom". *"Liberty* is freedom; exemption from extraneous control. The power of the will to follow the dictates of its unrestricted choice, and to direct the external acts of the individual without restraint, coercion, or control from other persons."*

4 Freedom, therefore, is the acting and the performance of acts freely according to one's will, with or without restraints, for the general welfare. Accordingly, the subject of freedom involves the faculty of "free will" which God as the Creator Superior has given to angels and men so that they can conduct themselves voluntarily in a way pleasing to their Maker. It is in this area of action where man is allowed to exercise his free will that the use of freedom comes in. It is this field of "free will" action wherein governments, both theocratic and man-made, grant controlled liberties and freedoms.—1 Cor. 7:37, *NW*.

5 From the foregoing it can be seen that where one is able to act at will without any restraints or bounds whatsoever, such a one enjoys what might be described as total freedom. One who has total freedom obviously must be one that is completely independent of every other. There is only one who is in that totally independent position. That one is Jehovah God, the Sovereign Superior of the universe. All others, be they spirit creatures in heaven or humans on earth, are works of his hands and thus are dependent inferiors. For this reason Jehovah God is the sole one who is free in the absolute or complete sense. He uniquely enjoys what is known as *absolute freedom.* None can question, limit or direct this Fountainhead of freedom who singly lives and dwells in the unlimited climate of free action at all times. "And would you question me about the future? Would you dictate to me about my work? says the Eternal [Jehovah, *AS*], Israel's maker, Israel's Majestic One, I, I who made the earth, I who created man on earth, I who stretched out the heavens with my own hands, I who ordered all their host!"—Isa. 45:11, 12, *Mo.*

"FREEDOM BELL" IN WESTERN BERLIN

'GLORIOUS FREEDOM OF GOD'S CHILDREN'

6 Jehovah, dwelling everlastingly in the climate of freedom, has lovingly purposed that all his faithful sons dwell in a similar climate of freedom. This climate of freedom Paul calls "the glorious freedom of the children of God". In this text he refers to all faithful men on earth as "the creation" who find themselves handicapped by enslavement to sin, death and corruption. These are promised to "be set free" in God's due time when they receive in fullness this "glorious freedom". (Rom. 8:21, *NW*) Man, being made in the image and likeness of God, was surely created to exist forever in this element of freedom. —Gen. 1:26.

7 God created none of his servants to bondage. While he grants them the gift of free will, their freedom is relative; it does not exist apart from their Father, Jehovah. Hence spirit creatures and men have what is described as *relative freedom.* Their freedom lies in living and acting in harmony with the laws and conditions which the Sovereign Superior has made to apply to them. Their field of acting at will is hedged

* *Black's Law Dictionary,* Third Edition, 1933.

5. Describe the freedom that Jehovah God enjoys.

6, 7. (a) What climate of freedom has God purposed for his faithful sons? (b) Describe the freedom that God grants his creatures.

in or limited by boundaries. But within that area of freedom God's faithful servants have a wide range in which to exercise their free will for good to themselves and their faithful associates. What, then, happens when one goes beyond the bounds of his relative freedom?

REBELLION

[8] One who knowingly goes beyond the set boundaries of relative freedom commits sin. Such a one is a rebel. He is lawless. (1 John 3:4, 8, *NW*) He becomes displeasing to the great Sovereign Superior, Jehovah God. Those who 'kick over the traces' by going beyond their relative freedom may think they are making a break for greater freedom, perhaps attaining absolute freedom as great as God's. (Gen. 3:5) By refusing to be bound by the right and very reasonable limitations set by God, the deceived one thinks to make himself an independent one like God. The apostle James explains how this happens.

[9] It begins in the heart of the self-willed one. First he dwells on a self-willed desire to go beyond God's set limitations. He thus is drawn out and enticed by his own selfishness. Next the desire becomes fertile when action is taken and an overt act is committed by actually going beyond what was forbidden. This wrong action then is sin. Sin or rebellion in turn brings the application of God's sanction of punishment for disobedience which, in the long run, is death. Says James, "But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15, *NW*) So instead of attaining greater freedom by making a break for independence, the foolish one finds himself in strong bondage to his uncontrollable self-willed desires. No freedom or security is this.

[10] Such was the exact course pursued by the "covering cherub" in Eden who made a strikeaway from Jehovah's set boundaries for his safe angelic existence. He made a breakaway, he thought, for independence of action uncontrolled by God. His desire to be responsible to no one but himself, and his effort to exist apart from the universal organization of the great Creator and Lifegiver and its fellowship regulations, was not the course of self-liberation. He was overcome by his own passion to have earth-wide domination for himself and to be worshiped and served like Jehovah God. The only effect was to make him the victim and slave of his own selfishness, which is sin. His course made him the child of death, utter destruction. This one made himself Satan, meaning opposer of God, and Devil, that is, slanderer of God. From the time of his self-conceived corruption, this wicked adversary has posed as a liberating angel of light encouraging angels and men to free themselves from divine restraints. He has encouraged others to become satanic and corrupt like himself in opposing God's set limitations. All who have fallen into his snare have become corrupt victims of deadly bondage to sin and death.—Ezek. 28:14-16; 2 Cor. 11:14, *NW*.

FREE MORAL AGENTS

[11] God made all his creatures free moral agents, with the liberty to choose either to live subject to His perfect and righteous will or to forget and deny their relationship to their Maker and to become a law to themselves. No creature desires to lose whatever freedom he has. It is solely his

8, 9. (a) What happens when one goes beyond the bounds of his relative freedom? (b) How does James outline the steps which lead to rebellion, and what is the net result?

10. How did Satan, the opposer of God, originate? What sort of freedom campaign does he conduct?

11, 12. (a) How were Adam and Eve free moral agents, and what scope of activity was set before them? (b) How is it that all mankind finds itself in bondage to sin and death?

loss of understanding that could cause the creature to forsake the will of the One who created him and gave him life to enjoy. This was the situation in the perfect garden of Eden when Adam and Eve were created to enjoy endless life in the climate of relative freedom. This gave them scope for extensive expansion as to their earthly domain and for amazing development intellectually.—Gen. 1:27, 28.

12 Jehovah God as a wise, loving Father had the right to limit their freedom for their own good and spiritual growth. Doubtless God had in mind later to enlarge the field of relative freedom as man proved himself mature, able and worthy. Such would then enable man to perform still greater deeds in future ages. But alas! Our first parents, Adam and Eve, selfishly and with loss of understanding, cast their lot with God's opposer, Satan. They were induced to make a break for a field of action greater than that which God allowed. So they lost their "glorious freedom" as children of God. Instead they came into bondage of corruption, of sin and death. (Gen. 3:1-19) That great bondage of corruption has been transmitted to all their posterity to this very hour. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 5:12, *NW*.

TRUTH WILL SET YOU FREE

13 From the rebellion until now Satan has sought to keep mankind from returning to a knowledge of what their proper freedom before God is. He has sought to keep them in bondage and in a state of insecurity as to everlasting life. But thanks to Jehovah, in his due time he sent his great Liberator, Christ Jesus. This Liberator provided the ransom price which makes possible the redemption from the bondage of sin and death of all those who faithfully accept him. (Matt. 20:28, *NW*) "As through one trespass the result to men of all kinds was condemnation, likewise also through one act of justification [Jesus' course resulting in his justification] the result to men of all kinds is a declaring of them righteous for life." (Rom. 5:18, *NW*) So this great gift of freedom from corruption, sin and death is a freedom held in store for all faithful mankind. But even now it is possible to return to a measure of relative freedom. This is done by Christians' following the advice and course set by Christ Jesus. "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32, *NW*) What truth and understanding have come to Christ's followers that enable them to be set free?

14 It is the acquiring of an accurate knowledge of the inferior's right standing before the Sovereign Superior, Jehovah, and acting upon that knowledge that brings true freedom. By diligently heeding the words of Jesus and searching out the many revelations of truth stored away in the Bible, Christians have come to determine some of the boundaries of their new-found relative freedom. Having due regard for these bounds they have entered into a safe freedom which brings them much present happiness, a sense of genuine security as to the future and a peace of mind that passes all understanding. "For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." (Gal. 5:1, *NW*) As to what some of these boundaries of our Christian relative freedom are beyond which we cannot safely exercise free will and still be pleasing to the Sovereign Superior, Jehovah God, we will leave these answers for the following article.

13, 14. (a) What Liberator is provided, and what freedom does he bring? (b) How does Christ Jesus give Christians a freedom now which they may enjoy even before they obtain the freedom from death?

ITS SECURITIES

[15] And now what as to the future securities that will be found in the realm of relative freedom? At the end of the thousand-year kingdom rule of Christ Jesus when faithful man will have been granted the gift of life everlasting, then will the "glorious freedom" of man be gained to its fullest extent. (Rev. 20:5, *NW*) From then on this freedom is held with security as long as future faithfulness is performed. Its securities are great. They include freedom from fear and freedom from want to the greatest extent. Note the Bible's specific description of the various angles of security which this freedom brings. "Lo, I create new heavens and a new earth! The past shall be forgotten, and never come to mind. They shall build houses and inhabit them, they shall plant vineyards and enjoy the fruit; the homes they build, others shall not inhabit, what they plant, other men shall not enjoy. My people shall live long, as lives a tree, long shall my chosen folk enjoy their earnings; they shall not work in vain, nor rear their children to die suddenly, for they are a race whom the Eternal blesses, and with them shall their children live. . . . none shall injure, none shall kill, says the Eternal, on my sacred hill." (Isa. 65:17, 21-23, 25, *Mo*) As is noticed from this Scriptural promise this freedom is held secure against all other men, so none can deprive others of property, injure or kill. What greater security is desired than here pictured? None.

15. What securities are to be found in the realm of relative freedom?

[16] The spirit of Jehovah is now with his expanding flock of witnesses. Since it is written, "Where the spirit of Jehovah is, there is freedom," God takes adequate steps to provide even now a climate of freedom wherein his servants can thrive and grow to spiritual maturity. (2 Cor. 3:17, *NW*) Christians finding themselves basking in this sunshine of relative freedom should have in mind the following warning: "Yes, since you were set free from sin, you became slaves to righteousness. I am speaking in human terms because of the weakness of your flesh: for even as you presented your members as slaves to uncleanness and lawlessness with lawlessness in view, so now present your members as slaves to righteousness with holiness in view." —Rom. 6:18, 19, *NW*.

[17] Forward, you Christian witnesses of Jehovah, in the performing of Jehovah's divine will. Make his name known far and wide. Cherish your Christian freedom. Demonstrate its pricelessness before the prisoners who desire to be released from Satan's house of drudgery and darkness. Instead of the tinkling of a mere liberty bell, louder and louder we hear that Jubilee trumpet of the Kingdom message that has been heralding since 1914. It serves global notice—"Proclaim liberty throughout the land unto all the inhabitants thereof." (Lev. 25:10, *AS*) Associate now with that happy band of Christian freemen. Make freedom with security and everlasting life in the new world your great hope.

16, 17. (a) What accompanies the spirit of Jehovah, and what warning do wise Christians heed? (b) How will Christians react to their present portion of God-given freedom?

"Be glad, you nations, with his people." May the God who gives hope fill you with all joy and peace by your believing, that you may abound in hope with power of holy spirit.
—Rom. 15:10, 13, *NW*.

Restrictions of Christian Freedom

"You were . . . called for freedom, brothers; only do not use this freedom as an inducement for the flesh, but through love be slaves to one another."—Gal. 5:13, NW.

THE universe cannot exist forever part slave and part free as at present. The universal creation was never meant to be slave to selfishness and unrighteousness. (Rom. 8:21, *NW*) Of the outcome of this long-continued controversy there can be no doubt, and it was long ago foretold. The cause of freedom will win the eternity of peace. As freedom is the proper element in which Jehovah's faithful creatures can live, those who live to serve him forever must do so out of their own willing choice, and joyfully so. To enable one to make an intelligent choice he should know what scope of freedom there is open to him in God's divine service. True, the Christian should not take advantage of his freedom from being under the Jewish Law covenant to walk carelessly or loosely as to the flesh. (Col. 2:14, *NW*) But there is a further freedom to which the Christian has been called. This freedom has restrictions due to one's love for God and for his fellow Christian neighbor. Hence a Christian's freedom is a wisely restricted freedom. —Gal. 5:13, *NW*.

[2] At the commencement the Christian must realize that, to a great extent, the freedom he already enjoys is relative. It does not exist apart from the Sovereign Superior, Jehovah God, who is in position to limit the realm of free action for the greatest good to his servants. This relative freedom can be enjoyed solely by living and acting in harmony with the restrictions made known by the Author of freedom, God. (Ps. 146:7, *AS*) These restrictions comprise the boundaries limiting a creature's relative freedom. Some of these bounds to freedom are listed as follows: limitations imposed by nature itself, standards of social fellowship, principles of truth, laws theocratic, revelations of divine will, and restrictions by rights granted others. These will be considered in turn.

1, 2. (a) Why cannot the universe exist forever part slave and part free? (b) Describe the freedom that a Christian now already enjoys, and what are some of its general limitations?

LIMITATIONS IMPOSED BY NATURE

[3] Men are men; they are not spirits or animals. By nature some are males and others females. Many are children and the rest full-grown, mature. Of the adults, a percentage are single and the rest married with responsibilities as husbands and wives. The human bodies of Christians are likened to vessels, and these must be kept clean and used wisely in accord with nature. (2 Cor. 4:7; 1 Thess. 4:3-5, *NW*) In all ages Satan and the demons have induced men to exercise free will by using their bodies in an unnatural way, contrary to God's original purpose in making male and female. In describing those reprobates who have gone beyond the bounds set in nature, Paul writes, "That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature, and

3, 4. (a) What limitations are imposed upon a Christian by nature as to the use of his body? (b) What is meant by some becoming animalistically minded?

likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense which was due for their error." —Rom. 1:26, 27, *NW*.

[4] Peter and Jude also describe those who exceed nature's bounds by becoming animalistically minded. They warn that these even try to seek the fellowship of Christians. "Men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own course of destruction." " 'In the last time there will be ridiculers, proceeding according to their own desires for ungodly things.' These are the ones that make separations, animalistic men, not having spirituality."—2 Pet. 2:12; Jude 18, 19, *NW*.

[5] Nature too has strong ties which bind parents and children closely together in relationship. These include ties of natural affection which should exist between children and their parents. Christians cannot ignore these facts in nature. They exist as a boundary to their relative freedom. Of those who disregard this boundary it is written, "Men . . . disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, . . . without self-control," etc. (2 Tim. 3:2, 3, *NW*) Abiding by and strengthening these ties in nature will aid many parents to rear their children successfully in divine favor.

[6] Another matter is that of proper sex relations. Limitations have been placed upon Christians to have no sex relations with persons other than one's husband or wife. (Matt. 19:3-9, *NW*) Indulging in fornication and adultery is going beyond the set bounds. For those who are married nature calls for the rendering of certain dues that should not be withheld. "Let each man have his own wife and each woman have her own husband. Let the husband render to his wife her due; but let the wife also do likewise to her husband. The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does." (1 Cor. 7:2-4, *NW*) The man must live with his wife according to knowledge of God's fundamental laws of nature. The husband takes into consideration the biological constitution of the female, her limitations, her cycles, her vicissitudes, which greatly affect her mental processes, disposition and temperament. God does not overlook these feminine restrictions; neither should husbands.—Lev. 18:19; 20:18; 1 Pet. 3:7-9, *NW*.

5. Are Christians free to show no natural affection?
6. What restrictions are there as to relations with those of the opposite sex?

STANDARDS OF SOCIAL FELLOWSHIP

[7] When persons become Christians they are brought into close association with other Christians and thus form a congregation as part of the "one flock" of God. (John 10:16, *NW*) A dedicated Christian is not called to live to himself but is invited to enter with his fellow Christians into the united service of the Lord. He is expected to use more than common decency in his association with others. He must use good sense and demonstrate his love for the brothers in his local congregation. (1 Pet. 2:17, *NW*) Jesus gave us a good standard governing such social fellowship when he said, "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12, *NW*) In fact, the entire Christian Greek Scriptures is full of rich counsel as to a Christian's conduct toward his fellows. A Christian cannot be self-willed, have his own way in the con-

7. What wise restrictions are there as to a Christian's fellowship with those of like precious faith?

gregation or show no consideration for the feelings of his associates. Definitely as to fellowship, we have a series of wise restrictions to our safe relative freedom. These limitations in the exercise of our free will work well for us not only as to our present happiness but also as to our securing a place in God's eternal household organization.

PRINCIPLES OF TRUTH

[8] Recognizing principles of truth and wisely applying them is the way of righteousness. A Christian ever walks in righteousness and thus shuns to exercise his free will by embracing that which is unrighteous. What, then, are principles? A true *principle* is a fundamental truth. Since truth conforms to fact or is that which is in accordance with the actual state of things, principles essentially are statements of basic facts. The Bible contains thousands of these principles expressly stated, while others are deduced or found in the book of nature. (Rom. 1:20, *NW*) Here are presented only a few. 'God formed the earth to be inhabited.' 'Man is mortal.' 'The soul that sins dies.' 'Adam sinned and was sentenced to death.' 'God is rich in mercy.' 'Perfect life is given for a perfect life.' 'Life of the flesh is in the blood.' 'Jesus was made perfect flesh.' 'Jesus' perfect life was a corresponding ransom.' 'Jesus' lifeblood purchased man's everlasting release from death.'—Isa. 45:18; Gen. 2:17; Ezek. 18:4; Gen. 3:6, 19; Eph. 2:4, *NW;* Ex. 21:23; Lev. 17:11; John 1:14; 1 Tim. 2:6; Heb. 9:12, *NW*.

[9] Like building blocks assembled according to pattern to form a building, so Bible principles of truth are assembled together according to divine pattern to form Bible doctrines of truth. Assembling the above principles together in the order presented, one has the skeleton of the important Bible doctrine concerning man's freedom from death through the ransom provided by Jesus Christ. In this manner all Bible doctrines are formed from principles of basic truths.—Heb. 6:1, *NW*.

[10] Now observe what Satan the originator of lies has done with his first lie, 'You shall not surely die.' (John 8:44, *NW;* Gen. 3:4) He has used it to produce the following false unrighteous principle not based in fact or truth. "The soul is an animating principle . . . separate in nature from the body and usually held to be separate in existence."* From this one lying principle Satan has put forth his almost universal false religious doctrine of human immortality, that man continues to have an existence after death. Just think, upon the sandy foundation of this first lie the Devil has converted additional lies into unrighteous principles and then used such false principles to build his gigantic organization of unrighteousness comprising false religion, commerce and politics! Thus by means of Satan's many poisonous lying teachings and theories he has held captive the minds of men for thousands of years and has fed them on husks of lifeless mental food, which keeps them spiritually sick and chained in mental darkness away from the truth.—1 Cor. 10:21, *NW*.

[11] Thus we see how vital it is for the Christian not to exceed his bound of relative freedom to delve in the doctrines of demons as expounded by false religion. Such exercise of free will brings one into the clutches of the Devil and puts him in bondage to unrighteousness. That one soon finds himself cast out into outer darkness; and how great is that darkness!

8, 9. (a) What are true principles, and where are they found? Give some examples. (b) How are Bible doctrines formed? Illustrate.

* Webster's *New International Dictionary*, Second Edition, 1934.

10. How has Satan built up his vast organization upon the foundation of his first lie?

11, 12. (a) To what is a Christian restricted as to his spiritual feeding, and why? (b) How does Jesus illustrate the wise and foolish courses?

Therefore a Christian's life and thinking must be fed daily on teachings of truth which are gathered from God's revealed Word of truth. Truth abides forever. Truth is indestructible. Basking in the sunshine of truth is freedom indeed.—Ps. 146:6, *AS;* John 7:16, 17; 2 Cor. 13:8, *NW.*

12 Jesus well contrasted the two courses. In the following he compares those who build their structure of faith on the "rock-mass" of truth with those foolish ones who build on the "sand" of untruth. "Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass. Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great." —Matt. 7:24-27, *NW.*

LAWS THEOCRATIC

13 Though many of man's laws may be based on falsely conceived principles, laws *theocratic* as legislated by the great Sovereign Superior, Jehovah God, are soundly based on principles of truth. "Thy righteousness is an everlasting righteousness, and thy law is truth." (Ps. 119:142, *AS*) No legal fictions make up God's law. For example, the divine law still in force to this day which forbids murder is based on the plain principle of fact that man is mortal. (Gen. 9:6) False religions teach directly to the contrary the fiction that man is immortal. So just as true principles are used to build up all the many Bible doctrines, so true principles lie behind all of God's laws.—1 Cor. 9:8-10, *NW.*

14 Actually, each of the hundreds of laws comprising the Law covenant, as given to Moses in 1513 B.C., is based on one or more principles of truth. As a matter of fact, a multitude of righteous principles came to man's attention for the first time when as a revelation the Law covenant was given to the Israelites. For this reason when God brought the legal binding force of the Law covenant to an end "by nailing it to the [Jesus'] torture stake" A.D. 33, he did not destroy the eternal principles of truth which came to man's notice by means of it. (Col. 2:14, *NW*) These principles of truth found in the Law, still preserved for us in the Bible, continue to guide Christians in their way of righteousness. And so the sanctions of the Law covenant are as dead as the Law covenant itself and thus are not binding upon Christians today. "You are not under law but under undeserved kindness."—Rom. 6:14, *NW.*

15 But there are theocratic laws outside of the Law of Moses which limit the area of the relative freedom of the Christian. Laws being rules of action dictated by the superior for the conduct of the inferior, the inferior is obliged to obey in these matters. In addition to the law's forbidding murder, already referred to, the Christian is also forbidden to eat blood, must abstain from fornication, must keep himself from worshiping idols, must not forsake the gathering together in assemblies, and so on. (Gen. 9:4; Acts 15:20, 29; Heb. 10:25, *NW*) Then let us not forget the two great laws or commandments Jesus gave us. "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is

13, 14. (a) How does the basis of God's laws contrast with the basis of many of man's laws? Illustrate. (b) What happened to the principles behind the Mosaic Law covenant when God brought the legal force of the Law to an end A.D. 33 and thus made it not binding upon Christians?

15. What are some theocratic laws that restrict a Christian as to his actions?

the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' " (Matt. 22:37-39, *NW*) These and the many other rules laid down for Christians in the Christian Greek Scriptures from the true superior authorities, Jehovah God and Christ Jesus, are part of the boundaries of a Christian's relative freedom.

REVELATIONS OF DIVINE WILL

[16] The Christian rightly prays to God, "Let your will come to pass, as in heaven, also upon earth." (Matt. 6:10, *NW*) By this the Christian agrees to limit his own free will in harmony with the will of his Sovereign Superior. This means that whatever revelations of divine will are made clear to him through the Scriptures, he is to govern his actions accordingly. We note this in the case of Jesus, who gathered from his studies of the Hebrew Scriptures and by the holy spirit which guided him that it was God's will for him to die voluntarily in a sacrificial death to provide freedom from death for all faithful mankind. At the climax of his ministry, just before he was to pay the costly price by means of his death on the torture stake, we have record of his words, "Father, if you wish, turn this cup aside from me. Nevertheless, let, not my will, but yours take place."—Luke 22:42, *NW*.

[17] The Bible is full of the revealed will of God for his dedicated servants to perform. Diligently they seek greater knowledge and appreciation of His will and earnestly set about to adjust their actions in conformity to that right will of God. For example, it is now God's will made manifest that His witnesses declare the name of Jehovah throughout all the inhabited earth. (Isa. 61:1, 2, *AS;* Matt. 24:14; Rom. 9:17, *NW*) It is also apparent from the Scriptures that it is His will for his established kingdom in heaven to proceed to break in pieces all the kingdoms of this old world in the battle of Armageddon just ahead. (Dan. 2:44; Zeph. 3:8) Who are we to resist the majestic will of God? Rather, we hasten to adapt our lives and affairs in full harmony with His will that it may ever be performed on earth as in the heavens.

16, 17. (a) What is a Christian's attitude toward God's will? Illustrate in the case of Jesus. (b) Give examples of God's revealed will which greatly affect the activity and course of a Christian today.

RESTRICTED BY RIGHTS GRANTED OTHERS

[18] Christians learn to know that their freedom is also limited by the rights granted by God to others. How is that? In every government, theocratic or man-made, the superior has the power to grant rights to individuals. *Rights* are advantages or additional powers of free action. Such may be in the form of (1) legal advantages concerning matters of particular interest, (2) special authority in connection with office, (3) general commissions, (4) privileges or (5) gifts. These rights may be created by law for the entire group, granted outright to mere individuals or brought into existence by covenants. Next, it is well to understand that for every right that is made by the superior there is also created an equal and an opposite duty. "Wherever there exists a *right* in any person, there also rests a corresponding *duty* upon some other person or upon all persons generally."* Therefore, a *duty* is an obligation to do something or to refrain from doing something in accord with another's right. For example, you owe a man $10.00. He has the right by claim to $10.00. You have the duty to pay him $10.00. If there should be any dispute about the above matter, then it is the business of the judge to determine which side has the right. He then

* *Black's Law Dictionary*, Third Edition, 1933.

18. (a) Who grants rights, and what five types are mentioned? (b) What is a duty, and what relationship does it have to a right? Illustrate.

orders that such right be honored and the duty rendered by the one who is found to have the duty. So we see how it is that our Christian freedom is restricted by the duties we must perform in accordance with the rights God has granted other creatures.

19 Jehovah God by reason of his being the Creator holds the highest rights in the universe. His rights or legal advantages are designated as *sovereign rights* by reason of his being the Great Superior in theocratic government. (Rom. 9:20, 21, *NW;* Ps. 95:3, *AS*) All lesser rights originate with Jehovah God and flow from his sovereign rights. (Job 36:6) These lesser rights granted to his inferiors, all faithful creatures from Christ Jesus on down to loyal man on earth, are termed *delegated rights.* In other words these lesser rights are delegated by God to his servants either as rewards for faithful service or as merely manifestations of His great love for his creatures. By way of illustrating the point consider the following impossibility. A creature could never take God to court over a dispute, because it is the business of the court to determine who has the higher rights in any particular issue. Since God would always have far greater rights on any issue that might arise, he would win the case every time. This all means that God's sovereign rights can never be successfully disputed. Even Satan the Devil will be forced to recognize this great fact in his utter defeat at Armageddon.—Jer. 18:1-10.

20 Following is a brief study of examples of rights referred to in the Bible originating in the various ways mentioned in paragraph 18. "I know that the LORD will maintain . . . the rights of the poor." (Ps. 140:12, *AT;* Isa. 10:2, *AS*) These general "rights of the poor" were created by law under the Law covenant to grant the non-Israelitish strangers and the other poor in the land the advantage to help themselves to the gleanings in the harvest fields. Thus, ample provision was made by law for the feeding of the poor. (Lev. 19:9, 10) This law, being merely a shadow of greater things in our time, pictures, it seems, the right of the poor spiritually or those not true Christians to hear the message of truth as preached by the Christian witnesses of Jehovah. Jehovah's witnesses, therefore, have the important duty to spiritually feed these "poor" ones of the Lord. God has granted them the right to hear of God's mercy and to accept the truth for life in the new world. Who are we to deny them that right to gain salvation?—Luke 7:22; 14:21, *NW.*

21 The Scriptures refer to another right which is interesting to examine. Ezekiel says, "This . . . shall be no more, until he come whose *right* it is; and I will give it him." (Ezek. 21:27, *AS*) The right referred to here is that of sitting on the throne of Jehovah when he establishes his kingdom. This right is given by means of a covenant, or a contract, in modern usage. The terms were negotiated in the covenant God made with David. This contract was also known as "the loving-kindnesses of David". In that covenant God said, "I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever." (2 Sam. 7:12, 13, *AS*) The apostle Paul shows clearly that it is Christ Jesus that gains this right by covenant to the throne of the kingdom of heaven. This means that all Christians must accept Christ Jesus' kingly right and have the duty to honor him as an exalted ruler in God's theocratic government. (Acts 13:32-37; John 1:49; 1 Pet. 2:17, *NW*) This arrangement also applies

19. Compare God's rights with man's rights.
20. What are the "rights of the poor", and how do they affect a Christian's actions today?
21. (a) What is the right referred to in Ezekiel 21:27, and how does it affect a Christian's actions today? (b) What is the situation where others are granted authority in God's organization?

to any others who are granted an office in God's organization. They, too, receive a measure of authority, which, in turn, gives them the right (an enlarged freedom to act wisely in organizational supervision) to perform actions which the others may not perform. The others have the duty to abide by the performance of the one who has been entrusted with such theocratic authority. —Mark 11:28; Luke 19:17; John 5:27; 2 Cor. 10:8; Matt. 10:1, *NW*.

22 Now for an example of rights granted by means of general commission. Before his ascension into heaven Jesus gave his Christian followers the commission to be ministers and his witnesses to the far corners of the earth. "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Matt. 28:19, 20; Acts 1:8, *NW*) This gave the dedicated Christians the right by commission to preach concerning Christ Jesus in every part of the earth. This places a duty upon all earthly rulers and the peoples in general to permit these ministers to accomplish their commission. To have this Christian right to preach Christ recognized by the Roman government, Paul appealed his case up to the supreme court of the empire located in Rome. Referring to this legally establishing of the right to preach the good news Paul says, "all of you being sharers with me in the undeserved kindness both in my prison bonds and in the defending and legally establishing of the good news." (Phil. 1:7, *NW*) For this reason Christian ministers today insist on their rights to preach the Kingdom message in all countries. Furthermore, no individual Christian can prevent another Christian from asserting his right as a minister.

23 By the grant of privileges, rights are also brought into existence. To mention one, take, for example, that inestimable privilege of bearing Jehovah's name. In the hearing of his faithful apostles Jesus prayed to Jehovah God, saying: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known." (John 17:6, 26, *NW*) The true Christian ministers, knowing the real significance of the divine name, Jehovah, gladly respond to God's declaration where he says, "Ye are my witnesses, saith Jehovah, and I am God." (Isa. 43: 12, *AS*) This privilege brings with it the right to speak as one of God's ambassadors and to represent him before the rulers and peoples of this old world society. Again a Christian witness of Jehovah is restrained from preventing a fellow Christian in exercising his right due to this privilege. This is because this privilege comes directly from God himself and does not stem from any earthly authority.

24 Finally, the many wondrous and sundry gifts that come from Jehovah all carry rights with them. Consider how, in the days of the early congregation, God gave differing gifts to various Christian servants. "Now there are varieties of gifts, but there is the same spirit. For example, to one there is given through the spirit speech of wisdom, to another speech of knowledge according to the same spirit, to another faith by the same spirit, to another gifts of healings by that one spirit, to yet another operations of powerful works, to an-

22. What rights come to Christians as a result of the commission Jesus gave at Matthew 28:19, 20?

23. Discuss the rights which have come to Christians by reason of a privilege which they enjoy from God.

24, 25. (a) How does Paul show that the varieties of gifts bestowed upon the early Christians had rights associated with them? (b) What gifts are Christians interested in today? Can they maintain the rights associated with these gifts against their fellows?

other prophesying, to another discernment of inspired utterances, to another different tongues, and to another interpretation of tongues." (1 Cor. 12:4, 8-11, *NW*) Paul shows in another place how each servant blessed with such a gift had the right to speak before the congregation, and none could prevent him because of the right. "When you come together, one has a psalm, another has a teaching, another has a revelation, another has a tongue, another has an interpretation. Let all things take place for upbuilding." (1 Cor. 14:26, *NW*) The above-enumerated gifts are not in existence today among Christians.

25 However, Jehovah, the Giver of every good gift, has not overlooked Christians after the days of the apostles. (Jas. 1:17) Following are just some of the gifts mentioned in the Bible, all of which carry rights with them. The truth itself is a precious gift that no one has the right to take away from you. Faith in God and Christ is likewise a gift of which none can deprive one. Then there are gifts of singleness and marriage, the gift of God's undeserved kindness and the indescribable free gift of God's goodness. (John 4:10; Eph. 2:8; Matt. 19:11; 1 Cor. 7:7; Rom. 5:15; 2 Cor. 9:15, *NW*) But the greatest gift in store for all faithful Christians is that of everlasting life. "The gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23, *NW*) When one receives that gift he has gained the prize of the right to life. He who has that right to life holds it against all others except Jehovah God, his Life-giver, who holds the higher sovereign rights. What a treasure that right to life will be!

SCOPE OF CHRISTIAN FREEDOM

26 Man is not the only creature that has bounds set to his relative freedom. Since it is written that man is 'made a little lower than the angels', it appears that the area of relative freedom enjoyed by the angels would be somewhat greater than that of faithful man. (Heb. 2:6, 7, *NW*) Then there are the 144,000 members of the glorified Kingdom organization in heaven who are "sharers in divine nature", which is a status still higher than that of any of the angels. So with like reasoning it must be concluded that these glorious immortal sons of God enjoy a vast field of relative freedom conformative to their new creation. (2 Pet. 1:4; 2 Cor. 5:17, *NW*) Of the resurrected Christ Jesus, the King, it is written, "He is the reflection of his [God's] glory and the exact representation of his very being." (Heb. 1:3, *NW*) Truly this exalted one has a relative freedom of great free-will action that must approximate that of God himself. Yet, in fact, Jehovah as the Sovereign Superior is the sole one who has absolute freedom.

27 Unlike Jehovah, all others have bounds defining their freedom to a greater or lesser extent, depending upon their degree of inferiority in status, all the way from Christ Jesus to faithful man. However, the extent of the area of relative freedom is adequate to enable the creatures of whatever status to give the fullest expression to their perfect lives with good to themselves and all about them, all to the glory of their Creator, God. To the individual creature the amount of freedom set before him is vast. Never in the ages to come will he feel frustration or a crampness of style. The area of freedom permitting free-will actions, both physical and mental, will never be fully occupied by the accomplishments of the individual of that status. At the end of the thousand-year rule by Christ, when God's earthly subjects come into full possession of their 'glorious freedom as children of God', then they will commence

26. Do creatures, spirit and human, have the same amount of relative freedom? Explain.

27. Describe and discuss the scope of freedom God sets before his creatures.

exploits which will absorb every fully developed ingenuity, art and talent of the perfect man. These capabilities involving the mental, physical and spiritual powers of the perfect man will achieve accomplishments unimaginable in this time of world transition.—Isa. 64:4.

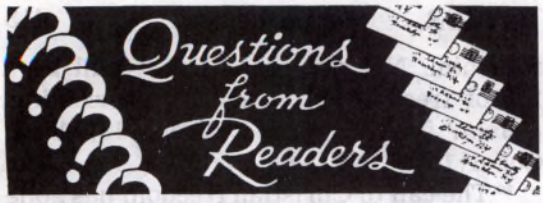
[28] Briefly reflect how this was demonstrated in the case of the perfect man Jesus during his earthly ministry. At the commencement of his ministry, when he was baptized in the Jordan A.D. 29, the "heavens were opened up" and God's spirit came upon him. (Matt. 3:16, *NW*) From that time forward he recalled all his prehuman experiences and spirit life. This meant that the brain of that perfect man was sufficient in size for the mind of Jesus to retain all the mental attainments and memories of his prehuman career as a mighty spirit creature in heaven gathered over a period of untold billions of years. This accounts for Jesus' allusions to many of his personal conversations with Jehovah God in heaven which he remembered accurately. Never in the billions of years ahead, it is reasonable to conclude, will perfect man on earth ever attain the superbrilliant mental attainments displayed in the case of Jesus, God's only-begotten Son. So if Jesus as a perfect man never found his course of life on earth frustrated or cramped, then for a certainty perfect man in the new world to come has an unending thrilling life of freedom and intense activity on earth set before him. Not only that but it will be a life of freedom with security everlasting. —John 5:19-21; 8:58; 12:48, 49; 17:5; Col. 1:15-17, *NW*.

[29] The call to Christian freedom has gone forth in all the earth. Great is the crowd that has responded. Many are they who have freed themselves from bondage in Satan's old world society. But still greater in number are those who must yet be given the call, "Say to the prisoners, Go forth." (Isa. 49:9) To the many who have been basking in the proper climate of theocratic freedom for several years the counsel is given, Be a genuine example to the new ones now embracing freedom for the first time. By your example in walking circumspectly as to the rights of others and in keeping bounded by the proper theocratic restrictions to our Christian freedom, you will aid the incoming new ones to advance to maturity. They will develop respect for God's requirements and become more efficient members of the new world society. By conforming ourselves to the present Christian organizational procedures we will be that much better trained to become new world administrators after Armageddon. Continue proving your integrity as ministers of the good news that your goal of being granted the cherished gift of everlasting life on an endless paradise earth may become a blessed reality. So, young and old, value your Christian freedom as a gem of great price. Let no one rob you of it. Hold it fast.

28. What is illustrated in Jesus case as to perfect man's future scope of activity in connection with his freedom?

29. Why and how should Christians value their freedom?

The time that has passed by is sufficient for you to have worked out the will of the nations. . . . But the complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another.
—1 Pet. 4:3, 7, 8, *NW*.



● Is it permissible for one of Jehovah's ministers to perform marriages where one is in the truth and the other is not? Where one or both are not Scripturally free to remarry? Where one is in the truth but the other has become of the "evil slave" class?—M. L., Ohio.

If one in the truth wishes to marry someone who is not, it is his responsibility and his decision to make. This act in itself does not render the one in the truth unclean and subject to disfellowshiping. It does not make the organization unclean nor require the purging out of such an individual. It is unwise, and it is contrary to the advice given to Christians, and such a person who goes contrary to this advice may bring considerable troubles and difficulties upon himself; but if he chooses to disregard the divine counsel it is his personal choice and others need not interfere. The one asked to perform the marriage may have considered 1 Corinthians 7:39 (*NW*), which says, "She is free to be married to whom she wants, only in the Lord"; so he can refuse. The other person's marriage performer could officiate at the ceremony.

However, if one of those being married or both of them were not Scripturally free to do so, then the witness of Jehovah must refuse to officiate at the ceremony. He would not perform a marriage that was specifically forbidden by God and which marriage would make the married ones unclean and adulterous and subject to disfellowshiping by the congregation in order to keep the organization of the Lord clean. (Matt. 19:9; Mark 10:11, 12; 1 Cor. 5:5-11) The minister of Jehovah would not want to implicate himself in such a matter. Neither would he perform a marriage between one of Jehovah's witnesses and one of the "evil slave" or "man of lawlessness" class. (Matt. 24:48; 2 Thess. 2:3, *NW*) Such ones are the same as disfellowshiped ones, and such a marriage would not be at all proper in God's sight.

But what is here said must not be taken to mean that the minister asked to perform the marriage ceremony must conduct an investigation to pass upon the propriety of the marriage. If in one way or another the knowledge comes to his attention that those asking him to marry them are not Scripturally free to do so and would thereby bring a disfellowshiping action upon themselves if they went ahead with the ceremony, then the minister would properly refuse to involve himself. But he is not obligated to launch an investigation of his own, and he should not do so. He will ask those coming to him for such service whether they are Scripturally free to be married. If the couple being married are deceptive about their status, they are responsible to the Lord.

● The Watchtower Society says to take the children to meetings. But what if they are too small to understand? Or what if those old enough do not want to go?—D. C., New York.

The Society says that children should be taken to the congregational meetings because the Bible says so. Deuteronomy 31:11-13 (*AT*) states: "When all Israel comes to visit the LORD your God at the sanctuary which he chooses, you must read this code in the hearing of all Israel, assembling the people, men, women, and children, and any aliens in your employ that are in your community, that they may hear it, and learn to stand in awe of the LORD your God, and be careful to observe all the provisions of this code; and that their children who do not know it may hear it, and learn to stand in awe of the LORD your God." And if the young children do not understand, the parents can explain matters to them later.

That was the case in Israel, when religious procedures were not understood by children: "When your children say to you, 'What do you mean by this service?' you shall say, 'It is the passover-sacrifice to the LORD, who passed by the houses of the Israelites in Egypt when he struck down the Egyptians, but spared our houses.'" (Ex. 12:26, 27, *AT*) Again, we read, relative to the law concerning the first-born: "If in time to come your son asks you, 'What does this mean?' you must say to him, 'By a strong hand the LORD brought us out of Egypt, out of a state of slavery; and when Pharaoh put obstacles in the way of letting us go, the LORD slew every first-born in the land of Egypt, the first-born of both man and beast; that is why I sacrifice to the LORD all the males that first open the womb, but every first-born of my sons I redeem.'" (Ex. 13:14-16, *AT*) Israelite children did not understand everything they saw and heard relative to the Law, so they asked questions, which the parents answered,

and the result was instruction that might never have been properly emphasized if the children had not been present to observe and listen. So today when small children attend congregational meetings they see and hear things they do not understand, and may make inquiry of their parents later, and thus get instruction.

What about older children who do not want to attend meetings? If you let children, whether very young or in their teens, balk at attending theocratic meetings on the grounds that they do not want to go, then do you let them balk at going to secular public schools when they are very young or in their teens, just because they do not like school? You make them go, do you not, regardless of what they personally prefer? Why do you make them? Because you think public school education more valuable to them than theocratic education? (Prov. 8:10, 11) Or do you insist on their going because the law of the land requires it, and you fear to disobey the secular law? Well, does not God's law require you to train your children in all the provided theocratic ways? and is not disobedience to his law a more fearsome thing than disobedience to the state? When it comes to a choice between obeying God or the state, do we not obey God as the all-important one? —Acts 4:19; 5:29.

Some parents in the truth make the mistake of adopting a worldly viewpoint on meeting attendance. If the child does not wish to go to the Kingdom Hall the parent may excuse it on the grounds that it is small, or gets nothing out of the meeting if forced to go, or creates a disturbance. The Bible does not allow exceptions on these grounds. If parents with small children sit toward the rear of the hall, the children can be removed until quieted if they cry. If the parents sit with their children and look after them, juvenile disturbances can be checked at the outset. Some parents argue that they do not make their children attend because they do not wish to force them into the truth; they believe in waiting until the child is old enough to take its own stand. When the child reaches an age of responsibility it will take its own stand, but why not give it a good start during its formative years, a start along the right path that leads to life, instead of letting it alone for it to become a prey to childish folly and Satan? Protect the child from itself and others.—Prov. 22:6, 15.

As long as children are under the parental roof and under parental responsibility they should obey the family head. Children must learn that they cannot always have their way, that they have a head over them, just as the wife does, the man does, the church does, and Christ does. (1 Cor. 11:3) Jehovah God is the only one in the universe that has no head over him. If Jehovah's children in the universal theocratic family do not obey him they are ousted from his household and no longer viewed as sons and daughters, but considered illegitimates. (Heb. 12:4-11, *NW*) If the head of the human family, the man, is in the truth but does not have his children in subjection—which would c e r t a i n l y include subjection in the most important matter of Jehovah's worship—then he is not to be used as a servant in the congregation. If he could not preside over his own family, how could he preside theocratically over a congregation? (1 Tim. 3:4, 5, 12; Titus 1:6) So children should be subject to parents, and that includes subjection to the parental requirement that they attend meetings.

So shun the easy and lax worldly view that children may drift until grown and then choose their own religion. Widespread juvenile delinquency does not recommend the world's standards on child training, nor does its religious delinquency speak well for its methods in that field. Its standards on child training do not nullify God's, no more so than do its lowered moral standards erase the high moral requirements of God's Word. We are measured by Bible standards, not those of the world. The Bible is our guide, not the world. We are noticed as different from the world because we follow higher standards. So we should not reason in worldly ways with a worldly mind, but get God's mind on these matters and make his thoughts our thoughts. (Isa. 55:8, 9) In worldly families the children may boss the parents; in theocratic families they do not do so. Since when is the child the head of the house, to tell the parent what the child will do or will not do? In Israel stubborn children could be stoned. (Deut. 21:18-21) Joshua did not allow each one in his household to choose his own religion, whether to serve Jehovah or some false god. Joshua decided not only for himself but for his entire family, shouldering the family responsibility and choosing wisely for the preservation of all under his headship. (Josh. 24:15) Perhaps some parents need to reconsider their program of training their children, in view of the clearer understanding concerning family merit and family responsibility.

1952 DISTRICT ASSEMBLIES—UNITED STATES, CANADA AND ENGLAND

August 29, 30, 31, 1952

Birmingham, Ala., Alabama State Fairgrounds. Rooming: 923 2nd Ave. No., Birmingham 5.

Butte, Mont., Butte Civic Center, 1200 Harrison Ave. Rooming: 1730 C Street.

Birmingham, Eng., Bingley Hall, King Alfred's Place, Broad Street. Rooming: Kingdom Hall, 1 The Arcade, Blackheath, Birmingham.

Cardiff, Eng., Sophia Gardens Pavilion. Rooming: Kingdom Hall, 1-3 Royal Arcade, St. Mary Street, Cardiff.

Sheffield, Eng., City Hall. Rooming: Kingdom Hall, 16 Cambridge St., Sheffield 1, Yorks.

September 5, 6, 7, 1952

Los Angeles, Calif., Shrine Auditorium, 665 W. Jefferson Blvd. Rooming: 5428 S. Broadway, Los Angeles 37.

Bridgeport, Conn., Candlelite Stadium, 246 River St. Rooming: 310 Fairfield Ave.

Wilmington, Del., Convention City, Prices Corner. Rooming: 507 Market St.

Jacksonville, Fla., The Gator Bowl, Adams & Haines Sts. Rooming: 631 Oak St., Jacksonville 4.

Waycross, Ga. (Colored), City Auditorium, Oak and Pendleton Sts. Rooming: 951 McDonald St.

Rockford, Ill., Illinois National Guard Armory, 605 N. Main St. Rooming: 615 Oak St.

Burlington, Iowa, Memorial Auditorium, Jefferson and Front Sts. Rooming: 1336 N. 8th St.

Owensboro, Ky., Sportscenter, 1301 Hickman Ave. Rooming: 109½ Frederica St.

Portland, Maine, Portland High School Athletic Stadium, Deering Avenue. Rooming: 476 Stevens Ave., Portland 5.

Pontiac, Mich., Wisner Memorial Stadium, 441 Oakland Ave. Rooming: 600 E. Pike St., Pontiac 20.

Duluth, Minn., National Guard Armory, 1305 London Road. Rooming: 12 N. First Ave. East, Duluth 2.

Laurel, Miss., Laurel Civic Center, South Magnolia Street. Rooming: 2335 N. Third Ave.

Joplin, Mo., Miners' Baseball Park, East 3rd and High Sts. Rooming: 108 W. 9th St.

Syracuse, N. Y., MacArthur Stadium, 820 Second North St. Rooming: 134 W. Onondaga St., Syracuse 2.

Raleigh, N. C., Raleigh Memorial Auditorium. Rooming: 111½ W. Martin St.

Toledo, Ohio, Sports Arena, One Main St. Rooming: 2409 Wayne St., Toledo 9.

Zanesville, Ohio, Municipal Auditorium, 4th and Shinnick Sts. Rooming: 830 Pine St.

Corvallis, Oreg., Gill Coliseum, Oregon State College. Rooming: 1250 Jefferson St.

Allentown, Pa., Allentown Fairgrounds, Chew St. & N. 17th St. Rooming: 1335 Chew St.

Memphis, Tenn. (Colored), Martin Stadium, 476 E. Crump Blvd. Rooming: 140½ Hernando St., Memphis 5.

Amarillo, Texas, Fair Park Pavilion, Tri-State Fairgrounds, East 10th & Grand. Rooming: 2123 Polk St.

Port Arthur, Texas (Colored), West Side Auditorium. Rooming: 907 W. 15th St.

Seattle, Wash., Memorial Stadium, 401 5th Ave. No. Rooming: 800 Broadway, Seattle 22.

Sheboygan, Wis., Municipal Auditorium and Armory, 516 Broughton Drive. Rooming: 804 Center St.

Edmonton, Alberta, Can., Sales Pavilion Exhibition Grounds. Rooming: 11112 95A St.

Lethbridge, Alberta, Can., Sports Centre, 11th St. & 5th Ave. So. Rooming: 812 7th St. So.

Vancouver, British Columbia, Can., Forum Building, Pacific National Exhibition. Rooming: 1696 W. 7th Ave.

Vernon, British Columbia, Can., Vernon Civic Arena, 3003 37th Ave. Rooming: 4111 25th St.

Winnipeg, Manitoba, Can., Amphitheatre Rink. Rooming: Suite 11, Karlson Apts., 535 Victor St.

Halifax, Nova Scotia, Queen Elizabeth High School Auditorium, Robie Street. Rooming: Kingdom Hall, 7 Almon St.

London, Ontario, Can., London Arena, 65 Bathurst St. Rooming: 81 Fullarton St.

Ottawa, Ontario, Can., Coliseum Arena, Lansdowne Park. Rooming: 218 MacLaren St., Ottawa 4.

Toronto, Ontario, Can., Mutual Arena, 60 Mutual St. Rooming: 40 Irwin Ave., Toronto 5.

Saskatoon, Saskatchewan, Can., Exhibition Stadium, Exhibition Grounds. Rooming: Kingdom Hall, Queens St. & 2d Ave. No.

London, Eng., Mitcham Stadium, Eastfields, Mitcham. Rooming: Kingdom Hall, 24-A, Gladstone Rd., Wimbledon, S. W. 19.

September 12, 13, 14, 1952

Sacramento, Calif., State Fairgrounds, Stockton Blvd. & Broadway. Rooming: 3965 12th Ave., Sacramento 17.

Belleville, Ill., Belle-Clair Fairgrounds Park, Rte. 159 & South Belt. Rooming: P. O. Box 265.

Indianapolis, Ind., State Fair Coliseum. Rooming: 725 E. 27th St., Indianapolis 5.

Goldsboro, N. C. (Colored), Goldsboro Municipal Stadium, S. Slocumb St. Ext. Rooming: 429 S. James St

New Brighton, Eng., The Tower Ballroom, New Brighton. Rooming: Kingdom Hall, 234 Liscard Rd., Wallasey, Ches.

Newcastle-on-Tyne, Eng., City Hall. Rooming: Kingdom Hall, 37 Corporation St., Newcastle-on-Tyne 1.

Notice! All mail regarding these assemblies, including requests for rooms, should be addressed to the Watchtower Convention Committee (at the above listed rooming address), in the city where you expect to attend. Watch for further announcements.

"LET YOUR KINGDOM COME" WITNESSING PERIOD

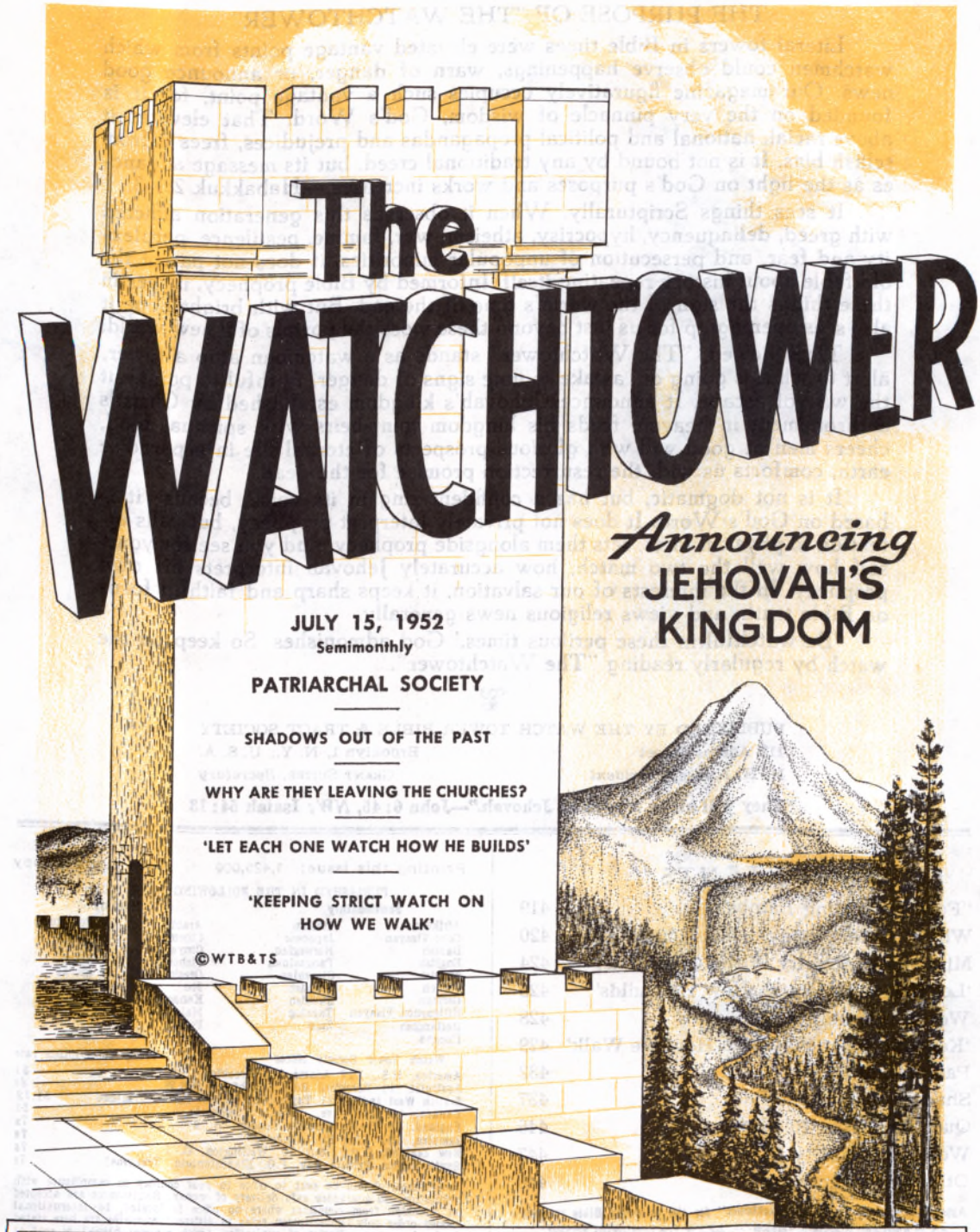
Matt. 6:10, *NW*.

For many centuries and in many languages millions of persons have been praying the Lord's prayer, including the petition "let your kingdom come". Many more millions have sincerely, though unknowingly, longed for the time when that prayer will be answered, when God's will shall "come to pass, as in heaven, also upon earth". How mankind groans, hopes for and needs that blessed time! Yet how few really know just what the petition requests and what it will mean to God-serving persons. If you have been granted this blessed knowledge, and appreciate what it will result in for those who sincerely pray for it and work toward having a part in its blessings, then you will want to do all you can to pass on to others the same comforting truths by participating in the "Let Your Kingdom Come" Witnessing Period during August.

"WATCHTOWER" STUDIES

Week of August 10: Freedom with Security; also, Restrictions of Christian Freedom, ¶1-7.

Week of August 17: Restrictions of Christian Freedom, ¶ 8-29.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

"Feed My Young Lambs"	419
Why Are They Leaving the Churches?	420
Missionary Activity in the Gold Coast	424
'Let Each One Watch How He Builds'	425
World Assembly 1953	428
'Keeping Strict Watch on How We Walk'	429
Patriarchal Society	432
Shadows Out of the Past	437
Questions from Readers	446
Works of Charity	447
Other Announcements	448

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,425,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII July 15, 1952 Number 14

"FEED MY YOUNG LAMBS"

AFTER his resurrection Jesus appeared to certain of his apostles on the shore of the sea of Tiberias. At that time Jesus commanded Peter, "Feed my young lambs." And just before his ascension into heaven Jesus commanded Peter, and the other apostles with him, "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."—John 21:15; Matt. 28:19, 20, *NW*.

One of the various ways in which Jehovah's witnesses today follow in the footsteps of Christ Jesus and imitate the example set by the apostles and obey the above commands is by calling back on the persons with whom they have left literature while going from house to house. That such activity does indeed result in feeding the young lambs of Christ Jesus is apparent from the following experience.

A witness for Jehovah was going from door to door in a certain town in Germany and came to a Catholic rest home. A young nun answered the door and, after listening very attentively to her testimony, accepted a copy of the *Watchtower* magazine and agreed to have the visitor call back in two weeks. However, a day or two later, the witness happened to meet the nun on the street in town. With considerable excitement the nun told of how the mother superior had found the copy of *The Watchtower* and was very angry. She warned the witness not to return because the mother superior would be sure to throw her out.

But when two weeks had rolled around the witness reasoned with herself that it still was her responsibility before Jehovah as one of his witnesses to keep her promise and make that call. So she made the call, and who should answer the door but the mother superior herself, who asked: "Are you the woman that left that *Watchtower* here last week?" Expecting the worst the witness braced herself and calmly answered, "Yes, I am that woman." "Won't you step inside?" the mother superior then asked.

The witness followed her to an inner room where she found six other nuns seated. Then the mother superior said: "We have all read *The Watchtower* very carefully and have decided that we want you to teach us more about the Bible; will you?" A study was started then and there.

After the study had gone on for about a month or two a priest came to the rest home to recuperate from an illness. By this time the library of the rest home contained some books of Jehovah's witnesses and several copies of *The Watchtower*. Observing that the priest was interested in these publications he was asked to join the Bible studies, which he readily did. After some time he returned to his parish with the request that he be supplied with copies of *The Watchtower*. However, before long he

wrote that it was no longer necessary to send these, as he had come in contact with Jehovah's witnesses in his own community. Soon the priest shed his clerical garb and became a farmer and witness for Jehovah.

He wrote the nuns about this and extended to them the invitation to come and work for him on his farm. Two of them accepted the invitation, the rest preferring to remain at the rest home for the time being. When inquiry was made by her overseers whether the mother superior wanted replacements for the two that had left, she replied: "No, there really was not enough work for so many." She was not taking any chances on having their Bible study interfered with.

Shortly after this a Protestant pastor and his wife came to this rest home looking for accommodations. The mother superior tried to discourage them from staying and had almost succeeded when the pastor surprised her by inquiring if she happened to know of any Jehovah's witnesses in town. "Why yes," she answered, "in fact one of them comes here quite frequently." Curious and surprised, the pastor asked, "What? and do they work for you?" "No, not exactly," she replied, "this witness comes here to teach us about God's Word, the Bible."

At this the pastor's face lit up and he said: "Well then, this is the right place after all for me and my wife. You see, we met some of Jehovah's witnesses in England, and so are very much interested in learning more about Jehovah and his Word, too." So they also joined in the study during the time of their stay at the rest home.

Yes, calling back on persons who have manifested interest in God's Word is one of the effective means Jehovah's witnesses are using to feed the young lambs of their Right Shepherd, Christ Jesus.

Why Are They Leaving the Churches?

"WHY are the old churches with fine buildings losing prospective members to the 'less respectable' sects?" asks *Presbyterian Life* of January 20, 1951. The writer, Alton Trueblood, goes on to say: "If tradition and wealth and an early start make any difference [the Catholics], the Presbyterians and Episcopalians should be doing very well, while those who worship at the other end of the street should be relatively less successful. But the fact is reverse." He further observes:

"If we care about the Christian enterprise we must deal realistically with the fact that, in this particular comparison, the Christian organization enjoying the least social standing, having the shortest history, occupying the least fashionable district, and guided by the least trained ministry is going ahead of the others, not only in numbers, but also in zeal, in commitment, and in proportionate giving. This ought to bother us mightily." It should do more. Should it not call for an examination to see whether or not such so-called "fashionable" churches hold in common "the

faith that was once for all time delivered to the holy ones"? (Jude 3, *NW*) Should it not spur us to inquire whether there is any comparison between the early Christian church and this world's "respectable" religions?

THE EARLY CHURCH

Christianity was not born on a "respectable" corner in a magnificent cathedral amid softly playing organ music, but in a manger. Its seed did not take root in the hearts of the high, mighty, and so-called "reputable" religions of the day, but Christianity found a home in the hearts of the poor, despised, and lowly—men called "unlearned and ignorant" and of no reputation. (Acts 4:13) They were preachers, all of them. None were paid. "You received free, give free," is what they were taught. (Matt. 10:8, *NW*) Meetings were held in varied surroundings, indoors and outdoors. Their sermons were spontaneous, from the heart. So were their prayers. Each sermon was packed with truth and instruction regarding Christian conduct and ministry. —2 Tim. 4:3-5.

Christians especially were not to seek either wealth or fame, and were to show no preference to the possessors of such. (1 Tim. 6:9, 10; Jas. 2:1-4) They had neither political power nor intellectual prestige. They had the spirit of the Lord, which they would not sell or trade for all the fame and fortune in the world. They were not considered "reputable" in the eyes of the Stoics or Platonists, nor in the eyes of the "fashionable" Jewish religions of the day, the scribes, the Pharisees, or the Sadducees. Christianity, even though unpopular, was alive and progressive. It needed no revivals then, needs none now!

PRESENT SO-CALLED "CHRISTIAN" CHURCHES

Two things are certain. First, the so-called "reputable" and "Christian" churches of today do not match the pattern laid down by the early Christian church, but quite perfectly fit the pattern set by those "reputable" societies that vanished into oblivion. And, second, there is a famine for proper Bible instruction within these religious institutions. Millions of persons attend church regularly every Sunday and listen to their pastors, but after a ten- or fifteen-minute sermon and the religious ceremonies for the day the people leave with no good news to preach to the world. They have heard about a popular book, or about the political situation existing in the world, or perhaps a résumé of the economic crisis. Maybe the Bible was mentioned or a Scripture text was used, but the pastor soon wandered off into some easy-to-listen-to philosophy. But where is the energizing message to spur the congregation to Christian activity? Where is the one hope? Where is the accurate knowledge of God's Word? Of God? Of his Son? Where is the spiritual food to aid the congregation to grow to full maturity? Where is their interest in the kingdom that Jesus taught all Christians to pray for? Where is the energetic Christian organization built on love? It is quite obvious all this is sorely lacking.

S. Parkes Cadman, a minister at one church for thirty-five years, at the close of his ministry had this to say: "My church is slipping, and my men won't do anything about it. Do you know what is wrong with my church? My people like me, but they don't love God."* After thirty-five years the verdict ran, "They don't love God!"

Dr. Frederick K. Stamm, who served as a clergyman since 1910, and for some time headed the country's largest Congregational Church, had this to say of the spiritual quality of one of the so-called "fashionable" and "respectable" churches where he served for many years:

* *If This Be Religion*, by F. K. Stamm.

"I looked around for people with a dream, and found none. Aside from the president of the Board, who died two months later, I found no man of spiritual stature who I felt would help to 'meet the mortal need' of that community . . . If it ever had a dream it had faded into oblivion. Its face was t o w a r d the past, not toward the future. I had expected to find men of tall spiritual stature. Instead I found pygmies, men who had never grown out of their infantilisms. . . . It was the finest money-making institution I have ever seen that called itself a church. It was said in the board meeting, 'What we need in this church is someone who can leave us more money for our endowment.'"*

If these so-called "Christian" churches were being taught the Word of God and the truths presented in the Bible this morbid condition would not be present. All the members of the congregation would be fine specimens of tall spiritual stature filled with love for God and their neighbor. They would not be spiritual "midgets" still dependent on the milk of God's Word, and which milk is even denied them. Each would be a trained minister; for is not that the reason that teachers were given "with a view to the training of the holy ones for ministerial work"? Yes. To engage in the pure worship of God means one must be a preacher, a minister, a servant of the Most High God, Jehovah. (Jas. 1:22-25, *NW*) Christendom has miserably failed in this respect. Her false religious shepherds have fed themselves but not the sheep. Therefore, "Thus saith the Lord Jehovah, Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver my sheep from their mouth, that they may not be food for them."—Ezek. 34:10, *AS*.

* *If This Be Religion,* by F. K. Stamm.

SOWING ACCORDING TO THE SPIRIT

In contrast with the indifferent way taken by these "respectable" religions of Christendom, Jehovah's witnesses diligently work to make everyone who shows interest in the truth a competent minister of God's kingdom. They try to bring all immature ones to a mature knowledge of God's Word. They work in unity, manifesting the spirit of God. They have "one Lord, one faith, one baptism; one God and Father", and all the Lord's people are associated in one visible organization built up in love. This is the answer to the zeal and the unusual growth of the organization of Jehovah's witnesses. Jehovah's witnesses hope in the kingdom of God and proclaim it to the ends of the earth as a witness to all nations. Not only are they interested in doing this themselves, but they have interest in training others for ministerial work. They know this means the salvation of others.—1 Tim. 4:16.

In their work they copy Christ and the apostles very closely. This is admitted in religious circles. William Charles Walzer, whose article on "The Early Church" appeared in the July 1951 issue of *Adult Student,* said:

"The apostles preached with conviction and enthusiasm. An apostle's purpose was not primarily to stimulate thinking but to convince his fellow Jews that the crucified Lord was truly the long-awaited Messiah and to win them to the Christian fellowship. The preaching of the apostles was simple, intimate, and spontaneous. On the spur of the moment Peter used the healing of the lame man as the springboard for an intimate address to the bystanders. (Acts 3:12-26) Apostolic preaching was Scriptural. . . . In this respect cultists like Jehovah's witnesses more nearly resemble the early Christians than do members of the more-regular denominations."

On this same point Alton Trueblood, in the article in *Presbyterian Life,* observes:

"In many localities the initiative has moved away from the places marked by cushioned pews, fine organs, and professional singers, to the poor little store-front churches. Small but vigorous bands of Jehovah's witnesses meet in their modest quarters called Kingdom Halls, and Alcoholics Anonymous meet wherever they can; but the lack of impressive surroundings seems to hinder them not at all. Neither are they hindered by the lack of trained leaders. Apparently the power of Christian society cannot be measured by the number of its members who are listed in *Who's Who.*

"There can be no doubt that these vigorous and unrespectable sects which now flourish so mightily in our land are, in many respects, far closer to original Christianity than are those of us who represent the conventional movements of Christendom. We call ours the older tradition, but in this we may be inaccurate. Perhaps they represent what is truly old in the Christian witness. The early Christians were undoubtedly despised and they frequently met at the wrong end of the street."

This is all so very true. Is this not why not only prospective church members but also members of long standing, monks, Catholic priests, nuns, and Protestant clergymen are coming forth completely abandoning their old traditional organizations and are joining in the proclamation of "this good news of the kingdom" with Jehovah's witnesses?—Matt. 24:14, *NW.*

The people of good will are fleeing the famine-stricken churches of Christendom. They can no longer be held in those false religious prison houses by soft pews, professional singers, organ music, or by a claim of respectability. The people are spiritually starved. They are hungry. They want to be fed. They do not want to die a death of slow starvation. "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." (Amos 8:11, *AS*) So they are coming forth! They are coming "to the mountain of Jehovah" to be fed.—Mic. 4:1, 2, *AS;* Isa. 58:11; 65:13-16.

"We may as well face the fact," said Mr. Trueblood, "that in so far as our religion is represented exclusively or even chiefly by the attendance of well-dressed, upper-middle-class people at an impressive church for one hour on Sunday morning, we are already in decay. In so far as this is a conventionalized ceremony, disassociated from the common life which most people now live, it will eventually lose the vitality it still has." The honest truth is that there is no life left in Christendom's churches. She is passé. What is the only hope for people of good will? "Get out of her," God answers, "if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind."—Rev. 18:4, 5, *NW.*

Now is the time for the honest-hearted persons to respond to Jehovah's command to "get out of her" before he completely destroys her at the battle of Armageddon. Jehovah God is now inviting all peoples of all nations to dine at his table and live. "Ho, every one that thirsteth," says he, "come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live." —Isa. 55:1-3, *AS.*

MISSIONARY ACTIVITY IN THE GOLD COAST

IN OBEDIENCE to Jesus' command Jehovah's witnesses today are making "disciples of people of all the nations". A letter at hand shows how this is being done in Gold Coast, Africa.

"Wednesday we walked two miles to Brauta, witnessing to the village of Amoanda on the way. To continue witnessing with us the sisters carry their babies on their backs and loads on their heads. The brothers have learned much in the past few years and now they will carry the baby and at times both the baby and the load so as to relieve the sisters; a thing most unusual among these native Africans. In the past I have been criticized for carrying my brief case while traveling through the *bush;* 'that's a woman's job,' they would say. Theocratic organization is making a striking difference in our brothers over here. The kindness and love they show is not generally found among the Africans in their dealings with their wives and families, and it is widely noticed. I gave a public talk at Brauta and 297 attended.

"Friday, three of us—the linguist, a young native boy of eight or nine years (they never know just how old they are) and myself—went two miles farther to Objubi. After making known our presence and the purpose of our call we were escorted to the chief's palace to await the arrival of the elders and the chief in formal attire. There we sat in the lone palace courtyard, before a line of twelve stools, before each of which lay an animal skin, a special deerskin lying before the chief's stool. After they entered and took their seats, I began the formal greetings by shaking hands first with the lowest in position and on up to the chief. After I had sat down, then they came and shook hands with me, beginning with the chief and on down to the lowest.

"Then the chief spoke to me through a linguist who served as a *logos,* tribal custom forbidding his speaking directly to a person. He related what had taken place in his village before my arrival, etc. I briefly told him the purpose of my visit and he returned the greetings of his elders and subjects. Only then was I able to proceed with the witnessing and to present my request for him to ring the gong to call the villagers to my meeting and public talk. During my witnessing all was very quiet. Then I called for the young boy with the big vernacular Bible to read Job 32:9, a favorite text of his which he could read surprisingly well. The young boy, dressed in his native cloth, walked to the center of the courtyard, opened the Bible to the place and read to the chief: 'It is not the great that are wise, nor the aged that understand justice.' The boy's reading had a humbling effect on the chief.

"I proceeded with the witness and when I had concluded the chief said that my coming into the village was something never before done in the history of his people; no white man had ever entered, so humble and so friendly with the dark-skinned Africans. Forgetting about custom and tradition, the chief spoke to me in such a warm and friendly manner that it was apparent that they were happy to receive me, not as a representative of the white man but as an ambassador of Jehovah's kingdom. Neither the chief nor any of the elders could read. However, the schoolmaster could, and so I left him some literature in Twi for him to read to the chief.

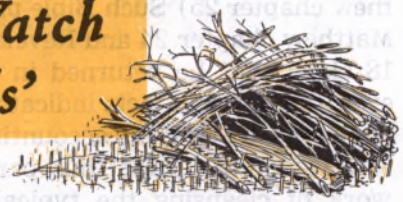
Doubtless all the village came to hear the talk, as there were 475 in attendance.

"The next day we walked another two miles through the *bush* to Bereku. The brush was so thick that it was like walking through a tunnel; it being so dark I could not take any pictures. A native Methodist clergyman hearing one of the young witnesses read from the Bible sent for me. He asked how it was that so many of our people could read when he had been instructing boys a long time in the Methodist school and these could not read nearly as well as did our people. The young witness spoke for himself and gave a sufficient answer. There were 232 that came to hear the public talk at Bereku.

"From there I traveled to Winneba, a village near a beach and of some 15,000 population, where, on Sunday, the largest crowd ever gathered to hear the public lecture. There, a young lad, after hearing a previous lecture, told his fisherman father: 'We made that boat with our own hands and now we are sacrificing to it. I learned today that this is wrong and I'm not going to do it again.' "

Yes, Christian disciples are being made of men of all kinds, including the African natives of the Gold Coast.

'Let Each One Watch How He Builds'



THE Scriptures speak of Jehovah God as a builder or constructor. "Every house is constructed by someone, but he that constructed all things is God." They also speak of Christ Jesus as a builder. "On this rock-mass I will build my congregation, and the gates of Hades will not overpower it." Christ's followers are spoken of as being both God's building and his fellow workers: "For we are God's fellow workers. You people are God's field under cultivation, God's building."—Matt. 16:18; 1 Cor. 3:9; Heb. 3:4, *NW*.

As to the activity of Christians in building the apostle Paul continues: "According to the undeserved kindness of God which was given to me, as a wise director of works I laid a foundation, but someone else is building on it. But let each one keep watching how he is building on it. For no man can lay any other foundation than what is laid, which is Jesus Christ. Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire, and the fire itself will prove what sort of work each one's is. If anyone's work which he has built on it remains, he will receive a reward; if anyone's work is burned up, he will suffer loss, but he himself will be saved; yet, if so, it will be as through fire." —1 Cor. 3:10-15, *NW*.

To whom are these words addressed? Primarily "to the congregation of God that is in Corinth, to you who have been sanctified in union with Christ Jesus, called to be holy ones, together with all who everywhere are calling upon the name of our Lord, Jesus Christ". (1 Cor. 1:1, 2, *NW*) These, "God's fellow workers," by accept-

ing Christ Jesus as their Savior and Redeemer and as their Exemplar have made him their foundation. Now it is up to each one to "keep watching how he is building on it [him]".

They are to watch "how" they build, or the kind of building materials they are using; that is, what kind of hopes they build for themselves, what teachings they accept and preach, and what course of action they take. Clearly the gold, silver and precious stones would picture the right kind of hopes, teachings and activity, whereas the wood materials, hay and stubble would picture the wrong kind.

Christ Jesus gave many illustrations showing that at his return he would judge and reward his faithful followers. (Matthew chapter 25) Such Bible prophecies as Matthew chapter 24 and Revelation 11:15-18 show that he returned in 1914. However, the physical facts indicate that he did not begin to take an accounting with his followers until 1918; thus paralleling his work of cleansing the typical temple at Jerusalem and pronouncing judgment upon that nation three and a half years after his appearance as the Messiah.—Matt. 21:12, 13; 23:1-39; 2 Cor. 6:16; 1 Pet. 4:17.

Prior to that time Jehovah had a work done of preparing the way before the Lord, even as he commissioned John the Baptist to prepare the way before Jesus' first advent. (Mal. 4:5, 6; Matt. 11:14; Luke 1:17) This preparatory work brought together a great number of Christians who professed to be dedicated to God, and to recognize Christ Jesus as their foundation.

However, coming from apostate religious systems these brought with them many beliefs and practices which were, in fact, just so much wood material, hay and stubble. Among such were the beliefs that it was necessary to develop a beautiful character to get to heaven and that that was a Christian's chief duty; the notion that Christians must appear sanctimonious and pious, evincing more concern over what men thought than over what God thought; false teachings such as that the political powers of this wicked world were the "higher powers" of Romans 13:1 who must be obeyed even though they contradicted God's expressed commandments; that a pile of stone in Egypt constituted a witness to Jehovah (Isa. 19:19, 20); that one imperfect man living in our day was repeatedly foretold in Bible prophecy; etc.

Among the Lord's people at that time were two classes. One of these was building with the durable materials by humbly, sincerely and unselfishly serving God to the best of their ability and understanding. These had, however, some of the wood, hay and stubble with them. And then there was the other class, who were self-centered, proud and insincere. These were serving God solely for what they got or hoped to get.—2 Thess. 2:10-12.

As with the illustration of the wheat and the weeds, these two classes were permitted to continue alongside each other until the harvesttime, or time for judgment, which was foretold as the time of the Lord's coming to his temple. "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple. . . . But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness." (Matt. 13:36-43; Mal. 3:1-3, *AS*) Similar prophecies are to be found at Zechariah 3:1, 2; 13:9.

What is this fire which will make manifest the kind of building that each one has

done? Catholic theologians use this text, 1 Corinthians 3:15, to support their teaching of purgatory. But how could that be? Are we to understand that the gold, silver, precious stones, wood material, hay and stubble are to be taken literally? No? Then why view the fire as being literal? Logically, if all those substances were used to represent something else, then the fire also would represent something and would not refer to literal fire. It would picture something that exposed and destroyed the false hopes, false teachings and unchristian activities of those who were or professed to be Christians, God's fellow workers, would it not?

And what was that? The facts show that the instrument that God used to destroy this worthless combustible material was and is the truth. Yes, the truth of God's Word is pictured not only as a sharp sword, as hail and as a hammer, but also as fire. "Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?" (Isa. 28:17; Jer. 23:29, *AS;* Heb. 4:12) This fire appeared as lightning flashes from God's temple; bright shining truths which burned up the wood, hay and stubble. (Job 37:3; Rev. 11:19) The truth destroyed these things in the eyes of the faithful ones by exposing their unscripturalness, unreasonableness and folly.

Those whose hearts were honest were only too glad to get the increased light and to let go of the false teachings and wrong practices as soon as the fire brought them to their attention. They had no selfish affinity for such. They wanted their message to be as pure as Jehovah's words, as silver purified in a furnace seven times. (Ps. 12:6, 7, *AS;* Isa. 12:1) Their chief concern was to have Jehovah's approval and share in the vindication of his name.–Prov. 27:11.

On the other hand, those who had accepted "present truth" because of some selfish reason or motive, refused to let go of the wood, hay and stubble. It was these very things that had attracted them to the truth, and so they could not let go of them. They were too proud to admit that they had made mistakes; they were too self-centered to let go of the flattering occupations of character development and creature worship; they were too fearful of what Satan's world could do to them to take an unequivocal and bold stand for God's kingdom. So they, together with their hay, wood and stubble, perished as far as Jehovah's organization was concerned. If they had let go of these things they might have been saved.—1 Cor. 3:15, *NW*.

The words of Paul which we have just considered not only are of prophetic interest to us, but announce a principle of Jehovah God which applies to all his creatures, not just to the remnant of the "body of Christ" which were on the earth at the time that the Lord came to his temple. Today there are a great number of professed Christians who are building with wood materials, hay and stubble; doing great works in Jesus' name, but to whom he is going to say: "I never knew you at all. Get away from me, you workers of lawlessness."—Matt. 7:23, *NW*.

These go to church on Sundays, occasionally or regularly, but have no conception of what the Bible teaches or what God requires of them. They hold to the trinity teaching even though Jesus said "the Father is greater than I am", and that he was "the beginning of the creation by God". (John 14:28; Rev. 3:14, *NW*) They believe and teach that man has an immortal soul, whereas the Bible plainly states that "the soul that sinneth, it shall die". (Ezek. 18:4) They further teach that sin's penalty is eternal torment, whereas God plainly told Adam that because of his disobedience he would return to the dust, and Paul states that the "wages sin pays is death".—Gen. 3:19; Rom. 6:23, *NW*.

Further, they believe that hundreds of millions, either at death or via purgatory, will go to heaven; whereas the Scriptures plainly teach that only comparatively few, a little flock of 144,000, will do so. (Matt. 7:13, 14; Luke 12:32; Rev. 14:1) They mix in with the politics and commercial schemes of this world, even though Jesus told his followers not to lay up treasures on earth and that they were to be no part of this world. (Matt. 6:19; John 15:19) They put the laws of man above the laws of God, although Jesus plainly commanded: "Pay back, therefore, . . . God's things to God," and the apostles stated, "We must obey God as ruler rather than men." (Matt. 22:21; Acts 5:29, *NW*) They accept the evolution theory which makes void the Word of God, which Jesus plainly stated is the truth.—John 17:17.

Surely the false religious organizations of the world are building with combustible materials, which suffer damage now as the fire of truth strikes them, and which will be consumed entirely at the coming battle of Armageddon. Politicians and financiers also build with materials that cannot last beyond Armageddon.

In view of these facts let all men of good will bestir themselves. Let them investigate as to just what the Bible teaches, just what is the hope that God holds out for them, and just what his requirements are which must be met if they would realize that hope. Jehovah's witnesses everywhere consider it a privilege to help all such sincere ones to build with the durable materials and to follow the apostle's injunction: "Let each one keep watching how he is building."—1 Cor. 3:10, *NW*.

WORLD ASSEMBLY 1953

The Watch Tower Bible and Tract Society is pleased to announce that Jehovah's witnesses will hold a world assembly in the summer of 1953 at Yankee Stadium, New York city. All of Jehovah's witnesses everywhere will have this assembly in mind and will ask Jehovah to bless all the arrangements and things that are to be done there so that the assembly will redound to his honor and praise. God's servants in the earth should begin now to plan their vacation for the summer of 1953. The exact dates of the assembly will be announced in an early issue, but it can be said now that the convention will be held the latter part of July or early in August. All persons loving righteousness and desiring to worship the Most High Jehovah are welcome.

It is hoped that representatives from most of the Society's branches will be present. Missionaries from their far-flung fields of activity will be there to make reports. Witnesses in the United States and Canada and other nearby countries will come in strong numbers. By the Lord's undeserved loving-kindness this will be the greatest assembly ever held by Christian people promoting true worship.

All who live in countries overseas should communicate with their local branch office if they plan to attend the convention. The branch offices will be in position to advise what the best means of transportation available may be and will tell you what procedure to follow for obtaining visas or meeting other immigration requirements. It may be possible for many from other countries to arrange for group travel to New York.

Disturbing world conditions should not hinder persons from making plans to attend. Trust in the Lord. He knows when the battle of Armageddon will come and there is no need for us to be worried about the turmoil in the world. We know what it means and what it is leading to. Jehovah is with us. So do not let the troublous times in the world hold you back from planning to take in the blessings that Jehovah has in store for his people at this assembly. For many it will mean weeks or maybe months of traveling; for others just a few days. But, regardless, it means planning now, a year in advance, not only for you but for the Society. By Jehovah's undeserved kindness we hope to make it the best assembly yet.

'Keeping Strict Watch on How We Walk'

JEHOVAH God, the Most High, is righteous, pure and holy. He is the Father of celestial lights and all his work is perfect. (Lev. 19:2; Deut. 32:4; Jas. 1:17, *NW*) His Son, Christ Jesus, so imitated his Father that he could say: "He that has seen me has seen the Father." (John 14:9, *NW*) And for this globe Jehovah has purposed a new heavens and a new earth of righteousness.—2 Pet. 3:13, *NW*.

Can we for a moment imagine that in that new world persons will be getting drunk? will practice immorality? will seek divorces on many pretexts? will have wild parties? will see how far they can go from the right way without actually falling? will see how near they can approach to fornication or adultery and still draw back? Of course not! People then will live clean, decent and upright lives.

There are some persons, however, who imagine that because of inborn sin such works of the flesh may now be passed over, lightly or heavily, but passed over nevertheless. In the new world, they reason, they will be different. But will Armageddon, which will mark the end of this old world, make such a change in such persons that they will no longer want to do then what they want to do now? Will that mighty act of Jehovah instantly and miraculously eradicate their selfish inclinations and automatically make everyone chaste?

Let us not deceive ourselves. Armageddon will destroy this wicked world just as surely as the flood destroyed the evil world in Noah's day, but it will not wipe out the fallen tendencies in our mortal bodies. It is the ransom, not Armageddon, that cleanses us from sin. To get the benefit of the ransom we must co-operate with God's holy spirit by opposing sin.—Matt. 24:37-39; Eph. 4:30; 1 John 1:7, *NW*.

Yes, in the new world we will still have to fight these fallen tendencies although it will doubtless be easier then than it is now. Progress in right doing will be rewarded with improvement in mental and physical well-being, making for still more improvement. Then there will be no Satan and his demons to tempt us; neither will there be a filthy, drunken, gluttonous, greedy and sex-mad old world to tempt God's servants. All that will perish at Armageddon. —1 John 2:16, 17; Rev. 20:3; 21:4, *NW*.

But let no one think that such a change in surroundings will entirely solve the problem, for even then some will be cut off in death at the end of 100 years because of selfishness. And it seems that at the end of the 1,000 years a considerable number will show themselves to be selfish and will be destroyed with Satan and his demons. —Isa. 65:20; Rev. 20:7-10.

If we wait until the new world to clean up because circumstances will be more favorable then, most likely we will never enter it, for God will not spare any who are in sympathy with this present wicked system of things and its practices. If we would enjoy the blessings of the new world we must live according to its pure and righteous principles to the best of our ability now. We may not postpone the struggle. We must war against sin in our bodies now if we would have God's mercy; for

his mercy is not for careless, willful and continual sinning, but only for single acts due to Adamic weakness.—Psalm 51.

Note how the apostle John contrasts the two kinds of sin. On the one hand he states: "My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's." Here we see that there is a forgiveness for the committing of a sin. But on the other hand John states: "Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. Everyone remaining in union with him does not practice sin; no one that practices sin has either seen him or come to know him. Little children, let no one mislead you; . . . He who practices sin originates with the Devil, because the Devil has been sinning from when he began." Here we clearly see that there is no forgiveness for those who make a practice of sin.—1 John 2:1, 2; 3:4, 6-8, *NW*.

Some, seeking to find justification for their careless conduct, point to the mistakes that faithful men of old made, such as Noah, David and others. But these overlook the fact there is nothing to indicate that those servants of God repeatedly erred in these respects. Rather, they committed *a sin,* sincerely repented, accepted the Lord's chastisement, and were restored to God's favor. And these deflections were written down so that those coming after them who erred in like manner might take comfort and hope in God's mercy, but not to excuse sinning or to justify laxity. —Rom. 15:4.

Therefore let every Christian who hopes to gain life in the new world now heed the apostle's admonition: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." (Eph. 5:15, 16, *NW*) Yes, and let anyone "that thinks he has a firm position beware that he does not fall". Ours is a wily and vicious foe, the adversary the Devil, who "walks about like a roaring lion, seeking to devour someone". We must therefore take our "stand against him, solid in the faith", confident that if we 'oppose the Devil then he will flee from us'. If we grow careless and let him trip us up we cannot blame the Devil. That excuse did not help Eve, neither will it help us. —1 Cor. 10:12; 1 Pet. 5:8, 9; Jas. 4:7, *NW*.

We must also steer clear of the world, for "what fellowship does light have with darkness"? The world follows the line of least resistance. "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, . . . Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you."—2 Cor. 6:14-18; 1 Pet. 4:3, 4, *NW*.

Both the Devil and his world appeal to our natural desires and our depraved tendencies, and if we are not alert these desires and tendencies will govern us instead of our governing them, and thus we become slaves of sin. (Romans chapter 6; 1 John 2:16, 17) Better is he that rules his spirit than he that takes a city. (Prov. 16:32) We have a warfare going on within us, so that what we wish to do we do not, and what we would not, that we practice. That is why we must continually exert our will power and browbeat our body; keep it down where it belongs, as an abject slave, otherwise it will make itself a willful and capricious master. (Rom. 7:15-23; 1 Cor. 9:27, *NW*) To help us to avoid injurious things God's Word gives many examples of what happened to those who walked carelessly.—1 Cor. 10:5-11, *NW*.

If we would keep strict watch over our actions we must begin with the mind, the heart. That is where the trouble starts, as Jesus well pointed out, and that is why the wise man counsels us to guard, above all else, our minds or hearts. (Prov. 4:23, *Mo;* Matt. 15:19) The best way to keep out the wrong things is to keep the mind filled with the right thoughts: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Phil. 4:8, *NW*.

We profess to love God, do we not? If we do love him we will keep his commandments. (1 John 5:3) Carelessness will bring reproach upon his name. That is what Israel of old and certain ones in Paul's day were guilty of. (Ezek. 36:20-32; Rom. 2:24, *NW*) Being zealous for his name Jehovah has no alternative but to withhold his blessings from those that bring reproach upon it by a selfish course of action. When Achan and the sons of Eli grievously transgressed, the entire nation suffered defeats. (Josh. 7; 1 Sam. 2:22-25; 3:11-14) God's principles do not change. Wanting to have Jehovah's blessings will make us careful.

Loving our neighbor as ourselves will also make us careful regarding our conduct. How can we interest others, who are sighing and crying because of all the abominations they see in the land, in God's kingdom, if they also see such wickedness in us? (Ezek. 9:4) How can we conscientiously instruct others and we ourselves not be making a sincere effort to live up to God's requirements? "Do you, however, the one teaching someone else, not teach yourself? You, the one preaching 'Do not steal', do you steal?" (Rom. 2:21-23, *NW*) Let the apostate clergy take that course, but not the genuine ministers of Jehovah God.—Ps. 50:16, 17, *AS;* Matt. 23:1-5, *NW*.

Love for our neighbor will also dictate that we do not encourage him in his wrongdoing. Evildoers may think they are smart, but as opportunity affords we should give them to understand that we do not think that they are. "Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him." "He that rebuketh a man shall afterward find more favor than he that flattereth with the tongue." (Lev. 19:17; Prov. 28:23, *AS*) That is far better than gossiping about your neighbor's mistakes. Gossip helps neither the gossiper nor the one gossiped about nor the ones hearing the gossip; in fact, it hurts all three classes. So why indulge in it?

However, in keeping strict watch that how we walk is wise, let us not go to fanatical extremes. Let us not be like the old-fashioned religionists who frowned on all dancing, drinking, laughing, and who even considered it a sin to kiss one's mate or children on Sunday. There will be no "killjoys" in the new world; the new world will be a joyous world, but the joy will be in the right kind of things. They will be pure, wholesome joys, joys that will last. The joys that the Devil and his world now offer us are as bitter ashes. They leave one disappointed, discontented. Why lose peace of mind, suffer shame and perhaps miss out on eternal life for the sake of momentary thrills and transitory pleasures?

Godly devotion with self-sufficiency is a means of great gain. (1 Tim. 6:6, *NW*) God knows what is best, and when he counsels against certain actions let us not fly in the face of divine wisdom and spurn divine love by ignoring that counsel. Yes, for the sake of the honor of Jehovah's name, for the benefit of our fellow man and for our own welfare, let us 'keep strict watch that how we walk is as wise persons'.

Patriarchal Society

"Abraham, the family head, . . . By faith he resided temporarily in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise."
—Heb. 7:4; 11:9, NW.

GOD-fearing people earth-wide are aware of the present disintegration of the corrupt old world society. Bible prophecies and the sign of the times prove conclusively that these old world systems of things will make their permanent exit in a low bow of total defeat in the immediate future. Fortunately for the generation of the righteous now on earth, Jehovah God in his great mercy and foresight has preserved a record of his divine revelations which contain a host of secrets pertaining to our present and future welfare. By the force of events many of these secrets are now being unlocked by the Great Interpreter himself. (Dan. 2:47) From these it is possible to obtain a clearing vision of the details which will operate in the new world order of things. Actually the new order of things is already taking shape and will be fully operating at Armageddon time to fill the vacuum left after the cataclysmic disappearance of the old order. For this reason God's witnesses on earth are now diligently studying the Holy Scriptures to fully examine the numerous shadows, principles, methods, procedures and systems employed by societies of God's servants in Biblical times. God's dealings with those ancient societies foreshadowed many developments in the new world order of things.—Rom. 15:4, *NW*.

1. Why do Christians today find it timely to examine some of the shadows and systems of earlier societies?

[2] Our present purpose is to make an examination of patriarchal society. To commence with we should know what the word *society* generally means. *Society* means an organization of persons associated together for various purposes with the individuals generally living together as members of a community. For 856 years after the flood the form of human society that Jehovah God had dealings with was that of a patriarchal society. However, the last 215 years of this patriarchal era found the Israelites in slavery as a patriarchal society subservient to Egypt. A patriarch was a family head. (Acts 7:8, 9, *NW*) Therefore a patriarchal society was the organization of individuals related by blood, by marriage or by adoption who lived and worked together in a community under the leadership of a male family head. Such a patriarchal society formed a "family government".*

FAMILY HEAD NOAH

[3] The first great patriarch or family head of the immediate post-flood society was Noah. From the Bible's account of Noah's activities and from later evidences of his leadership, we observe that Noah was a great organizer of society. For about 40 or 50 years before the flood, Noah organized his family of three sons and their

* *Biblical Law*, by H. B. Clark, pp. 53, 125.

2. What is meant by "patriarchal society"? When did such a form of Biblical society exist?
3. Describe Noah's organizing activity.

wives and his own wife for the building of the ark. This was a prodigious project necessitating the gathering and assembling together of much timber and other materials. All this required negotiations with neighboring peoples, payment in money for goods and services and making of contracts which brought into play rules of conduct and business. Likewise the marshaling together of the host of animals which later entered the ark required planning and orderly handling. Noah, the 599-year-old shrewd organizer, after caring for all preliminaries, went into the ark in 2370 B.C. with an organized society of which he was the head. For a year and ten days he maintained order and the well-being of this community in the ark while the flood waters held sway over the earth.—Gen. 6:13–8:19.

[4] Jehovah God had blessed and guided this preflood patriarchal society under Noah's headship. Just as this society had gone into the ark fully organized so they came out fully organized under a family government. Having disembarked safely on dry land in 2369 B.C., Noah immediately led his family in making a gigantic burnt offering of praise to their deliverer Jehovah. Jehovah was pleased with this evidence of gratitude and proceeded to give Noah instructions for continuing human society. God promised man that never again would he curse the ground and that the earth would continue to enjoy its seasons. Also a divine command was given to fill every part of the earth with families of his descent. By direct revelation God began to give man divine law through the instrumentality of Noah. The rainbow was set in the sky as a sign of God's great covenant with surviving society under Noah's leadership. Hence Jehovah God as the great Superior took steps to give man a righteous start upon a cleansed earth. God gave righteous man a law around which to develop his post-flood government.—Gen. 8:20–9:17.

[5] By reason of his having been in direct communication with God many times and having received revelations of the divine will, Noah as a keen lawyer and organizer was in the authoritative position to guide the expansion of human society after the flood. And that he zealously did during the 350 years he continued to live after the deluge. A man of great wisdom, foresight and of long experience in ways theocratic, Noah could be relied upon to set the proper lead in matters of post-flood government. When new problems arose he would be able to make clear right principles, establish proper precedents, initiate wholesome customs and give sound judgment in harmony with the mind of the Lord which he enjoyed as God's confidential servant and prophet. How fortunate human society was after the flood to have had such a well-trained theocratic organizer as their counselor!—Gen. 9:28, 29.

[6] Did Noah seize the opportunity after the flood to become a king of a supergovernment to rule over all the rapidly increasing number of his descendants? No. Noah was a God-fearing man of faith in the promised Seed who was to be sent as King to establish a new world government over all mankind. (Gen. 3:15; Heb. 11:7)

4. What did God do for human society right after the flood?

5. How was Noah equipped to give a proper lead to human society after the flood?

6. What governmental pattern did Noah set for society after the flood?

Kingship was not Noah's assignment. Rather Noah proceeded to set a pattern of developing small units of family governments or patriarchal societies, which family groups would live independently of each other and migrate into all parts of the earth. The unit of this arrangement was not the individual but the family, a group of related individuals ruled by its family head, the patriarch. After the death of a family head, the oldest son would continue the headship of that unit and permit the other sons to move off, as did Esau and Jacob, in later history, to start separate societies. Later in time, the sons of a family head held together after their father's death under the leadership of an outstanding brother as did the twelve sons of Jacob and thus became a "house" or a clan of twelve families. In time each family of Israelites developed into a tribe, and finally these kindred tribes grew into a nation under the headship of Jehovah.—Gen. 46:2, 3; 49:28; 50:24, 25; Ex. 19:4-6.

[7] Under Noah's wise supervision the typical divine mandate of populating the earth proceeded to the point where eventually seventy nations were in operation all speaking one language but migrating as nomadic communities in all directions. Twenty-six of these nations sprang from Noah's son Shem, fourteen from his oldest son Japheth and thirty from his youngest son Ham. (Gen. 10:1-32) Noah also lived to witness the beginning of a cancerlike growth of rebellion against the great Sovereign Superior, Jehovah God. It all began with a young great-grandson of his by the name of Nimrod who was not honored as among the seventy family heads of the seventy nations. By defying God's rainbow covenant, by using war to put men in fear of himself, and as a tool of Satan, Nimrod rebelled against the Noachian system of rule. Instead he set up the first kingdom government with Babylon as the center. This upstart tried to make himself greater than Noah by proclaiming himself as the first human king. He embarked on a religious tower-building project to keep many of the families from spreading to the four corners of the earth as God purposed. God expressed his wrath against this rebel movement by confusing the tongues of these tribes under Nimrod, thus forcing them to migrate abroad in accord with his original will. Having lived a long life as a counselor among many ancient nations, organizer Noah finally died, in 2020 B.C., at the ripe age of 950 years. Before his death he witnessed God's mandate carried out in spite of Satan's thwarting efforts by uniting man under governments opposed to Jehovah God. —Gen. 11:1-9.

7. What did Noah live to see? How did Satan try to interfere with God's post-flood purposes, and what resulted?

INTERESTING FEATURES

[8] We will now proceed to examine several interesting features of patriarchal society. At this point it should be understood that while many legal features found in the Bible are also found in the ancient nontheocratic legal systems such as the Babylonish Code of Hammurabi, the Hittite Code and the Assyrian Code, all three codes having been found in recent times by archaeologists, such are no evidences that these features were borrowed by the Hebrews from their pagan neighbors. Rather, expressly to the contrary. These are evidences that heathen nations have carried over many ancient laws and customs from the Noachian system of law and order, which pattern the faithful Hebrew patriarchs followed.—Ezek. 14:12-14, 20.

8, 9. (a) From where did the Hebrew family heads get their customs and law? (b) How was it possible for the theocratic patriarchs to deal with their pagan neighbors according to a common legal procedure? (c) What argument is there for thinking that many of these customs were of a divinely sanctioned origin?

[9] As the early tribes and nations came under greater control of Satan and his false theories of government, the Noachian structure of early law and order receded somewhat into the background. Nevertheless, since it was a fact that many of their basic laws were still of early Noachian origin, this made it possible for faithful theocratic patriarchs like Abraham, Isaac and Jacob to deal with their pagan neighbors according to common customs of legal procedure. It is also well to state at this point that, since many of the legal features practiced by the faithful theocratic patriarchs were later incorporated in the Law covenant dictated by God to Moses, it strongly indicates that they were of a divinely sanctioned origin. For surely God would not have incorporated laws and customs which originated with Satan's demon-empowered governments.—2 Cor. 6:14-16, *NW*.

[10] As already alluded to, the family rather than the individual was the unit in patriarchal society. Generally there was no holding of individual property aside from a few personal belongings. All property as to herds, household goods, equipment and lands was held in common by the family, since they were all related to one another by birth, marriage or adoption. This is confirmed in the statement made by Rachel and Leah to Jacob their husband and family head on the occasion when they separated with all their goods from their father Laban's tribal household to commence an independent patriarchal society. "Rachel and Leah replied [to Jacob their husband and head], 'What share or possession is left for us in our father's house? Does he [Laban their father] not treat us like aliens? He has sold us, and he goes on to spend all the price of our marriage! All the wealth that God has taken from our father now belongs to us and to our children; so do whatever God tells you.' " (Gen. 31:14-16, *Mo*) Thus by holding their wealth in common, as noted above, the small family government formed what might be likened to a modern corporation with its official head being the father or the oldest son in the oldest line from the common ancestor if several families lived together in a "house" or tribe. We also see in Jacob's case how the family head served as a priest communicating with God. Furthermore, as a representative of God the family head led in offering family sacrifices.

[11] The patriarch further served as a fatherly ruler and overseer. He gave commands as to the family's daily work and carefully supervised the training of his children, as he was fully responsible legally for their every violation of law. He made contracts with neighbors and also judged and punished his household for any violations of law and custom. Actually the family head completely controlled and governed the lives and property of all the members of his household organization. Being the family's spokesman before God and man, the patriarch was furthermore held responsible for the conduct of his family. He and the family as a whole were answerable for trespasses and offenses committed by himself or by members of his family against other family units. The family head might be required to deliver up a member of his family or pay in property to make satisfaction for wrongs done. —Josh. 7:24, 25.

[12] As in the case of modern corporations made up of many persons where the whole corporation is considered just one artificial legal person to be sued for any damages committed against others, so the entire ancient family was considered a legal cor-

10. How was property held in patriarchal society? Explain.

11. What responsibilities fell upon the family head?
12. To what in modern times may the patriarchal family unit be likened? Explain.

porate person* to make retribution for wrongs done. Thus right from the beginning after the flood there was what is called "family responsibility" which later expanded into "community responsibility" holding the entire body responsible for wrongs done by any member. This was so viewed because all jointly owned the property and their lives were bound up closely to their family head. It is noted from the Bible that these closely knit, legally responsible families prospered greatly with security and lived in much happiness wherever their family head was theocratically minded by serving Jehovah. Such ones ruled their households lovingly and wisely. —Gen. 24:1.

PROCEDURES

[13] The patriarchs had an interesting way in which they offered and transferred possession to land. The prospective buyer would be taken to a vantage point where the seller would describe the precise boundaries and the advantages of the land being offered. After lengthy bargaining back and forth, the seller would finally recite the exact four boundaries of the land for transfer. When the buyer said, "I see," then the deal was considered closed and a contract made.† The conveyance was made in this manner before witnesses without a literal "handing over" of the land by means of a written deed. However, written contracts also were used. At times the bargaining process itself involved quite a ceremony. —Gen. 23:3-16.

[14] Jehovah God himself conformed to this custom when he made a legal offer to Abraham of the Promised Land. At a vantage point in Canaan, God pointed out to Abraham the precise boundaries of the territory offered. But God did not permit Abraham to say, "I see," and thus legally accept the transfer, as it was not God's due time to grant legal possession. (Gen. 13:14, 15) However, the legal transfer was made in the year 1473 B.C., some four hundred years later, when Jehovah caused Moses "to see" or to accept legal possession on behalf of the nation of Israel just before they crossed the Jordan to take the Promised Land. "And Moses went up from the plains of Moab unto mount Nebo, . . . And Jehovah showed him all the land . . . And Jehovah said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, . . . I have caused thee *to see* it with thine eyes."—Deut. 34:1-4, *AS;* also Deut. 3:27.

[15] Notice that Satan the mimic also conformed to this method of offer when he approached Jesus in the wilderness to tempt him. "Again the Devil took him [Jesus] along to an unusually high mountain, and showed him all the kingdoms of the world and their glory, and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.' " (Matt. 4:8, 9, *NW*) Satan here was actually making a genuine legal offer for Jesus to consider seriously of legally accepting. Even though Jesus quickly recognized it as a legal offer yet he lost no time in utterly rejecting it by saying, "Go away, Satan!"

[16] In settling local family disputes the family heads served as judges. To render justice it was very necessary for them to sift out the exact evidence in the matter under dispute. According to the *King James* and *American Standard Versions,* when the evidence was clearly determined they used the expressions "to know", "to discern" or "to acknowledge" in giving their ruling on the facts. This legal language would be similar to our time when

* *Ancient Law,* by H. S. Maine, pp. 178, 179.

† *Biblical Law,* by D. Daube, 1947, pp. 29-36.

13. Describe how possession of land was transferred. 14, 15. (a) How did Jehovah conform to this custom of land transfer? Explain. (b) How did Satan? Explain.

16, 17. (a) As judges how did the family heads determine evidence? (b) Give Bible examples.

a judge or jury sits "to find" a man guilty of crime according to the evidence submitted. When Laban accused Jacob of having stolen his teraphim Jacob legally gave Laban the right to search out the evidence as to Jacob's innocence. Jacob said, "Before our brethren *discern* thou what is thine with me, and take it to thee."—Gen. 31:32, *AS*.

17 Another example is the case where family head Judah sat as a judge to hear the case of his daughter-in-law Tamar who was accused of being illegitimately with child. "And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, *Discern,* I pray thee, whose are these, the signet, and the cords, and the staff. And Judah *acknowledged* them, and said, She is more righteous than I." (Gen. 38:24-26, 11-20, *AS*) Judge Judah was forced to admit legally that he was the father of her child by the clear evidence presented that she was the supposed harlot that Judah had relationship with some time previous.

18 There were many other customs involving birthright, the right of parents to choose the wives for their sons, responsibility when one places property in the custody of another, slavery, concubinage, redemption of slaves, and others. Several of these will be examined in the succeeding article. At this stage in the examination of patriarchal society it can be seen that it was no crude social order. Rather it was a system highly organized adapted to the nomadic life of those early family units. They dwelt in tents and wandered over the land in the care of their large flocks and herds. The faithful theocratic patriarchs Abraham, Isaac and Jacob and the others were content to live in the land of promise as temporary residents awaiting the time for the promised Messiah, Christ Jesus, to come as King to establish the everlasting kingdom of righteousness over the earth. "For he [Abraham] was awaiting the city having real foundations and the builder and creator of which is God." (Heb. 11:8-10, *NW*) So we see there is much of particular interest for us today as to God's dealings with his servants under the patriarchal system of organization. As God's legal ways change not, his legal actions back there are bound to indicate similar ways for the new world system of things. So let us not despise these early days of small beginnings.—Mal. 3:6; Zech. 4:10.

18. Why did the faithful theocratic patriarchs continue to live as temporary residents in the Promised Land?

SHADOWS Out of the Past

"For those things are a shadow of the things to come, but the reality belongs to the Christ."
—Col. 2:17, NW.

OUT of the long dim past many shadows of twentieth-century realities stand out in silent but unmistakable testimony. These Biblical shadows of clear outline foretell activity occurring today on a global scale. While the Law covenant mediated through Moses in ancient time contained a host of prophetic shadows of good things to come, yet centuries prior thereto patriarchal law and customs also contributed their share of shadows which find their realities in our day. (Heb. 10:1, *NW*)

1. What pre-Law covenant matters are of current interest, and why?

Of these pre-Law covenant shadows Paul's words also could apply, "For those things are a shadow of the things to come, but the reality belongs to the Christ." (Col. 2:17, *NW*) From this statement we must expect these early prophetic shadows likewise to have their fulfillments centering around the servants of Christ Jesus. And that we shall see is exactly what the facts bear out. In the preceding article where a preliminary study has already been made of the origin and operation of patriarchal society, we are ready to consider in detail additional legal features which cast their interesting shadows of current realities.

CUSTODY OF PERSONS AND PROPERTY

[2] Patriarchal society had well-defined laws and customs governing the custody of personal property and persons. Custody arose where an owner or a father would entrust his property or children to the care of others. The property or persons were either delivered to another for safekeeping or loaned for the latter's benefit. On occasions the oldest brother who was mature would have his minor brothers placed in his custody. Since the Biblical patriarchs were mostly herdsmen or shepherds, the property generally involved animals which were put in the trust of others. However, the general regulations appeared to have applied to any piece of property or any person that might have been entrusted to the hands of custodians. Where a shepherd was entrusted with the sheep of an owner, when the shepherd said he would *keep* the sheep this then brought legal responsibility upon the shepherd engaged. We note the case of the family head Jacob where he bargained with his father-in-law Laban as to the *keeping* of the latter's sheep. When Jacob said, "If thou wilt do this thing for me, I will again feed thy flock and *keep* it," he was accepting legal responsibility for the sheep entrusted to his care.—Gen. 30:31, *AS*.

[3] What were some of the legal responsibilities that came upon the one accepting custody of the animals which belonged to another? The Noachian regulations as to custody years later were divinely incorporated into the Law covenant given to the nation of Israel. Thus from the law of Moses we have an actual record of these responsibilities. "If a man puts an ass or an ox or a sheep or any animal into the *keeping* of a fellow-countryman, and it dies or is injured or is raided, without anyone seeing it, then the man must swear before the Eternal [Jehovah, *AS*] that he has not laid hands on the other man's property; the owner must accept this oath, and no restitution shall be made. But if the animal has been stolen, the man must make restitution to the owner. If the animal has been torn to pieces, let him bring the torn flesh as evidence; he need not make good what has been torn to pieces."—Ex. 22:10-13, *Mo*.

[4] The shepherd therefore was required to render ordinary care in safeguarding the entrusted animals. He had to give sufficient care to see that the animals were fed and that they did not become lost. While under his supervision if animals were stolen either by himself or his hired helpers, then he was responsible to make full restitution to the owner. For those stolen he had to restore fivefold or fourfold, depending upon whether it was oxen or sheep. (Ex. 22:1) On the other hand, the patriarchal law did not require the shepherd to exercise high degree of care by being responsible for acts beyond his human control. So if the animal died of itself, was injured through

2. What patriarchal law is to be examined, and how was accepting legal responsibility indicated?

3, 4. (a) Where is a record found of the legal responsibilities of patriarchal custody, and how so? (b) Discuss the responsibilities involved as to custody of animals.

no fault or neglect of the caretaker or was forcibly stolen by an armed raiding party, then the shepherd was not required to make good the loss. This also applied in cases where a wild beast preyed upon the animal, tearing it to pieces. Upon showing to the owner the evidence of the attack that killed the animal, the owner had to bear the loss. The shepherd custodian was free of responsibility.

[5] With this background we are better able to understand the dealings between Jacob and his sons at the time of the disappearance of Joseph. Patriarch Jacob's ten sons had become jealous of their 17-year-old brother Joseph, who enjoyed the favored position with his father. Jacob sent his son Joseph on a mission to ascertain the well-being of his ten older brothers and to report on the progress of their work in shepherding Jacob's flocks at a far place. Seeing Joseph coming in the distance his jealous brothers conspired to slay him and to say to their father that an evil beast had killed him. When Joseph reached them they stripped him of his coat of many colors and threw him into a pit. But Reuben, the oldest brother, being legally responsible for the custody of his younger brother, since he was now in their midst, objected to the conspiracy and planned to restore Joseph to his father and thus relieve himself of responsibility as special caretaker. In the meantime, while Reuben was away from the pit, the other brothers sold Joseph as a slave to some passing traders. Upon Reuben's return to the pit and finding Joseph gone he rent his clothes in anguish knowing that he would be held legally responsible for the disappearance of his younger brother. He exclaimed, "The child is not; and I, whither shall I go?" —Gen. 37:12-30, *AS*.

5. What happened in the case of Joseph, and how did Reuben come under special responsibility?

[6] The course now pursued by Reuben as urged by his other brothers was not one of mere fancy. Rather it was a course shrewdly designed to escape legal responsibility when they appeared before their father to report the disappearance of Joseph. They knew that they would have to face their father, who would sit as a patriarchal judge to sift out and weigh all the evidence as to responsibility. Furthermore, they knew that under the law of custody of persons and property if evidence of attack by a wild animal could be established then the custodian would be completely absolved and held innocent. Note carefully the Scriptural account of what happened and how Jacob was forced legally to *know* or examine the evidence and as judge to legally pronounce his sons innocent of Joseph's supposed death. "They took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father, and said, This have we found: *know* now whether it is thy son's coat or not. And he *knew* it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces." (Gen. 37:30-34, *AS*) The last sentence above in legal language comprises Judge Jacob's court verdict. No punishment could be sentenced upon the ten sons. Jacob's hands were tied by the law from pursuing the matter any further.

[7] Judge Jacob was forced to render a decision of death by a wild beast. There is no evidence that yet in the back of his mind he suspected mischief. Years later when the matter came up to entrust his youngest beloved son Benjamin to the care of his older brothers who were asked by the Egyptian prime minister (actually their brother Joseph, whom they did not recog-

6. What course was pursued by Reuben, and why? What was Judge Jacob's verdict, and why so?
7. Is there anything to indicate that Jacob suspected mischief? Explain what he manifested.

nize) to bring Benjamin to Egypt, Jacob refused to allow the lad to be taken under the normal guarantees of custody. Rather it was not until Judah the fourth son of Jacob took a strong vow of personal surety for Benjamin's safety, thus giving a very strong guarantee beyond the custody arrangement, that Jacob consented to allow Benjamin to go. (Gen. 44:32, 33, *AS*) Furthermore, Jacob shows his special fatherly fears and concern by reminding his sons that years before he was obliged as judge to *say* the verdict of death by beast and since then he has not seen Joseph: "The one went out from me, and I *said,* Surely he is torn in pieces; and I have not seen him since."—Gen. 44:28.

CUSTODY IN REALITY

[8] This patriarchal shadow out of the dim past began to have its reality in the right Shepherd, Christ Jesus, who was entrusted with his Father's "sheep". Jehovah God is the great Shepherd and Owner of his "sheep". His faithful Christian servants are like sheep once having gone astray but who have now returned to God the shepherd and overseer of their souls. (Ps. 23:1, *AS;* 1 Pet. 2:25, *NW*) Christ Jesus was sent as the right shepherd to care for these sheep. "I am the right shepherd; the right shepherd surrenders his soul in behalf of the sheep. The hired man, who is no shepherd and to whom the sheep do not belong as his own, beholds the wolf coming and abandons the sheep and flees—and the wolf snatches them and scatters them—because he is a hired man and does not care for the sheep. I am the right shepherd, and I know my sheep and my sheep know me, just as the Father knows me and I know the Father; and I surrender my soul in behalf of the sheep. And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd."—John 10:11-16, *NW*.

[9] What a record of loving care and devotion for the sheep Jesus Christ made during his three-and-a-half-year ministry! He diligently fed them on rich spiritual food. Where one became lost he left the ninety-nine and retrieved the stray one. (Matt. 18:12-14) He helped the spiritually poor and sick ones to recover. But where spiritual sickness and even spiritual death ensued in spite of his loving attention he was not held liable before the great Owner of the "sheep", Jehovah God. His death was not for losing any sheep, but to save lost sheep. This trusty shepherd also protected the sheep from the wild attacks of the demons and Satan himself, who went "about like a roaring lion, seeking to devour". —1 Pet. 5:8, *NW*.

[10] "Simon, Simon, look! Satan has demanded to have you men to sift you as wheat. But I have made supplication for you that your faith may not give out; and you, when once you have returned, give support to your brothers." (Luke 22:31, 32, *NW*) Of the twelve special sheep entrusted to Jesus by Jehovah only one was torn to destruction by the devouring lion Satan the Devil. Note the following report Jesus makes in his prayer to Jehovah as to his shepherding work. "When I was with them I used to watch over them out of respect for your own name which you have given me, and I have kept them, and not

8. In whom did the reality of the custody shadow begin, and who are (1) the owner of the sheep, (2) the sheep, and (3) the shepherd?

9, 10. (a) How and with what responsibility did Jesus shepherd Jehovah's sheep? (b) Were any sheep destroyed, and if so, how, and who was responsible?

one of them is destroyed except the son of destruction." (John 17:12, *NW*) As indicated in the patriarchal shadow, Jesus was not held responsible for the destruction of the traitor Judas Iscariot. Since Jesus successfully cared for a host of sheep by bringing them to life everlasting, we have as a leader before us the glorified Jesus Christ, a proved shepherd that is reliable and trustworthy!

11 While Jesus was performing his shepherding work, at the same time he was training his disciples to become undershepherds. Jesus was ever busy building up their faith, that they might be in position to accept the responsibilities as custodians of Jehovah's sheep. Before his ascension into heaven Jesus drove home to Simon Peter this point of the shepherding work. Three times Jesus emphasizes the point. " 'Simon son of John, do you love me more than these?' He said to him: 'Yes, Master, you know I have affection for you.' He said to him: 'Feed my young lambs.' Again he said to him, a second time: 'Simon son of John, do you love me?' He said to him: 'Yes, Master, you know I have affection for you.' He said to him: 'Shepherd my little sheep.' He said to him the third time: 'Simon son of John, do you have affection for me?' Peter became grieved that he said to him the third time: 'Do you have affection for me?' So he said to him: 'Master, you know all things; you are aware that I have affection for you.' Jesus said to him: 'Feed my little sheep.' " —John 21:15-17, *NW*.

12 This same Peter became a faithful undershepherd in the footsteps of his Master Jesus Christ. To his fellow undershepherds of his time and with equal force to the true Christian ministers of today Peter gave wise counsel. "Shepherd the flock of God among you, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:2, 3, *NW*) So now in this time, when hundreds of thousands of the Lord's "other sheep" are being gathered into the "one flock" organization of the incoming new world society, the patriarchal shadow of shepherding responsibility outlines in detail shepherding responsibility today in the reality among congregations of the Christian witnesses of Jehovah. All you who are ministerial servants in the congregations, how are you measuring up to the divine requirements?

13 Are you taking the oversight seriously as a mature servant of God? Do you accept your duties as such an appointed servant willingly, not for love of dishonest gain but eagerly in your love of God and your fellow Christian? Are you efficiently feeding the Lord's sheep from the right spiritual food which Jehovah provides so richly on his table? Do you make efforts to aid the spiritually sick ones and the spiritually poor ones to regain spiritual health and wealth that they may be strong members of your local preaching band of witnesses? Are you protecting them to the best of your ability from the attacks of the demons and Satan, that they will not be snatched away from the true flock? If one strays away do you make an effort to recover this lost sheep, that there may be rejoicing in the return of a repentant one who was saddened in a godly way and thus rescued from possible destruction? (2 Cor. 7:8-11, *NW*) If the modern undershepherds can answer all these in the affirmative, then they are measuring up to their theocratic responsibilities as exemplified by the shepherds Jesus and the apostles.

---

11. For what work did Jesus train his disciples and how did he drive home this point to Peter?
12, 13. (a) What advice did Peter give on shepherding, and does it apply today? (b) What responsibilities must be accepted by congregational servants today?

[14] But in a larger way all of Jehovah's witnesses as ministers have shepherding responsibilities in their respective territories wherever they preach. There in your individual territories are many of the lost and sickly prospective "other sheep" that have to be lovingly tended by the commissioned shepherding minister. If this is due to our negligence in caring for any of these sheep put in our custody by the great Owner, Jehovah God, we shall be held responsible for the lives of such ones. "Son of man, I appoint you a sentinel to Israel; whenever you hear a word from me, you must give them my warning. When I tell the wicked, 'You must die,' if you do not warn him, if you say nothing to warn the wicked from his wicked course, in order to save his life, then that wicked man shall die for his iniquity, but I will hold you responsible for his death." (Ezek. 3:17, 18, *Mo*) So if we try to help these wayward ones now with the Lord's message of life and if in spite of our efforts Satan the roaring lion devours them, then we are free of responsibility for such destroyed prospective sheep. Paul put the seriousness of our shepherding ministry when he said, "Necessity is laid upon me. Really, woe is me if I did not declare the good news!" (1 Cor. 9:16, *NW*) Like Jesus and the apostles the faithful undershepherds today earnestly discharging their ministry will have the satisfaction of seeing the preservation of a vast multitude of the Lord's other sheep whom they have been privileged to find, aid and protect unto everlasting life.

SLAVERY

[15] Another subject of interest is that of slavery which existed in the days of the patriarchs, the custom apparently stemming from Noachian times. It seems that where a particular family unit under its family head came upon difficult times economically, due to bad management or financial reverses which meant running into debt, such a family head could clear himself of debt by legally and voluntarily selling himself and his family into slavery. This meant he sold himself either to his creditor for the sum covering the debt or to a family head who was financially successful and able to pay the sale price to free the new slave from his debt. Such a slave became what was known as a *bond servant*. In exchange for the subservient family's future services the wealthier family agreed to house, clothe and feed the newly engaged volunteer slaves. This arrangement brought a temporary means of existence to the bond-serving family unit. This was better than suffering in poverty. So it is evident that bond service in those days meant menial employment with the necessities of life assured by a superior patriarch or family head. Note the care Joseph received in his slavery in Egypt.—Gen. 39:1-6.

[16] The uniform customary law on voluntary slavery or bond service in the ancient Near East additionally provided for redemption either by the slave himself if he should later inherit money or by a near relative. The redemption or being bought back amounted to the payment of a negotiated price to the slave owner for the release. In turn the slave and his family were entitled to receive gifts from their former master for past services.* Bond service as a temporary status sometimes lasted for generations where a near kinsman redeemer did not readily provide for the ransoming. We are reminded of Jacob's twelve sons and their families who voluntarily entered Egypt to sojourn there and then

14. What shepherding responsibilities come upon all Jehovah's witnesses, and how serious is this matter? 15. How did voluntary slavery arise in patriarchal times, and what did it bring to the bond servants?

* *Biblical Law*, by D. Daube, 1947, pp. 39-56.

16. What provision was there for being released from bond service?

later were subjected to bondage by aggressive Pharaohs. The Israelites remained in bondage for some generations.—Ex. 2:23.

17 In the days of Moses the Law covenant legislated by divine revelation incorporated most of the provisions governing voluntary servitude. "If thy brother be waxed poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant. As a hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of jubilee: then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. And if a stranger or sojourner with thee be waxed rich, and thy brother be waxed poor beside him, and sell himself unto the stranger . . . after that he is sold he may be redeemed: one of his brethren may redeem him." (Lev. 25:39-41, 47-49, *AS*) Incidentally, in contrast with the above unharsh arrangement there was also the custom of making involuntary slaves of captives of war who could not be redeemed. This latter oppressive arrangement of slavery must have had an origin with Nimrod and his satanic successors who resorted to wars.

18 As members of the human family today men find themselves in slavery to sin and death. Forefather Adam foolishly and voluntarily entered slavery to sin and death for the price of eating forbidden fruit in self-will. He sold himself and all his future family to the service of death. Death began to rule as king. This bondage of slavery to death has passed upon all men. All have been sold into a menial insecure existence. "For the creation was subjected to futility." (Rom. 8:20, *NW*) Not a single member of the human family has been able to pay the extremely high price of a perfect human life to buy himself out of this deadly bondage. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned—. Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come." (Rom. 5:12, 14, *NW*) Having originally induced man to lose his freedom in God's theocratic household, Satan the wicked god of this evil old world has sought to additionally keep mankind in bondage to himself as well as in bondage to death. Satan has become the great prison keeper and slave driver of his entire organization of men and demons. For this reason the more than two billion people now living on the face of the earth are in a vast bondage to their two oppressive masters, "God Satan" and his ally "King Death".—2 Cor. 4:4, *NW*.

17. What did the Law of Moses have to say about bond service?
18. How is it that man finds himself in bondage? Describe his plight.

REDEMPTION IN REALITY

19 Is there no hope of deliverance from this slavery? Yes, there is. And that is by reason of the possibility of redemption as foreshadowed in the patriarchal law providing for the buying of slaves out of bond service. Remember it was a kinsman that had the right to redeem or to buy his relative out of bondage. Furthermore, a ransom price had to be paid by a near kinsman or relative. Who, then, possibly could be the near relative to sinner man to pay the extremely high price required for his redemption? That near kinsman redeemer is none other than the perfect One, Jesus Christ, who became human flesh in order that he might become a relative of faithful man. The Bible calls him the "last Adam". Jesus refers to himself as the "Son of man". (John 1:14; 1 Cor. 15:45; Matt.

19. Is there any hope of deliverance from this slavery? Who is man's kinsman? Explain.

16:13, *NW*) So there is an abundance of evidence to show that Jehovah God mercifully and lovingly sent his beloved Son to the earth to become man's near kinsman to deliver the faithful ones from destruction. "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."—John 3:16, *NW*.

[20] The Scriptures also show that faithful man was bought with a ransom price, for it says, "for you were bought with a price." (1 Cor. 6:20, *NW*) What, then, was that price? According to the divine principles of 'life for a life' and 'life is in the blood' God's justice required the ransom price to correspond perfectly to the thing that Adam forfeited, namely, the life of a perfect man. (Ex. 21:23; Lev. 17:11) In other words, the price would be the blood of a perfect man to equal that of perfect Adam before he entered the bondage of death. And that is exactly what the Bible indicates. "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a *corresponding ransom* for all—this is what is to be witnessed to at its own particular times." —1 Tim. 2:5, 6, *NW*.

[21] Jesus himself bears record that one of the purposes of his coming to earth was to pour out his perfect lifeblood in death as a ransom price to purchase the release of multitudes from bondage. "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28, *NW*) Jesus Christ furnished that ransom price at Jerusalem on Friday, Nisan 14 (April 1), A.D. 33, when his enemies, the Jewish hierarchy and their Roman allies, put him to death on the torture stake. But the victory of his enemies was short-lived, for on Nisan 16 (April 3) Jehovah God performed his greatest miracle in resurrecting his faithful Son to life immortal. Forty days later he entered heaven and paid over the merit of his ransom sacrifice where the value is available to be applied to faithful mankind in giving them eternal life.—Matt. 27:1-50; Heb. 9:25-28, *NW*.

[22] To further prove that Jesus is the great emancipator or liberator from bondage note the following scripture where redeemed ones are referred to as "young children". "Since the 'young children' are sharers of blood and flesh, he [Jesus] also similarly partook of the same things, that through his death he might destroy the one having the means to cause death, that is, the Devil, and might emancipate all those who for fear of death were subject to slavery all through their lives." (Heb. 2:14, 15, *NW*) Real liberation from the slavery in which man finds himself centers around Christ Jesus, the redeemer of mankind. Therefore those exercising faith in this ransom provision made by Jehovah God even now enter a relative freedom from Satan's control and from the fears of death. Moreover, they have hope of being freed entirely from death either through the resurrection or in passing through alive into the new world at the time of Armageddon.

[23] Having gained freedom from the bondage that grips mankind, a stout fight ensues to retain that relative freedom which the truth of God brings us. "For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." (Gal. 5:1, *NW*) This means pursuing a new and clean course away from the deadly system of bondage found in the old world society. We must resist the sinful ways of the flesh

20, 21. (a) What was the price for the redemption? (b) How and when did Jesus give the price?

22. What men are freed, and what freedom do they enter?

23. What fight is required to retain one's new-found freedom?

and take up the new way of freedom, which means to embrace righteousness and become obedient to God's will. "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view?" (Rom. 6:16, *NW*) We have served long enough as bond servants to the Gentile nations in performing deeds of loose conduct, and these have left their scars. But now that liberation has come let us for the rest of our days live with a higher objective in view, that of being pleasing servants to our God. Peter urges this course for the true Christian. "To the end that he may live the remainder of his time in the flesh, no more for the desires of men, but for God's will. For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct."—1 Pet. 4:2, 3, *NW*.

[24] Works and deeds that Christians used to perform while they were in bondage to Satan's organization and which have now been put away are well described and commented on by Paul. "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom." In contrast note now what the Christian's new liberation from satanic slavery means to him and what the fruitage is that it bears. "On the other hand, the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law. Moreover, those who belong to Christ Jesus impale the flesh together with its passions and desires."—Gal. 5:19-24, *NW*.

[25] Not only do we liberate ourselves from Satan's bondage but we also have a commission to liberate others, that they too may accept Christ Jesus as their redeemer and find that true freedom. The Christian minister's commission is the same as that of Jesus when he said in quoting from Isaiah, "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to *preach a release to the captives.*" (Luke 4:18, *NW;* Isa. 61:1) By our preaching Christ Jesus as man's sole redeemer we are urging the prisoners and slaves to go forth and accept freedom. " 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.' "—2 Cor. 6:17, *NW*.

[26] "And I heard another voice out of heaven say: 'Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues.' " (Rev. 18:4, *NW*) This means that all liberated ones must make a clean break from Satan's old-world organization. They must maintain a physical, moral, social and spiritual separation therefrom. When zero hour comes for the utter destruction of Satan's house of bondage in Armageddon, liberated Christians will not be found captive therein to suffer a common fate with the unliberated ones in God's annihilation of that unclean organization. As these shadows out of the dim past warn us concerning our present course, let us not be found among those who ignore the clear warnings set out in the Scriptures governing our present and future welfare.

---

24. Contrast one's works while formerly under bondage with the fruitage manifested after being set free.

25, 26. (a) What commission do the liberated ones receive, and how is this carried out? (b) What break must now be made by those desiring redemption?

● How could Paul preach Christians "not under the law, but under grace", and yet terminate vows by the performance of Mosaic ceremonies at the temple?—M. C., Tennessee.

Paul had been preaching to the Gentiles, showing them that salvation was by God's undeserved kindness and not by works of the Law. Yet Paul did not fight against the Law or its procedures; he merely ruled it out as a divine requirement for Christians. However, the reports that preceded Paul to Jerusalem painted him as a rabid opposer of the Mosaic Law and a prohibiter of circumcision, which was false, since he had circumcised Timothy himself. It was not a Christian requirement, but neither was it wicked and needing to be opposed. Paul's position had been greatly distorted by the rumors, which were further magnified with each repeating. Hence James and the older men in Jerusalem, after hearing of Paul's successes in gospel-preaching among the nations, glorified God and said to Paul:

"You behold, brother, how many thousands of believers there are among the Jews, and they are all zealous for the Law. But they have heard it rumored about you that you have been teaching all the Jews among the nations to break away from Moses, telling them neither to circumcise their children nor to walk in the solemn customs. What, then, is to be done about it? In any case they are going to hear you have arrived. Therefore do this which we tell you: We have four men with a vow upon themselves. Take these men along and cleanse yourself ceremonially with them and take care of their expenses that they may have their heads shaved. And so everybody will know there is nothing to the rumors they were told about you, but you are walking orderly, you yourself also keeping the Law." "Then Paul took the men along the next day and cleansed himself ceremonially with them and went into the temple, to give notice of the days to be fulfilled for the ceremonial cleansing, until the offering should be presented for each one of them."—Acts 21:20-26, *NW*.

The governing body at Jerusalem weighed the problem and decided on this course to counteract the Jewish prejudices roused against Paul. The rites of shaving the head, along with the prescribed sacrifices, indicated that the vow had been completed faithfully, and for Paul to associate with the four in this, even bearing the expenses of the sacrifices, would prove he had no animosity toward the Mosaic Law. (Num. 6:13-21) He was in harmony with the intent of the Law, just as today we are in harmony with the Ten Commandments and other principles of the Law, though not under it. Where its procedures did not violate new Christian truths there was no real objection to conforming. Paul did this in the matter of circumcision, drawing the line against it only when some insisted upon it as a requisite for salvation. (Acts 16:3; Gal. 5:2-6) Doubtless if this method of terminating vows had been championed as essential to salvation Paul would have opposed it, since it would tend to return Christians to the bondage of the Law. (Gal. 5:1; Jas. 2:10) But since it was not incorporated as a requisite of the Christian faith Paul did not object. Like unenforced circumcision, there were no objectionable features about these procedures. They had been prescribed by God, were suitable and Scriptural ways of ending vows, and were not suddenly wicked just because no longer required. They violated no Christian principle, compromised no new precept. Paul had made a previous vow himself, voluntarily, under no pressure that might give rise to the charge of compromising. —Acts 18:18.

This was a practical view that made it possible for the Christian Jews to freely move about and preach to other Jews, even in the temple itself, because of their ceremonial cleanness. (Acts 5:42) So long as no compromise of Christian principle was involved, conformity to these procedures was advisable to keep open the doorway to preach to the Jews. Paul readily made such concessions: "To the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. To the weak I became weak, that I might gain the weak. I have become all things to people of all kinds, that I might by all means save some.

But I do all things for the sake of the good news, that I may become a sharer of it with others." (1 Cor. 9:20-23, *NW*) Other Jewish Christians did the same, and it worked to advantage. For instance, later on when Paul was being accused before Felix his opponent Tertullus charged that he "tried to profane the temple", but Paul was able to say "they found me ceremonially cleansed in the temple". He thus was able to squelch bickering on a minor matter so far as the giving of a Christian witness was concerned, and spotlighted the vital doctrinal truth concerning resurrection.—Acts 21:27-29; 24:6, 18-21, *NW*.

So just as we can make vows today, not only dedication vows but other kinds also, Paul could and did make them long ago, and for him to bring them to a public conclusion in a Scriptural way involved no compromise of Christian principles. With clear conscience Paul could obey the instructions given by the theocratic organization.

● Why did Paul oppose circumcision in his letter to the Galatians, and yet have Timothy circumcised?—T. H., Minnesota.

Some of the Christianized Jews were slow to relinquish adherence to the Mosaic Law. Those in Galatia were seeking to force Gentile converts to Christianity to comply with the Mosaic Law, and placed special emphasis on circumcision. They demanded it as a requirement of Gentile converts. Paul opposed the position that circumcision was a divine requirement, arguing that if one point of the Law must be kept all points should, and that if some points could be set aside all could. He opposed the looking to any part of the Law as essential for salvation, rejected the belief that Christians were obliged to conform to all or part of the Law. Not by Law, but by undeserved kindness were Christians to be declared righteous. "Neither circumcision is of any value nor is uncircumcision." It is immaterial, no issue. (Gal. 5:2-6, *NW*) So for circumcision to be urged upon Gentile converts as a requirement of the Christian faith was wrong, and to submit to it for that reason would obligate one to keep all of the Law. This Paul opposed.

Timothy's case was different. "Paul expressed the desire for this man to go out with him, and he took him and circumcised him because of the Jews that were in those places, for one and all knew that his father was a Greek." (Acts 16:3, *NW*) Paul wanted to use him in missionary service, in territories where they would be in contact with many Jews not even in the truth, who viewed uncircumcised persons as dogs. So Paul circumcised him, not as a matter of faith or divine requirement, but only to prevent needless controversy and premature stumbling of Jews over an inconsequential matter. It was in harmony with Paul's regular concessions to gain a favorable hearing for the truth: "To the Jews I became as a Jew, that I might gain Jews." (1 Cor. 9:20, *NW*) Moreover, as we have seen, even some of the Christianized Jews stumbled over this point. So instead of permitting the irrelevant matter of circumcision to interfere with their preaching work and with their contact with the Jewish congregations, Paul circumcised Timothy. It was not a divine requirement, but a concession to remove a barrier that might stumble Jews slow to relinquish their ideas about the Law. It was not done to keep the Law on that point, as some Jews in Galatia insisted must be done by Gentiles. Actually, in Timothy's case it was not fully a matter of a Gentile doing it, as it was in the Galatian controversies, for Timothy was half Jew.—Acts 16:1.

Works of Charity

How many donations are given to be seen of men? It is so rare that someone does not want a lapel button, his name on a stained glass window, or some other public acknowledgment that when such happens—that is news! Away down in Texas a newspaper recognized this when it reported "'Unknown' Donor Gives $300 Yearly to Illinois Church". Yet Jesus was specific regarding charity: "Take good care not to practice your righteousness in front of men in order to be observed by them; . . . Hence when you start making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men." Even on such simple matters, today's "Christianity" is a long way from Christ.—Matt. 6:1-4, *New World Trans.*

1952 DISTRICT ASSEMBLIES—UNITED STATES, CANADA AND ENGLAND

August 29, 30, 31, 1952

Birmingham, Ala., Alabama State Fairgrounds. Rooming: 923 2nd Ave. No., Birmingham 5.

Butte, Mont., Butte Civic Center, 1200 Harrison Ave. Rooming: 1730 C Street.

Birmingham, Eng., Bingley Hall, King Alfred's Place, Broad Street. Rooming: Kingdom Hall, 1 The Arcade, Blackheath, Birmingham.

Cardiff, Wales, Sophia Gardens Pavilion. Rooming: Kingdom Hall, 1-3 Royal Arcade, St. Mary Street, Cardiff.

Sheffield, Eng., City Hall. Rooming: Kingdom Hall, 16 Cambridge St., Sheffield 1, Yorks.

September 5, 6, 7, 1952

Los Angeles, Calif., Shrine Auditorium, 665 W. Jefferson Blvd. Rooming: 5428 S. Broadway, Los Angeles 37.

Colorado Springs, Colo., City Auditorium, corner of Weber & Kiowa. Rooming: 305 N. 18th St.

Bridgeport, Conn., Candlelite Stadium, 246 River St. Rooming: 310 Fairfield Ave.

Wilmington, Del., Convention City, Prices Corner. Rooming: 507 Market St.

Jacksonville, Fla., The Gator Bowl, Adams & Haines Sts. Rooming: 631 Oak St., Jacksonville 4.

Waycross, Ga. (Colored), City Auditorium, Oak and Pendleton Sts. Rooming: 951 McDonald St.

Rockford, Ill., Illinois National Guard Armory, 605 N. Main St. Rooming: 615 Oak St.

Burlington, Iowa, Memorial Auditorium, Jefferson and Front Sts. Rooming: 1336 N. 8th St.

Owensboro, Ky., Sportscenter, 1301 Hickman Ave. Rooming: 109½ Frederica St.

Portland, Maine, Portland High School Athletic Stadium, Deering Avenue. Rooming: 476 Stevens Ave., Portland 5.

Pontiac, Mich., Wisner Memorial Stadium, 441 Oakland Ave. Rooming: 600 E. Pike St., Pontiac 20.

Duluth, Minn., National Guard Armory, 1305 London Road. Rooming: 12 N. First Ave. East, Duluth 2.

Laurel, Miss., Laurel Civic Center, South Magnolia Street. Rooming: 2335 N. Third Ave.

Joplin, Mo., Miners' Baseball Park, East 3rd and High Sts. Rooming: 108 W. 9th St.

St. Joseph, Mo., City Auditorium, 400 N. Fourth St. Rooming: 1423 Faraon St.

Albuquerque, N. Mex., Ice Arena, 129 N. Truman. Rooming: 5919 N. 4th St.

Buffalo, N. Y., Offermann Stadium, Michigan Ave. & E. Ferry St. Rooming: 1439½ Main St.

Syracuse, N. Y., MacArthur Stadium, 820 Second North St. Rooming: 134 W. Onondaga St., Syracuse 2.

Raleigh, N. C., Raleigh Memorial Auditorium. Rooming: 111½ W. Martin St.

Toledo, Ohio, Sports Arena, One Main St. Rooming: 2409 Wayne St., Toledo 9.

Zanesville, Ohio, Municipal Auditorium, 4th and Shinnick Sts. Rooming: 830 Pine St.

Corvallis, Oreg., Gill Coliseum, Oregon State College. Rooming: 1250 Jefferson St.

Allentown, Pa., Allentown Fairgrounds, Chew St. & N. 17th St. Rooming: 1335 Chew St.

Memphis, Tenn. (Colored), Martin Stadium, 476 E. Crump Blvd. Rooming: 140½ Hernando St., Memphis 5.

Amarillo, Texas, Fair Park Pavilion, Tri-State Fairgrounds, East 10th & Grand. Rooming: 2123 Polk St.

Galveston, Texas, City Auditorium, Rosenberg St. & Ball Ave. Rooming: 1115 18th St.

Port Arthur, Texas (Colored), West Side Auditorium. Rooming: 907 W. 15th St.

Seattle, Wash., Memorial Stadium, 401 5th Ave. No. Rooming: 800 Broadway, Seattle 22.

Sheboygan, Wis., Municipal Auditorium and Armory, 516 Broughton Drive. Rooming: 804 Center St.

Edmonton, Alberta, Can., Sales Pavilion Exhibition Grounds. Rooming: 11112 95A St.

Lethbridge, Alberta, Can., Sports Centre, 11th St. & 5th Ave. So. Rooming: 812 7th St. So.

Vancouver, British Columbia, Can., Forum Building, Pacific National Exhibition. Rooming: 1696 W. 7th Ave.

Vernon, British Columbia, Can., Vernon Civic Arena, 3003 37th Ave. Rooming: 4111 25th St.

Winnipeg, Manitoba, Can., Amphitheatre Rink. Rooming: Suite 11, Karlson Apts., 535 Victor St.

Halifax, Nova Scotia, Can., Queen Elizabeth High School Auditorium, Robie Street. Rooming: Kingdom Hall, 7 Almon St.

London, Ontario, Can., London Arena, 65 Bathurst St. Rooming: 81 Fullarton St.

Ottawa, Ontario, Can., Coliseum Arena, Lansdowne Park. Rooming: 218 MacLaren St., Ottawa 4.

Toronto, Ontario, Can., Mutual Arena, 60 Mutual St. Rooming: 40 Irwin Ave., Toronto 5.

Saskatoon, Saskatchewan, Can., Exhibition Stadium, Exhibition Grounds. Rooming: Kingdom Hall, Queens St. & 2d Ave. No.

London, Eng., Mitcham Stadium, Eastfields, Mitcham. Rooming: Kingdom Hall, 24-A, Gladstone Rd., Wimbledon, S. W. 19.

September 12, 13, 14, 1952

Sacramento, Calif., State Fairgrounds, Stockton Blvd. & Broadway. Rooming: 3965 12th Ave., Sacramento 17.

Belleville, Ill., Belle-Clair Fairgrounds Park, Rte. 159 & South Belt. Rooming: P. O. Box 265.

Indianapolis, Ind., State Fair Coliseum. Rooming: 725 E. 27th St., Indianapolis 5.

Goldsboro, N. C. (Colored), Goldsboro Municipal Stadium, S. Slocumb St. Ext. Rooming: 429 S. James St.

New Brighton, Eng., The Tower Ballroom, New Brighton. Rooming: Kingdom Hall, 234 Liscard Rd., Wallasey, Ches.

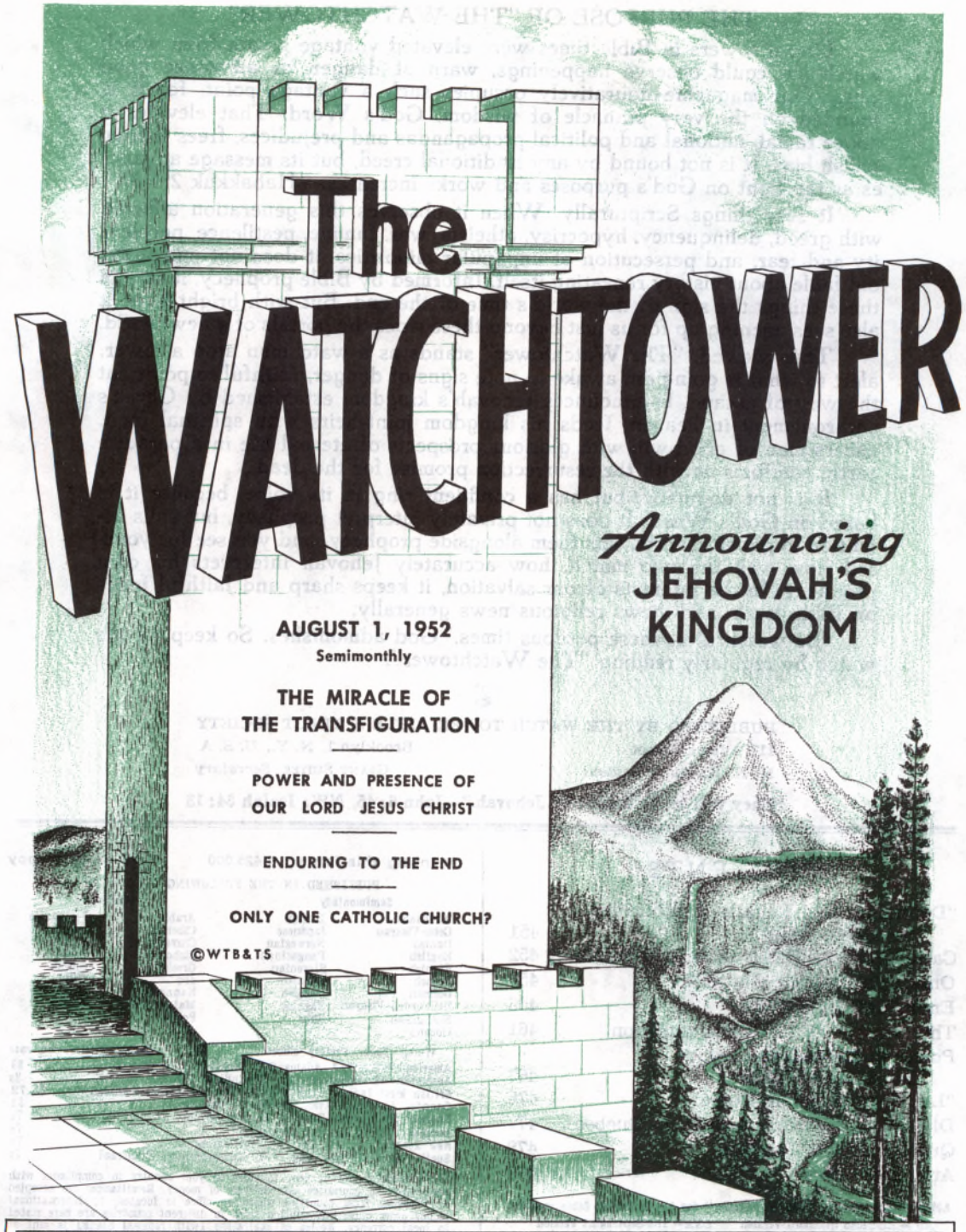
Newcastle-on-Tyne, Eng., City Hall. Rooming: Kingdom Hall, 37 Corporation St., Newcastle-on-Tyne 1.

The following cities have been added to the list that was published in the July 1 "Watchtower": Colorado Springs, Colo.; St. Joseph, Mo.; Albuquerque, N. Mex.; Buffalo, N. Y.; Galveston, Texas. If you prefer to go to one of these assemblies but have already written for rooms at a city listed in the July 1 "Watchtower," please cancel your first request for rooms so they can be assigned to someone else. It will help the rooming committee if you will use Room Request forms, which may be obtained from the company servant. All mail regarding these assemblies, including requests for rooms, should be addressed to the Watchtower Convention Committee at the above-listed rooming address in the city that you wish to attend.

"WATCHTOWER" STUDIES

Week of August 24: Patriarchal Society; also, Shadows Out of the Past, ¶ 1-4.

Week of August 31: Shadows Out of the Past, ¶ 5-26.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 1, 1952
Semimonthly

THE MIRACLE OF THE TRANSFIGURATION

POWER AND PRESENCE OF OUR LORD JESUS CHRIST

ENDURING TO THE END

ONLY ONE CATHOLIC CHURCH?

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

"Defending and Legally Establishing the Good News" 451
Catholic Clerics Differ on Church Gambling 452
Only One Catholic Church? 453
Enduring to the End 456
The Miracle of the Transfiguration 461
Power and Presence of Our Lord Jesus Christ 467
"Let Your Kingdom Come!" 476
Distributing French *Awake!* in Quebec 477
Questions from Readers 478
Announcements 479

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,425,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Cibemba	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Cishona	Siloxi
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII August 1, 1952 Number 15

"DEFENDING AND LEGALLY ESTABLISHING THE GOOD NEWS"

Report from Ancona, Italy

AS ELSEWHERE on earth, Jehovah's witnesses continue to expand in the eastern part of Central Italy, along the Adriatic seacoast, in a section known as *Abruzzo*. In fact, the witnesses of Jehovah have become better known in this area than any other non-Catholic organization and their popularity among persons of good will is steadily increasing to the extent of alarming the priests. The efforts of the priests to stir up the common people to violence against Jehovah's witnesses have failed; merely warning their parishioners not to accept literature has had no effect; and the excommunication scare does not work anymore. So now they try to get the police to stop our work on the grounds that a license is needed to preach from door to door.

This is what was tried at Ancona, a seaport city of about 100,000 inhabitants where a group of Jehovah's witnesses from Abruzzo went to work as full-time ministers. There, as in many other places in Italy, they soon found persons of good will and were able to start a small study group. Their quiet, peaceful Christian activity, however, did not go unnoticed, and on March 2, 1951, two of the ministers were stopped by the police and taken to police headquarters. Here they were questioned as to their work and all the literature they had with them was confiscated.

This action violated the law that requires that a written court order be issued before personal property can be confiscated. However, the Italian police have been trained under the old fascist school and they operate as though fascism still controlled Italy. In fact, the "Public Security Laws" which were framed during the fascist regime have not yet been substituted with new laws in harmony with Italy's new Constitution. Although judges have instructed that the laws should be applied in harmony with the spirit of the new Constitution, the police continue to apply old fascist laws and openly declare that the new Constitution means nothing to them. A few days later the police raided the home of these ministers in Ancona, seizing all the Bible literature they could find, 200 bound books and upward of 2,000 booklets; all of which was done without any court order. The charge was: distributing literature without a permit.

The Watchtower Society instructed the local ministers to proceed with their preaching activities, using only the Bible if necessary. No fine was paid and the unlawful seizure was contested. Wherever they found interested persons orders were taken for Bible literature.

When the day for the trial finally came Jehovah's witnesses were represented by a well-known lawyer, glad to defend them

because of the principles involved. The trial was held on January 11, 1952, and the praetor, who officiates as judge in such trials, handed down a decision in favor of the ministers of Jehovah. Among other things he said: "The fact is firmly established that the only reason for the activity of the accused [is] to teach their religion. . . . Such religious propaganda is, in our positive arrangement, fully permissible and explicitly authorized by the Constitution. . . . the uncertainty and irregularity of the offerings show that if the accused received contributions, such did not, however, constitute the purpose and aim of their activity. . . . From the complaints for arrest the evidence is clear that none of the accused were found leaving, selling and distributing in any form whatsoever the books, booklets and magazines in *'public places either open or exposed to the public.'* [Which the Constitution does prohibit.] Due to the above-said condition, this fine does not apply . . . the accused are innocent of the violation of which they are charged because the facts do not indicate a violation. . . . the restitution to the accused of the books and booklets confiscated from them is hereby ordered."

This was indeed a great legal victory for Jehovah's witnesses and it not only gives them the legal right to preach the good news unhampered in Ancona, but adds weight to their legal position elsewhere in Italy. These court victories (four important decisions, including one by the Supreme Court) are building up a strong wall of defense against freedom-haters and religious bigots.—Phil. 1:7, *NW*.

CATHOLIC CLERICS DIFFER ON CHURCH GAMBLING

¶ On August 18, 1951, the Milwaukee *Journal* announced that Cardinal Stritch had banned gambling in the Catholic churches of Chicago. This came as bad news to many Milwaukee citizens who have been known to trek to Chicago as many as 4,000 at a time on peak Sundays for the pastime. This has been necessary since 1943 when the law finally cracked down on gambling in Milwaukee churches. Games of chance had been illegal in Milwaukee since 1939, but continued in the churches after that partly because the district attorney refused to enforce the law on religious enterprises; and as the *Journal* noted, "partly because the Catholic church here refused to recognize the law." After 1943 a new district attorney changed all that and sent Milwaukee bingo lovers to Chicago.

¶ A thread of hope was left open for the bingo enthusiasts through the Chicago *Sun-Times*, which revealed, the *Journal* said, that the cardinal's "confidential communication is reported to say that special permission hereafter must be obtained from the chancery office before games of chance can be played". This seemingly leaves the way open for wide exceptions to the cardinal's rule. Perhaps he is not thoroughly convinced of the evil of church bingo. The *Journal* recalls that "Cardinal Stritch, who was then archbishop of Milwaukee, said in August, 1943, that games of chance in churches were not immoral when conducted according to church regulations, the primary purpose being recreation and the unexpended surplus going to charitable or religious causes".

¶ In contrast, it is of interest to note the words of another Catholic prelate, Msgr. Paul Emile Leger, archbishop of Montreal. Lo! what a contrast, when in February, 1951, he said on the same subject: "People who assemble in church basements, very often at the time the evening prayer should be recited, do not go there to praise God. On the other hand, these games of chance destroy the real spirit of charity because the money is given in the hope of being able to gain more and not for a supernatural reason and to help the poor and needy. It is humiliating to hear some of the comments on these practices, and still more humiliating to hear of the methods in use in some of these organizations."

Only One Catholic Church?

ASK any good Catholic, "How many Catholic Churches are there?" And he will no doubt proudly and promptly reply, "There is but ONE Catholic Church." And then, perhaps, with a bit of pride for his own church, he will point at Protestantism, as did *The New Mission,* book of the Redemptorist fathers, sold in Toronto, Canada, and say: "Protestantism is split into countless wrangling sects. The few remnants of Christianity that hide the leprosy of heresy are wearing away, and the grinning skeleton of infidelity appears in all its blasphemous deformity!" But not the Catholic Church. She is one. As one Catholic zealot wrote: "For over 1900 years there has been only one Catholic denomination. The Catholic Church has as its visible head His Holiness, the Pope, whose proclamations on matters of faith and morals are infallible. The word 'catholic' means 'universal', and throughout the world there is ONE CATHOLIC CHURCH!"* Such wild assertions are often made because they are seldom challenged.

True, Protestantism is divided into more than 250 different ways; but what about Catholicism? Is there truly just one Catholic Church? If it be right and proper for Catholics to point out the "countless wrangling sects" in Protestantism, surely it is just as proper to do the same with Catholicism. If Catholics find it expedient to warn one of the "grinning skeleton of infidelity" of Protestantism, it should be just as expedient for Catholics to be warned of the "blasphemous deformity" of Catholicism. "For with what judgment you are judging, you will be judged, and with the measure that you are measuring out they will measure out to you. Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? Or how can you say to your brother: 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? Hypocrite! first extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye."—Matt. 7:2-5, *NW*.

It is an easy thing for Catholics to see the strawlike divisions in Protestantism, but they appear totally blind to the rafter-like divisions in Catholicism. These rafter-size divisions in the eye of Catholicism are indelibly recorded in history, "before whom we—even his holiness Pius IX—must prostrate ourselves and be silent and bow our heads. That dictator is history. This is not like a legend, which can be made as the potter makes his clay, but is like a diamond which cuts on the glass what cannot be cancelled," said Bishop Strossmayer. It is before this "dictator" that the frequent Catholic assertions about there being only one Catholic Church must stand or fall.

Does history show there to be but one Catholic Church? Did not the eleventh-century separation leave Catholicism divided between Roman Catholics and Eastern Orthodox sectors, and the Reformation leave Continental Europe and the British Isles divided between Roman Catholic,

* See *The Watchtower*, March 15, 1952, pp. 177-181.

Lutheran, and Reformed Churches, with further divisions as denominationalism increased? Are there not Eastern Orthodox Catholics? Old Catholics? Liberal Catholics? Polish National Catholics? Or are we to assume that these religions existed side by side with the Roman Catholic Church down through the centuries? Is not Protestantism itself an offshoot of Catholicism? Roman Catholicism not only is divided into many directions as spokes in a wheel, but also is a center of a great magnetic force drawing in every kind of pagan knickknack into her fold by calling them "Christian". The Roman Church, instead of being a one-way highway, is a highway of many lanes, divided and subdivided, named and renamed, intermingled with an endless chain of confusing traditions, relics, idolatries, and formalisms.

MORE THAN ONE CHURCH

History testifies that with the organization of the Papacy after A.D. 440 the great schism between the Latin and the Greek parts of the Roman world began to develop. Up to this time the church in the West, centered at Rome, and the church in the East, with headquarters in Byzantium, were one church. But there were certain basic differences which made for confusion. Racially, socially, linguistically, mentally, morally and philosophically there were deep gulfs between the two. The East was Greek in blood and in speech; the West was Latin. The conflict deepened between the East and West.

Ignatius in Constantinople refused to administer the sacrament to Caesar Bardas, knowing he was immoral. At the Council of St. Sophia, Photius bitterly condemned the Latin Church for adding the word "filioque" to the Nicene Creed. On this point the *Handbook of Denominations*, by F. S. Mead, says: "The Eastern Church held that the holy spirit proceeded directly from the Father; the Western Church held that it came from the Father *and* the Son—filioque. Political and ecclesiastical jealousies fanned the flame, the pope excommunicated the patriarch and the patriarch excommunicated the pope, and the result of the long friction was that there were two churches, Eastern and Western, instead of one." No longer one church but two. *The New World,* Chicago's official Catholic paper, has this to say regarding this break: "An orthodox Catholic is a member of either the Russian or Greek Orthodox church which broke away from the Church of Rome in the year 1054. They deny the supremacy of authority of Our Holy Father, the Pope, and likewise Papal infallibility. . . . According to Catholic teaching, they are considered to be in schism. Their clergymen have valid orders, and the administration of Sacraments in this Church are valid. They number about 45,000,000, and are the second largest Christian body in the world."

The Eastern Orthodox Churches reject the teaching of the surplus merits of the saints and the doctrine of indulgences. The use of carved images, except for the crucifix, is forbidden. Purgatory is denied. In the Roman Catholic Church all beneficed clergy must be celibate, whether they are in monastic order or not. In the Orthodox Church those who are engaged in parochial work must be married, though they are debarred from the higher offices. Another striking difference is found in the administration of the mass, for the Roman Catholic Church allows the laity to partake of the bread only, the wine being reserved for the clergy, while in the Orthodox Church both elements are received by the laity. Further, in the Orthodox Church the elements may be administered to infants immediately after baptism, while in the Roman Catholic it is postponed till adolescence, though not necessarily till after

"confirmation". Also Orthodox Church worship may be conducted in the vernacular; the Roman Catholic service is always read in Latin.—*Handbook of Denominations; The Byzantine Patriarchate,* by George Every.

In 1870, at the time the infallibility of the pope was proclaimed as a matter of faith, another split took place. A large body of Roman Catholics refused to accept the definition of papal infallibility and formed what is known today as the Old Catholic Church. These rallied around the archbishop of Utrecht in the Netherlands as their leader. They profess adherence to the first seven General Councils of the Church, and likewise believe in the Nicene Creed. But Roman Catholics mark them as a "Protestant and Modernist body". According to Roman Catholic authority, 'their orders and their administration of the Sacraments are valid.'

The relationship between church and state caused another division within the Church of Rome. These divided Roman Catholics contend that "all laws are either derived from the authority of the state, or, while granting a juridical authority to the Church, deny that the Church is in any way supreme or superior to the State, and maintain that the Church's authority is over consciences only, and that she has no external or social authority". (*The New World,* December 27, 1946) These call themselves Liberal Catholics.

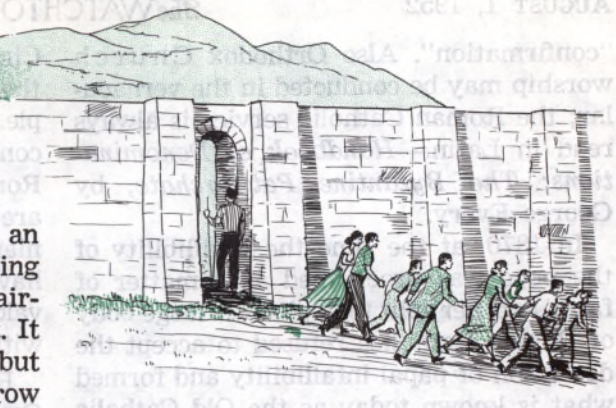
And another division. On March 14, 1897, the Polish National Catholic Church was born in resentment against certain resolutions passed by the Roman Catholic Council at Baltimore in 1884. Mead writes: "These resolutions seemed to the dissenting Polish congregations to give the Roman hierarchy of the Roman Catholic Church an unwarranted religious, political, and social power, and to permit 'an unlawful encroachment upon ownership of Church property and to pave the way for the political exploitation of the Polish people.' " While this is the only body of any considerable size to break away from the Roman Catholic Church in America, there are other groups among Slovaks, Lithuanians, Ruthenians and Hungarians which have also broken away; several of the Slovak and Lithuanian parishes have merged with the Polish National Catholic Church.

Recently a smell of schism in the Roman Catholic Church in Soviet territory has come to the attention of the pope from under the Iron Curtain, according to the London Catholic *Tablet* of September 6, 1947. Both the London *Soviet News* and the Moscow radio have announced the consecration of two new Catholic bishops in St. Jacob's cathedral in Riga, Latvia. One is the well-known Catholic theologian Peter Strud, rector of Riga Ecclesiastical seminary, and the other Professor Kazimir Dulbinsky, also of the same Roman Catholic seminary. It appears that this action was taken without Vatican authorization.

From this brief recount of Catholic history, we find her not one solid church-mass extending down through the centuries, but split into various sects and cults. Therefore, Jesus' words at Matthew 7:1-5 are most applicable to her. Further, history testifies against her as being divided in politics, divided over domestic and international issues, divided in claims of capital and labor, divided over fascism, divided over communism, divided over democracy, divided in war and divided in peace. And "every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand". —Matt. 12:25, *NW.*

Now is the time to flee the divisive house of all false religion and hail the true church, the one built upon "the spiritual rock-mass" as mankind's only hope.—Rev. 18:4; 1 Cor. 10:4, *NW.*

Enduring to the End



THE way that leads to life is not an easy one. It is not for those wishing to follow the lines of least resistance. Fair-weather friends will not last long on it. It is a way being trod, not by the many, but by the few: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14, *NW*.

To get on the road that leads to life we must dedicate ourselves to the service of Jehovah God and then continue therein in spite of all the opposition that the world and the Devil can bring against us. As Jesus stated: "He that has endured to the finish is the one that will be saved."—Matt. 24:13, *NW*.

Thereafter we have no more choice in the matter. Having put our hand to the plow we may not even look back with longing. (Luke 9:62) On the contrary, we must ever look forward and press forward, eagerly taking hold of every privilege of service that is extended to us, viewing it as an opportunity to show our love of God and our appreciation of what he has done for us. And as we accept these privileges of service, we must resolve to endure in them in spite of all the efforts of the Devil to turn us aside. There is danger in taking just a single backward step. One of such steps leads to another, and soon we are back in the world, on the broad road leading to destruction.

For wise and loving reasons Jehovah God has arranged that those in his service must weather the test of endurance. For one thing, it takes time to demonstrate that our integrity is unbreakable, to prove that we meant what we said when we dedicated ourselves to God's service. If we grow faint and lose hope just because the time may stretch out longer than we once thought, with persecutions increasing, God will not count us worthy of everlasting life. That is why we are counseled: "For you have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." —Heb. 10:36, *NW*.

JEHOVAH'S EXAMPLE OF ENDURANCE

Jehovah God has helped us to endure to the present time and he can and will continue to do so until the end of the test of endurance if we will but make use of provisions contained in his Word, the Bible. Not only does it contain striking examples of endurance and pointed admonition as to what is needed if we would endure, but to spur us on to endure it also points out the fruits of endurance.

The greatest and foremost example of endurance recorded in God's Word, strange though the thought may seem to some, is that supplied by Jehovah God himself.

Jehovah was not compelled to give us this example of endurance, as though he could not help himself, but he chose to do

so of his own free will. Instead of complaining, as some do, Why has God permitted all this wickedness? it would be far more becoming to such human creatures to ask, Why has God endured, yes, put up with, if you please, all such wickedness for the past six thousand years? He, who of all persons in the universe has been most undeserving of misrepresentation and reproach, while his unlimited power could have put a full and sudden stop to all such rebellion any time he pleased.

Truly, imperfect humans can ill afford to complain. Did not our first parents forfeit the right of existence of all their offspring? and therefore has not God's manifestation of the endurance of wickedness resulted in mercy's being shown to all of us? For "God, although having the will to demonstrate his wrath and to make his power known, tolerated with much longsuffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy". (Rom. 9:22, 23, *NW*) And particularly is it true regarding our day that God's patient endurance means salvation to many of his creatures.—2 Pet. 3:9, 15.

While God's endurance has thus resulted in mercy's being shown to many of fallen mankind, that has not been his chief or primary purpose for manifesting it. Satan the Devil, having succeeded in deflecting our first parents, falsely charged that God could not put on earth men and women that would remain faithful to him under pressure and temptation. Jehovah knew that that base charge was false, but to demonstrate that fact to others he had to give Satan the Devil free hand in endeavoring to prove his charge. However, when God has uncontradictably demonstrated the falsity of Satan's charge and after he has fully demonstrated his supremacy by bringing forth his promised kingdom in spite of all the efforts of Satan and his hosts to prevent it, then God will give expression to the wrath he has restrained all this time. Then, at last, his endurance will end.

And what, eventually, will Jehovah God have to show for his having thus exercised endurance? He will have a royal family of divine creatures in heaven, consisting of 144,000 and head over them will be his firstborn Son, Christ Jesus; and a recovered and perfected human race on a paradise earth, all inheritors of everlasting life. Surely then it will be apparent to all that Jehovah's endurance of wickedness was fully justified.

OTHER EXAMPLES OF ENDURANCE

The next great example of endurance the Bible has for us is that of Jehovah's Son, Christ Jesus. And what an example he set for us! No wonder we are admonished, "Let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God. Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls."—Heb. 12:1-3, *NW*.

Consider also the example of Abraham, concerning whom Paul tells us: "But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises. For . . . after Abraham had shown patience, he obtained this promise."–Heb. 6:11-15, *NW*.

Abraham was 75 years old when God first called him. He was about 125 years old when God confirmed his promise to him with an oath because of Abraham's willing-

ness to offer up his beloved son Isaac, at that time about 25 years of age. And then Abraham traveled in that land as a stranger for another fifty years, to die at the age of 175 years. Have we endured in God's service for 100 years?—Gen. 22:1-18; Ps. 105:9-15; Heb. 11:8-19.

The disciple James also brings examples of endurance to our attention. "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! we pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and compassionate." (Jas. 5:10, 11, *NW*) Not just for historical purposes, but that some might also be helped in this twentieth century to uphold Jehovah's sovereignty was the record of those faithful ones given us. If we endure as they did we too can be counted "happy".

Nor would we overlook the example that the apostle Paul gave us. He did not seek an early release from the ministry because of hardships and trialsome experiences. He did not retire on a pension, but kept on even though an old man. (Philem. 9) He performed the duties of an apostle with "all endurance, and by signs and wonders and powerful works".—2 Cor. 12:12, *NW*.

No hardship was too great for Paul to endure for the sake of the ministry. "In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties, by beatings, by prisons, by disorders, by labors, by sleepless nights, by times without food, by purity, by knowledge, by longsuffering, by kindness, by holy spirit, by love free from hypocrisy, by truthful speech, by God's power; through the weapons of righteousness for offense and defense, through glory and dishonor, through bad report and good report; as deceivers and yet truthful, as being unknown and yet being recognized, as dying and yet, look! we live, as disciplined and yet not delivered to death, as sorrowing but ever rejoicing, as poor but making many rich, as having nothing and yet possessing all things." (2 Cor. 6:3-10, *NW*) Have we endured as many things as Paul did?

OTHER AIDS TO ENDURANCE

At times of weariness we may ask, How shall we stand up and last in this test of endurance? How? By loving God with all our heart, mind, soul and strength, is how. If we have love we will show it by keeping his commandments. For "love is longsuffering and obliging. . . . It bears all things, believes all things, hopes all things, endures all things. Love never fails". (1 Cor. 13:4, 7, 8; 1 John 5:3, *NW*) Unless it is out of love that we endure our endurance not only will be short-lived but will not count with God. But if it is out of love that we bear up under afflictions and burdens we shall be able to continue, and not only shall we continue, but it will have the effect of deepening our love for God.

Love of God will help us to avoid the snares that love of money will lead us into, which would make it impossible to endure. "For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains. On the other hand, you, O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper."—1 Tim. 6:10, 11, *NW*.

Further, knowledge of the truth and the holy spirit will give us strength to endure.

A person having knowledge of Jehovah God and of the great issue concerning his name and sovereignty is strong. There is a secret source of strength in our knowing for whom we are privileged to endure hardship and persecution. "Walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God, being made powerful with all power to the extent of his glorious might so as to endure fully and be longsuffering with joy." (Col. 1:10, 11, *NW*) And having God's holy spirit upon us to make up for our weaknesses we are made still stronger for keeping in God's service with the right attitude of mind.

Another aid to endurance is joy. "The joy of Jehovah is your strength." (Neh. 8:10, *AS*) Anything undergone for the sake of bringing honor to God's name and upholding his cause is reason for joy. That is why we read that the apostles, after they had been beaten, "went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name." Their rejoicing so counteracted the suffering and shame that without letup they continued to teach and to preach the good news. (Acts 5:40-42, *NW*) We can do likewise if we will not let our minds dwell on the physical sufferings and mental grief of the reproaches but rather on the reasons why we should be joyful.

Hope is another factor that will help us to endure. No doubt it is because of the strength that our hope gives us to endure that the Devil has his world heap so much ridicule upon it. This hope plays an important part toward our ultimate salvation, for it holds us true to our course of serving Jehovah and bears us up in the midst of afflictions. Having this hope helps us to endure and, conversely, enduring strengthens our hope. (Rom. 15:4) "For we were saved in this hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it? But if we hope for what we do not see, we keep on waiting for it with endurance."—Rom. 8:24, 25, *NW*.

Because of this hope we shall be able to endure persecution. The world marvels at the way Jehovah's witnesses seem to "thrive on persecution". That is because it does not understand or appreciate what the apostle Paul calls to our attention at Romans 5:2-5 (*NW*): "Let us exult, based on hope of the glory of God. And not only that, but let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit which was given us."

To endure also requires self-control. We must hold ourselves in line as good soldiers of Christ Jesus. Men striving for temporary rewards exercise self-control; how much more should we with the prize of eternal life as our goal. (1 Cor. 9:25) That self-control and endurance go hand in hand in acquiring that godly devotion which will assure us God's approval and eventual salvation is apparent from the apostle Peter's words: "For this very reason, by your contributing in response all painstaking effort, supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion."—2 Pet. 1:5, 6, *NW*.

The parable of the sower emphasized another need or requisite for our enduring, that of faith and a right heart condition. The seed that fell on the rock ledge or stony ground withered when the heat struck it. So likewise, if our hearts are

stony, that is, selfish and lacking in faith, we shall not be able to endure the heat of persecution. That is why Paul warns us: "Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God." (Heb. 3:12, *NW*) Then Paul goes on to show how our hearts can become hardened by the deceptive power of sin.

In direct contrast with that kind of heart is the "right soil" kind of heart which retains the truth and brings forth "fruit with endurance", some thirtyfold, some sixtyfold and some a hundredfold.—Luke 8:15; Mark 4:20, *NW*.

FRUITS OF ENDURANCE

Never should we think that bearing up under the test of endurance is a waste of time; for as we continue on and bear up under things that try us changes go on in us; and if we undergo these trials in the right frame of mind and heart, the change will be for the better, resulting in God's approval. It is therefore something to be glad about, not sad. "Consider it all joy, my brothers," writes James, "when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance. But let endurance have its work complete, that you may be complete and sound in all respects, not lacking in anything."—Jas. 1:2-4, *NW*.

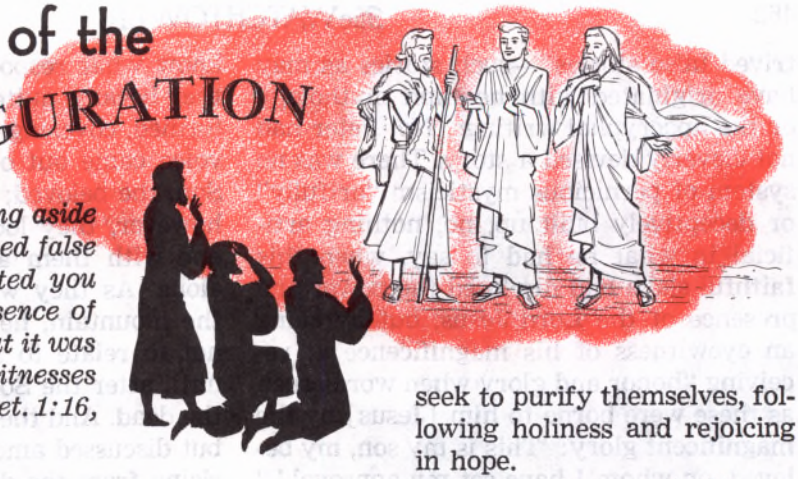
From those words of James it is apparent that the test of endurance will not be quickly over but that we shall have trial after trial, ever causing us to exercise the right qualities and awakening new ones in us, as we lean heavily on God for wisdom and guidance. But by thus continuing we shall gain a many-sided experience and a well-rounded-out understanding of how to take things and we are matured and perfected in obedience and trust toward God. So doing we shall prove our dependability toward God and will come to be among those of whose integrity Jehovah can be sure for all eternity. If we appreciate that fact we will not shrink back from tests of endurance but will consistently enter them with all we have, confident that with God's backing we can come off victorious.

There is yet another vital reason for enduring—it serves for the salvation of others, both in that we preach the good news of salvation to others and ourselves set an example in steadfastness. As Paul expressed it: "On this account I go on enduring all things for the sake of the chosen ones, that they, too, may obtain the salvation that is in union with Christ Jesus." —1 Tim. 4:16; 2 Tim. 2:10, *NW*.

Seeing, then, that others stand to profit by our steadfast endurance in God's service, we are under added obligation to keep on, never quitting. If we become quitters we shall help neither ourselves nor anyone else to salvation. But by continuing on in the service of Jehovah as his ministers, regardless of what we have to face or bear, we keep ourselves in line for salvation as well as help others in the way of salvation, both by our preaching to them and by our example.—2 Thess. 1:4.

God's promise of everlasting life in his new world is sure. The many blessings of serving God at the present time are with us. The fact that the work of preaching the good news may stretch out farther than we once thought should not dampen our zeal and enthusiasm. So, until we see Jehovah's war chariots wheel into action against Satan's visible organization and make it lick the dust, may there be no quitting on our part, but rather faithful endurance at our posts of service—for the vindication of Jehovah's name, for the salvation of others, for our own salvation.—Isa. 21:8, 9.

The Miracle of the TRANSFIGURATION



"No, it was not by turning aside to follow artfully contrived false stories that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence."–2 Pet. 1:16, NW.

JEHOVAH'S magnificent glory may be perceived only in the measure that he deigns to reveal it. He can hide it or show it, and happy are those of his children who are favored and permitted to catch even a fleeting glimpse of the divine effulgence. Such a marvelous sight uplifts, strengthens and supplies one with what is required for enlightenment and faithfulness. It enables the servant of God to meet critical conditions and confirms his hope as he moves forward toward the new world and everlasting life. In generations past Jehovah revealed his magnificence in part to Moses, Peter, James and John, and to his beloved Son, our Lord Jesus. An earnest study of Jehovah's record makes it possible for us to believe their testimony and so learn for ourselves about the wondrous majesty and glory of the King Eternal as revealed through the life, death, resurrection and second presence of the Lord Jesus. Additionally we may now, by Jehovah's undeserved kindness, be encouraged and strengthened to perform the service assigned to us by seeing the glory of Jehovah through his now reigning Son, Christ Jesus. The ones in this happy condition give thanks and with a good conscience seek to purify themselves, following holiness and rejoicing in hope.

[2] Note carefully Peter's words in his second letter, chapter 1 (*NW*): "May undeserved kindness and peace be increased to you by an accurate knowledge of God and of Jesus our Lord, forasmuch as his divine power has given us freely all the things that concern life and godly devotion, through the accurate knowledge of the one who called us through glory and virtue." (Vss. 2, 3) Then following a description of some qualities a Christian must possess, he says of them: "For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ." (Vs. 8) They must never be forgotten, otherwise we shall fail and lose the entrance into the kingdom of our Lord Jesus Christ. One of the best ways to prevent such 'unfruitfulness' is to continually make mention of them.

[3] Emphatically and with much conviction the apostle continues, in verse 15: "So I will do my utmost also at every time that, after my decease, you may be able to make mention of these things for yourselves." To clinch the matter and help his brothers he further states: "No, it was not by turning aside to follow artfully con-

1. What beneficial results come to those privileged to see something of the glory of Jehovah and Christ Jesus?

2, 3. Explain why Peter said he was not following "artfully contrived false stories".

trived false stories"—such stories as may have originated with heathen mythology or the apocryphal writings. No, Peter had not cleverly devised a story. There was no system of pernicious mysticism "artfully" or deceptively built up, no, nothing artificial in what he had to say, when this faithful slave had disclosed the power and presence of the Lord Jesus, but by being an eyewitness of his magnificence at receiving "honor and glory when words such as these were borne to him [Jesus] by the magnificent glory: 'This is my son, my beloved, on whom I have set my approval.' " "Yes," Peter says, "these words we heard borne from heaven while we were with him in the holy mountain." (Vss. 16-18) Peter here refers to the miracle of the transfiguration, and, seeing he uses the fact of it to prove his points, it is very necessary that we understand it. Let us profit from its consideration and application.

THE TRANSFIGURATION

[4] What actually happened has been recorded for us at Matthew 17:1-9, Mark 9:1-10 and Luke 9:27-36. Quoting from Mark's account (*NW*): "Furthermore he went on to say to them: 'Truly I say to you, There are some of those standing here that will not taste death at all until first they see the kingdom of God already come in power.' Accordingly six days later Jesus took Peter and James and John along, and conducted them up into a lofty mountain to themselves alone. And he was transfigured before them, and his outer garments became glistening, far whiter than any clothes-cleaner on earth could whiten them. Also Elijah with Moses appeared to them, and they were conversing with Jesus. And responsively Peter said to Jesus: 'Rabbi, it is fine for us to be here, so let us erect three tents, one for you and one for Moses and one for Elijah.' In fact, he did not know what response he should make, for they became quite frightened. And a cloud formed, covering them protectingly, and a voice came out of the cloud: 'This is my Son, the beloved; listen to him.' Suddenly, however, they looked around and saw no one with them any longer, except Jesus alone. As they were coming down out of the mountain, he expressly ordered them not to relate to anybody what they saw, until after the Son of man had risen from the dead. And they took the word to heart, but discussed among themselves what this rising from the dead meant."

[5] It is of importance to observe that each writer precedes the event of this remarkable vision with the question of our Lord and consequent discussion with his disciples, " 'Who are men saying that I am?' They said to him: 'John the baptist, and others, Elijah, still others, One of the prophets.' And he put the question to them: 'You, though, who do you say I am?' In answer Peter said to him: 'You are the Christ.' Also he started teaching them that the Son of man must undergo many sufferings and be rejected by the older men of influence and the chief priests and the scribes and be killed, and rise three days later." (Mark 8:27-29, 31, *NW*) Clearly Jesus was here confirming that he was the Christ, that he would die and be resurrected and that they would see the Kingdom in power before tasting death. The disciples were prepared for what was to follow, for Jesus had been so outspoken that there was no mistaking his remarks.

[6] Just what did Jesus say concerning seeing the kingdom of God? The answer will be clear by comparing the brief record made by the three different writers: " . . . not taste death at all until first they

4. In your own words explain the transfiguration.

5. Just before the transfiguration what questions had Jesus propounded to his disciples, and why?

6. How was the promise of Jesus fulfilled that some of his disciples would not see death until first they saw the Son of man in the Kingdom with power?

see the Son of man coming in his kingdom" (Matt. 16:28, *NW*); " . . . until first they see the kingdom of God already come in power" (Mark 9:1, *NW*); " . . . will not taste death at all until first they see the kingdom of God." (Luke 9:27, *NW*) The obvious meaning is that before they finished their earthly course they must first see the Son of man in his kingdom with power. The Lord Jesus had taken Peter, James and John with him into a lofty mountain to pray, and while praying the appearance of his face became different and his apparel glittered and glistened with unearthly brilliance. He was "transfigured" before them. Then the vision revealed Elijah and Moses conversing with him, they also appearing "with glory". Evidently at this time the three apostles were weighed down with sleep, and as they became fully awake they heard a conversation going on. What kind of discussion could it possibly be? Luke is the only writer who informs us: "These appeared with glory and began talking about his departure that he was destined to fulfill at Jerusalem."—Luke 9:31, *NW*.

[7] It was impetuous Peter who then burst out with the suggestion that it would be good to set up three tents on that lofty mountain, one each for the Lord, for Moses and for Elijah. While yet he was speaking a cloud formed and began to cover the trio and "a voice out of the cloud, saying: 'This is my Son, the Beloved, whom I have approved; listen to him.' At hearing this the disciples fell upon their faces and became very much afraid. Then Jesus came near and, touching them, said: 'Get up and have no fear.' When they raised their eyes, they saw no one but Jesus himself only. And as they were descending from the mountain, Jesus commanded them, saying, 'Tell the vision to no one until the Son of man is raised up from the dead.' " (Matt. 17:5-9, *NW*) This vision had surely made a great impression on Peter's mind, for thirty-one years later he wrote about it as he sought to bring home to the minds of his brothers that he had not been 'artfully contriving false stories' but had preached to them the truth.

[8] Further considering the matter Peter uses this vision of the transfiguration with regard to the "power and presence" of the Lord Jesus Christ, himself having been an eyewitness to its magnificence. It was very evident that what the apostles saw conveyed to their minds factual proof of his power and presence. Peter clearly shows that the transfiguration was to him the fulfillment of Jesus' promise that some of his disciples would not taste death until they had first seen the Son of man in his kingly power. By this vision they had witnessed the presence and power of Jesus Christ in Kingdom glory, and coupled with this were the words borne to Jesus by the magnificent glory, 'This is my Son, my beloved, on whom I have set my approval.' The apostles saw the brilliance, the magnificence, and actually heard Jehovah's voice from heaven acknowledging Jesus as the beloved Son of God, thus identifying him as the approved one and commanding them to "listen to him".

[9] The three disciples were overawed with the majesty of this glorious spectacle. Would not any child of Jehovah be the same today if he had the great honor and privilege of seeing such a marvelous sight? Then, in addition, to actually hear the voice of Jehovah from heaven! What would any of us do? Without doubt exactly the same, fall upon our faces in fear. Because we have not experienced such a wondrous

7. Describe how the apostles were impressed by the vision.

8. Did Peter accept the vision as a fulfillment of Jesus' promise? Explain how and why.

9. How would such a glorious vision affect us today, and is it to be expected that there would be a grander vision now?

sight it is extremely hard for us to comprehend all that is involved, though we do know these three men were in fear, clearly indicating the power, conviction and realization of the presence of Jehovah's word. It would never be forgotten by them. Today we do not expect to climb a literal high mountain and see such a vision. Yet we shall realize, as we consider that transfiguration scene, that God's children on earth today have a vision far grander in every way. If we get God's mind on these truths they will have the same effect on us, causing us today to fear in the presence of God's voice, and bringing home to us our littleness, our complete unworthiness of Jehovah's kindness and mercy.

PROPHETIC WORD AND VISION

[10] For our own well-being and strengthening in these trying times it is undoubtedly the real desire of each one to get the utmost value from the vision here under consideration. To grasp its effectiveness, forcefulness and splendor Jehovah's written word given centuries before must be examined. In so doing we learn the Hebrew Scriptures had taught that Jehovah God would raise up a prophet like the majestic Moses, a lawgiver, teacher and representative of Jehovah, who would be King in Israel. "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; . . . Jehovah said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut. 18:15, 17-19, *AS*.

10. What was the promise of the prophetic word at Deuteronomy 18:15-19?

[11] The promise God gave was that 'one like unto Moses would be raised up', and there certainly was a great similarity in Moses and Christ, even from birth. An attempt was made to destroy them as babes. They received special teaching from Jehovah during their 40-day fasting period. They were raised up for the deliverance of Jehovah's people from the world of idolatry and false worship. They opposed the priests and representatives of Satan and exalted and worshiped the one true Almighty Jehovah, thus bringing the issue of supremacy to a victorious climax. They were both 'lambs' used for the arranging of covenants made to produce a special people, a kingdom of priests. Both built tabernacles where the glory of Jehovah dwelt with them in their priestly services. They were commanders and leaders, had nations though no settled countries, and were set apart for Jehovah's service. These are just a few of the things wherein Moses and Christ were alike. Truly Christ was 'one like unto Moses'.

[12] Not only was Jehovah purposing to raise up one like Moses, a Greater-than-Moses, but he promised that a Greater Elijah would also come. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances. Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." (Mal. 4:4-6, *AS*) Now we see that the prophecies teach two great Hebrew prophets were going to figure in future events. It would not necessarily mean that these two well-known prophets must actually appear in flesh to

11. Explain some of the features wherein Christ is 'like unto Moses'.

12. Why should Elijah figure in the Kingdom vision?

fulfill these prophecies. Both died in faith and now await their resurrection.

[13] Jehovah said: "I will send you Elijah the prophet." The man Elijah had been faithful and had never doubted Jehovah and was honored for his works of faith. One of the great works Elijah performed was to bring Israel to true repentance, and therefore we should expect that the 'Elijah to come' would do a similar kind of work. In the days of Jesus John the Baptist had completed the work as a forerunner. Also this reconciler worked hard to turn the people into the way of righteousness and if possible bring about their conversion. He well knew that if they were unconverted when the day of wrath was ready to be poured out they would be utterly destroyed. John the Baptist was performing a kind of service similar to that of Elijah. He denounced the priests who were serving the Devil, rebuked the king, delivered a warning to Israel and served the great Jehovah fearlessly. Meantime the leaders of Israel were mistakenly looking more to the fact of Elijah's coming as a miraculous event to them, instead of realizing that the work he was to do was actually to precede the judgment of destruction, and therefore was their last hope. So far, then, we can see that two prophets were promised for the end of the days, and both were seen in this transfiguration scene.

[14] Not only do we see Moses and Elijah in this scene with their apparel glistening, but remember Jesus the Christ of God was there. He is there as The Christ, the anointed of Jehovah, for the prophecies had clearly taught that a son of David was to come who would be the Lord's anointed, and his kingdom would rule forever. Says Jehovah, "I have made a covenant with my chosen, I have sworn unto David my servant: thy seed will I establish for ever, and build up thy throne to all generations. His seed also will I make to endure for ever, and his throne as the days of heaven. Once have I sworn by my holiness: I will not lie unto David: His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as the faithful witness in the sky." (Ps. 89:3, 4, 29, 35-37, *AS*) "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land."—Jer. 23:5, *AS;* see also Jer. 30:9; Ezek. 34:23, 24; 37:24.

[15] David's son would be greater than David, would be David's "lord", for he would be Jehovah's anointed Son. The sonship, kingship and anointing are all linked together in Psalm 2:2, 6, 7. Isaiah likewise testifies concerning the relationship of the kingdom and David's son and heir, and the Messiah: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." (Isa. 9:6, 7, *AS*) Israel at the first advent of our Lord was in expectation of the anointed of God, the one to be their king. The cornerstone of Zion was to be laid and Jehovah would accomplish this, for it is written: "This is the day which Jehovah hath made; . . . Blessed be he that cometh in the name of Jehovah." (Ps. 118:22-26, *AS*) "Tell the daughter of Zion, 'Look! your King is com-

13. Mention some of the outstanding works of Elijah and what bearing these have on the events of the first advent.

14. Quote some of the promises Jehovah had made concerning David's son. How do we fit them into the transfiguration scene?

15. In addition to Christ being David's son what else was he? Offer proof.

ing to you, mild-tempered, and mounted upon an ass, yes, upon a colt, the offspring of a beast of burden.' . . . 'Save, we pray, the Son of David! Blessed is he that comes in Jehovah's name!' " (Matt. 21:5, 9, *NW*) This means that not only had Jehovah promised a greater than Moses and Elijah but also a greater than David, one who would be the Son of God. This is substantiated by the record to which we now turn our attention.

GOD'S SON AND HEIR

[16] At the time of Mary's conception the angel said: "You have found favor with God; and, look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, and he will be king over the house of Jacob forever, and there will be no end of his kingdom. . . . Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son." (Luke 1:30-35, *NW*) At the actual time of the birth of the son, Jehovah's angel was sent to announce it to the country shepherds. "And suddenly Jehovah's angel stood by them and Jehovah's glory gleamed around them, and they became very fearful. But the angel said to them: 'Have no fear, for, look! I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord, in David's city.' " (Luke 2:9-11, *NW*) Then we have on record the testimony of Simeon: "He would not see death before he had seen the Christ of Jehovah. . . . 'This one is laid for the fall and the rising again of many in Israel and for a sign to be talked against.' " (Luke 2:26, 34, *NW*) True it was that he became a "stone of stumbling" and "rock of offence" to both houses of Israel.

[17] To John the Baptist questions were asked by the Jews, through their priests and Levites: " 'Who are you?' . . . 'I am not the Christ.' . . . 'What, then? Are you Elijah?' . . . 'I am not.' 'Are you The Prophet?' . . . 'No!' . . . 'Why, then, do you baptize if you yourself are not the Christ or Elijah or The Prophet?' " (John 1:19-25, *NW*) Note in the foregoing how the same three servants are joined together. Nathanael put the matter concisely in one sentence: "Rabbi, you are the Son of God, you are King of Israel." (John 1:49, *NW*) Because Jesus was God's Son he was his heir to those things Jehovah promised. He certainly was more than David's son and heir. Jesus asked the Jews: " 'What do you think about the Christ? Whose son is he?' They said to him: 'David's.' He said to them: 'How, then, is it that David by inspiration calls him "Lord", saying: "Jehovah said to my Lord, 'Sit at my right hand until I put your enemies beneath your feet' "? If, therefore, David calls him "Lord", how is he his son?' " (Matt. 22:42-45, *NW*) "So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father." (John 1:14, *NW*) "I have seen it and have borne witness that this one is the Son of God." (John 1:34, *NW*) At the time of baptism he is acknowledged by Jehovah as his Son, "And a voice came out of heaven: 'You are my Son, the beloved; I have approved you.' "—Luke 3:22, *NW*.

[18] Further corroboration is supplied by the writings of Paul to the Hebrews: "God, who long ago spoke on many occasions and in many ways to our forefathers by means

16. Give Scriptural support showing David's son to be God's own Son.

17-19. How do we know Christ is the heir of God?

of the prophets, has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things." (Heb. 1:1, 2, *NW*) Again we have the illustration Jesus gave: " 'I will send my son the beloved. Likely they will respect this one.' When the cultivators caught sight of him they went to reasoning with one another, saying: 'This is the heir; let us kill him, that the inheritance may become ours.' " (Luke 20:13, 14, *NW*) It being established then by this record, there is no question that the one identified as God's Son is heir of the world whose kingdom shall last forever.

[19] Summing up then what is involved in the transfiguration we can see (1) Moses foreshadowed one to come after him who will be a greater leader, law-giver, deliverer and king to Israel; (2) Elijah, who was one of the greatest of the prophets, prefigures an even greater one to come who will accomplish certain works in connection with the king and kingdom of God's power; (3) the promise of Messiah who is the Christ of God, he whom God has chosen and approved, anointed to be king and priest; and (4) Jesus Christ the Son of Jehovah God and heir to the Kingdom and the new world.

POWER AND PRESENCE of OUR LORD JESUS CHRIST

THESE three disciples, Peter, James and John, were well informed regarding the Scriptures, not only in knowledge of the prophecies but their hearts were in tune with the great God of heaven and they had learned much from Jesus. So when they saw his transfiguration it was not like a passing picture. They had climbed a lofty mountain and were tired and sleepy. However, they got fully awake and they gazed at that wonderful scene and also heard some of the conversation. How very often these three men would recapture that blaze of glory, that effulgence which could never be forgotten, and contemplate its meaning, linking prophecy with prophecy, promise with promise, and, to crown it all, the voice of God! In Moses they saw represented the law, the covenant, the theocratic organization, the Kingdom, the deliverance of the nation and being safely transferred to the Promised Land. To them, Moses meant this and much more. In Elijah they would see the faithful advocate of pure and true worship, a real hater of false worship, a champion for Jehovah's service, a rebuker of kings, destroyer of false priests, restorer of the dead and one taken from earthly service without the determination of men. Then they saw the Son of God in glory, and such glory they knew belonged to the Christ of God. Surely the vision, for such it was, portrayed for them in miniature form, almost in tableau form, though not without life, the Son of man in glory, with his Kingdom power. In what better way or form could they have seen it, for everything was embodied in that vision!

[2] Then there was the conversation among

1. What great truths would these three witnesses recall later as they pondered the transfiguration?

2. Is the conversation of the trio in the vision enlightening? Why?

Moses, Elijah and Jesus. And what were they talking about? Probably many things not recorded, but we do know they were discussing the departure of Jesus at Jerusalem. (Luke 9:31, *NW*) Therefore we are interested to learn what was involved. It is necessary for us to remember that only a week before Jesus had openly said to his disciples: "The Son of man must undergo many sufferings and be rejected by the older men of influence and chief priests and scribes and be killed and on the third day be raised up." (Luke 9:22, *NW*) The use of the word "departure" is most enlightening, and very important. In the *King James Version* the word "decease" is used, which does not carry the complete thought. When the word "decease" is used we think only of death, whereas departure carries the thought of leaving, of going somewhere. The Greek word from which the English words "departure" and "decease" are translated is *éxodos*. When we entertain the thought of exodus it implies more than "decease".

[3] Moses and the typical theocratic nation experienced an *exodus* and it was obtained on the basis of Jehovah's promise, the death of the firstborn of Egypt, the slain lamb and sprinkled blood. Death was involved in the firstborn of Egypt and in the slain lamb which stood for Moses. It was their decease, but also the departure of Moses, who foreshadowed Christ. Deliverance came not only to Moses but to at least two million others. It was their exit, their going out, an exodus, a departure.

3. How did Moses have a departure? and were others included?

The Hebrew book Exodus gives an account of the first stages in the fulfillment of the promise made by Jehovah to the faithful ones before Moses' day with reference to the growth of Israel, actually from a family to a nation. Their exodus was the accomplishment of deliverance, during which time they had no permanent city but were on the move from Satan's world to their inheritance. Jehovah called his people out of Egypt and made them finally a kingdom.

[4] Elijah had an exodus, though his departure was vastly different. The record states: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof!" (2 Ki. 2:11, 12, *AS*) This departure should not be taken to mean that Elijah is in heaven still active in bodily form, because Paul says in Hebrews 11:13 (*NW*): "In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off." The Lord Jesus said: "Moreover, no man has ascended into heaven but he that descended from heaven, the Son of man." (John 3:13, *NW*) Jehovah arranged Elijah's departure in this way so as to portray and foreshadow something greater concerning the Elijah who was yet future.

4. In what way did Elijah have a departure, and is he alive in heaven?

[5] The Moses and Elijah of the vision were discussing Jesus' departure, not merely his death, leaving the earthly work by dying and there having it end, but a moving out to something else, a future, yes, eternity before him. He had said he would be raised the third day, and on one occasion declared: "What, therefore, if you behold the Son of man ascending to where he was before?" (John 6:62, *NW*) His death was a victorious one and it meant salvation to those in the world hearing his voice. The departure of Christ Jesus means setting free multitudes of prisoners. Hence Paul quotes: "When he ascended on high he led captive a multitude; he gave gifts in men." (Eph. 4:8, *NW*) King David had prophetically written: "The chariots of God are twenty thousand, even thousands upon thousands: the Lord is among them, as in Sinai, in the sanctuary. Thou hast ascended on high, thou hast led away captives; thou hast received gifts among men, yea, among the rebellious also, that Jehovah God might dwell with them." (Ps. 68:17, 18, *AS*) Here note also the apostle's words: "It is according to the operation of the mightiness of [God's] strength, with which he has operated in the case of the Christ when he raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named."—Eph. 1:19-21, *NW*.

[6] The departure of Jesus Christ meant leaving this earth by death and then being raised from the dead by his Father and exalted to the glorious position in heavenly majesty. The promise had been made, "Thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; in thy right hand there are pleasures for evermore." (Ps. 16:10, 11, *AS*) The departure in the case of Jesus Christ thus meant much more than just his decease.

[7] There is more yet to the transfiguration scene, for to crown this all-glorious spectacle further confirmation is given. As the cloud formed and began to cover them protectively "they became fearful. And a voice came out of the cloud, saying: 'This is my Son, the one that has been chosen. Listen to him.'" (Luke 9:34, 35, *NW*) No wonder Peter in later years writes: "He received from God the Father honor and glory when words such as these were borne to him." (2 Pet. 1:17, *NW*) It is when we combine all these separate features into one grand whole that we really begin to appreciate how it was that these three apostles saw the Son of man in his glory, in the Kingdom with its power and majesty. Jehovah was confirming the word he had spoken through Moses and the prophets. "Listen to him" the voice of Jehovah said. "Unto him ye shall hearken" had been stated through Moses. Then shortly after Jesus' departure Peter exclaims: "You must listen to him according to all the things he speaks to you. Indeed, any soul that does not listen to that Prophet

5, 6. Did Jesus expect only a decease at Jerusalem? How do we know?

7. What further feature of the transfiguration served to confirm prophecy?

will be completely destroyed from among the people." (Acts 3:22, 23, *NW*) Instead of Moses now speaking to God's people the authority was transferred to Christ Jesus. The law covenant was ending and a new covenant beginning.

8 It would appear that the apostle John's words in his first chapter had been influenced by the transfiguration scene. "So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father." (John 1:14, *NW*) Perhaps many of these things John speaks of were written with the glorious vision in mind. Then there is other confirmation showing the importance of the transfiguration and its portrayal of the Kingdom and the majesty of the King. Listen to Paul's words: "God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets [Moses, Elijah and others], has at the end of these days spoken to us by means of a Son ['Listen to him!'], whom he appointed heir of all things ['This is my Son!'], . . . He is the reflection of his glory and the exact representation of his very being, and he sustains all things by the word of his power, and after he had made a purification for our sins [passed into death] he sat down on the right hand of the majesty in lofty places [completed his exodus or "departure"]."—Heb. 1:1-3, *NW*.

9 Paul continues explaining that, not to anyone has he said 'You are my Son', but when he brings his firstborn forth he acknowledges him and calls upon all the angels to worship him; and Paul follows these words with a quotation from Psalm 45 to prove he is the anointed and that he will continue forever. Then he uses words similar to Peter's: "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away. How shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through our Lord?" (Heb. 2:1, 3, *NW*) So much of Paul's writing to the Hebrews reflects the transfiguration scene. Even the tone of thought rises to great height for it, sets forth the glories of the new covenant in true expression, and shows the evening-time of the old covenant. But how grand is the sunrise of the new, and the heavenly prospects thus illuminated! The transfiguration shows the glory of Moses and Elijah and then its fading away in honor, but the voice of authority comes from heaven recognizing the Son and commanding that he is the one to whom they must listen. Yes, though Jehovah did in the times past speak through the prophets he will now speak through his Son. The voice of Jesus Christ is as the voice of Jehovah God to his people. Blessed are your eyes if they see and your ears if they hear, for these truths will bring much joy and comfort.

8, 9. (a) How does Paul show his knowledge of and understanding of this vision? (b) How important is the voice of Jesus Christ in this regard?

PROPHETIC SIGNIFICANCE

10 Though that magnificent appearance was so impressive and significant to the three apostles and to the early church, also to the faithful since, yet that is not the end, because it means much more to us today. Why? The simple answer is that we have now come to the actual presence of our Lord Jesus Christ and his kingdom is here in its power. The King, Christ Jesus, was not ruling at his first advent, and let us remember that the transfiguration was but a vision, though assuredly portraying grander things to come. The Scriptures and the facts point to the second appearing of our Lord, at which time he will come in the glory of the Father to rule the world.

10. Does the transfiguration foreshadow something grander, and what does it confirm?

There is one thing sure, and it is that the transfiguration vision confirms the prophetic word of Jehovah, giving life to it, and so speaks eloquently to us. Peter says: "Consequently, we have the prophetic word made more firm, and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts."—2 Pet. 1:19, *NW*.

[11] Here also is something future, a looking forward to a great event. Paul says: "For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence?" (1 Thess. 2:19, *NW*) Jesus said, "For the Son of man is destined to come in the glory of his Father with his angels." (Matt. 16:27, *NW*) "And they will see the Son of man coming on the clouds of heaven with power and great glory." (Matt. 24:30, *NW*) "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne." (Matt. 25:31, *NW*) This time of glory was future and Paul showed that, though the promise of the prophetic word was to have all the angels subject unto the Son, yet for specific reason that time was yet to come. (For explanation see Hebrews 2:8-15, *NW*.) The glory of the King Christ Jesus would be in completeness at the second appearing, which time is now. Jehovah God will again declare him, this time to all people as his Son, the King of the new world.

[12] The King reigns in and from heaven, for the second presence is an accomplished fact. His authority and strength have already been demonstrated by hurling Satan and his demons out of heaven and breaking his power; also by freeing his people from Babylon's imprisonment so that hundreds of thousands are now rejoicing in their liberty. By his direction and power these delivered ones have been preserved, regardless of all the concentrated hatred brought against them. The proclamation of the Kingdom's establishment is growing louder and being heard farther afield each year, and before the work is done it will be known to be the most important and foremost proclamation in the world. This preaching of the good news must be performed before the end comes. Yes, the *tel'ic* end, for when the witness to the nations has been accomplished then the greatest time of trouble this world has ever known will come, for God will smite the earth with a curse. "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, . . . Seek ye Jehovah, all ye meek of the earth, . . . seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—Zeph. 2:2, 3, *AS*.

[13] The message to earth's population involves calling upon the people to see clearly the perilous days, to know the nearness of the complete end of the old system. Before Jehovah's anger comes those wanting salvation should produce works which will bring mercy and forgiveness. Repentance is necessary. Remember the promise of Jehovah: "I will send you Elijah the prophet before the great and terrible day of Jehovah come." (Mal. 4:5, *AS*) The work by Elijah was one of turning the inhabitants to repentance of their evil deeds. Jehovah has displayed his consideration and mercy toward this world's entire population by sending forth his servants under his guidance to give warning of the impending destruction. To be saved for life those hearing the message must give heed to the

11. When will be the glorious appearing of Christ? Quote scriptures to show it and who will see it.

12. In what manner has the power of Christ been demonstrated in these last days? and what message is going to the world, and why?

13, 14. (a) How is the Elijah work performed? (b) Explain Acts 3:19-22 in this connection.

commands of God as expressed through the King, Christ Jesus.

[14] Now let us examine briefly Peter's word expressed after Pentecost. "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus, whom heaven, indeed, must contain within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. In fact, Moses said: 'Jehovah God will produce for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you.' " (Acts 3:19-22, *NW*) This word must apply in the fulfillment of the great day of restoration, the time of the Kingdom rule; and so Peter joins Moses, Elijah and Christ as he teaches the kingdom of God.

[15] In the glory of Jehovah, Christ Jesus appears for the second time to judge and rule. It is written: "Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle. . . . Jehovah of hosts, he is the King of glory." (Ps. 24:8, 10, *AS*) The glory of Jehovah is upon Christ. "He is the image of the invisible God, the firstborn of all creation." (Col. 1:15, *NW*) The following prophetic word is now receiving fulfillment: "Mine eyes have seen the King, Jehovah of hosts. . . . Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." (Isa. 6:5, 3, *AS*) The day has at last come for all that has been written in the prophecies to come to pass. The days are at hand for the fulfillment of every vision. (Ezek. 12:23) Many signs and wonders have already come to pass and there are yet more to follow, for the Son of God and the King of the world is here, and everything foreshadowed and promised through Moses, Elijah and for the Messiah will now come to pass.

[16] The remnant of the anointed have been brought together; hundreds of thousands of the "other sheep" have already been gathered; the old world has been warned; new systems of things are commencing; God's beloved Son has been enthroned in heaven; the old-world ruler and his demons have been removed and debased; false religion has been exposed; the "rich man" class is in torments. True worship has been restored. The Kingdom message is being published everywhere. Unity has come to Jehovah's people. The theocratic organization is now restored, and many more wonders have happened too numerous to mention here. And think of some of the marvelous things yet to take place: Babylon the great will be utterly destroyed; wars will be stopped; all iniquity and every form of wickedness will be ended, with a full restoration of all the things man lost through disobedience, and restored mankind will enjoy endless peace, joy, happiness and life. The Prince of Peace will be in control. What a happy and glorious day! Who can withhold its good news!

[17] In these last days Jehovah's people have been engaging in the Elijah work, particularly from 1878 to 1918, when the work was interfered with and that part of the Kingdom service ended then. Shortly afterward God's people came out of the silenced condition and did mightier works, just as Elisha continued on after Elijah finished; in fact, Elisha carried on Elijah's work by anointing Hazael to be king over Syria and Jehu as king over Israel, in harmony with Elijah's commands. (1 Ki. 19:15; 2 Ki. 8:8-15; 9:1-10) Though Elijah ended the work as far as he was concerned,

15. For what purpose does Christ come in the glory of Jehovah, and how do we know he is present?

16. Resulting from his power and presence what are some of the signs and wonders now evident?

17. Should we continue to sound out the warning to the world before destruction comes? Why?

yet it was Elisha who completed it. So it is in these last days: though the Elijah service as such was interfered with in 1918, yet Jehovah through his people still completes the warning work to be done before destruction comes.

[18] Furthermore, we believe that in 1918 the saints who had been sleeping were awakened and raised to heavenly glory to be with their Lord forever. Those saints now alive on earth will at death be changed in a moment's time to join the returned Lord. Their decease will be an *exodus*, a departure. Yes, they also will suffer many things, be rejected, but will, without sleeping in death, be changed and raised to heavenly glory, forevermore to be at the Father's right hand. Today in the flesh the remnant of anointed ones are not on a literal mountain, but are with those who are on Mount Zion singing the Song of Moses and the Lamb, surely a song of praise and thanksgiving for deliverance.—Rev. 14:1-3.

[19] What a marvelous and stupendous departure today! On the basis of the shed blood of the Lamb of God, multitudes, in obedience to Jehovah's commandments under the direction of the Greater-than-Moses, are moving out of the old world of satanic domination and forsaking it entirely. The illumination of the wonderful fulfillment of the transfiguration is penetrating the uttermost parts of the earth. "I saw another angel descending from heaven, with great authority, and the earth was lighted up from his glory." (Rev. 18:1, *NW*) This angel announces the doom of Babylon the great, which proclamation is being made today. At the same time a voice out of heaven rings out in no uncertain manner saying: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4, *NW*) This command of earth's new King is similar to the command expressed at Isaiah 49:9: "Say to the prisoners, Go forth." Do not forget the word of Jehovah concerning his Son: "Listen to him." Those who do not will be cut off from among the people.

[20] Keep in mind Jehovah does not threaten, for there is no need for him to do so. With him is complete knowledge, "declaring the end from the beginning." (Isa. 46:10) However, he does warn persons of coming disasters, for he knows what the inevitable end is bound to be from the course of action being taken. In these last days he has clearly shown that "Babylon the great has fallen". The great satanic organization is to be utterly destroyed. This determination of Jehovah God is irrevocable. Therefore what will the supporters of this wicked organization now do? There is only one thing to do: "Repent, therefore, and turn around so as to get your sins blotted out." (Acts 3:19, *NW*) "Listen" to the voice of the Messiah of Jehovah, earth's new King. "Get out of her, my people." (Rev. 18:4, *NW*) It is determined that plague upon plague will come upon the great mystical city of Babylon. Do not overlook what happened to Egypt in the days of Moses, and now a Greater-than-Moses is here. "Get out of her" is the command. Those of Jehovah's witnesses who have escaped now look upon her and see in that great city what Jehovah God knows is there. What is it they see? Why, a dwelling place of demons, a lurking place of every unclean and hateful bird, passion-arousing wine to offer to rulers so that spiritual fornication may be committed, merchants of the earth using her for commercial gain and this by the

18. Will the remnant of the anointed in these last days experience a departure or only a decease?

19. In glorious fulfillment of the transfiguration do we see the Greater-than-Moses setting multitudes free? Explain.

20. The King in glory issues what command in connection with the fall of Babylon the great? If it is not heeded, what happens?

power of her shameless luxury. For further disclosure see Revelation 18.

[21] To those who are mixing in with filthy Babylon and living on the plains of Babylon the word of Jehovah is to you to forsake her before you receive of her plagues and go down with her. Neither can you have one foot in God's organization and the other in mystic Babylon. "What harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever?" " 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.' " (2 Cor. 6:15-17, *NW*) Leave entirely the sordid things of this evil world and come into God's organization and take in the pure, clear, unpolluted spiritual air there. Open your eyes of understanding wide and see the glorious King of Jehovah in his majesty and splendor and power and honor. Gaze intently with wholesome faith to the Greater-than-Moses, leading out the multitudes into the new world. May the consciousness of the second presence of the Lord Jesus cleanse your heart and mind from all defilement of flesh and spirit and cause you to perfect holiness in God's fear. Then realize that we are in the service of the beloved of God, his own Son, the 'chosen one'.

[22] Impetuously we would all exclaim, 'Let us remain here! Let us not go into the world at all!' But this cannot be, for we must deliver the good news of the Kingdom to those of the world and help them escape. But we certainly can retain this vision in our minds, day and night, never to forget it. Then even though the ministry of Jehovah causes us to go into all kinds of places and conditions, our minds will be pure and bright. Yes, how true it is that beautiful flowers keep on blooming and dispensing their sweet fragrance in the slums of the cities. So Jehovah's witnesses can minister where the homes and districts are dirty and perhaps squalor is all around, maybe even amidst unsavory odors. But these things and many other conditions disagreeable to the flesh do not deter or contaminate the faithful, for their minds are on the Kingdom and its beauties. Actually it is the Kingdom they are living for, and its purity, holiness and blessing. Therefore, Jehovah's witnesses, continue to look up, for from heaven comes your joy, salvation and life.

21. Can any of Jehovah's children be partly in and partly out of his organization? What should indecisive ones do now?

22. Must we go into the world, and for what purpose? and how can we remain clean and have pure minds?

CONFIRMATION OF THE WORD

[23] As we thus obtain some understanding of the transfiguration scene in its miniature and its major fulfillment, then how easily we can accept and appreciate Peter's further words after telling us about the vision! He says, "Consequently, we have the prophetic word made more firm, and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts." (2 Pet. 1:19, *NW*) When we witness the Almighty Jehovah directing events and actually causing the vision to first appear to the sight of the disciples, for no one else did it, then at the second presence causing the chain of marvelous events to come to pass, this time through the direct agency of his beloved Son, then the prophetic word is "made more firm". It is as though God had put his signature to it. Yes, what he has promised to do is now coming to pass. His word is our only light. "Thy word is a lamp unto my feet, and light unto my path." (Ps. 119:105, *AS*) "For the commandment is a lamp; and the law is light; and reproofs of instruction

23. How do we understand the transfiguration in fulfillment 'makes more firm' the prophetic word?

are the way of life." (Prov. 6:23, *AS*) "Great peace have they that love thy law; and they have no occasion of stumbling." (Ps. 119:165, *AS*) "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." (Prov. 4:18, *AS*) It is not merely the possession of a Bible that counts. Indeed it is not only the very valuable reading of it that shows the way to go, but rather studying it regularly with purpose in mind. It is a "prophetic word" and therefore it is reasonable that we should see how it is being fulfilled.

[24] Without the prophetic word we certainly would be in a sorrowful condition, living as we do in a dark, squalid, dirty—yes, filthy world, not knowing why conditions continue to get worse, and we would not know what to do or where to go. How merciful and kind our heavenly Father has been and is by providing for his children an understanding of his prophetic Word! As a lamp it is always before us; we can take hold and so see the road to take. It burns brighter as the evil conditions grow darker. But thanks be to Jehovah that not only do we have a light to our path, but today something so much greater and grander. For, look, far ahead on the horizon, can you not see the morning dawning, golden, brilliant and shining? Oh, what a marvelous and beautiful sight, for very shortly the sun will rise in its strength and brightness, and we shall walk on in the daytime! The new day is just starting to beam through this evil world's gloom and some of the obscurities are clearing away. Even now much of our Kingdom service is performed in the light of the new day. The ruler of darkness nears his end; for just as the morning sunshine dispels the darkness of the night, so the glorious Son of God as the new world's King will cause to disappear all systems of iniquity. Knowing these things we rejoice and sing the Song of Moses and the Lamb.

[25] Because the prophetic word is so confirmed to us that Satan's world is certain to end, we take up the "taunt song". Also we say with confidence to the prisoners, "Go forth!" Only Jehovah's undeserved kindness makes this possible. This information is not merely an intellectual appreciation but it must really sink into our hearts. "And a daystar rises, in your hearts." The Lord Jesus Christ is "the bright and morning star" and he it is who heralds the new day. 'The sun of righteousness arises with healing in its wings.' (Mal. 4:2, *AS*) Away back in 1918 some of the Lord's anointed realized the King was present and a few years later knew in their hearts he had come to his temple for judgment, and so published this information to all of Jehovah's people, and thousands more saw the Lord at the temple. And in 1925 the fact and truth came home that the Kingdom, 'the man child,' had been born. (Rev. 12:5) How the hearts of the people of God rejoiced! They sang for sheer joy. They knew the King and the Kingdom were here, and they have not ceased to sing and shout aloud the good news of the Kingdom. They saw these things clearly thirty years ago and believed them. The morning star had risen in their hearts, and it can rise in the hearts of others of Jehovah's witnesses if they will wholly concentrate their minds upon the things of the Kingdom.

[26] Those who will desire first the Kingdom will be honored by Jehovah and Christ Jesus, and their privileges and responsibilities will be enlarged. The ones whose hearts are wholly set for the kingdom of God will listen to the new world's King and obey his commandments. Jehovah God

24. In addition to God's Word as being a lamp, explain what other brilliant light we have on God's purposes.

25, 26. (a) What is the daystar, and how do we know it has now risen? (b) Why is it that prophecy does not spring from private release?

and Christ Jesus are the Directors, Guides and Teachers. They are the ones who form the prophecies. No man or company of men do it. Peter says "no prophecy of Scripture springs from any private release". The reason is obvious. "For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit."—2 Pet. 1:20, 21, *NW*.

[27] So in grand fulfillment we look up to heaven from where God's anointed King rules, not now from a lofty earthly mountain, but we "have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, . . . See that you do not implore him not to speak". (Heb. 12:22-25, *NW*) Now by faith we see the all-glorious King in his beauty and glory shining to the utmost parts of the earth, and people of all nations being enlightened by his glory. As the one responsible for causing the warning to be delivered to all nations of the coming battle and day of vengeance, he reveals the fulfillment of all the prophecies written down and causes the transformation of multitudes of minds and hearts. And, too, he is the one who is the upholder and exponent of Jehovah's righteous principles, foreshadowed by the law. All this and a great deal more are combined in the identity of Jehovah's beloved Son and chosen King of the new world.

[28] Jehovah God and Christ Jesus confirm their word by causing it to begin to come to pass. Blessed are your eyes if they see these marvelous happenings. If you do, then in humility thank the great Magnificent One for his undeserved kindness. Be happy that you are at Mount Zion and witnessing a fulfillment of this glistening, all-glorious transfiguration scene, and let the joy and privilege of seeing it help toward cleansing ourselves in the fear of God, to be more sure of our hope in the new world. Then unselfishly look toward the many thousands in the world and say to the meek ones who are yet prisoners "Go forth!" for the exodus has already started.

27. Show briefly how the transfiguration is seen in fulfillment.

28. How should the sight and knowledge of it affect us?

"Let Your Kingdom Come!"

CHRISTENDOM'S clergy claim that the kingdom for which Jesus taught his followers to pray is in the hearts of Christians and is a spiritual condition enjoyed by them, and that the Kingdom's coming means the converting of all people to Christ and putting God into the governments of this old world. In support thereof they quote Romans 14:17 (*NW*): "For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit."*

But if that is true then the prayer for the Kingdom to come will never be answered. For not only is godless communism making ever greater inroads on Christendom, but Christendom itself cannot be said to be God's kingdom and is getting ever farther away from God's principles of truth and

* For a detailed discussion of this subject please see *The Watchtower* of August 15, 1951.

righteousness. What Paul means at Romans 14:17 is that possessing righteousness, peace and joy with holy spirit is a requisite to our gaining a place with Christ in God's kingdom, just as taking in knowledge of God and his Son is a requisite for our gaining everlasting life.—John 17:3.

Then, what is that kingdom? It is the mighty agency God will use to sanctify his name and to prove to all creation that he is the Supreme Sovereign. It is the kingdom concerning which God made a covenant with David, and which covenant Christ Jesus inherited as the offspring of David. And just as David's typical kingdom was an actual territory and not merely a spiritual state of morality, so will be God's kingdom.—Dan. 7:13, 14, 18, *AS*.

Instead of that kingdom's reforming and converting all the governments of this old world, note what it will do to them: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, . . . but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44, *AS*) So when we are praying for God's kingdom to come we are praying for God's kingdom in Christ's hands to break in pieces and obliterate all the political systems of this world at Armageddon.

The year 1914 marked the beginning of this kingdom, for then the "seven times" of the nations, the 2,520 years of beastly rule, which began with the overthrow of Judah's last king in 607 B.C., ended. An expression of this fact was the war in heaven resulting in Satan and his demons' being cast down to the earth.—Rev. 12:1-12.

If the Kingdom has been established, does that mean that we are no longer to pray "Let your kingdom come"? Not at all. In the prophetic picture of Nebuchadnezzar's image, the cutting of the stone out of the mountain without hands foreshadowed the Kingdom's coming into existence or being established in 1914; while its coming against the image and grinding it into powder would constitute the complete expression of the Kingdom's coming at Armageddon.—Dan. 2:31-45.

And as the stone then grew until it filled the whole earth, so Christ's kingdom will extend from sea to sea and from the river to the ends of the earth. In fact, of its increase there will be no end. (Ps. 72:8; Isa. 9:6, 7; Dan. 2:35) All those today who pray with understanding and sincerity "Let your kingdom come" will show their faith in that prayer by having a part in making that kingdom known in all the inhabited earth.—Matt. 24:14, *NW*.

Distributing French "Awake!" in Quebec

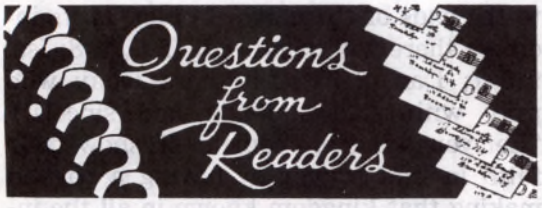
"A DARK rainy night, just after supper, found us at St. Jerome busy putting 'raincoats' on folded *Réveillez-vous!* [French *Awake!*] After some 550 of them had been carefully tucked inside of waxed paper held by elastics we went out into the stormy night and distributed them. With what result? A few days later we received word from the Society that someone had sent in a coupon from one of those rain-coated copies of *Awake!*

"We immediately followed up this interest, and to our surprise found three brothers living together who had on their own left the Roman Catholic Church some eleven years previously, and since then had roamed from church to church in search of the truth. All they had was a firm conviction that the Bible was true, even though

they did not clearly understand it. They had some five different translations of the Bible. With what little they understood they had interested others to put faith in the Bible. For over an hour the most learned of the brothers tried to explain the Bible, only to be corrected repeatedly by our quoting other texts to prove that our conclusions were right.

"After thus continuing for more than an hour this meek and teachable man threw up his hands in a gesture of surrender and said: 'Your knowledge is far ahead of mine, you take over and tell us about salvation.' This we gladly did. One of the three brothers declared: 'Before, when we found people interested, we, due to lack of knowledge, had to send them to other churches, but now we are going to send all of them to you.' The following week a Bible study was started and after two hours of study, when it was suggested that it was quitting time, they did not want to quit even though it was midnight. The following Sunday found two of them at the Kingdom Hall and the following week one began to take part in the study by giving comments, which comments gave evidence of his having well studied his *Watchtower;* much to the delight of all of us.

"The result of the *Awake!* tossed that rainy night is: two Bible studies started, five subscriptions taken, fourteen bound books placed along with several booklets and magazines, three persons are already speaking the truth to their neighbors, two are anxious to send their resignations to the Catholic Church (the three brothers had already sent their resignations even before hearing of the truth). They realize that to be in the new world they must preach, and they are eager to do so."



● The June 15 *Watchtower* on "The Marriage Ceremony", arranges for the man getting married to repeat after the minister that he will love and cherish his wife "for as long as we both shall live or until the divine termination of the marital arrangement". What is meant by the words "until the divine termination of the marital arrangement"?—L. K., New York.

Some have speculated on that phrase, saying that it means until the marriage is Scripturally terminated by a divorce on the grounds of adultery. But no such unhappy conclusion of the marriage would be envisioned at the happy time of the marriage ceremony. That is not a termination initiated by God, but is a tragic one brought about by the uncleanness of the adulterous one. Others have interpreted the expression to mean when an anointed mate of one of the earthly class is finally taken to heaven to reign with Christ. The physical death of the anointed partner terminates such marriage. So that is not the thought intended. Nor should it be taken, as still others have taken it, to definitely mean that the marriage will end when the divine mandate to fill the earth will have been accomplished.

The expression is used merely to cover a possibility, to allow for any future termination that may come about through the divine providence. When the mandate to fill the earth is fulfilled, when childbearing ceases, the marriage partners may continue their association together as life companions, or they may not, depending upon the divine will at that future, distant time. We cannot say at this time what divine providence will arrange in the distant future in the new world. So this expression merely allows for some future action on the part of God that may terminate the marital arrangement, but it does not mean that such a divine termination will actually take place. We leave that entirely with the Lord for his future action, and the expression is included to show that if such future action is ever taken then all couples will gladly comply with the divine will as it is revealed at that distant time.

● What proof have we that the demons will be abyssed with Satan at Armageddon, and that they will return with him at the end of the thousand-year reign of Christ?—R. R., Canal Zone.

Binding and abyssing the Serpent, the Devil, is what is meant by crushing the serpent's head. In Eden God said to Satan: "I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel." (Gen. 3:15, *Cath. Confrat.*) The wicked angels or demons are a part of the Serpent's seed; they are the invisible, spiritual part. Since the Seed of God's woman, namely, Christ Jesus, restrains the Serpent's seed together with the Serpent, then the restraining of the wicked demons apparently means their being abyssed with the Devil. All along it was and is the abyss that the demons have feared. When Jesus was on earth he ordered the demons out of persons they had possessed, and on one occasion the demons showed that they looked forward to being abyssed and sought to postpone it, for the record reads: "They kept entreating him not to order them to go away into the abyss." —Luke 8:31, *NW*.

It is true that the twentieth chapter of Revelation does not specifically mention the demons when it speaks of Satan's abyssing and ultimate return for a little while. But inasmuch as Revelation 12:9 shows that Satan's angels are ousted from heaven and hurled down to earth with him, it is logical to believe that when the tribulation started against him then is resumed at Armageddon, after this in-between period of preaching is over, and his fall is resumed and completed at that battle of God Almighty, landing him in the abyss, the demons will go along with him. They started the fall with him and will logically finish it with him. We know for a certainty that they will not be allowed to remain in their present location and condition throughout the thousand-year reign, to interfere with the accomplishment of the divine purposes destined for that period. So when Revelation 20:3 speaks of Satan's being seized and hurled into the abyss so that he might not mislead the nations anymore, we may assume that his angels are bound along with him so that they cannot mislead either. Only Satan is mentioned because he is the chief one, and it is to be understood that his demon hordes share his fate.

Since with this view of matters it is not necessary to specifically name the demons as going into the abyss with Satan, neither is it necessary to definitely mention them as being loosed with him at the end of the thousand years. (Rev. 20:7) Just as mention of the chief one, Satan, is sufficient and includes his invisible organization under him when the record speaks of the descent into the abyss, so mention of Satan alone is sufficient and includes the demons when it speaks of the short release from the abyss. Satan will have the assistance of his demons in applying the final test at the end of the thousand years.—See *The Watchtower*, January 15, 1949, pages 21, 26, 27.

Notice that Revelation 20:10 states that finally the Devil is hurled into "the lake of fire and sulphur, where both the wild beast and the false prophet already were". The "wild beast" and the "false prophet" refer to the visible organization of Satan that is destroyed at Armageddon. But no mention is made as to his invisible organization's being there. The invisible part, the demons, is worse, and if the visible is accounted for then surely the invisible would be noted as being there, if it is. But since this most important part of Satan's organization is not spoken of as being in this place of lasting destruction along with the wild beast and false prophet, we have additional grounds for believing that the demons under Satan are with him when he is hurled into the everlasting destruction symbolized by "the lake of fire and sulphur".

When two armies under opposing generals engage in battle, we give the outcome by saying this general won and that general was defeated, mentioning only the generals by name. But it is understood that with each general is his army. So it is in Revelation 20:3, 7, 10. When those verses speak of Satan's plunge into the abyss, his release from it, and his drop into the fiery lake symbolizing destruction, his demons under him are to be understood as undergoing these experiences with him.

WITNESSES TO ASSEMBLE IN NEW YORK IN INTERNATIONAL GATHERING IN 1953

When the congregations of Jehovah's witnesses in Greater New York heard this good news of an 8-day assembly, they certainly expressed their joy by prolonged applause. There are thirty-seven units of Jehovah's witnesses in New York city now and they remember with pleasure their fellow workers who came many miles to be in New York in 1950, and they also recall the wonderful time they had with representatives from all the different countries of the world. Many of the publishers here were able to house these delegates, and delightful friendships sprung up.

Jehovah's witnesses in New York are pleased to once again be the host for this coming assembly in midsummer of 1953. (Exact dates will be announced later.) They have arranged to place special convention contribution boxes in each of the Kingdom Halls. In this way those persons who wish to make contributions toward convention expenses may thus do so. These contributions will be turned over to the Society monthly and the Society will use these funds to help bring representatives from all parts of the world to New York. The Society is very desirous of having brothers come from as many countries as possible. Some may be able to finance their own way; others may need a little assistance. We hope to aid many through these contributions from the New York units. If any other companies of Jehovah's witnesses wish to make like contributions to the Society, we will help as many full-time representatives as we can to get to this international assembly.

Please keep this assembly before the Lord in your prayers. Talk it to your friends. Make up your mind now to attend the convention and then work to that end, by the Lord's undeserved kindness. The New York company of Jehovah's witnesses is happy with the prospect of again taking care of the rooming arrangements and other work necessary in connection with this great assembly and welcomes all of you, as does the Society too. All of us will work together to make your visit comfortable at Yankee Stadium in New York city, and we feel sure all attending will receive a great blessing from Jehovah through his theocratic organization.

"WATCHTOWER" STUDIES

Week of September 7: The Miracle of the Transfiguration, ¶ 1-15.

Week of September 14: The Miracle of the Transfiguration, ¶ 16-19; also, Power and Presence of Our Lord Jesus Christ, ¶ 1-9.

Week of September 21: Power and Presence of Our Lord Jesus Christ, ¶ 10-28.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 15, 1952
Semimonthly

GOD'S SPIRIT ESSENTIAL TO MATURITY

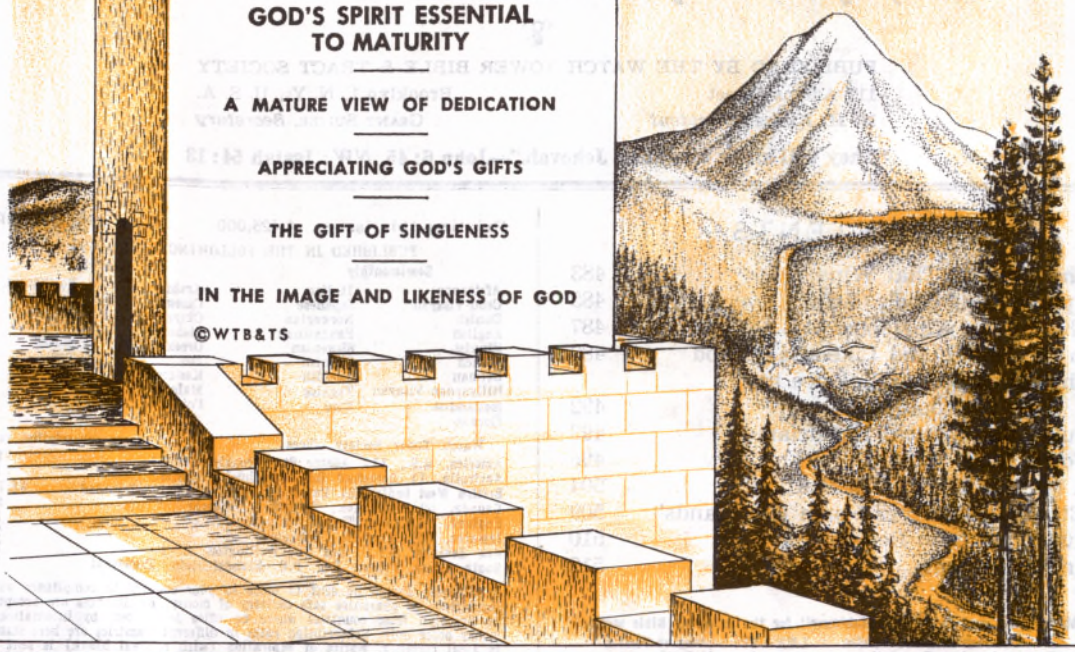
A MATURE VIEW OF DEDICATION

APPRECIATING GOD'S GIFTS

THE GIFT OF SINGLENESS

IN THE IMAGE AND LIKENESS OF GOD

©WTB&TS



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

The Defense That Wins	483
Appreciating God's Gifts	485
The Gift of Singleness	487
In the Image and Likeness of God	489
Christians Suffer Violence in the Philippines	492
Luke, the Beloved Physician	493
God's Spirit Essential to Maturity	496
A Mature View of Dedication	504
'Ethiopia Stretches Forth Her Hands'	509
Questions from Readers	510
Announcements	512

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,425,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Cibemba	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Cishona	Silozi
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII August 15, 1952 Number 16

THE DEFENSE THAT WINS

ANCIENT Egypt stockpiled horses and chariots, the most effective war implements of her time. Military prowess raised her to become history's first great world power, caused Egypt to so bristle with might that an arrogant Pharaoh treated with scorn the very interests of the Creator and his chosen people then in Egyptian bondage: "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." (Ex. 5:2, *AS*) But the Pharaoh and all Egypt learned who Jehovah is at the cost of the flower of their troops and their ruler in the Red sea.—Ex. 14:15-31.

Assyria succeeded Egypt as a harsh, merciless and bloody conqueror. Her military steam roller flattened all opposition until the particularly aggressive King Sennacherib hurled it against the covenant people of God, by then well established in their promised land. In one night Jehovah's angel wiped out 185,000 of the heart of Assyrian pride, scattering the broken remnants of the army in disorderly retreat. —Isaiah chapters 36, 37.

Later on, mighty Babylon gained the unparalleled title, "mistress of kingdoms." Her capital city was surrounded by walls 344 feet high and 86 feet wide, an inner wall, moat and 25 bronze gates on each side. Absolutely impregnable it was called! Yet in the dark of night while the infamous Belshazzar was blasphemously toasting demon gods with utensils stolen from Jehovah's temple of worship, the drunken city was surprised and sacked by the Medes and Persians.—Daniel chapter 5.

Successively these powers with their satellites dominated human affairs, backing their authority with swollen military forces. The sword held sway, but never did prove a deterrent to armed conflict. That rule has proved true to this very day. Now, despite the appellation "brain age", the nations still insist on resorting to brawn to settle differences, and n o t h i n g has changed except the dimensions of the wars, which have grown much larger.

Christ Jesus warned of the ill consequences accruing from reliance on carnal weapons. He certainly was acquainted with the disastrous histories of Egypt, Assyria, Babylon and other like empires. He doubtless saw in Rome another nation headed for the same fate. At any rate, he once counseled a too-anxious disciple of his: "Return your sword to its place, for all those who take the sword will perish by the sword."—Matt. 26:52, *NW*.

His followers, Jesus insisted, should instruct with the Word of God, not invade with tanks, armies and artillery. They must make disciples of "all kinds of men", not assuming to themselves the role of judges and executioners of God's vengeance. Jesus himself, who is certainly no pacifist, has already been named to lead Jehovah's executional forces at Armageddon. In the

meantime blessed preaching, sounding the warning, is the lot of his earthly followers, a course sometimes made difficult by persecutions and groundless hatred from opposers. So he tells us: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous."—Matt. 24:14; 28:19; 1 Tim. 2:4; Matt. 5:44, 45, *NW*.

Despite the present greatest arms race in history, some thinking men of high-caliber intelligence in prominent stations have flatly expressed their small regard for it as a sound defense of the peace. In 1949 John Foster Dulles called this course "dangerous"; and in contrast with economic and military power which "can be developed under the spur of laws and appropriations", he said, "moral power does not derive from any act of Congress. It depends on the relations of a people to their God."

In an editorial appearing in *U. S. News & World Report* of May 26, 1950, David Lawrence, the editor, deplored the defeatist notion that there is "no way out except threat and counter-threat—and that war can be prevented only by scaring the Russians into believing they will be beaten in war". He asked pointedly: "Why must the philosophy which Jesus taught be brushed aside as 'impractical' and 'idealistic' in international policy? . . . Is Christianity merely something to which we pay lip service in our churches but which we refuse to accept as a code of behavior in dealing with a so-called enemy? Have we no regard for the challenge that a whole people might be reached by a display of Christian humility and forbearance? Do we dare to try a truly Christian approach to the Russian people? And if we try it, can we pay the price that it requires in order to achieve the greater objective?"

Jesus worked in the interests of lasting peace in an endless world to come where "righteousness is to dwell". (2 Pet. 3:13, *NW*) How foolish then to rely on chariots, a cavalry, infantry or massive walls—good for a brief hour of militant splendor, but followed by an eternity of ignominy in lifeless dust. And how could such a new world society hope to maintain peace in surroundings of hate and rivalry? No, the ways of the old world are out. For the new system of things Jesus taught: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' On these two commandments the whole Law hangs, and the Prophets." —Matt. 22:37-40, *NW*.

Should we wait for the new world, then, before practicing these principles, and in the meantime blast back at the hatred and violence expressed against Christians now with more of the same, rendering like for like and displaying the benefits of Christianity with a mailed fist and a breath-taking store of atomic weapons? Is this how one proves himself the son of his Father in the heavens? If there is any question regarding the results of such a course, take one look at the sorrowful, fear-struck, "practical" modern world that has tried it. Christians know better. They know that to preach to this world in an effort to help any willing listeners, they do not have to stoop to the low standards it follows nor conform to its miserable image. Instead they practice those things which will survive Armageddon and which identify the new world society: "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control," all component parts of the defense that wins.—Gal. 5:22, 23, *NW*.

APPRECIATING God's Gifts

CALLING attention to Jehovah's goodness the disciple James states: "Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights." Yes, every blessing of life that we enjoy emanates from our heavenly Father. And he continues to bestow his gifts upon his human creatures even though they take them all for granted and show no appreciation and thankfulness. Their ingratitude does not cause him to become bitter and to withdraw his gifts. He enjoys bestowing his gifts upon mankind, thereby giving them reason to be happy and to know that he is a loving Creator. He himself gives us the best demonstration that "there is more happiness in giving than there is in receiving".—Matt. 5:45; Acts 20:35; 1 Tim. 1:11; Jas. 1:17, *NW*.

The earth itself is one of God's gifts, and so also is man's life upon earth. While at man's beginning life was an outright gift, God made man's continued enjoyment of that gift dependent upon man's obedience, upon his appreciation of that gift, upon his willingness to co-operate with God in the purpose for which God had given him that gift.—Gen. 1:26-28; 2:7, 17; Ps. 115:16.

Our first parents failed to show appreciation of the gift of life, refused to co-operate with God's purpose, disobeyed, sinned. By reason of that misstep all their offspring lost the gift of life. However, knowing that some of these would show appreciation of his gifts God opened the way for such to get life by means of still another gift, that of his only-begotten Son. Through that gift not only life, but eternal life, is made available. "For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." —Rom. 5:12; 6:23, *NW*.

None of us are in position to earn God's gifts, least of all to earn the gift of life. But we can show ourselves worthy of the gift of eternal life by demonstrating now, with such gifts as we do have, that we will properly use the gift of eternal life when God gives it to us by Christ Jesus. To that end we must cultivate the friendship of Jehovah and his Son by devoting all our time, energy and means to the matter of making this gift of eternal life our own. That means dedicating ourselves to Jehovah and then proving faithful to that dedication.—Ps. 49:6-9; Matt. 19:21; Luke 16:9, *NW*.

GIFTS FOR THE MINISTRY

Those who have dedicated themselves to the service of Jehovah come in line for many more gifts, foremost of such being God's energizing force or holy spirit. God first bestowed this gift through Christ Jesus upon 120 of his servants on the day of Pentecost. Thereby he endowed them with special powers, such as speaking in tongues, interpretation, prophesying, ability to teach, healing and managerial ability. All "with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ".—Acts 2:18; Eph. 4:12; 2 Tim. 1:7, *NW*.

To establish the Christian congregation in its infancy and to expedite the missionary work the holy spirit thus bestowed gifts miraculously. Having served their purpose these gifts passed away. Today God bestows the gifts of the spirit with

due respect to the inborn or innate abilities and uncultivated natural talents Christians may have, as well as according to their zeal and willingness to be used by God. —1 Cor. 13:8.

Of course, not all are given the same gifts today, no more than all the members of the early congregation received the same gifts. (1 Cor. 12:27-31) God, by his holy spirit, bestows his gifts in great variety so that his visible organization, the Christian congregation, may become a broadened, well-balanced and fully rounded-out instrument for the accomplishment of his purposes. We should therefore not complain if we see others have gifts and opportunities for service that we do not have. Rather we should endeavor to benefit from those who do have such gifts by using them to improve our own ministry, even as in apostolic times the others did not envy the apostles their special gifts but were glad to accept their help.—1 Cor. 12:4-11; Eph. 4:16, *NW*.

CULTIVATING THE GIFTS

We all have certain innate abilities, certain uncultivated faculties, and we all have certain opportunities for employing these. The holy spirit which God gives helps and improves these so as to make us more useful, more capable, more productive in the ministry. However, it does not do so apart from our own efforts. Each one must be alert to make the most of his opportunities, must cultivate and train his latent powers to the fullest extent for the advancement of the Kingdom interests on earth and to demonstrate to Jehovah that he is worthy of everlasting life in perfect conditions with still more gifts to be used. "For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all kinds of men, especially of faithful ones."—1 Tim. 4:10, *NW*.

The cases of Noah and Bezalel and the apostle Paul illustrate how the Lord uses his holy spirit to activate his servants. Noah was not chosen because he was a boat builder, but because he was an upright man and walked with God. Nevertheless, by being obedient to God's instructions and with the help of God's active force, Noah was able to build that great ark or chest, thereby giving a most remarkable exhibition of what the spirit of God can accomplish. We might draw a parallel here to the work of Jehovah's witnesses in modern times. All of them preach the good news of the Kingdom by going from house to house, by standing on the streets and by making return visits upon the people and conducting Bible studies in their homes. And they do this even though they had no previous training in such matters before they became witnesses, but worked as farmers, carpenters, housewives, etc.—Gen. 6:9, 14; Zech. 4:6, *AS*.

On the other hand, it is quite likely that Bezalel, who was used to supervise the fine workmanship in the construction of the tabernacle and its furnishings, had certain natural abilities, training and experience, even as the apostle Paul had training in the law before he became a Christian. Their natural abilities, training and previous experience, together with willingness and God's holy spirit, enabled them to serve in very special capacities. So today, as need arises for servants with special capacities the holy spirit activates those having possibilities or previous experience and who are willing to be used.—Ex. 31:2-6; Acts 22:3.

God has promised to supply us with the needed gifts. If we have real faith in his promise we will not c o n t e n t ourselves with merely wishing or praying for such gifts, but we will energetically lend ourselves to the work at hand, we will purposefully exert ourselves to the full for the

sake of the work. Are we given an appointment or an assignment? Then let us give it our best, whether it requires advance study, special training, practice, rehearsing or other preparation.

So let us show appreciation for the gifts we have by cultivating them earnestly, making use of every means the Lord has provided for our training: his Word, the Watchtower Bible helps, congregational and other assemblies, as well as activity in all features of the Christian ministry. As Paul counseled Timothy: "Continue applying yourself to public reading, to exhortation, to teaching. Do not be neglecting the gift . . . Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:13-16, *NW*) And, above all, thereby we shall be making glad the heart of our great Benefactor, thus showing our appreciation of his gifts.—Prov. 27:11.

The Gift of SINGLENESS

TO MANY persons the idea of speaking of singleness as a gift seems very strange. They are unable to grasp how the denial of what they consider to be among life's keenest pleasures (since with a Christian singleness includes chastity or continence) could possibly be termed a gift. Marriage, they reason, yes, but singleness a gift?

For our terming singleness a gift we have no less authority than the wisest and greatest man that ever lived, the Son of God. On one occasion, in discussing the subject with his disciples, he said: "Not all men make room for the saying, but only those who have the gift. For there are eunuchs that were born such from their mother's womb, and there are eunuchs that were made eunuchs by men, and there are eunuchs that have made themselves eunuchs because of the kingdom of the heavens. Let him that can make room for it make room for it."—Matt. 19:11, 12, *NW*.

Why did Jesus call singleness a gift? Because it is something that can be cultivated and used effectively to the advancement of the true worship in the earth and one's own happiness even as other of God's endowments can be. That the state of singleness has decided advantages for the Christian minister is apparent from the words of the apostle Paul: "Indeed, I want you to be free from anxiety. The single man is anxious for the things of the Lord, how he may gain the Lord's approval. But the married man is anxious for the things of the world, how he may gain the approval of his wife, and he is divided. Further, the single woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her husband. But this I am saying for your personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction."—1 Cor. 7:32-35, *NW*.

Truly, to be able to serve Jehovah God with undivided mind and heart, to be able to give his work our constant attention without distraction, is a gift, and one that should be highly prized. Yes, "he also that gives his virginity in marriage does well, but he that does not give it in marriage will do better" because of the larger privileges of service and the corresponding greater happiness.—1 Cor. 7:38, *NW*.

Note also another argument Paul uses for making room for the gift of singleness in our lives: "Moreover, this I say, brothers, the time left is reduced." (1 Cor. 7:29, *NW*) Because the time was reduced Jeremiah was commanded not to marry. (Jer. 16:2) Does not this argument have particular force in our day?

MAKING ROOM FOR THE GIFT

Some construe Jesus' words to mean that the gift of singleness is not for everyone, and particularly not for them. Such, however, are trying to read something into Jesus' words, something which he did not say. He showed that not all would make room for it, and that those who made room for this gift of singleness were those who "made themselves eunuchs because of the kingdom of the heavens". The question may be asked of those who seek to make an exception, To what extent are they neglecting to follow Paul's example to browbeat their body and to lead it as a slave? "The heart is treacherous above all things, and desperately sick—who can understand it?" —Jer. 17:9, *AT;* 1 Cor. 7:29; 9:26, 27, *NW*.

How does one make room for the gift of singleness? First of all by making a firm decision in his mind not to yield to any passion but to conserve his full vital powers and his freedom from marriage so as to better serve Jehovah. Such a determination will strengthen his self-control. Then one must make room for this gift just as he makes room in his life for the other gifts by self-denial, by taking time and energy to cultivate such gifts.

To do this we must absorb ourselves in the Lord's work as did Paul. We may not say 'I wish or would like to have the gift of singleness' and then at the same time weaken the force of our wish or resolve by interesting ourselves in a particular one of the opposite sex and cultivating close intimacy with that one. No, we must go after this thing we want, the gift of singleness, and we must accept all the self-denials and the things required to enjoy it. We must make room for this gift in our future plans.

With the apostle Paul singleness was a practicable thing, and he went after it in a practical way. (1 Cor. 9:5) He was honest with himself and 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 that he simply could not measure up to his responsibilities if he had the constant care and attention of a wife. That is why he also stated that if married Christians desired to take part in certain privileges they must to that extent act as if they were not married. Yes, they too must make room in their lives for such gifts as they would cultivate and use to Jehovah's praise and to the blessing of others.—1 Cor. 7:29-31, *NW*.

But, whether married or single, let us use what gifts we have according to the wisdom God gives us through his Word and through his dealings with us. Let us humbly accept what privileges of service are extended to us, putting to use what ability and fitness we may have, not turning over to others what privileges and opportunities God has given us, which we ourselves may perform with such joy as we never knew before. Let each one show appreciation for the gifts God has given him and thus prove worthy of the great gift of everlasting life.

In the Image and Likeness of God

SAYS Jehovah God's own matchless description of man's creation: "Let us make man in our image after our likeness, and let them have dominion over the fish of the sea and over the bird of the heavens and over the tame-beast, and over all the land, and over every creeping thing that creepeth on the land. And God created the man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said to them, Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the bird of the heavens, and over every living thing that moveth on the land." —Gen. 1:26-28, *Ro.*

A Father beyond compare, Jehovah could pass on to his earthly children relative amounts of the great attributes which he possesses in the supreme degree. "A God of faithfulness and without iniquity, just and right is he." Thus a sense of justice would be implanted in man's brain. Able and strong would man be too, for "great is our Lord, and mighty in power". There would be no lack of insight by earth's steward, "for Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding." And finally, to temper all of these qualities and provide the motive behind his every action, man must have love. This Jehovah was pre-eminently qualified to supply because he is the absolute personification of it. "God is love," wrote the apostle John.—Deut. 32:4; Ps. 147:5; Prov. 2:6, *AS;* 1 John 4:16, *NW.*

However, due to the early entry of sin into human affairs, man's multiplying has filled the earth generally not with the right use of these faculties but with their wholesale violation. Justice has become a commodity to be purchased on the open market. Soft government jobs at public expense become rewards for campaign favors rendered victorious candidates. Crime probes uncover the revolting fact that highest government echelons, elected to represent the people and administer justice, have, in one community after another, sold out to gangsters, gamblers and hoodlums. With bribes buying everything from athletic contests to court decisions, the Department of Justice of the world's mightiest democracy was embarrassed by having to employ a corruption investigator to investigate itself.

Nor is justice any more reasonable on an international scale. A wave of humanitarianism dictated rapid postwar aid by America for Europe, where urgent defenses against Soviet expansion were being built up. Yet the scales of justice seemed to stick when it came to swinging toward the cries of millions of Asiatics for enough food to avert starvation, where the political stakes did not offer any apparent strong anti-communist ally in return. God's law in Israel stipulated regular provision for the poor, and not on the basis of favors in return, either. (Ex. 23:11) Furthermore, Jehovah tempers his absolute justice with undeserved kindness, something for which modern man has no parallel in his merciless international dealings. Were it not for this mercy none of us would have been born following the rebellion of Adam. But this does not require God to simply over-

look this fallen world's travesty on justice, as he shows by the warning to Israel when guilty of the same:

"Listen to this, you judges over the house of Israel, who spurn at justice and twist equity, who build your Sion up with bloodshed and Jerusalem on crime, judges passing verdicts for a bribe, priests pattering oracles for pay, prophets divining for money, and all the while relying on the Eternal, saying, 'Surely the Eternal is among us; no evil can befall us!' Therefore on your account shall Sion be ploughed up like a field, Jerusalem shall become a heap of ruins, the temple-hill merely a wooded height."—Mic. 3:9-12, *Mo.*

RESULTS TO BODY AND MIND

Human physical strength, once intended to dress and keep the paradisaic Eden, now rips and blasts the earth instead. Forests and topsoil have been laid waste, the rivers clogged, the air polluted with smoke and industrial fumes. Instead of exercising dominion over animalkind, wanton "Nimrods" have shot birds from the sky, left carcasses of beasts behind them in the forests and reduced many life forms to rarity or extinction. The might of the earth is massed behind political blocs which use it to cajole and threaten their adversaries or, this failing, to blow them to atoms. Thus are earth's many valuable natural resources depleted and scientific progress in peacetime research negated because needed materials are diverted more and more for war. Global peace organizations, instead of securing the unity they promised, more sorely divide what unity there was, splitting some existing nations into north and south or east and west divisions. Even children, born under such influence, ape their elders and early show off the bully instinct. Truly every man's hand is raised against his neighbor and God's covenant for the sanctity of life is laughed off, this attitude being excused in the name of patriotism. As Isaiah the prophet put it: "The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant."—Zech. 14:13; Isa. 24:5, *AS.*

"The fear of Jehovah is the beginning of wisdom," wrote the psalmist. (Ps. 111:10, *AS*) This world fears everyone and everything except Jehovah—the politician with his authority, the militarist with his weapons, the clergyman with his dire tales of waiting purgatories and hell-fires. The sound wisdom laid down in Eden, teaching the true worship of Jehovah the Almighty, under devil rule was corrupted to heathendom's polytheistic worship of a pantheon of gods and Christendom's confusing sectarianism.

Their minds so enmeshed in the sophistries and traditions of men, their store of Bible knowledge so utterly impoverished, many of Christendom's clergy, in their mortal dread of the scoffer's taunts and unable to answer the simplest criticisms of God's Word, have retreated behind the cloak of "modernism". From there they smugly brand as myths great portions of the Bible, including the accounts of creation, the flood, the tower of Babel and virtually all recorded miracles. More and more are trying to find room for the fairy tale of evolution by which atheists seek to substitute animal ancestors for a Creator. Meanwhile late scientific discoveries such as the reports from the uranium and radiocarbon clocks continue to shred away evolution's untenable position; and A. N. Field, New Zealand journalist, brands modern evolutionary science "the lowest point in intellectual degeneration reached by civilized man in the past two thousand years". (*Why Colleges Breed Communists*) Embarrassed clergy and your God-defying allies, listen to the challenge of the One you

have ignored and betrayed and answer it if you care to:

" 'I will make the wisdom of the wise men perish, and I will shove the intelligence of the intellectual aside.' Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing."—1 Cor. 1:19-21, *NW*.

LOVE—LOST AND REGAINED

The last major quality, love, might be termed by evolutionists a "vestigial trait"—a part of man's make-up no longer used. As already shown, he does not exercise it toward his God, his fellow man, the lower animals, or his inanimate earthly home. A world under demonic influence has substituted lust and its fruitage of sex madness and riotous drunken debauchery reflected in the daily news reports. It is the last days of those who do not see that "the scene of this world is changing" and of whom the inspired apostle said: "Their finish is destruction, and their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth."—1 Cor. 7:31; Phil. 3:19, *NW*.

In such hands marriage has become a farce, one's home not even safe from the greed of the wife-stealer. With so many marrying for a lark it is small wonder that divorces multiply, secured for the most insipient reasons. Children, so often unwanted, go unloved, their neglect adding to the causes for juvenile delinquency in a society that is "disobedient to parents, without gratitude, with no loving-kindness, having no natural affection". (2 Tim. 3:2, 3, *NW*) What a forlorn, unjust, brow-beating, conceited, loveless world this is! How far a cry its present caretakers from the man first formed in the image of God!

All who practice such habits might as well learn now that God will not forsake his righteous standard to reduce himself to their level and conform to theirs. But Jehovah will bring about the sort of world he purposed from the beginning, with willing conformers discharging their God-given dominion. This Noah's sons prefigured with their wives following the Noachian flood, which Jesus said pictured Armageddon, now near. (Gen. 9:1-3; Matt. 24:38, 39) Then God's appointed King, Christ Jesus, will judge righteously and rule peacefully. Man's physical resources will be utilized in restoring and maintaining an earth-wide paradise, building and inhabiting prosperously. (Ps. 72:1-4; Isa. 65:17-25) Wisdom, stability and unity will result when the worship of the one true God, Jehovah, fills the land. And with love replacing lust and covetousness, think of the uplift sure to come to human relations. Think what marriage will be like: husbands "loving their wives as their own bodies", the wife holding "deep respect for her husband", children obedient to godly parents, who, not irritating their sons and daughters, "go on bringing them up in the discipline and authoritative advice of Jehovah."—Mic. 4:1-5; Isa. 33:6; 1 Cor. 13; Eph. 5:28-33; 6:1-4, *NW*.

Knowing this, seeing it near, reading and believing God's Word now, sincere Christians begin at once practicing such proper, godly use of their powers. Since by "the foolishness [to this world] of what is preached" saving to life is taking place, they give their full devotion to that, living now as they preach that all who live at all will live soon in the new world where "righteousness is to dwell".—2 Pet. 3:13, *NW*.

Christians Suffer Violence in the Philippines

AMONG the evidences Jesus gave as marking his second presence and the end of this system of things was that his followers would be hated and killed for his name. (Matt. 24:3, 9) A striking example of the fulfillment of this prophecy took place Sunday evening, April 20, 1952, as Jehovah's witnesses were at a circuit assembly in Solana, Cagayan, Philippine Islands. One witness was killed and more than 32 were injured by gunfire and stabbings as city officials attacked their gathering.

The trouble started toward the end of the concluding address of the assembly when an attacker, on the complaint that his little boy had been slapped by one of the conventioners, grabbed one of the young attendants and endeavored to drag him out of the private assembly lot. Other attendants interfered and so the attacker pulled out a gun, which the attendants succeeded in forcibly removing from him, but not before he had shot one of the attendants in the shoulder. Bested in a fight, he ran away for help. Shortly thereafter the mobsters gathered and began throwing stones at the assembled witnesses, as well as firing shots wildly. The assembly as a result was thrown in a semipanic with women screaming and trying to take refuge in a big house on the assembly grounds. The shooting continued and the attackers kept moving in closer. One witness escaped through the enclosing cordon and ran to the municipal building for help. There, upon his identifying himself as one of Jehovah's witnesses, he was severely beaten and in endeavoring to escape was shot down in front of the municipal building.

In the meantime the attackers, having exhausted their supply of bullets, drew bayonets and knives. A number of the witnesses escaped through the cordon, but most of them sought shelter in the big house on the grounds, under it or on top of it. The attackers closed in on them, slashing right and left. The chief attendant (usher) was stabbed to death through the heart. Others suffered multiple wounds, one witness of 65 years having five stab wounds. Four of the women witnesses were also wounded.

A Gilead graduate who serves as a circuit servant ran five miles and swam the wide crocodile-infested Cagayan river to summon the aid of the Philippine Constabulary. If it had not been for the timely arrival of these soldiers it is probable that many more of the witnesses would have been killed. These soldiers disarmed the attackers and restored order at once. Using an army truck and a commandeered ambulance, they made six trips to the provincial hospital with the more seriously wounded ones. In fact, they did everything they could for the witnesses. The secretary of national defense was interviewed by a spokesman for the witnesses and given personal thanks for the efficient action taken by the Tuguegarao P. C. command in the matter.

Indicative of the fear that the attackers had instilled in the people of this area, the constabulary felt it necessary to supply nine guards to the attorney for the witnesses as he went to Solana to file the charges against the officials responsible for the attack. The constabulary offered to house and feed the key witnesses in their barracks until the trial to avoid their being intimidated. None of them accepted the offer although they thanked the constabulary for it.

At the funeral of the murdered witness his surviving fellow witnesses were exhorted to continue faithful in the service. Their spirits were very confident and not one of them was downhearted or discouraged. Even the wounded in the hospital were rejoicing. The one who went to the municipal authorities for help and who was beaten and shot had to be taken to Manila for treatment of his right leg, fractured by the shot. He was operated on and is recovering splendidly. All others who were wounded are likewise recovering well.

Jehovah's witnesses in the Philippines expressed themselves as thankful to Jehovah that the whole incident was not more costly in lives and suffering. Far from being daunted by it they rejoice that it resulted in a mighty witness being given. Steps are being taken to bring the wrongdoers to justice.

Luke the Beloved Physician

THE Scriptural viewpoint of matters gives no one a reason for boasting as regards his abilities. As the apostle Paul states: "Who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as if you did not receive it?" (1 Cor. 4:7, *NW*) Nor may we boast in our works as though we had accomplished much or great things, for Jesus correctly observes, "When you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.' " (Luke 17:10, *NW*) Appreciating these truths will both keep us humble and make us diligent to use all our gifts in the service of Jehovah God.

From Luke's own writings as well as from what others recorded regarding him it is apparent that he had the right appreciation of these matters. He not only served well as a colaborer with Paul but he wrote about as much of the Christian Greek Scriptures as did Paul, each writing about two-sevenths; his account of Jesus' ministry and the Acts being as long as Paul's fourteen letters. While making such good use of his natural abilities that he was the foremost Christian chronicler, he studiously kept himself in the background.

WHAT IS KNOWN ABOUT LUKE?

In striking contrast with the Scriptures in this matter are the apocryphal writings and oral traditions, both of which are replete with fanciful details, figments of fertile religious imaginations. Illustrative of such is the tradition that Luke was an artist, a painter, and that he painted a picture of the "Virgin Mary". Earliest mention of this tradition, however, is A.D. 980, or more than 900 years after Luke wrote his accounts. In view of his very infrequent references to Mary after Jesus came of age, and which references in the main highlight the fact that she is to be considered no better than any other woman who exercises faith, it takes more than a modicum of credulity to believe that Luke felt impelled to paint a portrait of her.—Luke 8:21; 11:27, 28.

We do know that Luke was a physician, for Paul refers to him as "Luke the beloved physician". (Col. 4:14, *NW*) Paul also names Luke among his "fellow workers", in his letter to Philemon. (Verse 24, *NW*) The only other mention of Luke's name in the Scriptures is also by Paul. In his second letter to Timothy, written A.D. 65, during Paul's second imprisonment and therefore shortly before his death, he writes: "Do your utmost to come to me shortly. For Demas has forsaken me because he loved the present system of things, and he has traveled to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Luke alone is with me." (2 Tim. 4:6-11, *NW*) Thus we have Paul's picture of Luke, a faithful beloved fellow worker.

What little we know about Luke's whereabouts we gather from his Acts, wherein

his use of the plural first person pronoun "we" reveals that he is accompanying Paul on some of his missionary travels. Thus at Acts 16:10 (*NW*), after telling of Paul's vision regarding the Macedonian call for help, we read: "Now as soon as he had seen the vision, we sought to go forth into Macedonia, drawing the conclusion that God had summoned us to declare the good news to them." From the context we learn that Luke accompanied Paul to Philippi, on his second missionary tour. He seems to have remained there until a few years later when Paul passed through on his third missionary tour when Luke accompanied him to Caesarea and Jerusalem. Luke also accompanied Paul on his journey to Rome.

From Luke's writings it is apparent that he had a far better education than such "ordinary" men as Peter and John; which is what we would expect of a physician. (Acts 4:13, *NW*) His vocabulary is twice as large as that of Matthew and Mark. His accounts are better worded, more varied, contain better Greek and come closer to the classical Greek than those of any other Christian Greek Scripture writer.

While some have taken this to mean that Luke was a Greek Gentile, such does not necessarily follow. Luke's able use of Greek can easily be accounted for in view of his being an educated man, a physician; besides he may have been a Hellenist, a Greek-speaking Jew. Some refer to the context of Paul's reference to him in Colossians 4:14, in which Paul speaks of those of the circumcision and then mentions others including Luke. However, such is far from conclusive. What seems to be the most conclusive testimony on the matter is Paul's statement that it was only the Jews who "were entrusted with the sacred pronouncements of God". (Rom. 3:1, 2, *NW*) If Luke was not a Jew he would be the only exception among all those used by Jehovah to give us his Word, the Hebrew as well as the Christian Greek Scriptures. Such does not seem reasonable.

LUKE'S GOSPEL AND THE ACTS

Luke's writing does not suggest a non-Jewish background, as he is as skilled in the use of Hebraisms as in Greek expressions. His outlook seems to be a universal one, appealing to both the Jew and the Gentile. He is an outstanding narrator, his accounts being well arranged and chronologically accurate. Of the four accounts of Jesus' earthly ministry his is the most comprehensive. Without a doubt God put it into his heart to make a record of those important events and the holy spirit guided his pen. As he expresses it: "Whereas many have tried their hand at compiling a statement of the facts which are given full credence among us, just as those who from the beginning became eyewitnesses and attendants of the message delivered these to us, I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you, most excellent Theophilus, that you may know fully the certainty of the things which you have been taught orally."—Luke 1:1-4, *NW*.

What eloquent testimony to Scriptural authenticity Luke here gives! The facts are vouchsafed by eyewitnesses; he himself has traced all things from the beginning with accuracy and then arranged them logically, thus furnishing a sound basis for faith. Incidentally Luke here indicates the superiority of the written over the oral record.

Quite likely among the written records by which Luke traced everything accurately from the beginning were the inspired accounts by Matthew and Mark. However, we are not to think of Luke as merely copying from these, but rather as

making use of them as reference material. His account has too many variations in detail as well as too many points not covered by others to allow for the position taken by some modern critics that the writings of the three synoptists, Matthew, Mark and Luke, were based on one original account.

It appears that Paul influenced Luke's account of Jesus' ministry almost as much as Peter influenced the account of Mark. The time of writing of Luke's Gospel seems to have been about A.D. 56-58, or shortly before he completed the writing of Acts, A.D. 61.—Acts 1:1-3.

Among the incidents recorded only by Luke, which, together with his record of those also recorded by others, entitle his Gospel to be termed the most comprehensive, are: the details in connection with the conception and birth of John the Baptist; Mary's song of praise and that of the angels; Jesus' presentation at the temple, his circumcision, and his trip to Jerusalem at the age of twelve; the sending out of the seventy evangelists; the experience of the two disciples on the way to Emmaus; also much of Jesus' later Perean and Judean ministries. (Luke 10:1 to 18:14) Luke appreciated the value of dates, he alone giving us tie-ins with secular history: the date of the registration which brought Joseph and Mary to Bethlehem and the year John the Baptist began his ministry. Also he alone tells us how old Jesus was when he began to preach.—Luke 1:1 to 3:23.

Peculiar to Luke are also a number of studies in contrast: the nine ungrateful Jewish lepers versus the grateful Samaritan leper; the good Samaritan versus the priest and Levite; the prayer of the Pharisee versus that of the tax collector; the rich man versus Lazarus; Mary versus Martha; the prodigal son versus the self-righteous older brother; the taunting versus the repentant thief; etc.

Luke, not content with merely giving us the account of the marvelous events of Jesus' ministry, supplemented that with an accurate history of the early Christian congregation in his book of Acts. Therein he tells us of the giving of the holy spirit at Pentecost, how the good news spread to the nations, and how that persecution, far from halting the preaching work, caused it to become more widespread. He gives much valuable information as to how the apostles met the issues of their day, furnishing a guide for us today. Outstanding are his reports of the defenses made by Peter and John, by Stephen, and by Paul before the religious and political authorities. Without the record of the Acts Paul's letters would lose much of their force.

As a young man Luke doubtless viewed the healing art as a way in which he could serve his fellow man and at the same time provide a livelihood for himself. But how limited would have been the good he would have accomplished had he contented himself with that profession! Leaving all behind to become a follower of Christ Jesus and to work with the divine spiritual healing program that God instituted by Christ Jesus, what greater privileges were his! Not only did he have the privilege of being a beloved fellow worker of one of the greatest Christian missionaries of all time, the apostle Paul, but he also had the privilege of being the foremost chronicler of the most notable events ever to occur on this earth.

Luke set a good example for all Christians to follow. Let all who have dedicated themselves to Jehovah God through Christ Jesus likewise seek first the Kingdom and make the best possible use of their natural qualifications to the honor of Jehovah's name and to the advancement of true worship in the earth.

God's Spirit Essential to Maturity

"How much more so will the Father in heaven give holy spirit to those asking him!" "Keep on asking God, for he gives generously to all and without reproaching."
—Luke 11:13; Jas. 1:5, NW.

WORSHIP of Jehovah is a vital necessity for all who would enjoy Jehovah's favor and gain endless life in his kingdom. Now, at the same time that his devoted people are obeying the command, "Say among the nations, Jehovah reigneth," they are also responding to the appeal, "Oh worship Jehovah in holy array." (Ps. 96:9, 10, *AS*) Indeed, worship will be the Kingdom rule and test, for "it shall come to pass, that every one . . . shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles. And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, Jehovah of hosts, upon them there shall be no rain". (Zech. 14:16, 17, *AS*) Jesus likewise stressed the importance of worship as a primary requirement, embodied in the law given to Israel, when he rebutted Satan's temptation: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.' "—Matt. 4:10, *NW*.

[2] The Jews thought their form of worship entirely satisfactory, claiming it was in accord with God's original direction. But Jesus stated otherwise when the Samaritan woman at the well raised the question by saying: "Our forefathers worshiped in this mountain; but you people say that in Jerusalem is the place where persons ought to worship." He replied that, on the point at issue as expressed by her, the Jews had the advantage, for "we worship what we know, because salvation originates with the Jews", but "you worship what you do not know". But though the Jews enjoyed a better understanding than the Samaritans as to God's requirements respecting worship, Jesus then went on to give a much deeper and altogether different aspect concerning worship. He said: "The hour is coming, and it is now, when the genuine worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for such kind to worship him." What a contrast with any previous conception! In their form of worship the Jews were principally concerned with the outward things of time and place and manner of observance; but now Jesus was saying that genuine worship went deeper than the things which are seen, and it must be "with spirit and truth"; which means not only clean, but mature, worship.—John 4:20-24, *NW*.

[3] Surely it is highly important to understand as clearly as possible the full significance of worshiping by means of that which is unseen to the outward eye, namely, "with *spirit* and *truth*"! Important for two reasons: First, because "the things seen are temporary, but the things unseen are everlasting". (2 Cor. 4:18, *NW*) Secondly, because things unseen are not so easily understood and appreciated as things that are

1. Is there Scriptural evidence showing that worship of Jehovah is a primary requirement?
2. Did Jesus hold to a different conception of worship compared with that of the Jews, and in what particular respect?
3. What three reasons can be given to show the importance of understanding the significance of worshiping "with spirit and truth"?

seen. And, from another angle, we might add a third potent reason; for if we are lacking in wisdom and understanding we are going to be unsteady in our ways, as James argues at James 1:5-8. We are also going to be in grave danger of being deceived on this vital question of genuine, acceptable worship of the true and living God, for, "when you did not know God, then it was that you were slaves to those who by nature are not gods." (Gal. 4:8, *NW*) So, then, being faced with the important part played by God's spirit, both in the matter of worship and in gaining a mature understanding, let us first examine the question, Scripturally, as to why God's spirit is essential to gain maturity in understanding.

IN UNDERSTANDING

[4] All spirit and understanding originate with Jehovah, "out of whom all things are." There is no measure to either spirit or understanding as far as he is concerned. "Great is our Lord, and mighty in power; his understanding is infinite." And while quoting this fifth verse of Psalm 147 (*AS*), it will pay us to look briefly at the context of this prophetic Psalm as having direct bearing on this subject. It commences with a call to praise Jehovah, which is "comely" because praise is an expression of worship. Then verses 2 and 3 show it has its fulfillment in this our day when Jehovah is building up his kingdom organization (Jerusalem) and gathering in both the remnant of the "little flock" and all his "other sheep" to become "one flock", and graciously healing them completely from their previous sick spiritual condition. Later, verses 10 and 11 make the contrast between two kinds of men: the man of the world in whom Jehovah takes no pleasure, but who trusts in his own strength and understanding, symbolized by the horse and its rider, and the man who fears Jehovah and realizes his utter dependence on his loving-kindness. Then comes a stirring description of the wealth of blessing and provision made for the 'children of Zion', who find refuge in his organization and in whom he takes great pleasure as they render acceptable praise and worship. They are 'filled with the finest of the wheat', that is, spiritual food and understanding of the highest excellence. In fact, to *them only* does Jehovah reveal and 'show his word' and its hidden meaning. Truly, he "hath not dealt so with any [other] nation". (Ps. 147:20) Thus this Psalm reveals the essential heart attitude in order to gain understanding by God's spirit. It also reveals the one and only channel by which the spirit and understanding are given, that is, the Lord's organization, "Zion," under the headship of Christ Jesus, "through whom all things are."—1 Cor. 8:6, *NW*.

[5] We come now to our main passage of Scripture showing why God's spirit is essential to understanding. The apostle Paul explains in 1 Corinthians 2:6-10 (*NW*) that the treasures of God's wisdom, expressed in his eternal purpose, are wrapped in a "sacred secret", "hidden wisdom," which "not one of the rulers of this system of things came to know" or understand. In fact, these treasures are hidden so securely that it is quite impossible for man by his own wisdom to "conceive" these things. Then Paul explains why: "For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God." Ah yes! The riches of God's wisdom and knowledge go down deep. (Rom. 11:33) Two things are indispensable if we are to gain an understanding and appreciation: First, God must give a revelation, and,

4. (a) Does Psalm 147 show that its fulfillment is in our day? (b) How does it stress the essential heart attitude to gain maturity of understanding?

5. How does 1 Corinthians 2:6-10 show that God's spirit is essential to gain understanding, involving what two indispensable things?

secondly, we must be in touch and in harmony with the channel of his spirit, which conveys and opens up the revelation given by God to his people. We of ourselves cannot search into the deep things of God; it is only God's spirit that can do that. Here we note three proofs of the apostle's statement.

[6] (1) We remember that the deep truth as to the real identity of the Son of man when on earth was understood only by a special revelation made by God to Peter. It was not understood through any wisdom inhering in "flesh and blood". (Matt. 16:17, *NW*) (2) In Ephesians 3:5-9 (*NW*) Paul explains how the sacred secret, "which has from past eternity been concealed in God," has now 'been revealed by spirit'. Then at the close of that chapter (vv. 18-21), in glowing and lofty phrase, Paul portrays the glorious prospect to be enjoyed by the true congregation when reaching maturity while still on earth, to have such fullness of understanding so as to be "thoroughly able to grasp mentally . . . the breadth and length and height and depth and to know the love of the Christ which surpasses knowledge". Paul concludes with an expression of worship "to the one who can, according to his power which is operating in us, do more than superabundantly beyond all the things we ask or conceive". God's spirit is indeed essential for such undreamed-of riches of mature understanding! (3) For final confirmation, note what Peter says about the early prophets, and even the angels, as not being able to understand certain aspects of God's purpose, even after "diligent inquiry and a careful search". But such things have now been revealed by the spirit and have been announced "through those [the apostles, part of God's channel] who have declared the good news to you with holy spirit sent forth from heaven".—1 Pet. 1:10-12, *NW*.

[7] Returning to 1 Corinthians, second chapter, now notice that Paul evidently realized his statement at verse 10 would not be readily grasped. So he continues at some length in verses 11 to 16 to explain *how* the spirit reaches into the deep things of God, and the part we play therein. Thus he guards against any wrongful conclusion that, since it is only God's spirit that can successfully search, therefore all we can do is to ask and wait for a direct revelation from God to enlighten us as to his purpose and his will for us; which, in fact, is what many religious folk do.

[8] Paul invites us to consider man in order to aid us in realizing just what is meant by God's "spirit", and how it operates and searches. Very well, then, let us consider man, originally made in God's likeness. Man has a *body* which he can exercise and put to work to do things. Such visible activity we describe as physical energy. But man also has a *mind* which he can exercise and put to work. He can reason and think deeply, and entertain strong desires and attachments, and he can come to decisions and determine on a certain course of action governed by some principle or policy. It is this invisible active mental force that we call "spirit". If a man shows he has arrived at very definite conclusions and decisions, we say he is "strong-spirited"; or if his general course is governed by evil thoughts and motives, we say such person has a "bad spirit".

[9] Think of the amazing influence for good or evil made possible by the exercise of a man's spirit, or mental force, especially if harnessed to some suitable agency, such as an organization of some kind. What a powerful influence is exercised by the

6. Concerning God's spirit's being required to understand the "deep things", how is this illustrated at (a) Matthew 16:17, (b) Ephesians 3:5-9, and (c) 1 Peter 1:10-12?

7. What is the purpose of Paul's remarks at 1 Corinthians 2:11-16?

8, 9. (a) What is meant by "spirit" as related to man? (b) To what extent and along what lines can man's spirit operate?

strong, ruthless spirit of a dictator at the head of a totalitarian organization, dominating the spirit of perhaps millions of people and controlling their lives! Again, how pointed the apostle's question at verse eleven!—"Who among men knows the things of a man except the *spirit* of man that is in him?" (*NW*) Who, for instance, can follow the arguments and working of a lawyer's mind as his spirit grapples with the technical niceties of the law? Only another lawyer.

10 So by considering the illustration of man and his spirit, with all its manifold possibilities, it helps us to realize how infinitely greater must be the spirit of Jehovah in its boundless variety of operations and powerful influence. Seeing as we do the tremendous contrast between the creature and the Creator, then how is the gulf bridged so that we can come to an understanding of the deep things stored up in the mind of the Creator?

BUILDING THE "BRIDGE"

11 Since things unseen are not so readily appreciated as things that are seen, we again turn to a human illustration to help build up a mental picture that we can retain. A composer of music conceives in his mind a masterpiece, a symphony, with its various parts, its deep harmonies and themes, building up to a glorious climax. But how is he to convey the message of that symphony to those desiring to hear it? How to bridge the gulf? First, he puts it all down in writing, the written score. Then he arranges for the appointment of a conductor, who himself must have the spirit of music and must be well trained, so that, after a thorough study of the written score, its every note and bar, he can fully enter into the mind of the composer and catch his spirit and therefore be enabled to faithfully interpret every passage of that symphony. Still the gulf is not bridged! Under the direction of the conductor and leader comes the orchestra, that select and highly trained and organized body of musicians, each with his instrument (an orchestra is of no good without instruments) and each thoroughly familiar with the music after diligent study and practice. At last comes the night of the concert. We see the brilliantly lit auditorium packed out and the audience waiting there, silent, tense, expectant. And as the music pours forth and finally rises to a breath-taking, thrilling uplift of exultant melody, the spirit of the whole audience rises in full response to the spirit of the composer. The gulf is bridged!

12 In applying this illustration, the Creator has conceived in his mind a glorious purpose, which, for our benefit, he has caused to be recorded, namely the written Word. He has appointed a Conductor, who, by close study and training in obedience under test, is fully qualified to be "an interpreter, one among a thousand"; his own beloved Son, who is specially blessed with "the spirit of wisdom and understanding". (Job 33:23; Isa. 11:2, *AS*) Under this Interpreter and Leader, there has been built up an organized body of devoted followers, who, by complete dedication of themselves to Jehovah, are blessed with his spirit and who, by study and training, learn to have "the mind of Christ". (1 Cor. 2:16) These are composed primarily of the "little flock". But, in these days, they are augmented by thousands of the Lord's "other sheep", like massed choirs added to an orchestra to give adequate expression to some great work. All are equipped with instruments, if we like to think of all the various kinds of literature as such. In any case, each has that most marvelous of instruments, the human voice, which can be

10. How does the spirit of Jehovah contrast with that of man? and what question does this raise?
11, 12. (a) What illustration is used to show how the gulf can be bridged? (b) In its application, how is it seen to be appropriate?

extremely effective if you "continue applying yourself to public reading" so as to make the written Word "live". (1 Tim. 4:13, *NW*) As with music, one can hold his audience more by making his instrument "speak" rather than by relying solely on technical brilliance. Thus, like the orchestra which learns how to translate the written score into its appropriate musical sounds and harmonies, we also, being "taught by the spirit", learn how to "combine spiritual matters with spiritual words". (1 Cor. 2:13, *NW*) In this way the gulf is bridged by means of the three indispensable things: the spirit, the Word and the organization.

[13] Surely we can now better appreciate that when it says it is God's spirit alone that can search into the "deep things of God" it does not mean we are left inactive. Far from it! In actual fact, *we* must do the searching, but must be careful never to attempt it by our own spirit of human wisdom. But by taking the necessary preliminary steps, to be discussed later, we learn how to gain "wisdom from above" (Jas. 3:17, *NW*), all the while keeping close to that bridge—the spirit, the Word and the organization. In that way there can be a meeting of the minds, our mind with that of the Creator's; and he has graciously come down to our level, so to speak, so that our spirit can submit to and co-operate with his. That is exactly how the scripture describes it, when, telling how a certain need is met by God, it says: "The spirit itself [God's spirit] bears witness with our spirit." (Rom. 8:16, *NW*) Also, when we are conscious as to how inadequate is the working of our own mind, or spirit, when seeking to properly express ourselves in prayer, God's "spirit . . . joins in with help for our weakness". —Rom. 8:26, *NW*.

[14] So again we say, *we* must do the searching, but only because "we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God". Hence Paul says: "The spiritual man examines [searches] indeed all things," "even the deep things of God." (1 Cor. 2:10, 12, 15, *NW*) This is in harmony with those many admonitions throughout God's Word to seek and search and study and dig. And remembering the Lord's word: "How much more so will the Father in heaven give holy spirit to those asking him!" let us "keep on asking God, for he gives generously to all and without reproaching".—Luke 11:13; Jas. 1:5, *NW*.

[15] A word of warning about that bridge. Do not attempt to span the gulf by building a private bridge of your own! As in the giving of prophecy in the first instance "no prophecy of Scripture springs from any *private* release", so likewise, in gaining the proper understanding of prophecy in its fulfillment, we need to submit ourselves both to God's spirit and his organization, Zion; for it is only the 'children of Zion' that are "taught of Jehovah". (2 Pet.

13. How is a meeting of the minds made possible between the Creator and the creature?

14. With regard to searching the "deep things", what Scriptural guidance and encouragement are given?

15. In seeking to acquire understanding through Bible study, what warning must we heed?

1:20, *NW;* Isa. 54:13; 30:20, 21, *AS*) It is not sufficient to possess a Bible and study it, or join in with some religious body that believes in open Bible study. No matter how hard and seriously and prayerfully we study, we cannot get the true understanding apart from the organization and the spirit. So do not trust your weight on any home-made construction. Do not even *lean* upon such, but "trust in Jehovah with all thy heart, and *lean not* upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes; fear Jehovah, and depart from evil". (Prov. 3:5-7, *AS*) *Individual* Bible study, certainly! *Independent* Bible study, beware!

16 Neither, of course, should we put our trust in anyone else foolhardy and egotistical enough to claim to be an individually appointed "bridge-builder", which is what the Latin word *pontifex* means. Even if one has been in the Lord's organization in time past and enjoyed a clear understanding and been privileged to help others, and then severed his connection with the organization, it is impossible for such one to retain a true understanding, and especially impossible to gain further enlightenment. It is likely, though, that such a one will himself be deceived on that score and will attempt to deceive others, because of Satan, who 'transforms himself into an angel of light'.—2 Cor. 11:13-15, *NW*.

17 Heeding this warning, then, let us go on to maturity of understanding, which leads to mature worship, our being filled "with spirit and truth", and which, in turn, is expressed in mature, sacred service. Yes, it is *maturity* that is the main theme running throughout our study here. To use a well-known saying, *"Quality* is better than *quantity."* The riches of understanding depend on the sincerity and depth of appreciation, rather than on the amount of head knowledge of the truth. Paul did not cry out about all the truths he had learned as piling sky-high, but he exclaimed: "Oh the *depth* of God's riches and wisdom and knowledge!" (Rom. 11:33, *NW*) It is not on the number of instruments that an orchestra depends for quality, but on the richness of tone.

18 This question of maturity of understanding immediately follows Paul's explanation of how the spiritual man can examine and search all things. For he goes on to say, in 1 Corinthians 3:1-4 (*NW*), that those at Corinth were not yet "spiritual", but were "fleshly" minded, immature babes in Christ, still only fit for a milk diet and hence in a weak condition, not strong enough to resist the fleshly impulses of jealousy and strife and sectarianism. In the natural way, babies may be the most lovable little objects and surely are so in their parents' eyes; but that does not apply spiritually.

19 Besides mature understanding as being necessary to learn how to overcome successfully the fleshly impulses, Paul points out at Hebrews 5:11–6:3 (*NW*) another reason why this maturity is so essential. After saying that a babe restricted to milk food illustrates one "unacquainted with the word of righteousness", satisfied with understanding merely the 'elementary doctrines', then Paul stresses that "solid food belongs to mature people, to those who *through use* have their perceptive powers *trained* to distinguish both right and wrong". What a fine definition of what mature understanding means! Therefore let us by all means "press on to maturity". After having first "tasted that the Lord is kind", we must not stand still, but must

16. To what danger does Paul point at 2 Corinthians 11:13-15?
17. In what respects is the theme of maturity seen to be important?
18. Why is maturity so essential, as discussed at 1 Corinthians 3:1-4?
19. How is maturity of understanding defined, and is it intended for only a few?

"grow to salvation". (1 Pet. 2:2, 3, *NW*) The emphasis is on the need for continual, steady progress. It does not mean something frightfully involved, something possible only to a select few who have been years in the truth and enjoyed a good education. Here the natural illustration does not apply. For while the time taken for growth from babyhood to maturity stays within certain limits, spiritual growth is not so governed. The chief determining factor is depth of heart devotion and appreciation. It is this that determines the *quality* of our understanding.

[20] There is in these days no shortage of the solid food provided at the Lord's table, taken from his Word and suitably prepared for assimilation by the theocratic organization, with the aid of the spirit. If you are sincere and meek and teachable, need you take long in grasping the elementary doctrines? Why not go quickly on to solid food? The thing is, never stop making progress, through either getting discouraged or becoming conceited. Why not follow Paul's admonition, who, after telling of his own determination to keep on "pursuing down toward the goal", said: "Let us, then, as many of us as are *mature,* be of this mental attitude; . . . At any rate, to what extent we have made progress, let us *go on walking orderly* in this same routine." From your first contact with God's organization you have been taught in a practical way through the various study meetings and ministry course how to make progress in understanding. Well, just continue on in the same orderly fashion, following the "same routine", and "keep your eye on those who are walking in a way that accords with the example you have in us [the apostles]". In that way we can be assured at all times of Jehovah's favor by keeping company and keeping step with the "genuine worshipers" who "worship the Father with spirit and truth" —Phil. 3:14-17; John 4:23, *NW*.

20. By what procedure is progress made toward this maturity?

WHO ARE SPIRITUALLY MINDED?

[21] Some, perhaps many, of our readers have been waiting to ask, saying: Is it not a fact that the foregoing scriptures are addressed only to those who are of the "little flock" with the heavenly hope before them? And is it not only these, begotten by God's spirit, who can be said to be "spiritual men", enabled by God's spirit to understand the "deep things of God"? In brief, is it Scriptural to say that those of the Lord's "other sheep" are spiritually minded?

[22] In answer, let *us* ask a question that may start our minds in the right direction. To whom did Jesus speak those gracious words of life and give that penetrating and new conception of worship "with spirit and truth"? To his close followers who were shortly to receive the outpouring of the spirit at Pentecost? No; not even to an Israelite; but to an outsider, a woman of Samaria. Surprising! Yes, the disciples were surprised. More surprised still, doubtless, when they learned that after a mere two-day visit by Jesus many more Samaritans believed and confessed: "We know that this man is for a certainty the savior of the world."—John 4:27, 42, *NW*.

[23] John, who had the pleasure of recording that incident, was again surprised many years later, when, in vision, after hearing a detailed count of the 144,000 sealed slaves making up the spiritual Israel, he then saw "a great crowd, which no man was able to number", ascribing salvation to God and to the Lamb, and he had to confess his ignorance as to their identity. We are not suggesting that those

21. What question arises on this account regarding the Lord's "other sheep"?

22. Under what unusual circumstance did Jesus discuss the question of worship?

23. Do the "other sheep" give occasion for surprise in this day? and with what Scriptural warrant?

Samaritans were of the same company as the "great crowd" of Revelation 7, the Lord's "other sheep". The presumption rather is that if those Samaritans held to their belief in Jesus they would join with those Gentile believers who were in due time added to the congregation, the "little flock". But the element of surprise is the same and it suggests that we, too, must be prepared for similar surprises, especially on account of those who unexpectedly come right along into the Lord's favor in this late day. Who, among our readers who were present in New York city, does not recall that extraordinary shrill gasp of delighted surprise coming from that vast, almost invisible, audience filling the Yankee Stadium that warm summer night in August, 1950, when the speaker announced that some of the prospective "princes" of the new earth were present?—Ps. 45:16.

[24] These "other sheep" today are not seen outside the court of the temple, but right inside; for that is where John saw the "great crowd", standing "before the throne of God" rendering "sacred service day and night *in his temple*". (Rev. 7:9-15, *NW*) They are not the "living stones" which build up that "spiritual house". (1 Pet. 2:5, *NW*) But in view of their close relationship and acceptance with God and the Lamb, also their clean worship by having "washed their robes" and by rendering sacred service in that spiritual house, who would deny they are among the genuine worshipers who worship "with spirit and truth", and who are spiritually minded, "minding the things of the spirit"? For they are certainly not "minding the things of the flesh". And surely those serving in privileged positions of responsibility as "princes" need to have mature understanding, which can be gained only by the aid of the holy spirit.

24. In view of what do we think these "other sheep" need mature spiritual understanding?

[25] The determining factor seems to be, Where are their minds and hearts fixed and their hopes centered? Are they storing up for themselves treasures upon earth, partaking of the spirit of this world, or are they in the same happy position as those described in Hebrews chapter 11? The language here, too, is surprising, when you remember this chapter is telling of those men and women of strong faith and devotion who lived and died before Christ's day. It says, "They are reaching out for a better place, that is, one *belonging to heaven,*" and that therefore God "has made a city ready for them"; and that the effect of that provision and promise was to make them "strangers and temporary residents in the land" wherein they dwelt. In other words, it caused them to turn away from the world and the "spirit of the world", and instead to set their faces toward that theocratic kingdom and government which is essentially *spiritual,* the "New Jerusalem", which comes down "out of heaven". They had no thought or hope of *going* to heaven, but they looked forward to being part of that new world society which *belongs* to heaven, and were mentally fully attune with it, though living so long before its time. Note, too, that surprising expression about Moses' having the same mind, or mental attitude, as Christ in "choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin" along with the "treasures of Egypt". —Heb. 11:13-16, 25, 26; Rev. 21:2, *NW*.

[26] The weight of Scriptural evidence would therefore seem to be overwhelmingly in favor of the conclusion that *all* the Lord's sheep must be like-minded, spiritually minded, and we invite and encourage

25. How does Hebrews 11 throw light on this subject as to the attitude and hope of those proving faithful before Christ's day?

26. Should we conclude that *all* God's people need to be spiritually minded, and with what prospects as expressed in Psalm 23?

all those who recognize they have been brought into the "one flock", under the "one shepherd" (though not all of the same fold), to unite in feeding together in the rich "green pastures". Be refreshed by the living "waters of rest", guided "in the paths of righteousness" to a mature understanding "for his name's sake", realizing we can render acceptable and genuine worship only if we are filled with his spirit and with his truth.—John 10:16, *NW;* Ps. 23:2, 3, *AS,* margin.

A MATURE VIEW OF DEDICATION

PREVIOUSLY we expressed our intention to discuss the preliminary steps essential to setting our feet properly on the way to gain "the wisdom from above". In this regard, too, God's spirit is essential to maturity with respect to a Scriptural understanding in the matter of our dedication to God.

[2] The first necessary step toward dedicating ourselves is that there must be a *"turning to Jehovah".* (2 Cor. 3:16, *NW*) That applies in the case of one who has formerly been a member of a religious system of Christendom, modern Babylon, like the Jews in the days of the early church who were bound to their system of Judaism. It applies also in the case of one who, like the Athenians, has made no profession of having belonged to God's covenant people. The apostle Paul dealt with both cases, from which much can be learned.

[3] Respecting the Jews, he explained that they were greatly favored in listening to Jehovah's word contained in the writings of Moses, in that "old covenant" made with him. Yet as a nation they made no progress toward wisdom and understanding. Instead, as Paul says: "Their mental perceptions were dulled" and "a veil lies upon their *hearts".* Ah, that was the root of their trouble. It was not that they lacked the *mental ability,* but they had not the proper *heart desire,* which would be manifested by a spirit of faith and humility. Elsewhere, the same apostle puts his finger on the root cause of the wrong heart attitude when warning his Hebrew brothers about "a wicked heart lacking faith by *drawing away* from the living God". So we cannot begin to make progress in the right direction unless we turn to Jehovah in faith. The rule stated by the apostle holds good for every person, without exception: "Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—2 Cor. 3:14-16; Heb. 3:12; 11:6, *NW.*

[4] Now observe the glorious prospect that opens up to one who turns to Jehovah in sincerity and truth and, as we see the direction his pathway takes, you will recognize the familiar landmarks noted in what we have just studied. For in 2 Corinthians 3:16 to 4:6 (*NW*) the apostle goes on to explain

1. If maturity is essential for all, what next calls for discussion?
2. What is the first preliminary step, and does it apply in all cases?
3. How does Paul point to the root of the Jews' trouble, and what important part does faith play in this regard?
4. Are there great blessings and privileges in prospect for those who sincerely turn to Jehovah?

that when the veil is removed we are freed from the darkness and bondage of error and come into that place (the Lord's *organization,* Zion) and into that relationship "where the *spirit of Jehovah* is", where there is freedom to search the deep things and be "transformed" by having our minds made over, so that we can reflect and radiate the glory of Jehovah, all of which is 'exactly as done by Jehovah's spirit'. All those thus favored in Zion have a glorious "ministry" to "let the light shine out of darkness" that other prisoners may yet be released from bondage to "the god of this system of things" by our "making the truth manifest . . . to every human conscience".—Isa. 59:21; 60:1, *AS.*

[5] As for those who previously have made no profession of serving Jehovah God, observe that Paul, in substance, prescribed the same course for those men of Athens. They, too, must "seek God, if they might grope for him and really find him, although [for our encouragement], in fact, he is not far off from each one of us", and though "God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent". (Acts 17:27, 30, *NW*) Literally the Greek word for "repent" has the thought of a change of mind, "a turning to Jehovah." There is every encouragement in God's Word for all, whatever their previous course may have been, to take this initial step of repenting and come into the right heart attitude. Consider, for example, the following gracious expressions: "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." For "to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word".—Isa. 55:6, 7; 66:2, *AS.*

[6] Now what next? Let us take, for illustration, the case of one who has but recently come in touch with Jehovah's witnesses and who, by their help, has come to an appreciation of the knowledge of the truth of Jehovah's glorious purpose and gracious provision. He has turned away from his previous course and has turned to Jehovah, for he realizes he has been brought out of darkness into light. He now sees the paramount issue of God's universal sovereignty and he knows according to God's Word it will shortly be settled before all creation, once and for all time, at Armageddon, "the war of the great day of God the Almighty." He knows it will be the triumph of God's kingdom with its righteous armies fighting under Jehovah's anointed "King of kings", and that the foretold victory is absolutely certain because, ever since A.D. 1914, Jehovah has been taunting his enemies and laughing at them in derision, saying: "Yet I have set my king upon my holy hill of Zion." He is thrilled with this enlightened vision, and he also sees in God's Word that at this "time of the end" an urgent work of great importance must be done; God's "strange work", a work of bearing witness, delivering a message of warning, also a message of comfort and instruction to all who will heed.—Rev. 16:14; 19:11-16, *NW; Ps. 2, AS.*

[7] 'Yes,' he says to himself, 'I clearly see the issue and I appreciate that Jehovah's witnesses are indeed doing the Lord's work. And I determine, by God's grace, to take my stand on the right side of the issue, in support of the righteous cause of God's kingdom. Further, I see it is my priv-

5. Is a similar course prescribed for those who previously made no profession, and is there encouragement for *all* to seek Jehovah?

6. On first coming to a knowledge of the truth, what two important things are usually first realized?

7. Appreciation of the issue and of the Lord's work leads to what line of reasoning and course of action?

ilege and responsibility to take an active part in the witness work to the fullest extent possible, putting it first in my life. Having taken my stand and having dedicated myself wholly to God's service as carried forward under the direction of his theocratic organization, I realize that, according to the Scriptures, the next thing is *to submit* myself to water immersion as a symbol of my complete dedication and of the stand I have taken.' He does so, believing there lies ahead of him a clear-cut course which, if maintained, will lead to lasting life and happiness on earth under God's Kingdom rule and blessing.

[8] So far, so good. Or is it? That clear-cut course does not always work out that way, does it? Doubtless you have heard of instances, or been in personal touch with such, or perhaps are even undergoing such an experience yourself right now, where it seems as if it is going to be impossible to maintain the course on which you have started out. It may be one reason, or another. It may be that the rigors of the witness work itself are far more trying in actual experience than what you had imagined, based on the optimism and enthusiasm of your fellow witnesses. Not much actual opposition, perhaps, but a lot of apathy in the territory where you are working, and you feel it is wearing you down. Or, perhaps, nothing directly related to the Lord's work, but some severe domestic problem which has arisen because of the stand you have taken, causing great mental strain and unhappiness; seemingly more than you can bear. Or, maybe, something quite the reverse; something, or someone, has come into your life with an appeal so strong that you feel you just cannot resist it. You know from all that you have heard, besides from examples in the Bible, such as Hebrews 11, that these experiences are common to all God's people and that they hold on faithfully under such tests and temptations; but, in your case, you simply feel you have been thrown right off your balance and that you have taken on more than you can manage. The promises of God's Word do not seem to apply in your case. You feel you cannot face the brothers, and you turn to old indulgences, or fly to new ones, in an attempt to drown your sorrows.

[9] Perhaps, dear reader, you have never had such an experience, but you may have had the joy of helping some others to see the truth and you have seen them come along in the way described, and then, just when you thought they were safe within the fold, having taken their stand and been immersed, they commenced to waver and stumble somewhat as suggested. What has gone wrong? You recall how good their progress seemed to be while you were having a home Bible study with them. Yet now, though you are anxious to help them in any way possible, seeking divine guidance in the matter, they will not let you and perhaps even refuse to see you. You regretfully conclude nothing more can be done and that you had better turn your attention elsewhere to try to find and help fresh interest, comforting yourself with the reflection that these things were foretold in that illustration given by Jesus about the seed sown where there was no depth of soil, or where it was speedily choked by thorns. However, it was clearly pointed out in the *Watchtower* study on that parable (December 1, 1950) that these conditions causing nonfruitage are not necessarily automatic, something that cannot be altered; but, whether it is a question of helping ourselves, or someone else, we have a big responsibility. So let us look

8. Does the clear-cut course always work out as planned, or do various reasons crop up which make it appear impossible?

9. Is disappointment sometimes experienced with newly interested ones, and should we quickly conclude nothing more can be done to help them?

again at the question, What has gone wrong?

CAUSE OF RELAPSE

[10] You may say that immaturity is the cause. Yes, but in what particular respect? And we suggest it may very well be a lack of understanding as to all that is meant by the step of dedication. The point we wish to make is that it is not simply a matter of dedicating ourselves to a *work,* giving it first place in our lives; but it primarily means dedicating ourselves to a *person,* The Person, Jehovah. And what difference does that make? All the difference in the world. It helps us to avoid the mistake of viewing our dedication as an elementary step taken and done with, and then getting on with the work. Rather, it should be viewed as entering into a vital *relationship* which must at all times be maintained and jealously guarded.

[11] For Scriptural guidance respecting this, we could not do better than consider our Leader and Exemplar, Christ Jesus. For our profit, as well as his, Jehovah very kindly revealed in his Word precisely the reasoning of Jesus' mind and attitude of heart which led him to be immersed at the hands of John. This was recorded in Psalm 40, written centuries before Jesus came to earth, and we can be positive as to its application because, speaking at Hebrews 10:5-10 about Jesus' offering himself, the apostle quotes from Psalm 40:6-8. Reading these verses we learn that Jesus realized that, in place of the animal sacrifices and offerings made under the old Law covenant, it was now his privilege to offer himself as the "one sacrifice for sins perpetually". (Heb. 10:12, *NW*) And so, expressing his heart attitude in dedicating himself, he said: "Lo, I come . . . I delight to do thy will, O my God." But, you say, does not that last expression amply prove it *is* dedication to a work, *to do* God's will? Wait a minute! Maturity means understanding not merely some truth on any one subject, but the *whole* truth, getting the *complete* picture in mind, each part in its proper place and proportion in relation to the whole. Let us, then, give due weight to the succeeding and closing expression of Jesus' dedication: "*Thy law* is in my very heart." (Ps. 40:7, 8, *AT*) How so? In what form? The Ten Commandments? Jesus pointed to a much more mature view of the essence of God's law in his summary to the Jewish scribe, saying that Jehovah our God is one and there is no other (stressing his supremacy as the paramount issue), then we must be loving him with our whole heart, understanding and strength, and also loving our neighbor as ourselves. (Mark 12:28-34, *NW*) Ah, there we have the root of the matter! That was the underlying reason why Jesus could say, "I *delight* to do thy will," and persevered and stuck to that course through the severest of sufferings and tests; not just because he saw it was a good work on which so much depended, but because of his relationship with his heavenly Father, acknowledging his supremacy and loving him with unbreakable attachment and devotion.

[12] To illustrate the relative importance between relationship and work, consider the marriage relationship. When a woman marries she knows that in the care of the home and rearing the children there is important work ahead of her and plenty of it, for "a woman's work is never done". But if she is a true and wise woman she appreciates that far more important still is the need to faithfully and constantly play her part in maintaining that precious mari-

10. Is our dedication to be viewed as primarily to a work, or to a person, and what difference does this make?

11. (a) Where do we find information as to Jesus' dedication? (b) How did he reveal a mature understanding of God's law in relation to his dedication?

12. How does the marriage relationship show the need to put first things first?

tal relationship of mutual love and affection and devotion, jealously guarding against anything that might cause them to begin to lose confidence or respect and to start drifting apart. In these days when selfishness has gone to seed, it seems that marriage is often viewed as a step taken and done with, rather than a relationship entered into to be maintained and guarded. This, maybe, is the reason why so many drift so quickly onto the rocks.

[13] Let us guard well, at all costs and at all times, our complete and unselfish heart-devotion to Jehovah, which is the very essence of our dedication vows. Like Jesus, we have responded to the invitation: "My son, give me thy heart." (Prov. 23:26, *AS*) From then onward, "guard your heart with all vigilance, for thence are the well-springs of life." (Prov. 4:23, *AT*) Does this minimize the importance of the Lord's work and our part therein? Not at all. It aids us to take a mature view of it, to zealously engage in it with the right motive, because we desire to exalt Jehovah's name, because we love him with everything we have and because we love our neighbor and want him to share in the same blessings we enjoy. Engaging in Jehovah's service is the essential and constant proof of our dedication maintained. (John 14:15; 1 John 5:2, 3, *NW*) Surely we can now appreciate more keenly that a mature understanding by the aid of God's spirit leads to a mature worship "with spirit and truth", and which finds its full expression in mature, sacred service. Did not Jesus inseparably link these two, worship and service, when he said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service"?—Matt. 4:10, *NW*.

[14] Will the foregoing help us to overcome the seemingly overpowering difficulties previously described? Surely. Love for Jehovah, surrendering our wills completely to his and being conscious of our relationship with him, is the one thing that will help us to meet the sharpest thrust from the adversary from whatever quarter; the one thing that will sustain us through the most grueling test of endurance; the one thing that will reveal and offset the most subtle and alluring temptation.

[15] Besides, see how God's spirit enters into this. Jehovah's spirit operates freely only toward those who have fully dedicated themselves to him with all their heart. It is good to realize the importance of Jehovah's righteous cause and work, but if our dedication stops short there, we have not gone far enough, we have not reached the source of our much-needed help. So do not make the mistake of saying when difficulties arise, 'I will keep busy in the witness work and in close touch with the Lord's people and his organization, and I can take it for granted these things will keep me in harmony with Jehovah and ensure his spirit's operating on my behalf.' Take nothing for granted. Concerning every fundamental doctrine and every step and relationship affecting our gaining and keeping Jehovah's favor and gaining endless life in his kingdom, "let us press on to maturity" of understanding by the illumination of his spirit, so that each can say, as did the apostle: "For I am convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord."—Heb. 6:1; Rom. 8:38, 39, *NW*.

13. Does a true appreciation of our dedication lead to a mature view of our responsibility toward the Lord's work?

14. Above all else, what is essential to fulfillment of our dedication vows?

15. (a) To what degree is the operation of Jehovah's spirit affected by our conception of what dedication means? (b) What will enable us to share the apostle's conviction recorded at Romans 8:38, 39?

'Ethiopia Stretches Forth Her Hands'

"LET Ethiopia eagerly stretch forth her hands to God." (Ps. 68:31, *AT*) Within the past two years missionaries trained at the missionary school of Jehovah's witnesses at Gilead, South Lansing, New York, have entered Ethiopia, there to make known the good news of the established kingdom of Jehovah God and to bid the prisoners "Go forth". The following two letters were received from two of the first Ethiopians who took their stand for Jehovah and made a break for freedom.

"DEAR BROTHERS:

"Jehovah God bless you. I hear so much about you through your letters which say Hello to me that I want to write that you should know that I thank you for all things what you say. I am glad you took time as brother though you never saw me before to face. I want that you know how happy I am that Jehovah God and Society send to Ethiopia his witnesses to tell us truth and what we need to know about Bible. I for long time believe Bible and want to be Christian and say that I am Christian. But when people ask me what means to be Christian I don't know for what to tell them. Now, thanks to Jehovah our God, I can answer to them what means to be real Christian and witness of Jehovah. I so pray to know about new world and that all Devil's world soon end at Armageddon. I start at once to witness to people and try to hold studies for them but they don't believe me what I tell them, saying that they never heard this thing before. But I not discouraged cause I know it is truth. They laugh to me and say I have new religion but I say my religion older than theirs cause Abel was Jehovah's Witness and many other times Bible tells about these who witness for Jehovah. This makes them mad to me but I no care but only look for sheep who want to know about Kingdom. Brothers, I happy to see what you say to me through your letters to brothers here and hope that you know that my theocratic love go to you like you to me. May Jehovah use me much to get gospel preached in Ethiopia before Armageddon."

"TO ALL MY BROTHERS IN WORLD WHO SO KIND TO ASK ABOUT ME AND SEND LOVE,

"I have to give you short statement telling you how much your ask about me mean and how much I owe thanks for love you show for me as new brother. I now tell something to you about how the Almighty God Jehovah's witnesses are walking in this new field, this place called Ethiopia. First I must tell you how I come to truth. My name is Regassa Jota, old 23 years, was borned in west pagan part of Ethiopia in Wallega province. I learn Italian and Amharic during time Mussolini take Ethiopia and then I hear some the first things about God through Catholic. I want to serve true God but many things seem to me not right. After emperor return to Ethiopia I go to school. During these years I like to hear Bible from those who claim to be missionary of God calling selves Sudan Interior Mission. I interest much as I want to serve God and preach to others. I go to their school to be missionary but I see things I don't like to see from them. I also have many questions they don't answer. I find that they commercial God's Word for sale and that they not true servants as they claim. Still I study and preach for them because I want to serve God. I ask questions about trinity and many things that they scared to answer. They tell me I must accept what they say about things, but one day while I out

preaching for Sudan Mission, I hear about Jehovah's witnesses that nobody like them. I go to make visit with them and find Brother Woody who tell me many things about God's Word like I never hear before. I glad inside great much when I go back to school for the things which I now hear. I bring other boys with me to Jehovah's witnesses. I want for them to hear many things too. They like. Things which I learn from Jehovah's witnesses I ask about in Missionary school and they become very angry of me and cannot answer questions. I begin to know that I at last find truth cause nobody can make successful argument against what I now tell the people from Jehovah's witnesses. From school I receive my eat, my house, and my clothes. My home over 1,000 kilometers away and I have nobody but God to help me. I take stand for truth. Now I happy great much more than I can tell you cause I find truth and now can preach about Kingdom as brother to people like you brothers who send me love. I now preach all time and place many booklet to let people know about Kingdom. I in truth for almost two months but I hope Jehovah open way for me soon to return to my country where are many persons I know who be glad to learn about God's kingdom and also be Jehovah's witnesses. I pray God give me the knowledge and faith to spread truth in this country before Armageddon come to destroy all. I wish some day I see all you brothers which the brothers here tell me so much about. Maybe some day I see you even if it is after the new world. Even if I don't see, please I ask you to know that I glad to be your brother in his service and I praise to great Jehovah. Your telling me salutations by your letter to brothers here mean much to me and I hope this letter make you glad to hear from me like I glad to hear from you.

"Your brother to witness for Jehovah."

● 1 Corinthians 7:14 (*AV*) says that the unbelieving mate is sanctified by the believing mate, and also the children of that union. *The Watchtower* has shown that such children may be preserved through Armageddon because of the family merit coming from the believing parent. Does such family merit also mean the unbelieving mate will be spared at Armageddon, or just how is such mate benefited?—L. R., Idaho.

Marriage is a divine institution, being established by God. He has set down certain rules relative to wifely and husbandly duties, and the believing mate will be especially diligent to treat the marriage as sacred by living up to the divine requirements. The believer diligently does this as unto the Lord God, whom he is dedicated to serve. When one of the marriage partners dedicates himself to God, then the other one, being of one flesh with the dedicated one, is affected, as his partner deals with him from a new standpoint. Paul was writing Christians whom God had sanctified as members of Christ's body. (1 Cor. 6:11; 12:27, *NW*) The sanctified one is certainly a benefit to the other one, for it will mean a special opportunity for him to learn of God and Christ and possibly come into a sanctified condition himself. Till he does, he is "sanctified in relation to" his partner.—*NW*.

It is like the time of Sodom just before it was destroyed. Special consideration was opened up for the two heathen men who had married Lot's daughters. They stood to gain preservation because of their marriage to righteously disposed women. But they scoffed at the warning. (Gen. 19:14) They perished. The merit that gave them special opportunity was rejected by them; it did not effect their preservation in the face of

their refusal to heed God's warning. So it will be now in the case of an unbelieving mate. He has special advantages, but if these are rejected he will die at Armageddon. He is grown and responsible for himself, not like the unresponsible children that are counted holy because of the sanctified parent that has taught them the truth to the extent of their mental capacities.

So the believing mate can only be diligent to live up to all the marriage obligations, witness to the mate if he will listen, live a clean Christian life that by action and good conduct will recommend the truth, and teach the children the truth. The apostle Peter argued for this course when he told the following to believing women married to men "not obedient to the word", or not in the truth: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect. And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—1 Pet. 3:1-4, *NW*.

We get a clearer picture of the point Paul was making at 1 Corinthians 7:14 if we have the setting before us: "If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy. But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances, but God has called you to peace. For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?"—1 Cor. 7:12-16, *NW*.

The marriage relationship between the two is valid in God's sight, and the unbelieving one is not to be cast off as unfit to associate with. The believer is not living in *spiritual* adultery. The marriage vows hold and the close relationship and marital oneness bring special opportunity to the unbeliever, and the believing one should tactfully take advantage of this opportunity. The believing one will not divorce the unbeliever on the ground of his unbelief, for such is not Scriptural ground for divorce. If the unbeliever wants to leave the faithful believer because of faithfulness to God, then let the unbeliever go. It is his decision. But if he will remain, the believing one will not break up the marriage, but will take advantage of opportunities leading to the full and direct sanctification of the unbeliever. Merely being married to a believer does not automatically result in the unbeliever's salvation. That it is not settled but is a matter of question, dependent upon the unbeliever's conversion, is shown by Paul's queries: "Wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?" The unbeliever may or may not be saved, but the believer can and should work for the unbelieving mate's salvation as long as it remains an unsettled question.

● To what extent must a wife be subject to her husband? For example, one sister has her house cluttered with plants, and the husband says if she were properly subject to him she would get rid of them. Another wife invites someone to dinner without consulting the husband, and he objects because he knows nothing of it. Again, a wife corrects her husband at a study, and he objects to her procedure. The Jewish women must have felt very inferior under the dictates of the Talmud. Must we sisters in the truth now feel the same way?—M. M., British Columbia, Canada.

The full meaning of a married woman's "subjection" to her husband is something that a married woman who is dutiful would have to experience rather than for us to explain it in all its scope. You mention the "dictates of the Talmud", and that is what we have tried to avoid compiling for married women or for married men by specifying in great detail what they may or should do or not do under this and that circumstance. To our mind the first two examples you raise in your question are good illustrations of how endless it would be to try to compile rules for all circumstances, and shows how we would involve ourselves in rather childish and petty bickerings that should involve no difficulty for married persons in

the truth and who are guided by divine principles, rather than wanting a specific definition of their "exact rights". As for a wife correcting her husband at a meeting, this has been specifically answered in the May 1, 1949, *Watchtower,* particularly in paragraph 27. Good counsel for both husbands and wives is found at Ephesians 5:21-33, 1 Timothy 2:9-15, and 1 Peter 3:1-12.

The expression of subjection is something the wife has to work out for herself, having in mind what the apostle Paul says at Ephesians 5 that she should manifest, namely, "deep respect for her husband." In apostolic writings women of old times are commended for displaying deep respect for their husband because of his theocratic position. Sometimes some expression of subjection may be distasteful to a wife because of the humiliation involved, but if she nonetheless subjects herself, not to please herself and not to please just her husband, but doing it as to the Lord Jesus whose bride she pictures, then she can swallow the humiliation better and know a reasonable reason for it and it becomes a virtue to her, as 1 Peter 3 states.

Wifely subjection, where it hurts, is a thing that a wife brings upon herself by saying, "I do." This is part of the "tribulation in their flesh" that Paul warned marrying couples they would expose themselves to. (1 Cor. 7:28, *NW*) The apostles say we are to be subject, if slaves, to cantankerous masters as well as to agreeable masters, all for the sake of the recommendation of the truth to our masters as well as to outside observers. The apostles like to link this with child obedience and wife obedience, as Paul did in his letter to the Ephesians, dealing consecutively with wifely subjection, child subjection and slave subjection. (Eph. 5:21–6:9) But in this connection Paul also counseled husbands, showing them that they should guard against being overbearing or unloving toward their wife, but treat her as their own flesh. So wifely obedience is something wives must work out for themselves, but in accord with divine principles and in love.

PREPARE FOR TWO CONVENTIONS

Readers of *The Watchtower* are invited to attend the district assemblies of Jehovah's witnesses, the majority of which will be held September 5 to 7, 1952. For details of these assemblies and locations and other dates, see the July issues of this magazine. These district assemblies we hope will take care of your convention needs for 1952.

The year 1953 will be blessed with a world-wide assembly, a convention arranged for in New York city's Yankee Stadium. Then people from all parts of the United States, Canada and the rest of the world will convene. What an assembly that will be, by Jehovah's undeserved kindness! If you have never attended a convention of Jehovah's witnesses, be sure to go to a district assembly this year. Enjoy that and we feel sure your appetite will be whetted for the 1953 international gathering. We urge you to attend this year, and prepare now for next year's world-wide assembly. We hope you will receive the blessings of both these conventions.

"WATCHTOWER" STUDIES

Week of September 28: God's Spirit Essential to Maturity, ¶ 1-20.

Week of October 5: God's Spirit Essential to Maturity, ¶ 21-26; also, A Mature View of Dedication.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1952
Semimonthly

WHY MATURITY OF DISCERNMENT VITAL

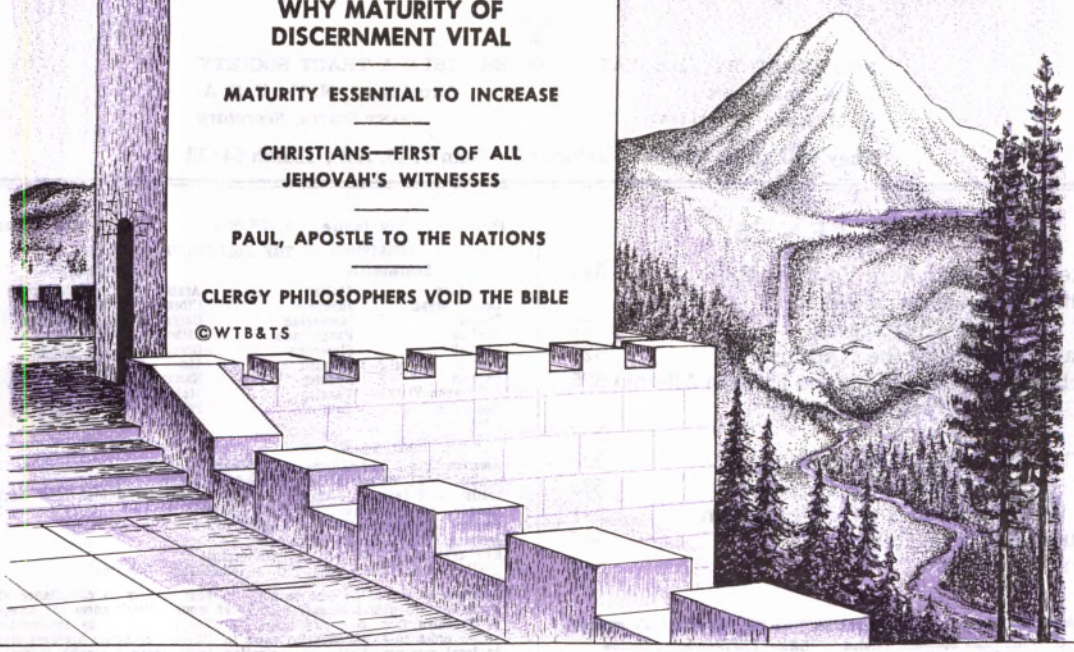
MATURITY ESSENTIAL TO INCREASE

CHRISTIANS—FIRST OF ALL JEHOVAH'S WITNESSES

PAUL, APOSTLE TO THE NATIONS

CLERGY PHILOSOPHERS VOID THE BIBLE

©WTB&TS



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Clergy Philosophers Void the Bible	515
Christians—First of All Jehovah's Witnesses	517
Paul, Apostle to the Nations	520
Jehovah's Witnesses Stand Firm in Albania	525
"Be Transformed by Making Your Mind Over"	527
Why Maturity of Discernment Vital	528
Maturity Essential to Increase	533
A Witness Replies to a Clergyman	541
Questions from Readers	542
Announcements	544

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,425,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII September 1, 1952 Number 17

CLERGY PHILOSOPHERS VOID THE BIBLE

AWAY from the churches have parishioners streamed in droves. Despite swollen sectarian membership rolls, attendance has steadily fallen off and popular support of clergy functions has waned. Religion in Christendom seems on the decline. Why? One obvious reason appears in the idle philosophy the clergy have pattered in exchange for their pay. Consider, for instance, the following from the Portland, Oregon, *Oregonian* of March 25, 1952. Discussing a conference of clergymen in the city, the paper alluded to the position taken by Dr. Richard Steiner of the First Unitarian Church, who acknowledged that religion often leads to emotional instability, but did not condemn this. Rather he said:

"Most cultural progress has been made by people who could be classed as neurotics. This business of striving for emotional stability can be dangerous. The absolutely stable person is like a rock on the beach—he can't be moved and he doesn't want to move. I have no use for maturity. Anyone who is mature is ready to die."

As usual, there is no explanation, no proof, no logic, no evidence of "cultural progress" his neurotics have brought forth, no sign of danger lurking behind the desire to be stable. No wonder, for such empty reasoning collides head-on with the Bible, source of divine wisdom and knowledge. What is so wrong with a rock on a beach, firm so that the slightest turbulence does not wash it away? Is this trait not good in a man? Jesus thought it good, saying: "Everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass." But those who ignored his sayings he likened to a man building his house on sand, a house that washed away with the first storm. (Matt. 7:24-27, *NW*) The unstable and unsteady ones may be Steiner's ideals, but they are not God's, whose Word says: "He who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways."—Jas. 1:6-8, *NW*.

"I have no use for maturity," announced Dr. Steiner. "Anyone who is mature is ready to die," he droned. Would he dare apply his principle to Christian faith? Would he be willing to match logic with the apostle Paul, whose forceful letter to the Hebrews concludes its fifth chapter by likening spiritually immature Christians to physical babes yet feeding on milk? This is not a desirable condition in which to remain, for he adds: "But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong. For this reason, now that we have left the elemen-

tary doctrine about the Christ, let us press on to maturity, not laying a foundation again."—Heb. 5:11-14; 6:1, *NW*.

Far from death, the apostle refers to mature persons as those productive of fruitful good things for which the knowledge they were given was intended. "The ground that drinks in the rain which often comes upon it and that then brings forth vegetation suitable to those for whom it is also cultivated, receives in return a blessing from God. But if it produces thorns and thistles, it is rejected and is near to being cursed, and it ends up with being burned." —Heb. 6:7, 8, *NW*.

With this as a base Paul argued fervently to guard against being swept away by 'various strange teachings' and to make the heart firm instead through God's expressed undeserved kindness. (Heb. 13:9, *NW*) And as for Dr. Steiner's neurotic world-beaters, James has this ego-lowering advice: "Come, now, you who say, 'Today or tomorrow we will travel to this city and will spend a year there, and we will engage in business and make profits,' whereas you do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing. . . . now you take pride in your self-assuming brags. All such taking of pride is wicked."—Jas. 4:13-16, *NW*.

The poverty of true wisdom now gripping the world Paul foretold: "There will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth, whereas they will be turned aside to false stories." So what should a Christian do? Shun stability as dangerous and deadly, develop a neurosis and contribute to the "progress" of this ear-tickling vanity? Not according to Paul: "You, though, keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry." —2 Tim. 4:3-5, *NW*.

Can any deny that Satan the Devil, the fallen covering cherub who deserted his high and trusted office as earth's overseer in Eden, introduced immaturity and instability to the universe? (Ezek. 28:13-16) Will the false religious philosophers pretend that God backs him up in this? Will they likewise say divine favor rested on the conceit of murderer Cain, the rebellion of Korah, Balaam's lust for hire that led him to set a price on his blessings and curses, vain Absalom's vicious treason or Judas' betrayal of Jesus? No, they will not follow their sophistry this far, not if they have read the least bit of God's Word, not if they have seen Jude's warning: "These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without concern for others; waterless clouds carried this way and that by winds; trees in autumn time, but fruitless, having died twice, having been uprooted; wild waves of the sea that foam up their own disgraces; stars with no set course, for which the blackness of darkness stands reserved forever."—Jude 11-13, *NW*.

Another clergyman present at the conference previously mentioned suggested getting a foothold "through psychiatry, or in some other manner". It is his privilege to turn to psychiatry just as it is ours to turn to Jehovah, "the fountain of life," and His Word. (Ps. 36:9) More and more persons of good will are doing just that, leaving the clergy philosophers alone with their psychiatry, their neuroses, their uncertainty and instability which they profess to love. Better to leave while the way is open, for "blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit".—Matt. 15:14, *NW*.

Christians –First of All Jehovah's Witnesses

NOT at any time since creation has Jehovah God left himself without witnesses. The very existence of the universe, immense, symmetrical, beautiful and manifesting limitless power, together with the sunshine, rain and fruitful seasons, all bear eloquent though mute witness to the existence of the Supreme Being, Jehovah God, and help us to appreciate, at least to an extent, something of his marvelous attributes or qualities. "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship."—Rom. 1:20, *NW*.

In addition to such witnesses to his supremacy, Jehovah has ever had human creatures on earth who, by their course of action and by speech, gave witness to him as the Great Sovereign. "Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour. I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God. . . . my people, my chosen, the people which I formed for myself, that they might set forth my praise." "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God. Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any."—Isa. 43:9-12, 20, 21; 44:6, 8, *AS*.

The apostle Paul, at Hebrews 11, enumerates many of these witnesses: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses and many others. Then, continuing at Hebrews 12:1, he speaks of them as "so great a cloud of witnesses" which surrounds the Christians. Some would interpret Paul's words to mean that those faithful men are witnessing what Christians are doing, that they are spectators. However, this could not be, for two reasons. First, those men are still in their graves and therefore could not be watching Christians. (Dan. 12:13; John 3:13) And, secondly, had Paul meant that they were merely spectators of the Christians he would have used either the Greek word *autóptes*, meaning "eyewitnesses", as at Luke 1:2; or he would have used the word *epóptes*, as at 2 Peter 1:16, *NW*, also rendered "eyewitnesses". Instead, he used the word *mártyres*, which means "one who bears witness", as he did at 1 Corinthians 15:15, where he speaks of those who bore witness to the resurrection of Jesus Christ. See also 1 Timothy 5:19; 6:12; Revelation 11:3.

Nor will it do to say that the references to Jehovah's witnesses in Isaiah apply only

to those pre-Christian servants of God. The apostle Peter quotes Isaiah 43:20, 21 and applies it to Christians, at 1 Peter 2:9 (*NW*): "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." Furthermore, both the apostles Paul and John quote from Isaiah 44, thus showing that it has an antitypical meaning. Compare Revelation 12:12 and 18:20 with Isaiah 44:23 as to redeeming Israel from Babylon; and 1 Corinthians 1:20 with Isaiah 44:25. Clearly, "all the things that were written aforetime were written for our instruction," and "for a warning to us upon whom the accomplished ends of the systems of things have arrived". —Rom. 15:4; 1 Cor. 10:11, *NW*.

CHRIST JESUS SET THE PATTERN

Those who object to the name "Jehovah's witnesses" as applied to Christians and who argue that thereby Christ is belittled and Christianity is being 'de-Christed' overlook the fact that Jesus himself was a witness of Jehovah. He speaks of himself as "the Faithful Witness" and as "the Amen . . . the faithful and true witness". And to Pilate he said: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." (Rev. 1:5; 3:14; John 18:37, *NW*) The apostle Paul gives similar testimony: "Christ Jesus, who as a witness made the right public declaration in the audience of Pontius Pilate." And the prophet Isaiah long ago foretold that God would give Jesus "for a witness to the peoples".—1 Tim. 6:13, *NW;* Isa. 55:4, *AS*.

As a faithful witness of Jehovah Jesus put to the fore the name of Jehovah throughout his ministry. In the prayer he taught his followers the first petition concerns his Father's name: "Our Father in the heavens, let your name be sanctified." To the unbelieving Jews he said: "I have come in the name of my Father, but you do not receive me; if someone else arrived in his own name, you would receive that one." And at the end of his ministry he prayed to his Father: "I have glorified you on the earth, having finished the work you have given me to do. I have made your name manifest to the men you gave me out of the world."—Matt. 6:9; John 5:43; 17:4, 6, *NW*.

Throughout his earthly ministry Jesus exalted his Father's name and primarily bore witness to it. He emphasized that God Jehovah alone was to be worshiped; that his Father alone was good; that he himself did nothing of his own initiative; that his Father was greater than he. And time and again he called attention to his Father's attributes.—Matt. 4:10; 5:45; Luke 18:19; John 4:24; 5:19; 14:28.

Nor can it be argued that the name Jehovah does not appear in the Septuagint version of the Hebrew Scriptures, the one doubtless used by Jesus and his disciples, and that therefore they were not familiar with it or did not make use of it. That can be said only of the later copies of the *Septuagint*. One of the oldest fragments of the *Septuagint* extant today is Inventory 266, in which the tetragrammaton (the four Hebrew letters *JHVH* standing for the name Jehovah) appears repeatedly. And according to Jerome, who translated the Latin *Vulgate,* copies of the *Septuagint* available in his day contained the divine name in the form of the tetragrammaton, which was transliterated instead of being translated as was the rest of the Hebrew text.

But even if it did not appear in the "New Testament" that would be no argument

against using it, since the Bible is one book, consisting of the Hebrew Scriptures, wherein the name Jehovah is found 6,823 times, and the Greek Scriptures. Further, whenever Hebrew scriptures containing the name Jehovah are quoted in the Christian Greek Scriptures, the name Jehovah should have been carried over, as was done by the New World Bible Translation Committee, and not changed as practically all other translators have done.

However, the name Jehovah *does* appear in all versions of the "New Testament" in that Jesus' own name means "Jehovah is salvation" or "Jehovah the Savior"; so every time the name Jesus appears we have a reminder of the name Jehovah. Besides, in Revelation 19:1-7 (*AS*) the expression "Hallelujah" occurs four times, which literally means "Praise ye Jehovah" and is so rendered 23 times in the Hebrew Scriptures, such as at Psalm 104:35; 105:45; 106:1, 48, *AS*.

JEHOVAH COMES FIRST

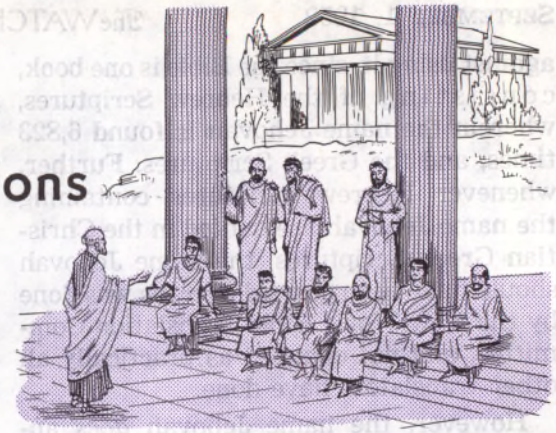
In bearing witness to Jehovah Christ Jesus set the example which his apostles and disciples followed. (1 Cor. 11:1; 1 Pet. 2:21, *NW*) Note how Paul and Barnabas witnessed to Jehovah God when some of the pagans began to worship them: "Men, why are you doing these things? We also are human creatures having the same infirmities as you do, and are declaring the good news to you, for you to turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them." Paul gave a like witness to the true God to the Athenians on Mars Hill. In fact, the very purpose of God's having the good news preached to the nations was "to take out of them a people for his name".—Acts 14:15-17; 15:14; 17:23-31, *NW*.

Even though the Christian Greek Scriptures deal largely with the life of Christ Jesus, they nevertheless give God's name first place. Thus we find 1,757 references to the Son of God, in twelve different styles, such as Jesus, Christ, Lord, Son of man, Son of God, etc.; but we find 1,854 references to his Father, Jehovah God, in the three styles, God, Lord and Father.

And though the gospel or good news is termed the good news of Christ Jesus, that does not mean that it is not also the good news of Jehovah God. It is the gospel of Christ because it is the good news about him. But it also is the good news of God because had not God sent his Son into the world in the first place, and then raised him from the dead, there would not have been any good news to preach. (John 3:16; 1 Cor. 15:15-19) So we find that the "New Testament" refers to the good news as being God's 14 times and as being Christ's 13 times. It is even as with the Revelation, concerning which we read: "The revelation by Jesus Christ, which God gave him."—Rev. 1:1, *NW*.

The Source of all our blessings is greater than the Channel through which they come. Paul identifies both for us: "There is actually to us one God the Father, out of whom all things are, and we for him, and there is one Lord, Jesus Christ, through whom all things are, and we through him." And that is why we are told that while "in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord", yet all such is not to have Jesus take the place of God, but *"to the glory of God the Father"*. (1 Cor. 8:6; Phil. 2:10, 11, *NW*) Yes, the Christian's first obligation is to bear witness to Jehovah God.

Paul Apostle to the Nations



CHRIST Jesus on one occasion stated that he "was not sent forth to any but to the lost sheep of the house of Israel". However, he did not thus limit his apostles, for after his resurrection he told them that they were to be his witnesses not only "in Jerusalem and in all Judea and Samaria" but also "to the most distant part of the earth". (Matt. 15:24; Acts 1:8, *NW*) The one who pioneered this expansion of true worship was Paul, the apostle to the nations, first known as Saul of Tarsus.

Saul was a Hebrew, an Israelite, of the tribe of Benjamin; a Pharisee, the son of Pharisees, and born a Roman citizen. (Acts 22:28; 23:6; Phil. 3:5, *NW*) Though born in Tarsus, he received his religious training in Jerusalem at the feet of the noted scholar Gamaliel. Saul, however, did not partake of the spirit of tolerance that characterized his able instructor; which spirit enabled Gamaliel, while teaching the traditions of Judaism as well as the law of Moses, to counsel the Sanhedrin, the supreme court of his day, to be broad-minded in their treatment of the followers of Christ: "Let them alone; (because, if this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God."—Acts 5:38, 39; 22:3; Gal. 1:14, *NW*.

On the contrary, religious zeal made Saul entirely oblivious to the danger of his fighting against God, even hardening him as regards the sufferings of others. Thus as a young man he could witness with approval the murder of the first Christian martyr, Stephen, by a mob.—Acts 7:58-60; 8:1.

In fact, Saul was such a religious zealot that before long he was taking the lead in the persecution of Christians. As he himself later told it: "Many of the holy ones I shut up in prisons, as I had received authority from the chief priests; and when they were to be executed, I cast my vote against them. And by punishing them many times in all the synagogues I tried to force them to make a recantation; and since I was extremely mad against them, I went so far as to persecuting them even in outside cities."—Acts 8:3; 9:1, 2; 26:10, 11, *NW*.

SAUL BECOMES A CHRISTIAN

What caused such a bitter persecutor of Christians to do an about-face and become a Christian himself? A miracle, which, while at first blinding him physically, caused him to see spiritually. This miracle took place as Saul was on his way to Damascus in a campaign against the Christians. "Suddenly a light from heaven ["beyond the brilliance of the sun"] flashed around him, and he fell to the ground and heard a voice say to him: 'Saul, Saul, why are you persecuting me?' He said: 'Who are you, Sir?' He said: 'I am Jesus, whom you are persecuting. Nevertheless, rise and

enter into the city, and what you must do will be told you.' " Saul rose, but had to be led into the city, for he was stone blind. —Acts 9:3-8; 26:13, *NW*.

For three days Saul neither ate nor drank. Then the Lord sent one of the disciples, Ananias by name, to Saul; upon whose visit Saul recovered his sight, was baptized, received the holy spirit, took nourishment and gained strength.—Acts 9:9-19, *NW*.

Had Peter been recognized as the vicar of Christ certainly Saul would immediately have visited him at Jerusalem; but no, he went to Arabia, doubtless to thoroughly acquaint himself with God's purposes and his will for him. Returning to Damascus he so confounded the Jews by 'logically proving that Jesus was the Christ' that finally the Jews took counsel to do away with him. Hearing of this, Saul escaped from the city at night by means of a basket lowered from a hole in the wall, thus eluding his enemies who were watching for him at the city's gates, day and night. So soon had Saul the persecutor become Saul the persecuted!—Acts 9:20-25; Gal. 1:16, 17, *NW*.

Arriving at Jerusalem Saul found the Christians there suspicious until Barnabas reassured them. In Jerusalem Saul preached with like telling effect, and so it was not long before his Jewish opposers in that city were also plotting against him. Escaping their clutches Saul went to Caesarea and then to his native city of Tarsus, where he preached until Barnabas looked him up to help out in Antioch. After about a year in Antioch Saul accompanied Barnabas to Jerusalem with a relief offering for the brothers there, they being in need because of a famine. (A.D. 44) Upon their return to Antioch the holy spirit indicated that Barnabas and Saul were to be set apart for special missionary activity. —Acts 9:26-30; 11:19-26; 12:25; 13:1-3, *NW*.

PAUL'S MISSIONARY TOURS

Among the high lights of Paul's first missionary tour were the following: At Paphos, on the island of Cyprus, a sorcerer, Elymas, opposed the witness being given to the proconsul Sergius Paulus. To demonstrate the superiority of the true God whom Paul and Barnabas were serving over the demons, the sorcerer, their instrument, was stricken with blindness. Astounded by this display of divine power the proconsul became a believer.—Acts 13:4-12, *NW*.

Traveling by sea and land Paul and Barnabas arrived at Antioch of Pisidia (the record at Acts 13:43 changing from "Barnabas and Saul" to "Paul and Barnabas"), where they gave such an effective witness to the Jews in the synagogue one sabbath that on the following sabbath nearly all of the city gathered to hear the word of Jehovah. Seeing the people of the nations manifest such interest filled the Jews with envy, who then persecuted Paul and Barnabas, making it necessary for them to leave. At their next stop, Iconium, they had the same experience, and so they came to Lystra. —Acts 13:13 to 14:7.

At Lystra, because of a miracle that Paul had performed, the people were ready to worship Paul and Barnabas. But it was not long before the fickle populace, influenced by Jews from Antioch and Iconium, stoned Paul, dragged him outside the city and left him for dead. But Jehovah had more work for his apostle to the nations, and so we read that "when the disciples surrounded him, he rose up and entered into the city". Before long Paul and Barnabas were retracing their steps and, arriving back at Antioch, gave a good report to the congregation there.—Acts 14:8-28, *NW*.

Between his first and second missionary tours Paul together with some other brothers from Antioch went to Jerusalem to a meeting of the Christian governing body, there to ascertain if parts of the law of

Moses still applied to Christians. Among the things that that body ruled against were fornication and the eating of blood. —Acts 15:1-35.

"Now after some days Paul said to Barnabas: 'Above all things, let us return and visit the brothers in every one of the cities in which we published the word of Jehovah to see how they are.'" The question of whether or not to take along John Mark, who had departed from them at Pamphylia on their first tour, split the missionary group, Paul then taking Silas while Barnabas took John Mark.—Acts 15:36-41.

It was on this second tour, after having gone over the territory previously covered in the first tour, that Paul had a vision by night of a Macedonian beseeching him, "Step over into Macedonia and help us." Thus the message spread from Asia Minor to Europe. At Philippi, the chief city of Macedonia, Paul and Silas were cast into prison because of having freed a slave girl from demon control, her owners being incensed at their loss of gain because the girl was no longer able to practice the art of prediction. At midnight the Lord released them by means of an earthquake, resulting in the jailer and all his household's becoming Christians. They were able to establish a congregation in Philippi as also in Thessalonica, their next stop, where their stay was again cut short because of violent persecution.—Acts 16:1 to 17:9, *NW*.

At Beroea, their next stop, Paul and Silas found many noble-minded Jews with hearing ears. Learning of this, their enemies came from Thessalonica and aroused opposition, making it necessary for Paul to leave, who then set sail for Athens. At Athens Paul made use of every opportunity to preach, reasoned in the synagogue with the Jews and others that worshiped God and also with whomever he met in the market places. Certain of the Grecian philosophers, becoming curious, led Paul to the Areopagus, or Mars Hill, where he had the opportunity to give a public discourse, telling them of the "Unknown God" whom they were worshiping and of the resurrection. Upon hearing of a resurrection some began to mock; others, however, became believers.—Acts 17:10-34, *NW*.

From Athens Paul traveled to Corinth, where Silas and Timothy joined him. There he remained for a year and a half and found much interest even as God assured him in a vision that no harm would befall him and that he had "many people in this city". While there Paul wrote his two letters to the Thessalonians, his first canonical ones. Returning to Antioch Paul concluded his second missionary tour, from A.D. 49 to 51, on which he traveled from 2,500 to 3,000 miles.—Acts 18:1-22.

After spending some time in Antioch Paul started out on his third missionary tour, this time alone, although en route he was joined by Luke and others. On this tour he largely retraced the route taken on his second tour, additionally giving a good witness in the province of Asia. In the course of his travels he came to Ephesus, where he remained three years. There possibly "Paul's general practice was to work at his trade from sunrise to 11 a.m., at which hour Tyrannus had finished his teaching; then from 11 a.m. to 4 p.m. to preach in the hall, . . . and then lastly to make a house to house evangelistic canvass that lasted from 4 p.m. to far in the night. One wonders when he found time to eat and sleep." (*Daily Life in Bible Times*, A. E. Bailey) How like full-time pioneer ministers today who do part-time secular work to support themselves!

Fearing the effect of Paul's preaching on their craft of making silver shrines of Artemis (Diana), the silversmiths of Ephesus gathered a mob and created an uproar by shouting, "Great is Artemis of the Ephesians!" Tactful handling of the situa-

tion by the city recorder quieted the uproar and prevented harm from coming to Paul and his companions. After this Paul preached in Macedonia and Greece, gave valuable instructions at Miletus to the older men of Ephesus who came there for that purpose, and then he hurried on to Jerusalem, the tour lasting from A.D. 52 to 56. During it he wrote his letters to the Romans and to the Corinthians.

PAUL'S PRISON EXPERIENCES

Paul was determined to go to Jerusalem even though Christian prophets all along the way foretold that he would suffer bonds and tribulations there; which prophecies came true, his enemies involving him in a riot which resulted in his imprisonment. But though men could bind Paul they could not bind the truth, for he continued to give testimony to it. He gave more than one effective witness to Governor Felix, who, according to Josephus, was one of the most corrupt and oppressive rulers ever sent to Judea from Rome. Felix hinted a bribe would be welcome, but Paul refused to buy his way out. Felix therefore let him remain in prison at Caesarea, thereby also currying the favor of the Jews. At the end of two years Felix was replaced by Festus and the Jews renewed their charges against Paul. Having designs to make away with Paul, they pressed Festus to have Paul transferred to Jerusalem for trial. Paul, however, stood his ground; he was before Caesar's judgment seat where he, as a Roman, should be judged, and so he appealed to Caesar. After a hearing before Festus and King Agrippa, arrangements were made to send Paul, together with some other prisoners, to Rome.—Acts 21:11 to 26:32, *NW*.

En route Paul and those with him suffered shipwreck and were stranded on the isle of Malta. After wintering there several months they finally got to Rome. There Paul was able to hire his own house, although he was continually in chains. He continued to preach, to both Jew and Gentile, for two years, A.D. 59 to 61; during which time he wrote his canonical letters to the Ephesians, Philippians, Colossians, to Philemon and to the Hebrews.—Acts chapters 27 and 28.

It is generally believed that after those two years Paul was released for a time, visited Crete with Titus, also possibly Spain, and made another missionary tour through Asia Minor, Macedonia and Greece. During this time he wrote his first letter to Timothy and his letter to Titus. Imprisoned again about A.D. 65, he wrote his final letter, the second to Timothy, and suffered martyrdom at the hands of Nero A.D. 66.

PAUL'S CHARACTERISTICS

Paul, above all else, had a keen appreciation of the honor bestowed upon him to be the apostle to the nations: "I am grateful to Christ Jesus our Lord, who delegated power to me, because he considered me trustworthy by assigning me to a ministry, although formerly I was a blasphemer and a persecutor." And far from being proud because of his office, he humbly asked his brothers to pray for him that he might have the needed freeness of speech so as to give a good witness.—Eph. 3:8; 6:18, 19; 1 Tim. 1:12, 13, *NW*.

Paul was shown such mercy because his heart was right. "I was shown mercy, because I was ignorant and acted with a lack of faith." (Acts 26:9, 10; 1 Tim. 1:13, *NW*) And having been favored with the Christian ministry Paul rendered sacred service with a clean conscience, unselfishly; he was no peddler of God's Word. In striking contrast with those who claim to be his successors, he did not try to please men, but only God and Christ.—2 Cor. 2:17; Gal. 1:10; 2 Tim. 1:3; 3:10, 11, *NW*.

Though once a ruthless persecutor of Christians, now he was as gentle with those whom he taught as a nursing mother with her own children, exhorting and consoling them as a father does his children. (1 Thess. 2:7, 8, 11, *NW*) Nevertheless he could also express righteous indignation, as when he rebuked Peter for his vacillation and those of his countrymen who opposed the truth. —Acts 28:25-28; Gal. 2:11-14. *NW*.

Though well educated, Paul did not call attention to himself: "My speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, that your faith might be, not in men's wisdom, but in God's power." (1 Cor. 2:1-5; 2 Cor. 1:12; 1 Thess. 2:3-6, *NW*) Nor did he need to resort to written letters of recommendations. Those to whom he brought the truth were living letters that could be read by all men. —2 Cor. 3:1-3, *NW*.

Although Paul was politically and religiously free, he made himself a slave to all that he might gain the most persons to Christ. He became all things to people of all kinds so that he might by all means save some. (1 Cor. 9:19-23, *NW*) When he addressed the Jews he used one kind of approach. (Acts 13:16-41) When addressing superstitious pagans he used another. (Acts 14:14-17) And when addressing worldly-wise Athenians he used still a different kind of approach.—Acts 17:22-31.

And what a record of endurance he left behind! To unreasonable persons who provoked him to boast he said, among other things: "By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness. Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations." (2 Cor. 11:24-28, *NW*. See also 1 Corinthians 4:8-13; 2 Corinthians 1:8-11; 4:8; 6:4-10.) Yet Paul, far from grumbling and complaining, stated: "I have learned, in whatever circumstances I am, to be self-sufficient. . . . For all things I have the strength by virtue of him who imparts power to me." (Phil. 4:11-13, *NW*) He rejoiced that his hardships resulted in spreading the truth.—Phil. 1:12-14.

Paul was greatly rewarded for his faithfulness. He was given supernatural visions and heard words that it was not lawful for man to speak. (2 Cor. 12:1-5) He had the privilege of writing fourteen of the twenty-seven books of the Christian Greek Scriptures. His writings are masterpieces of calm reasoning, clear logic. How ably he presents the case for justification by faith in his letter to the Romans! How fully he proves the teaching of the resurrection, and in his first letter to the Corinthians how well he shows how love works! How strikingly he makes clear to the Galatians the folly of wanting to return to Moses' law! How convincingly he presents the proofs to the Hebrews that Jesus was indeed the Son of God and the Messiah! Truly, though his bodily presence may have been weak, his letters were most powerful. —2 Cor. 10:10.

As Paul faced certain death at the hands of Nero he could look back with confidence that he had fought the right kind of fight, and that the heavenly reward assuredly awaited him. (2 Tim. 4:6-8) What an example Paul left for us! How much greater would be the witness given if more shared his appreciation of the Christian ministry!

JEHOVAH'S WITNESSES STAND FIRM IN ALBANIA

AT HAND is a letter written by a brother who escaped from Albania about two years ago, telling of the situation there during the ten years prior to his escape. It follows.

"In 1939 the Fascists took over and local laws banned the work of Jehovah's witnesses. However, the work continued with but few obstacles until June 1940, when a ministerial decree banned Jehovah's witnesses and confiscated their literature. Fifteen thousand books, booklets and other material were confiscated. Nine were arrested and given sentences of from one to three years. By 1944 six others had been arrested and two were interned in Germany, where one died. (From 1946 to 1949, twenty more were arrested, some of whom were given five-year sentences.) During this time work was carried on underground by means of typewritten sheets and the few booklets they had been able to hide from the government. These were loaned to interested ones with the understanding that they were to be returned.

"In 1945 efforts were made to revive the work but not much could be done, because of lack of printing material. That year the Communists were too busy to bother with Jehovah's witnesses. But in 1946 all the literature that had been hidden from the Fascists and the Nazis was seized by the Communists, who also took all our equipment, stating that 'the material you have belongs to us'. Repeatedly the brothers went to the government to get paper to print the message of the Kingdom. At last they were forcibly evicted with a threat of violence if they came again with their petition. The brother answered them: 'Jehovah, our God, laid the responsibility upon us to inform the Albanian people concerning the divine purpose which the people must hear in this day. But you are prohibiting us from doing this work by refusing us paper and not allowing us to witness to the truth the way Jehovah's witnesses are doing all over the world. Now the responsibility rests upon you!'

"They answered: 'Here in Albania, we are the lords of the land; we will not permit you to work for your Theocracy as your companions are doing in other lands. If you want to be free for this work go, if you can, to those lands where you can be free to work together with your companions. As for us, we are giving you neither permit nor paper for your printing; we do not want to bother our heads with you and Jehovah your God, whom we do not know!'

"In 1946 a law was passed that all literature that does not have the spirit of Communism must be turned over to the government, and this included the Bible as well as all Watch Tower publications. The same year a parliamentary decree forbade all meetings of Jehovah's witnesses, their meeting together in numbers of more than two or three, and their preaching to the people.

"In 1947 the brothers in the capital engaged in a campaign with just their Bibles. They were immediately arrested, their Bibles torn, subjected to much torture and finally released but denied the right to travel far from their homes without police permits. This restriction was soon applied to all Jehovah's witnesses.

"In 1949 the police broke up a meeting of Jehovah's witnesses, held for the purpose of celebrating the Lord's evening meal, and ill-treated the brothers. A few

weeks later they arrested the one who had conducted the meeting, and after torturing him for many hours the police chief asked him: 'Why did you break the law of the state by gathering together?' The brother answered: 'We are Christians . . . Christ commanded that we memorialize his death. We cannot put the law of the state above the law of God.' At that the officer slapped the brother on the cheek, and was preparing to give the brother a beating, when he noticed that the brother had turned the other cheek. So he asked, 'Why have you turned the other cheek?' The brother replied: 'I told you we are Christians, and Christ Jesus commanded us thus.' At this the chief replied: 'Because your Lord thus commands, I will not obey him by striking you any more. Get out! I do not want to see your face here again!'

"In 1948 a soldier in Tirana came to the knowledge of the truth, and took off his weapons. When asked by an officer as to why he did this, he replied: 'Until today I was free to carry those, but from now on I am on the side of Jehovah God, who forbids me to carry and worship such emblems. . . . ' After much torturing they sentenced him to five years. Through it all the brother stood firm.

"In 1940 there were 50 of Jehovah's witnesses in Albania; in 1949, 71. Four of these were Mohammedans, two Roman Catholics, and the rest Greek Catholics. In comparison with the population of this country this is very small, and also very small compared with the number of people of good will. Three kinds of religion predominate: Mohammedan, 700,000; Greek Orthodox, 300,000; Roman Catholic, 200,000. Some 20,000 speak the Greek language. The most bitter of the religious enemies are the Roman Catholic clergy, then the Greek Orthodox clergy. Mohammedans are more friendly than the others. When Jehovah's witnesses speak to them they receive them with a smile. Some say: 'We Albanians are one race, and we all have one language. Why should religion divide us, causing enmity among ourselves? Surely God has not commanded so many kinds of religion. There should be only one way of truth.'

"Voting is compulsory, and because the brothers have refused to vote they have been frequently beaten and imprisoned. The economic situation is very bad, people are unable to travel even when necessary for them to do so. The police force is very big and strong, it controls the words and movements of every person. It is said that those in prison and concentration camps number 50,000, and the treatment they receive is at times even worse than that administered by the Nazi Gestapo. More than 90 per cent do not sympathize with the Communists.

"The Communists frequently gather the people of a locality together where an orator addresses them regarding the Red victories. The people must then shout 'Long live . . . !' Many times Jehovah's witnesses are forcibly brought to these meetings. While the crowd shouts and applauds these stand erect and say nothing, causing the crowd to wonder what kind of people these are and how they dare to take such a stand. Then the orator or one of his companions will answer: 'Let them alone, because they are those from Jehovah; men in whose minds has been deeply rooted the old culture of the Bible!'

"The censorship is very strict within the country. The brothers have sent reports in detail to the Society's headquarters in Brooklyn; surely they must have been held up by the censor. They are very zealous and witness as opportunity affords, while awaiting the time when Jehovah will once again open the way for them to bring the message to the people before Armageddon."

"Be Transformed by Making Your Mind Over"

GOD, in creating man, endowed him with the faculty of consciousness known as "mind".* It is where thought originates and with it we gather information, reason things out and reach certain conclusions. It operates according to a certain law or rule of action. It follows, therefore, that if the mind is turned toward evil, it will move ever farther in that direction.

Today the continued bent of men's minds is toward evil, a continual bent of thinking contrary to the will of the Creator. (Isa. 55:8-11, *AS*) It is even as it was before the flood of Noah's day when Jehovah "saw that the wickedness of man on the earth was great, and that the whole bent of his thinking was never anything but evil". —Gen. 6:5, *AT*.

How did man's mind get this bent? One thing we may be sure of, Adam did not have such a bent of mind when he was created, for all God's work is perfect. (Deut. 32:4) But after he willfully and selfishly bent his mind away from God and toward evil he stamped the same inclination upon his offspring. And the one instrumental in man's inclining his mind in the wrong direction in the first place, Satan the Devil, has bent down ever harder on men to make them lean ever farther away from God.

The present system of things is based on such wrong thinking and therefore is doomed. If we do not want to be destroyed with it we must change our bent of mind. We may not flatter ourselves with the thought that we can change this world. It is under the full control of Satan the Devil and to change it we would therefore have to change him. Can we do that? Of course not!

How can we change our bent of mind? Not by means of psychology, for it also is bent according to this world. We must go to God's Word, the Bible. As the apostle Paul instructs us: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2, *NW*) And we must approach that Word with unprejudiced and honest hearts, earnestly and prayerfully studying it to learn its enlightening truth.

Nor may we leave out the power of God's spirit in this matter of transforming our minds. Only by means of it does the information in God's Word really become understandable to us. (1 Cor. 2:10, 12) Additionally, we need the help of God's visible organization even as the Israelites needed the temple arrangement with its priesthood and even as the early Christian congregation looked to the governing body at Jerusalem for help.—Mal. 2:7; Acts 15:1-31.

With God's Word in our minds and hearts we really have a new powerful force working within us helping us to correct our thinking and to change our lives; thus putting away the old personality and putting on the new personality which is renewed through accurate knowledge. (Eph. 4:22-24; Col. 3:9-11, *NW*) The Bible reveals God to us and shows us how he acts, what he thinks and what his principles or rules of conduct are. By looking at him through our accurate knowledge of his Word we can be transformed and can become an image of him by reflecting what he is, imitating him in conduct and thought, by expressing ourselves like him and by meeting his requirements of us. Then, regardless of external differences of language or race we will be Christians united in love for the carrying out of God's will.

* For a further consideration of this subject see *The Watchtower*, October 15, 1951.

Why Maturity of Discernment Vital

"Mature people . . . have their perceptive powers trained to distinguish both right and wrong. . . . let us press on to maturity." "He . . . will increase the products of your righteousness." —Heb. 5:14–6:1; 2 Cor. 9:10, NW.

HAS it ever struck you how much of the recorded words and writings of Jesus and his apostles is in the nature of warning? It would not be a great exaggeration to say there is a warning on every page. The warnings are strong and to the point; nothing mild about them. Apart from the many addressed to Christendom and the rest of the world, the warnings concerning God's true people come under various headings. Time and again they are based on the Hebrew Scriptures, as when Paul wrote of the recorded misdoings of Israel: "They were written for *a warning to us* upon whom the accomplished ends of the systems of things have arrived." (1 Cor. 10:11, *NW*) These many warnings logically imply the need for mature discernment, and we purpose to take up a discussion of some of them.

[2] Do we hear someone say: I fear this study will be rather heavy going, but I suppose it must be viewed as an unfortunate necessity? As already pointed out, a considerable portion of Scripture is comprised of warnings, and it would certainly be wrong and displeasing in God's sight to label any part of his Word, or the study of it, as "unfortunate". In fact, one of the chief questions of enjoyable and stimulating interest and profit is, What does the Bible reveal as to Jehovah's powers of perception and his attitude regarding evil and evildoers? Also, what can be said of Christ in this connection, and what of ourselves? Having in mind that maturity of discernment is particularly necessary and urgent in this late day, we should be keenly alert to these God-given warnings, also to our need for God's spirit to attain the necessary maturity.—Rev. 12:17, *NW*.

[3] Taking up the first question, we ask: What are Jehovah's powers of perception and his attitude regarding evil and evildoers? Taking a comprehensive view, we are amazed and awe-struck at the penetrating discernment possessed and exercised by the Most High. The following are but two examples: "Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts." "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." (1 Chron. 28:9, *AS*; Heb. 4:13, *NW*) No getting away from it, is there? Especially when we remember that "God, who endowed man with mind, knows how the mind operates . . . *[He]* instantly detects the bent of man's mind and knows what it will lead to. That is

1. Do warnings occupy a prominent part in Scripture? and what is thereby implied?
2. How is such a study to be viewed, leading to what main questions and with what purpose in mind?
3. (a) Do the Scriptures disclose Jehovah's powers of perception? (b) On what basis can such powers be seen to be reasonable?

why he gives warning to us against the consequences that are sure to follow." (October 15, 1951, *Watchtower,* p. 619, ¶ 11) The same applies to the spirit creation, including the cherub who was later known as Satan the Devil. (John 1:3; Col. 1:16, *NW*) Jehovah knows exactly how evil operates from its earliest inception. Nothing too subtle, nothing too crooked in mind or heart, but that he can read it like an open book. But, before probing farther into this particular aspect, let us take up the next question we promised to consider.

[4] What of Christ's perception and attitude as to evil and evildoers? Not only at the first advent did he manifest keen discernment of both friend and foe, but much greater powers are exercised by him at the second advent. Not merely generally, but of individuals, as shown by his following words: "All the congregations will know that I am he who *searches the inmost thoughts and hearts,* and I will give to you *individually* according to your deeds." And surely the *living* Word, Christ Jesus, would not reasonably have lesser powers of perception than those credited to the *written* Word!—John 1:14; Rev. 2:23; Heb. 4:12; Luke 9:47; 20:23, *NW*.

[5] Do we not already begin to have a keener appreciation as to why maturity of discernment is so vital? Let us take timely warning, realizing we are now in the day of judgment. (Mal. 3:1-3, *AS*) Let us not be so foolish as to think for a moment we can deceive, or hide anything in our private lives or inmost hearts from the One to whom the Father has committed all judgment. Let us honestly and humbly search our own hearts, for "if we would discern what we ourselves are, we would not be judged. However, when we are judged, we are disciplined by Jehovah, that we may not become condemned with the world". —1 Cor. 11:31, 32, *NW*.

[6] We have not yet said anything on the question of the *attitude* toward evil and evildoers on the part of Jehovah and his beloved Son. The scripture we wish to refer to particularly is addressed to the Son, but it also reveals the heavenly Father's attitude on the same question. We quote from Hebrews 1:9 (*NW*), which, in turn, is a quotation from Psalm 45:7: "You loved righteousness and hated lawlessness. That is why God, your God, anointed you with the oil of great joy more so than your partners." This expression 'you hated lawlessness' gives, not only a straight answer to our question, but a *mature* one. It presents *both* sides of the matter, hence a completely balanced conception, true and strong, of Christ's own mature attitude of mind and heart toward both righteousness and lawlessness, and which gained for him unqualified approval and a reward above all others.

[7] See how this becomes an invaluable guide individually. It is of little use, your saying and claiming to have a hatred of all lawlessness, unless at the same time you give practical evidence of an equally intense love for righteousness, God's righteous cause and sacred service. Do you? On the other hand, it is of little use, your saying and claiming to have a love for righteousness, if at the same time you condone or indulge in something contrary to God's law according to the high standard given by Jesus at Matthew 5:21-28 (*NW*). We are encouraged to press on toward this same maturity in our attitude by considering closely and looking intently at the Leader and Perfecter of our faith, who, for the great joy set before him, endured so much

4. Is the Bible explicit concerning Christ's powers of perception?
5. What warning and course of action are indicated, realizing we are in the day of judgment?
6. Does Scripture clearly reveal the attitude of the higher powers toward evil, and how can the answer be said to be a mature one?
7. (a) Appreciation of such mature answer gives what practical guidance? (b) How are we encouraged to strive for such maturity, and to what end?

in manifesting his burning love for righteousness and intense hatred of lawlessness. And with what benefit to ourselves? "That you may not get tired and give out in your souls." That is one of the most valued blessings maturity brings, namely, steadfastness and dependability.—Heb. 12:1-3, *NW*.

[8] It seems appropriate right here to summarize the points covered, showing what maturity consists of and why it is so desirable and how it is gained. This would appear to run as follows: In view of the great emphasis laid on both loving righteousness and hating lawlessness, it therefore becomes essential to have an accurate understanding and heart appreciation of what comprises these two great opposites. In Scriptural language, it is vitally important to have "the spirit of wisdom and of revelation in the *accurate knowledge* of him, the eyes of your *heart* having been enlightened". And we must have "perceptive powers trained to distinguish both right [righteousness] and wrong [lawlessness]". (Eph. 1:17, 18; Heb. 5:14, *NW*) In other words, maturity means having a *true and strong balance* of understanding and appreciation. To illustrate (similar to Hebrews 5:11-14), take the case of a young child in contrast with a full-grown, mature man. The child, though young, can show true balance by standing perfectly upright, but he does not possess a *strong* balance, does he? Why, even a sudden gust of wind is enough to make him wabble. (Eph. 4:14) But look at that man who has weathered many a storm, how he stands like a rock with his feet planted firmly apart, maintaining a true and strong balance, and able, furthermore, to keep perfect balance walking steadily along a straight line. Is that now how we should "behave in a manner worthy of the good news . . . standing firm in one spirit, . . . and in no respect being frightened by your opponents"?—Phil. 1:27, 28, *NW*.

[9] Yes, you say, that sounds fine, but I could never hope to attain to any such standard of maturity as just described. My circumstances are so against me: so little time for study and so backward through not having bothered much about my education when a child (or having had none at all). Even reading is burdensome to me. We reply: Never mind, though you feel you are away behind all the others. Actually, there are many in the same boat. Indeed, we are all in the same boat, with always much to learn and further progress possible. Little good is accomplished by moaning over the past. It tends to foster a negative outlook and to cause one to make excuses for oneself. Why not adopt the more healthy attitude, as before expressed: "Forgetting the things behind and stretching forward to the things ahead, . . . to what extent we have [already] made progress, let us go on walking orderly in this same routine"? (Phil. 3:13-16, *NW*) Yes, keep making progress in the truth in the way you have already been taught and helped by the Lord's organization and its servants, even though but a step at a time. Sticking to "this same routine" does not mean getting "in a rut" of despair, but it means "walking orderly" by constantly training our powers of perception through reading and study, both privately and with others, by 'pondering over these things and being absorbed in them and staying by them', asking continually for Jehovah's help and spirit, and by one other means yet to be mentioned.—1 Tim. 4:15, 16, *NW*.

THE MARKINGS OF EVIL

[10] As a further aid in gaining maturity

8. Of what does maturity consist, and how can this be illustrated?

9. What is the Scriptural answer to objections raised to making progress?

10. (a) Is information given as to exactly how evil began to operate? (b) How were heart and mind affected?

of discernment let us consider what the Scriptures teach as to how evil operates, even from its earliest inception. This will help us to be on watch and resist such beginnings in ourselves, besides learning how to recognize its markings wherever found. Jehovah has kindly revealed in his Word precisely how unrighteousness began and was first found in that first rebel and father of lies, Satan the Devil. (John 8:44; 1 John 3:8, *NW*) Notice the plain language addressed to him as the "covering cherub": "Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. . . . Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness [splendor, *AT; Ro*]." (Ezek. 28:15, 17, *AS*) Note that both heart and mind were involved. The heart is the seat of the affections and of devotion, the motivating power. For a creature to maintain perfection means loving and unselfish devotion to Jehovah, such as was exemplified by Jesus. But the "covering cherub" deliberately turned his devotion inward to himself and his heart became "puffed up with pride" (*AT*). The mind is the seat of wisdom, the reasoning powers. Most interesting is it to note that his wisdom became *corrupted* ("ruined," *AT*). In other words, he could no longer reason straight and reach true and accurate conclusions. He himself, though, could not appreciate that. One of the most important things to realize is this, that sin is so deceptive in its influence. It blinds and darkens the mind. The natural outworking of its operation is to cause wicked men to "advance from bad to worse, misleading and being misled".—2 Tim. 3:13, *NW*.

[11] Further, at Isaiah 14:13, 14 (*AS*) we are told exactly of the blind reasoning and selfish, wicked motivating force that took root in Satan's proud and rebellious heart, even to the desperate pitch of declaring: "I will make myself like [match, *Ro*] the Most High." How utterly corrupt, selfish and proud, in mind and heart, and how woefully he deceived himself! The covering cherub in Eden was too bright and too big in his own eyes. These are some of the markings on that "original serpent". (Rev. 12:9, *NW*) Though the design varies in detail on different ones of his brood, yet the pattern remains pretty much the same: pride, presumption, selfish lust, and, invariably, flattery and smooth talk, lies, hatred, murder, and always a corrupt mind. (Rom. 16:17, 18, *NW*) It is the latter that calls for mature discernment on our part; so let us probe a little farther.

[12] For our protection, let us heed the appeal and warning at Romans 12:1-3 (*NW*), where, after giving counsel to those who have dedicated themselves to Jehovah, the apostle warns each one "not to think more of himself than it is necessary to think; but to think so as to have a *sound mind*". To what end? "In order that you may not be puffed up." (1 Cor. 4:6, *NW*) But, apart from ourselves, observe how the same apostle puts us on guard concerning others by tracing the trail of corruption started by the "original serpent", saying: "I am afraid that somehow, as the serpent seduced Eve by its craftiness, your minds might be corrupted away from the sincerity and the chastity that are due the Christ." (2 Cor. 11:3, *NW*) Read for yourself at Second Corinthians 11:12-15 (*NW*) what kind of men he was warning against; men who craftily transformed themselves into ministers of righteousness, with exactly the same pose as Satan adopted when he approached Eve. Many in Corinth must have been very immature, for he says that,

11. What further information is given at Isaiah 14:13, 14, and what are the distinguishing markings of the "original serpent"?

12. How is God's Word helpful in its warnings respecting a corrupt mind?

when such a false apostle came to them, "you easily put up with him." (2 Cor. 11:4, *NW*) They lacked a true and strong balance, and were not yet firm and steadfast, like Jesus, "the same yesterday and today, and forever." Hence the appropriate warning which follows: "Do not be carried away with various and strange teachings; for it is right for the heart to be given firmness."—Heb. 13:8, 9, *NW*.

[13] Do not make the mistake of thinking that once you have come into the truth and obtained a clear knowledge of it, nothing can shift you or deceive you. The light of truth is continually increasing, as promised (Prov. 4:18, *AS*), and that in itself is a test of your real heart attitude, your humility and willingness to learn; a test over which many have stumbled. Remember, it is not so much a knowledge of the truth in your head that will save you as it is "the *love of the truth*" in your heart. —2 Thess. 2:10, *NW*.

ANOTHER AID

[14] May we draw your attention to one other thing to aid in attaining a balanced conception, that you may be completely equipped for every good work. Not only are those in the Lord's organization *subject* to the penetrating scrutiny of that living, powerful, sharp and piercing "word of God", but we are also *possessors* of it. It is given us for our use in theocratic warfare, to become masters of it in expert handling, our one offensive fighting weapon, "the sword of the spirit." Do you not agree this is a further call for maturity of discernment? Really, we enjoy a unique and very favored position. We are under constant examination by Jehovah, though not subject to examination by any human creature. Yet, at the same time, by the aid of God's spirit, we ourselves are free to look into and examine all things.—Heb. 4:12; Eph. 6:17; 1 Cor. 4:4; 2:15, *NW*.

[15] If convenient and you are reading this privately, we suggest that at this point you read through Psalm 139 (*AS*); for, in far more beautiful and graphic phrase, it gives a grand summary of our study in all its phases of perception and attitude, spreading out like a silken cloth of gold, worked with a completely balanced pattern of silver threads of truth, shot with threads of warning red. In verses 1 to 6 it tells how thoroughly Jehovah searches and perceives all things concerning his servant's thoughts and words and ways. Then, in contrast, after describing how Jehovah wonderfully forms and brings forth his servant from the womb (similar to Isaiah 44:2, etc.), he tells in verses 17 and 18 how that servant himself is greatly privileged to search into and perceive God's own thoughts: "How precious are thy thoughts to me, O God! How great the sum of them! Were I to count them—they would outnumber the sands! Were I to come to the end of them, my life-span must be like thine!" (*AT*) Appreciation of God's thoughts stirs the servant to indignation against God's enemies who take his name in vain, and he boldly declares his attitude against them: "I hate them with perfect hatred: they are become mine enemies." Then, finally, in complete confidence in the God of infinite perception and loving-kindness, the servant prays: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—Ps. 139:22-24, *AS*.

13. Is it safe to conclude nothing can cause one to lose a knowledge of the truth when once gained?

14. In what respects are we both subject to and yet possessors of powerful forces of discernment?

15. How are the different aspects of our study well summarized at Psalm 139?

MATURITY ESSENTIAL TO INCREASE

WHEN discussing in our previous study (¶ 9) the various ways in which we can make progress toward maturity, you will remember we said there was "one other means yet to be mentioned". What is that? Sacred service. To make progress in most subjects involves both theory and practice. We now wish to stress the latter, practice, and especially the need for increase in the *quality* of our service. In other words, increase in *growth;* for it is possible to make increase and yet not grow. Some aspects of our subject above apply to the organization as a whole, or each company of the Lord's people collectively. But at all times we have in mind the application and appeal to you individually, whether you are an old and regular reader of *The Watchtower* or quite a new one. Yes, to you, holding and reading this magazine, we want to talk to you as a friend, face to face.

[2] On looking into God's Word we find this subject is covered by three main illustrations, or figures of speech, namely: (1) a building, either city or temple, (2) the human body, and (3) the natural growth from a seed to a plant or tree, bearing fruit. We do not propose to deal with these separately in turn, but rather to see how there are certain common factors emphasized in each and to see which ones are of vital importance.

1. In what particular respects is progress toward maturity necessary?
2. Under what three illustrations is the subject discussed?

FIRST FACTOR

[3] The first of these common factors is that of *purpose.* Why does God cause a temple, or a city, to be built? The apostle Peter answers this question for us. After mentioning both the temple built up of living stones, and also making a quotation concerning the holy city, Zion, he goes on to identify the true believers who have 'the precious estimation' as to why they have been brought into God's city and God's temple, namely, to be " 'a people for special possession, that you should *declare abroad* the excellencies' of the one that called you out of darkness into his wonderful light". Do not miss out on God's purpose respecting you. Though you may be the youngest in the family of those who have dedicated themselves to Jehovah to do his will, we want to see you as a 'newborn infant' "grow to salvation", to reach maturity, completeness of growth and development. The two-sided main requirement for such growth applies to the heart and mouth and is very plainly expressed thus: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." —1 Pet. 2:2, 7, 9; Rom. 10:10, *NW*.

[4] Again, why does God cause seed to be sown, or a vine or trees to be planted? The answer is the same in each instance—to

3. With what purpose in view does God build his temple and city?
4. How is God's purpose for his people illustrated by the vine?

obtain fruitage to his praise. (Isa. 61:3, *AS*) That is the purpose. Jesus' words are straight to the point, using the illustration of the vine: "Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit." Make no mistake! The heavenly Father, as owner and cultivator, looks for and expects fruit, then more fruit; for, said Jesus, "My Father is glorified in this, that you *keep bearing much fruit* and [thus] prove yourselves my disciples." (John 15:2, 8, *NW*) That is to say, continual increase as a result of mature growth. This is not an unreasonable expectation, for the Father graciously makes every provision through his Word, and through his organization, and by the aid of his spirit, for such to be accomplished. Do not get in a panic because you have only just come to a knowledge of these things. God is not impatient. He is like the farmer who "keeps waiting for the precious fruit of the earth, exercising patience over it . . . You, too, exercise patience; make your hearts firm".—Jas. 5:7, 8, *NW*.

[5] But, you may ask, what *kind* of fruit does Jehovah expect and require? Many religious sects, both Christian and non-Christian, teach that good living and development of character, evidenced by patience, kindness, etc., are the fruitage of godly devotion. Do not be deceived. Let us see how Jesus himself answered the question. After speaking of the vine, he explained to his disciples (and to us) how he had brought them into a very close relationship as friends and had appointed them to "keep bearing fruit". Finally he defines exactly what he means by bearing fruit: "You, in turn [after receiving the spirit], are to *bear witness.*" He later confirmed this when he said: "You will be witnesses of me . . . to the most distant part of the earth." Today, that means the witness respecting the enthroned King and his kingdom, as Jesus foretold.—John 15:16, 27; Acts 1:8; Matt. 24:14, *NW*.

[6] Additionally and inseparably linked with bearing witness is the result, namely, the increase in the number of those who respond and also become disciples. That is all part of the fruitage, the ingathering of believers into the organization, just as established believers were the fruitage of the apostle's labors.—2 Cor. 3:1-3. Also compare Acts 1:8 and Matthew 28:19, *NW*.

5, 6. (a) What kind of fruit does Jehovah expect and require? (b) Is there a further aspect to fruitage disclosed in Scripture?

SECOND FACTOR

[7] The second of these common factors is that of *unity and co-operation* under the head. This is most emphatic. Take the picture of God's city, Zion or Jerusalem, and see what Psalm 122 has to say respecting this. It is "a city that is compact together", "a true city all joined together as one." (*Ro*) Because Jehovah's house, the temple, is therein, it is the center of united worship. It is also the governing center for the whole nation, with its throne of judgment and of the reigning King. It is not a silent city; it resounds with praise and thanksgiving. Jehovah's people flock to it for that very purpose. This is the strong bond that unites all true Israelites, both the "brethren" (the spiritual house) and their "companions", their "friends" (*Ro*), constraining all to continually seek and pray for its peace and prosperity, knowing "they shall prosper who love thee".

[8] What a grand picture Psalm 122 gives of Jehovah's kingdom organization under its reigning king and judge and priest, Christ Jesus, and of Jehovah's people serving under its direction! Do you see yourself in that picture? Do you have the same feelings and viewpoint of the company of Je-

7. How does Psalm 122 highlight the importance of unity and co-operation?
8. In what way does this Psalm give guidance in personal matters in the life of the company?

hovah's witnesses with whom you are associated as David did of that beloved city? Are you seeking to play your part in publicizing Jehovah's name in the spirit of thanksgiving, never doing anything to mar the company's peace and unity, but always seeking its prosperity and increase? Or do you, though long enough in the truth to know better, hold an undying grudge against someone in the company who, in the ancient past, did you some injury, which has never been cleared up (perhaps through wounded pride on both sides)? If, however, that person continues to be a member of the company, attending the meetings and sharing in the witness work, then, for the sake of peace and unity in that company, you should sincerely accept that person as a fellow member. Leave his judgment with the Lord. We are not asking you to make a special friend of that one, but we do say you should not adopt an attitude of perpetual disfellowship personally, unless the company as a whole does so. Are you not yourself an undeserving recipient of mercy and long-suffering? Your own prosperity and growth to maturity in Jehovah's service and favor depend on your love for him and his organization and all keeping within its bounds.—Ps. 122:6; Heb. 12:15; 1 John 4:7, 20, 21, *NW*.

[9] Pay close attention to Zion. Note how it operates, imbibe its spirit, appreciate its strength; first, for your own benefit as an aid to maturity in quality of service, also that you may be enthused and equipped to "tell the next generation".—Ps. 48:12-14, *AT*.

[10] Again, take the picture of the human body, the basis of Paul's remarks at Ephesians 4:11-16 (*NW*). It tells of the organization started in infancy in his day and now reaching its maturity, enlarged, but with the same central core composed of those Christians anointed with God's spirit. What a marvelous picture of unity and smooth co-operation, commented on before in these columns, but bearing repetition! Take the simple act of eating. The eye sees a choice morsel on the table. Out goes the arm, guiding the hand unerringly, the fingers delicately grasp that morsel without injuring it, up comes the forearm like a finely poised crane working from the elbow, and then, just in the nick of time, the mouth opens and it is a bull's-eye every time! That is how the organization as a whole works. Is that how your company works? What is the secret? The apostle answers: "All the body, by being harmoniously joined together and being made to cooperate through *every* joint which gives what is needed, according to the functioning of *each respective member*, . . . makes for the growth of the body for the building up of itself in love." (Eph. 4:16, *NW*) Do not worry how other parts of the body are joined together and what directions are given them. That is the business of the head. Your responsibility is to appreciate your own position, your own assignment in the local company, or Bethel home, or missionary home. Even those physically isolated, or behind some "iron curtain", are still part of the organization, tied in by invisible, or perhaps underground, "joints and ligaments."—Col. 2:19, *NW*.

[11] Whether a small "joint" in the local "body", such as an appointed servant or group leader (*sar*, chief one or "prince"), or whether having no special responsibility, nevertheless "*each* respective member" has its function. In the human body, every member, every cell, has its part to play toward the smooth working and growth of the body, not only to receive nutriment and

9. What points regarding Zion are stressed at Psalm 48:12-14?

10. (a) How is the organization aptly illustrated at Ephesians 4:11-16? (b) In its application, what is worthy of special note?

11. On what practical aspects should we question ourselves, based on this illustration?

direction, but to pass on and supply something for the benefit of its fellow members. How do you figure out in that respect? Are you constantly receiving, but never passing on? Always needing to be helped out into the witness work, and never progressing far enough to help show someone else how to do it? (Heb. 5:12, *NW*) Have you dropped into a static routine of regularly attending the meetings, but never opening your mouth, though well able to do so? Or are you a live member, seeking always to make progress yourself by doing at least something to help in the progress and steady growth of those with whom you are associated? That means walking orderly in the progressive routine prescribed for the body under direction of its head, Christ Jesus, supporting all its regular activities.

[12] Note, too, the spirit in which this is to be done. "Let us *by love* grow up in all things," in unselfish devotion and unbreakable attachment to the organization, because it is the Lord's. It is not a human organization. It is spiritual, 'one body and one spirit,' and you should view the whole arrangement and those in it accordingly. Do not view your brothers "according to the flesh". It only leads to trouble. You will be partial, favoring and limiting your fellowship to those who appeal to you, and ignoring and ready to criticize the others. For the sake of the unity of the body, subordinate the personal viewpoint to that of the organization in the spirit of keen appreciation of the great privilege of partnership therein. So, enlarge your heart and widen out your acquaintance with your brothers, as Paul had to tell the Corinthians.—Eph. 4:3, 4, 15; 2 Cor. 5:16; 6:11-13, *NW*.

[13] Do you want to grow to maturity and make increase in the quality of your service? We are sure you do. Can you not see, then, from these two Scriptural illustrations of the city and the human body how vitally important it is to appreciate the Lord's organization, what it means and how it works? And appreciate not only in theory, but in practice, by living up to its standards and sharing in its activities? The King and Head, Christ Jesus, supplies all the needed help for our growth to maturity in Kingdom service, but we can only tap the source of that needed help by keeping in close union with the theocratic organization built up under him.

[14] This year much attention is being paid to the need for growing to maturity in sacred service, the "training of the holy ones for ministerial work", in behalf of those young in the truth, also others much older in the truth who yet somehow need much help, besides the many only just beginning to show interest. It is a great privilege to share in the witness work, still more to have a part in the ministerial work of helping to train others. Take full advantage, therefore, of every arrangement made by the Society, the visible instrument used by the organization, in all the different kinds of meetings provided for, also its various publications, besides the helping hand held out by its many appointed servants to assist in a practical way in actual field service. In that way, not only will you become firmly established as a regular and zealous publisher of the Kingdom message, but, like the organization itself, you will make continual progress toward the fullness of growth that belongs to maturity.—Eph. 4:12, *NW*.

[15] That means, in practice, not only making increase in the amount of time spent in the witness work, putting in more hours, but putting more into those hours in the way of better quality of service. It means

12. By what pattern and spirit does the organization grow, and how should this affect us?

13. The foregoing illustrations stress what particular need?

14, 15. (a) Is there a special ministry in addition to bearing witness, and how can it be fulfilled? (b) What does this mean in practice?

giving a more effective, telling witness, according to the varying needs of each individual. This requires maturity of discernment on the part of the individual witness, but it is more pleasing in Jehovah's sight and of much greater assistance to the listener, possibly one of the "other sheep". Besides, you will find the work more interesting and fruitful, and you will "become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord".—1 Cor. 15:58, *NW*.

16 "Let no man deprive you" by sidetracking your attention and devotion and service from the one organization. Paul had to sharply warn of that in his day. (1 Cor. 1:10-13, *NW*) As he argues at Galatians 3:16, 29 (*NW*), there is but the one 'seed, who is Christ', including those under him who "belong to Christ", sharing in the same heavenly hope; members of which class today form the visible governing body of Jehovah's witnesses. Yes, there is only the one spiritual "body" of the Christ, only the one true vine, only the one mount, Zion, catching and reflecting Jehovah's glory. That means only the one "company" publishing acceptably the word given by the Lord, as foretold at Psalm 68:11. These also rejoice to see fulfilled the inspired word of verse 6 of that Psalm: "God brings home the desolate; he leads prisoners forth into prosperity; only the rebellious dwell in a parched land." (*AT*) Exercise mature discernment, therefore, and do not be deceived by anyone who is "puffed up without proper cause by his fleshly frame of mind". But, by glad and willing co-operation with his body of devoted people, go on "growing with the growth which God gives", "holding fast to the head," for "apart from me", said Jesus, "you can do [produce] nothing at all." —Col. 2:18, 19; John 15:5, *NW*.

16. The fact of only one "seed", one body, one vine, one city, drives home what vital warning?

THIRD FACTOR

17 The third and final common factor for discussion is that of *increase and growth,* already touched on to some extent. Increase is one of the grand themes of the Bible, from Genesis, chapter one, onward. Let us look at it for a moment from Zion's aspect.

18 We start with Isaiah's prophecy declaring that from the time the burden of the New World government is laid upon the shoulder of the Prince of Peace, enthroned in heavenly Zion in 1914 (A.D.), "of the increase of his government, and of peace, there will be no end". Further, the whole nation of Jehovah's people shares in that increase: "Thou hast multiplied the nation, thou hast increased its joy." It also foretells that when Zion is restored to God's favor he makes a covenant promising to supply that kingdom organization all the vital equipment needed: *"My spirit* which is upon you, and *my words* which I have put in your mouth, shall not depart . . . 'from henceforth, even forever'." With what result? Jehovah's glory is seen upon his organization like the early morning rays of the sun brightly reflected from that hilltop city. This attracts the attention of all lovers of righteousness and, as we are now experiencing, they come flocking in like a cloud of homing doves. Zion is told: "Lift up your eyes round about, and see! All of them gather, they come to you . . . When you see it, you shall be radiant, and your heart shall throb and swell."—Isa. 9:3, 6, 7; 59:21; 60:1, 4, 5, 8, *AT*.

19 The initial and miniature fulfillment of many of these prophecies in the days of the early church is a stirring stimulant to

17, 18. In what ways does Isaiah's prophecy give prominence and encouragement respecting Zion's increase?
19, 20. What characteristics marked the increase of the early church, and how should this affect us?

faith and expectation for these days of the major and final fulfillment. See the sudden jump into life and activity experienced by that little company of about 120 at Jerusalem, after receiving the vital equipment of the holy spirit on the day of Pentecost. Three thousand the first day! Shortly after, the "number of the men became about five thousand". A little later: "Believers in the Lord kept on being added, multitudes both of men and of women." How their hearts must have swelled with gratitude! Still better: "The word of God went on growing [increase of equipment], and the number of the disciples kept multiplying in Jerusalem very much, and [think of it!] a great crowd of priests began to be obedient to the faith." How their hearts must have throbbed with excitement! Well, would not yours if you saw a row of priests sitting at the back of your Kingdom Hall, responding to the truth? They did not measure their growth by monthly reports, but: "The congregations continued to be made firm in the faith [growing to maturity] and to increase in number *from day to day.*"—Acts 2:41; 4:4; 5:14; 6:7; 16:5, *NW*.

[20] We know, as Acts, chapter 8, shows, that persecution only served to bring in increase on a still wider scale; but this does not justify the opinion sometimes glibly expressed that violent opposition is indispensable to increase. Read for yourself the record at Acts 9:31, *NW*.

[21] We have by no means exhausted the subject; but, as we near the conclusion of this series of articles, there are some final points we wish to make. As just seen, the picture outlined by prophecy concerning Zion well illustrates increase in numbers. The illustration of the human body, however, is a picture of growth to maturity, rather than numerical increase. A full-grown man has but ten fingers and ten toes, the same as an infant. They have grown, or developed; that is all. But it is this growth to maturity that we have uppermost in mind, because we feel that it is the greatest need right now as we look over the situation world-wide. In what respects? (Individual reader, are you taking note of these points to see how they apply to yourself?)

[22] We feel there are many, too many, who seem to be content with just being in the truth, rejoicing in the comfort and hope it brings and in the fellowship of the New World society. Yes, it is indeed like living in another world. To all such we say there is need of three things: (1) Not only to read this and others of the Society's publications, but to get down to a diligent study of the Scriptures with their aid. After all, this is their main purpose, especially the purpose of this journal. (2) Not only to regularly attend the meetings (and reports show some do not do this, even when easily possible), but to ask yourself, What practical contribution am I making at those meetings to help both myself and others to build up in knowledge and understanding and to stir up appreciation to the point of taking action and to assist in training for ministerial work? (3) Not only to engage in the witness work just sufficiently to be recognized as a Kingdom publisher, a silent witness maybe with magazines or leaflets; but to ask yourself, am I helping myself and others to make progress in the Lord's work? Not merely saying when results are lacking, Ah well, I've done my best; but asking, How can I improve in the *quality* of my service? Am I so strong in faith and stirred with appreciation that I am determined to stick to the work through thick and thin, and "to

21. Is there a noteworthy distinction between growth and increase?

22. What particular need is seen today in regard to (1) study, (2) meetings and (3) the witness work?

bear thorough witness to the good news of the undeserved kindness of God"?—Acts 20:24, *NW*. See also 1 Corinthians 9:24-27 and 1 Timothy 4:16, *NW*.

[23] Get this clear. Spiritual growth is not automatic. It cannot be taken for granted that increase of knowledge will lead to increase of zeal and ability in sacred service. There are too many adverse influences both within the imperfect flesh and from without. It does not compare with physical growth, which mostly takes place without conscious effort. Neither can *we make* you grow to maturity. You cannot even make yourself grow. It is God who 'keeps making it grow', and, looking at ourselves, we are forced to admit, 'just how, we do not know.' (1 Cor. 3:5-9; Mark 4:27, *NW*) It is certainly not due to any credit we can claim. This does not mean we have no part therein. We do, and a vital one at that, as we have been discussing. We need patience, determination and encouragement. And in case anyone feels that this continual urge to increase and make progress is hardly justified and indicates a restless never-satisfied attitude, let us consider our final illustration. It is based on Scripture.

"WHOSE SEED IS IN ITSELF"

[24] Turn to Genesis, chapter one. We read at verse 11 that on the third creative day God said: "Let the earth bring forth grass," and other forms of vegetation, plant life and trees; but note the expression: *"Whose seed is in itself."* Then it tells of the creation of higher forms of life, and finally the crowning act of making man in God's image, and in these instances we read: "And God blessed them, and God said unto them, Be fruitful, and multiply [bring forth abundantly], and replenish the earth." "And God saw every thing that he had made, and, behold, it was very good."—Gen. 1:11, 20, 22, 28, 31.

[25] What a delight and pleasure it must be to really *create* something! (Far superior to man's efforts in improving on some previous design, or model, and calling it a "creation".) God could, of course, have reserved to himself the right and privilege of directly creating every living thing. But, instead, he originated that most ingenious and marvelous arrangement of dividing each species into male and female whereby the creatures themselves could have the inexpressible joy of reproducing each after their kind, in obedience to laws of operation laid down by their Creator. Laws, infinite in variety, yet conforming to general fixed principles, even down to plant life. (Surely one of the simplest, overriding arguments against the evolution theory, for how could the conception of such a device and provision be credited to other than a master mind of designing and intelligent genius.) What was the secret of the arrangement? It is found in that word: "Whose seed is in itself." Hence the strong desire, nay, the restless urge, divinely implanted in the creature to increase and multiply. God made but the one start, the one planting, in each case, then gave the command to be fruitful and multiply and bring forth abundantly. Abundantly? "Prolifically" would seem to be the better word, looking at the provision made in almost every instance.

[26] See how this applies as a fitting illustration for our encouragement. The great majority of our readers are associated with some company of Jehovah's witnesses. You have your meeting place in Kingdom Hall or missionary home or private home and, generally hanging up somewhere, a map of the area for which your company is responsible. Visualize that area, whether city

23. Is spiritual growth in any sense automatic, or can it be forced?

24, 25. (a) In the record of creation how is increase made prominent? (b) What outstanding features mark the provision made for increase?

26. In any given area, how can it be determined of which center or community it can rightly be said: "Whose seed is in itself"?

territory, or rural, or mixed. It may be in a country where almost every home has a Bible, and almost certainly there will be a number of religious buildings with either the Bible or other sacred writings. But can it be said of any of them: "Whose seed is in itself"? You know perfectly well the possession of a Bible alone by no means indicates that the seed of truth, the life-giving message, has found lodgment and germinated and sprouted in that religious home or community. Facing the facts, and without any conceit, you must realize that in all that area, similar to the Genesis record, there is only the one planting of Jehovah's organization, represented in your company of Jehovah's witnesses, however small it may be. What an inestimable privilege to be identified with that company of whom alone in all that territory it can truthfully be said: "Whose seed is in itself"!

[27] Of course, God, who knows the hearts of those inclined to righteousness, could easily reserve to himself the right and privilege to directly create, or stir up, all interest of good-will persons, revealing to them a knowledge of the truth and leading them to his organization. But, instead, he has given to you, collectively and individually (yes, it is up to *you,* holding and reading this magazine), the responsibility and inexpressible joy of getting busy and going over that territory again and again, seeking hearts where the "seed" can be planted. Then, calling back repeatedly and doing a little watering, maybe cultivating the soil, scaring off the robber birds, helping to pull up the weeds without damaging the precious plant, and finally the delight and thrill of a newly found friend and companion really appreciating the truth and the New World society. This is no credit to ourselves, remember, and all must be done in obedience to the laws of operation laid down by the Creator of the organization. —Isa. 43:1, *AS.*

[28] If you have a "right and good heart", in which the seed of truth has sprung forth, then you, too, will truly experience that strong desire and constant urge to get and keep busy in all the various features of the Lord's work open to you, striving always to improve the quality of your service so that you can be used more effectively by the "Master of the harvest".—Luke 8:15; Matt. 9:38, *NW.*

[29] Keep praying for Jehovah's spirit, always seeking to honor his Word, and stick close to his organization, Zion. In each case when God issued the mandate, "Be fruitful, and multiply," those gracious words were added: "And God blessed them." May that be your rich and happy portion, too, as you share in the glorious increase to Jehovah's praise. "Press on to maturity," and he "will supply and multiply the seed for you to sow and will increase the products of your righteousness". (2 Cor. 9:10, *NW*) "Jehovah bless thee out of Zion." —Ps. 128:5, *AS.*

27. How does this illustration bring home our great and joyful responsibility?

28, 29. (a) If the urge to keep busy in the work is lacking, what is indicated? (b) How can this be remedied, and with what result?

Whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. So let us not give up in doing what is right, for in due season we shall reap by not giving out. Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith.—Gal. 6:7-10, *NW.*

A Witness Replies to a Clergyman

THE advertising activity of Jehovah's witnesses in connection with an assembly to be held in Iron River, Michigan, prompted the Iron County ministerial association to issue a warning to the people to stay away. One of Jehovah's witnesses commented on this warning in a letter to the Iron River *Reporter*, which that paper published March 20, 1952. A local clergyman replied thereto, whose letter was printed in the March 27 issue. That letter in turn called forth the following response from the witness who had written the first letter:

"Mr. Lloyd D. Mattson
Iron River, Michigan
Dear Sir:

"Your recent letter addressed to me is unbecoming to a minister of the gospel. The apostle Paul tells us to meekly instruct those that oppose themselves (2 Timothy 2:24, 25) yet you launch a vicious attack upon Jehovah's witnesses, smear the reputation of a man long dead and consequently unable to defend himself, and then take a slap at the good people of this county by inferring that they are childlike and ignorant and unable to decide for themselves what they want. I searched in vain for a legitimate Scriptural argument that would persuade me that the witnesses were being misguided.

"You say that you present facts. But unrelated facts can be very misleading. It is true that Charles Taze Russell had domestic trouble. Do you know the circumstances? Does that fact in itself preclude him from having been a Christian? Did not Jesus say that marital difficulties were to be expected among his followers? (Matthew 10:34-36) If this is one of the facts in your 'fact' campaign, it proves nothing.

"Russell knew no Greek, and the witnesses are founded on ignorance, you say. Tell me, what gives understanding? A knowledge of Greek or the spirit of God? The Greek text of the Bible can be examined, even by the uninitiated, with the help of concordances and dictionaries, but discernment of truth comes only by God's spirit. (1 Corinthians 2:14) Again your 'facts' prove nothing, except that you are making the same charge of ignorance against us that the Pharisees made against the early Christians. (Acts 4:13) It may be of interest to you to know, however, that in 1901 Jehovah's witnesses were publishing an interlinear Greek-English 'New Testament' known as the *Emphatic Diaglott,* and that in 1950 they produced and published the *New World Translation of the Christian Greek Scriptures,* which Goodspeed termed 'an interesting and scholarly work'.

"Jehovah's witnesses are un-American, you charge, calculating to stir up popular feeling thereby. It has ever been the practice of those with a religious grudge to settle to steer true Christians into difficulties with the State. Please see John 19:12; Acts 17:5-7. The witnesses are good citizens. Some have lived in this town for 35 years and are respected by all that know them. They obey all right laws of the State. But, when the demands of God and of the State conflict, what then? They obey God. The powers ordained of God mentioned in Romans 13:1-4 are not the political powers of

this world, but rather the authorities within the organization of the true church. Your misunderstanding on this point has led you to recognize such gangsters as Hitler and Mussolini and caused Baptist to kill Baptist in two world wars.

"In claiming protection according to the democratic constitution of this country we are doing nothing more than Paul did when he appealed to Caesar. In spite of his appeal for justice, Paul still knew that the Roman government was of the Devil. Can you Scripturally refute the fact that the Roman government together with all others past and present are controlled by Satan? It may be hard to take, but read it for yourself.—Luke 4:5-7; 2 Corinthians 4:3, 4; Revelation 16:14; 19:19.

"You declare that you are afraid of Jehovah's witnesses because of their warped character. But is their character as warped as that which you and your associates in religion have produced in Christendom after 1,500 years? Are we warped because we want none of your racial prejudice, your bickering politicians, your commercial oppression, your world wars and your moral delinquency? You have identified yourself with Christendom and you must share her guilt. We are separate. We devote our lives to preaching the incoming Kingdom of God as the world's only hope, leaving the present task of maintaining order on earth to those who think it more important than preaching. (Luke 9:59, 60) Not a warped viewpoint, Mr. Mattson, but strictly that of the first-century Christians.

"I shall not labor this correspondence any longer with you. You have made your decision and you will answer for it. The people, whom you refer to as ignorant and childlike, must now make theirs, and they will not require you to act as a spiritual policeman for them. Jehovah's witnesses will be calling upon them this week for this purpose.

"Because you are singularly misinformed about the witnesses, your source material appearing to be about 30 years old, I suggest that you come to the public talk Sunday afternoon at 3 p.m., and get up-to-date. I use the term 'Mr.' in this correspondence because the term 'reverend' occurs only once in the Authorized Version Bible and is applied to Jehovah God. My conscience forbids me to flatter men with such titles.—Job 32:21, 22.

Yours faithfully."

● Your publications point out that the battle of Armageddon will come in this generation, and that this generation began A.D. 1914. Scripturally, how long is a generation?—G. P., Liberia.

Webster's unabridged dictionary gives, in part, this definition of generation: "The average lifetime of man, or the ordinary period of time at which one rank follows another, or father is succeeded by child; an age. A generation is usually taken to be about 33 years." But the Bible is not so specific. It gives no number of years for a generation. And in Matthew 24:34, Mark 13:30 and Luke 21:32, the texts mentioning the generation the question refers to, we are not to take generation as meaning the average time for one generation to be succeeded by the next, as Webster's does in its 33-year approximation; but rather more like Webster's first-quoted definition, "the average lifetime of man." Three or even four generations may be living at the same time, their lives overlapping. (Ps. 78:4; 145:4) Before the Noachian flood the life span was hundreds of years. Down through the centuries since, it has varied, and even now is different in different countries. The Bible does speak of a man's days

as being threescore and ten or fourscore years; but it assigns no specific number of years to a generation.—Ps. 90:10.

Even if it did, we could not calculate from such a figure the date of Armageddon, for the texts here under discussion do not say God's battle comes right at the end of this generation, but before its end. To try to say how many years before its end would be speculative. The texts merely set a limit that is sufficiently definite for all present practical purposes. Some persons living A.D. 1914 when the series of foretold events began will also be living when the series ends with Armageddon. All the events will come within the span of a generation. There are hundreds of millions of persons living now that were living in 1914, and many millions of these persons could yet live a score or more years. Just when the lives of the majority of them will be cut short by Armageddon we cannot say.

● Deuteronomy 21:10-13 shows that Israelite men could marry foreign captive women, yet other texts forbid intermarriage with foreigners. Is this not contradictory?—M. H., Pennsylvania.

Jehovah gives the reason for the general prohibition concerning foreign wives, as follows: "They would turn your sons from following me to serving alien gods." Also divine warning was sounded against "marrying your sons to their daughters, who will desert to their gods and make your sons desert also". (Ex. 34:16, *Mo;* Deut. 7:4, *AT*) The prohibition was based on no racial prejudice nor any nationalistic grounds, but it was solely for the purpose of protecting the Israelites from religious contamination. It was to avoid contacts that might jeopardize the purity of worship rendered to Jehovah.

But notice how the special circumstances involved in the case discussed at Deuteronomy 21:10-13 eliminate this danger of contamination: "When thou shalt go forth to war against thine enemies, and Yahweh thy God shall deliver them into thy hand and thou shalt take them captive; and shalt see among the captives a woman of beautiful figure, and shalt have a desire unto her, and wouldest take her to thee to wife, then shalt thou bring her into the midst of thy house, and she shall shave her head and pare her nails; and put away the raiment of her captivity from off her and shall remain in thy house, and bewail her father and her mother for the space of a month, and after that mayest thou go in unto her, and be her husband, and she shall be thy wife."—*Ro.*

She cut off her hair, which was the usual sign of mourning. (Job 1:20; Isa. 15:2; Jer. 7:29; Amos 8:10; Mic. 1:16) She either cut her nails close, which would remove this means of adornment, since they were stained to be attractive; or she let them grow to become unkept, without their usual manicured attractiveness. (Deut. 21:12, *Knox; Le*) She put off the raiment in which she was taken captive, since the women of defeated forces put on their finest dresses and ornaments in the hope of finding favor in the eyes of their captors. For a month she was in mourning, bewailing the loss of her loved ones, thus possibly indicating the thoroughness of the war's destructiveness at the time of her capture. The captive women were possibly the only survivors, and the heathen gods were doubtless destroyed by the Israelite warriors. So no ties were left with the pagan nation, either socially or religiously. There were no heathen in-laws for the Israelite man to mix in with.

Hence to marry a foreign woman so completely severed from connection with false gods and false worshipers was permissible. It was quite different from marrying a foreign woman not a captive whose relatives were living, whose religious gods were still worshiped by her family, who would from time to time have some contact with her heathen relatives and their gods, and who might bring her Israelite husband into contact with them also, thereby exposing his pure worship to contamination. So it was the special circumstances of Deuteronomy 21:10-13 that allowed for an exception to the general prohibition of intermarriage with foreign women.

Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one.

—Col. 4:6, *NW.*

1953 Convention Dates July 19 to 26

The Watch Tower Bible & Tract Society has arranged to hold its international convention in 1953 at the Yankee Stadium in New York city. The dates selected are Sunday, July 19, to and including Sunday, July 26. This gathering of the Lord's people will be for eight days.

Our brothers from all parts of the world will be making inquiry now about travel to New York and what the best means would be. For such information all persons desiring to attend the assembly should communicate with their branch office. These offices will be gathering such information. Expressions from our brothers in all parts of the world are numerous, saying that they are happy New York is again to be the assembly point, because it means they can come to the central headquarters of the Lord's organization and visit the Bethel home and the Society's large printing plant where so many good things are printed for distribution in all languages throughout the world. It reminds us of the Israelites on their trek to Jerusalem as they came several times every year to celebrate the days that God commanded them to keep. It will be a happy and blessed occasion when many of the Lord's people gather in this grand international assembly of Jehovah's witnesses July 19-26, 1953. Plan now to attend.

the corporation advising them of the meeting, and the letters will be accompanied by proxy forms. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not. The notices and proxies are mailed out September 1, 1952, and the proxies should be returned by the 15th of the month.

WATCH TOWER BIBLE AND TRACT SOCIETY ANNUAL MEETING

The regular annual meeting of the members of the Watch Tower Bible and Tract Society (Pennsylvania Corporation) will be held on Wednesday, October 1, 1952, at ten o'clock in the forenoon at the Society's Pittsburgh office in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. The usual notice by letter will be mailed to all the members of

"WATCHTOWER" STUDIES

Week of October 12: Why Maturity of Discernment Vital; also, Maturity Essential to Increase, ¶ 1-6.

Week of October 19: Maturity Essential to Increase, ¶ 7-29.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 15, 1952
Semimonthly

OBEDIENCE LEADS TO LIFE

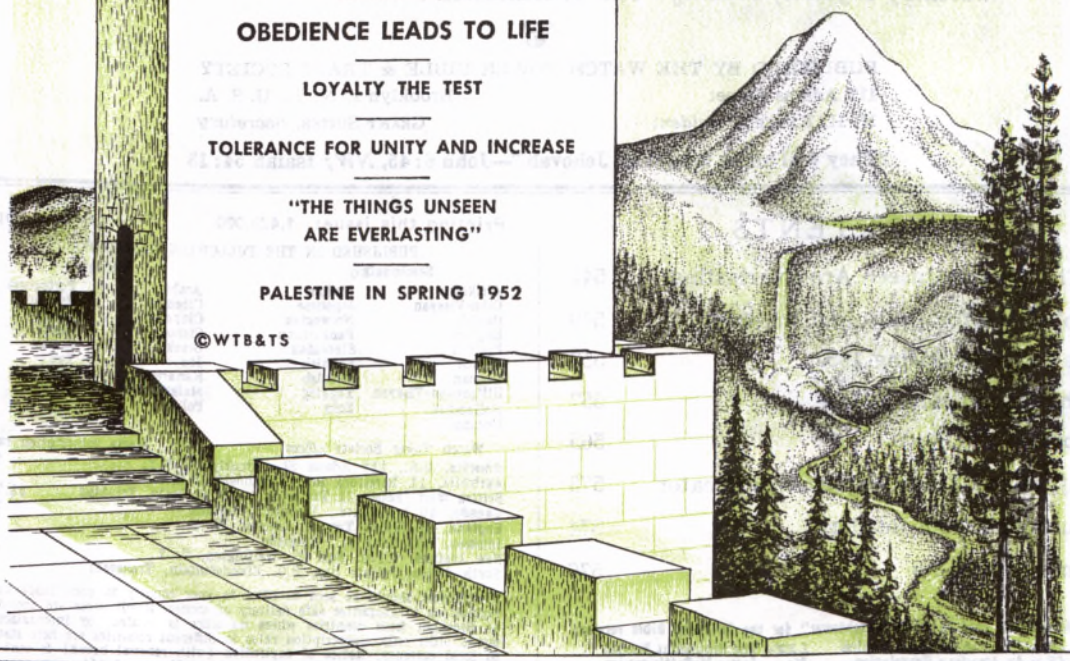
LOYALTY THE TEST

TOLERANCE FOR UNITY AND INCREASE

"THE THINGS UNSEEN ARE EVERLASTING"

PALESTINE IN SPRING 1952

©WTB&TS



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW;* Isaiah 54:13

CONTENTS

"The Things Unseen Are Everlasting"	547
Tolerance for Unity and Increase	549
Palestine in Spring 1952	553
Obedience Leads to Life	557
Loyalty the Test	565
Fiji Island Youth Remembers Creator	573
Questions from Readers	574
Announcements	576

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,425,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII September 15, 1952 Number 18

"THE THINGS UNSEEN ARE EVERLASTING"

VATICAN city attracts the eye of the tourist. St. Peter's Square and basilica, the Vatican gardens, the museums, priceless masterpieces of art and breath-taking treasures in jewels all stir the imagination as they dazzle the eye. Also, a wealth of tradition rivals this material glory. This is apparent in the Swiss Guards, the papal ceremonies and the religious devotion visiting Catholics bestow on the many statues and images. Yet there is a highly disturbing air present that the alert observer cannot miss. Catholic Italy is not a land of exemplary Christian zeal. A few blocks from the Vatican even the physical appearance changes abruptly into the streets of Rome with their lurking threats, filth, immorality and communism.

This latter evil alone has stricken Catholic hierarchs with fear. It has tainted more and more papal addresses with political flavor. It has prompted a frantic fight in which, by means of the Italian clerical party, the Christian Democrats, the church has barely held the line against an ever more menacing rising Red tide. Italy's pathetic peasant class and communism's mounting political promises currently nurture this fear. But the spiritual poverty rather than the physical should provide the real basis for alarm. Said the apostle Paul: "The kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit."—Rom. 14:17, *NW*.

Across Europe in England, traditional stronghold of Protestantism, conditions religiously are little if any better. The May 17, 1952, issue of the British publication *Everybody's Weekly* carried an article asking: "Is the Church of England Dying?" Attesting to a bitter wave of anticlericalism and a destitute clergy, the author remarks: "To all appearances the Church of England is dying on its feet." And beneath a large picture of a part of the stately Protestant cathedral, York Minster, we read: "Can it be possible that such a faith has become meaningless to people who are the inheritors of such glory?"

This spiritual impoverishment in the midst of material glory common to both Protestantism and Catholicism exists in direct contrast with the course of first-century Christians. Following the lead of their exemplar, Christ Jesus, the apostles and disciples continued after his death, resurrection and ascension to heaven to preach and anticipate the coming kingdom of the heavens and its rule of righteousness. Making them, as this did, neutral in respect to the politics and sects of the world, true Christians faced scorn, ridicule and physical violence. But of all this Paul said: "We do not give up, but even if the man we are outside is wasting away, certainly the man we are inside is being renewed from day to day. For though the tribulation is momentary and light, it works out for us a glory which is of more

and more surpassing weight and is everlasting, while we keep our eyes, not on the things seen, but on the things unseen. For the things seen are temporary, but the things unseen are everlasting."—2 Cor. 4:16-18, *NW*.

Paul and his Christian companions saw the visible Roman Empire then in its glorious power. But they knew it would not last. They certainly knew it was no competition for Jehovah God's theocracy in the hands of its anointed King, Christ Jesus. They could not see the theocratic government with the literal eye. It was then future and when it would come it would be spiritual, unseen to men. (Luke 17:20, 21; John 14:19) But they had faith in it because their ready minds had been opened by study and they were "handling the word of the truth aright".—2 Tim. 2:15, *NW*.

But those whose kingdom is from beneath, of the things seen, know only to build up material possessions, then to protect these by carnal might. Thus in a recent book (*In an Age of Revolution*) Britain's archbishop of York deplores the growth of communism and calls for an end of poverty to meet the threat. The writer of the *Everybody's Weekly* article, C. E. M. Joad, was alert enough to see the weakness this betrays. He comments on the archbishop's suggestion: "In order that it may effectively do these things, the Church must first put its own house in order. It must achieve renewal of faith and it must vigorously pursue the quest of Christian unity. Nothing has a more deterrent effect upon the wistful agnostic anxious to believe than the visible spectacle of the Churches' d i s u n i t y." Furthermore, the unity they fail to muster against communism or other evils in time of peace they fail even more miserably to achieve in time of war, when national boundaries divide sectarians fighting to protect their wealth and property from each other. "These things are done," says writer Joad, "in the name of the Prince of Peace, who abjured violence and bade his followers love one another."

Further, regarding Christendom's relentless effort to force its religion upon "the heathen", Mr. Joad asks: "What authority is there in the Bible or the teachings of Christ for supposing that it will ever convert them?" There is none. *Jesus* left behind for his followers the commission to preach his kingdom "for the purpose of a witness to all the nations". He said nothing of forced conversions or of building up sprawling religious structures with frocked and titled clergy, ornate buildings, great stores of accumulated wealth, ear-tingling "holy years" or eye-catching ceremonies steeped in creature worship. He simply said: "Give us today our bread for this day." Of food and drink and clothing he said: "Your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you".—Matt. 6:11, 32, 33; 24:14, *NW*.

Is this practical today? It is very practical and very rewarding, as true Christians are proving today. Their righteous works amassed by preaching the good news of Christ's kingdom in public places and the abodes of the people not only bring the truth to more sheeplike ones, but yield peace of mind and joy to the preachers who follow the lead of God's holy spirit. This is not practical if you wish to build an empire or a great religious hierarchy with yourself placed in one of the high echelons and the people forced to come to you for help and to support the fabulous structure. But these things are themselves impractical, since they will not survive Armageddon. They will prove flimsy protection and go down in destruction. But, as we know, "the things unseen are everlasting."

Tolerance FOR UNITY AND INCREASE

AMONG the evils that afflict this corrupt old dying system of things is intolerance. Look where we may we find manifestations of it. The issue of racial intolerance is being hotly debated in South Africa, even as it is throughout the United States. Ideological and political intolerance manifests itself not only in Iron Curtain countries but also in many of the democracies. And religious intolerance, which goes back to the very first human murderer, Cain, shows itself in the attempt to force observance of Catholic holy days on the non-Catholic populations of Montreal, Canada, and New York city; in the desecration of Jewish graves in Germany; in the stoning of Protestant church buildings in Colombia; not to say anything of the world-wide intolerance expressed toward the witnesses of Jehovah.

Intolerance is bad fruit. All who practice it in any form could not possibly have or belong to the true religion or the pure worship of Jehovah God. "There is not a fine tree producing rotten fruit; again there is not a rotten tree producing fine fruit. For each tree is known by its own fruit." —Luke 6:43, 44, *NW*.

Those who manifest intolerance do not know God, for he is a most tolerant God. In what way or ways has Jehovah manifested tolerance? In that he has tolerated this wicked old system of things for more than four thousand years. Some men, suffering under injustices and oppression, have questioned God's wisdom in permitting these conditions and have accused God of being in sympathy with wickedness. Thereby such men show that they lack understanding. David, even though he had suffered much at the hands of envious King Saul, did not thus foolishly accuse God. Showing that he had proper understanding, he expressed himself thus: "Thou art not a God that hath pleasure in wickedness: evil shall not sojourn with thee. The arrogant shall not stand in thy sight: thou hatest all workers of iniquity. Thou wilt destroy them that speak lies: Jehovah abhorreth the bloodthirsty and deceitful man."—Ps. 5:4-6, *AS*.

WHY GOD HAS TOLERATED WICKEDNESS

Jehovah has repeatedly demonstrated his ability to end all wickedness. That being so we can be certain that he would not now tolerate it unless he had some very good reasons for doing so. Which reasons are? The same for which he spared Pharaoh for a time: "For by now I could have stretched out my hand and struck you and your people with pestilence, so that you would have been effaced from the earth; but this is why I have spared you: to show you my power, and to have my fame recounted throughout all the earth." (Ex. 9:15, 16, *AT*) Back there Jehovah not only answered in his favor the question "Who owns the earth and is its ruler?" but he also made a prophetic picture of the time when he will answer in his favor the question "Who owns the universe and is its ruler?"

Ever since the rebellion in the garden of Eden Jehovah's supremacy has been challenged. To give the Devil full opportunity to demonstrate that he is unreformable and to give him time to build up his organization, consisting of demons (fallen angels) and the nations of this world, to its great-

est strength God has tolerated wickedness. Then, in his own due time, Jehovah God will display his superior power and destroy Satan and his entire organization even as he destroyed Pharaoh and his hosts in the Red sea. That will mark the end of God's tolerance of Satan and his old world. —1 John 5:19; Rev. 12:7-10; 18:21; 19:19, 20, *NW*.

This vindication of Jehovah's name and supremacy is of far greater importance than all the suffering God has permitted man to endure. At the same time God has accomplished very worth-while purposes by letting his creatures thus suffer unjustly. Satan boasted he could turn all men away from God. To prove the Devil a liar God permitted him to try to do so. As shown by the book of Job (chapters 1 and 2) this meant letting the Devil bring temptation and suffering upon men. Those who withstood the test would thereby vindicate Jehovah's side of the question and would prove their own obedience and integrity and come in for a share in the blessings of God's new world of righteousness. "If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much longsuffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, . . . what of it?" Surely in view of such worth-while results God is fully justified in letting his creatures suffer unjustly.—Heb. 5:8, 9; Rom. 9:17-26, *NW*.

Not only has Jehovah God thus been tolerant with those practicing willful malicious wickedness, but he has at the same time shown mercy toward those who have dedicated themselves to his service; particularly in that he arranged for the sacrifice of his Son to take away their sins. (John 3:16) Since God is merciful, ever willing to forgive us our sins if we come to him in true repentance, should we not be willing to likewise show mercy to those who offend or sin against us? (1 John 2:1, 2) The fact is, being forgiven ourselves depends upon our forgiving others: "Forgive us our debts, as we also have forgiven our debtors." That is why Jesus also stated, "Happy are the merciful, since they will be shown mercy."—Matt. 6:12; 5:7, *NW*.

SHOWING TOLERANCE TO EACH OTHER

Sometimes Christians permit foolish arguments to come up between them on such a thing as diet. One will maintain that a vegetarian diet is best and therefore all Christians should be vegetarians, while the other will insist that meat is indispensable. The one will point to the fact that Adam was not given meat to eat, and the other will point to the fact that the Jews were commanded to eat flesh. And so they will argue back and forth. Getting into arguments over such inconsequential matters is displaying intolerance which is most unprofitable, and contrary to the plain admonition Paul gives at Romans 14:2-4 (*NW*): "One man has faith to eat everything, but the man who is weak eats vegetables. Let the one eating not look down on the one not eating, and let the one not eating not judge the one eating, for God has welcomed that one. Who are you to judge the house servant of another? To his own master he stands or falls. Indeed, he will be made to stand, for Jehovah can make him stand."

How foolish for Christians, who are of the same mind in regard to really important matters: the Kingdom, the issue of supremacy and the vindication of Jehovah's name, the need of maintaining integrity and keeping separate from the world, what the Bible teaches as regards the basic doctrines; who see in harmony as regards the fulfillment of prophecies; and further, who work side by side in publishing the good news of God's kingdom

publicly and from house to house; yes, how foolish for Christians, who are agreed on all these points, to permit themselves to become divided, to get into arguments, to allow misunderstandings and bitterness to come between them over such immaterial matters as diet or which of the various therapies for treating mankind's ills is the best! Yes, most foolish in view of the danger that some might be stumbled and be pushed out of the truth by such arguments.

Profitable tolerance indicates avoiding needless issues. We should carefully avoid needlessly offending others who may not be so mature as to appreciate the folly of being sticklers for such nonessentials, and on the other hand we should avoid giving offense by being sticklers ourselves. That is the sum and substance of Paul's advice at 1 Corinthians 10:25-30. We should forego our liberty of choice in such matters for the sake of the conscience of others; for after all, "The kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit."—Rom. 14:17, *NW*.

Incidentally, those who consider food so very important are in danger of making the same mistake as did Esau, who sold his birthright for a bowl of lentils. Or like Martha, who was so concerned about the incidental material things that she neglected the really important things. In modern times Christian ministers at assemblies who forego part of the spiritual feast in their concern to be served first with the material food give evidence of being more like Esau and Martha than like Jacob and Mary!

TOLERANCE FOR INCREASE

Not that Christians are to be wishy-washy, without any principles. Not at all! When vital issues arise and the principles of God's Word are at stake, true Christians will not compromise. Regardless of how unpopular it may make them, they will refuse to heil men, to bow down to any image or likeness, to take blood transfusions, etc. On the other hand, they will not stop speaking out the good news so long as they have tongues and there is someone to talk to. But where principle is not involved, where no direct command of God would be violated, they will gladly yield, will readily ignore their own personal preferences so as to help others on to the way of salvation instead of stumbling them. As Paul expressed it: "If food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble." —1 Cor. 8:13, *NW*.

Christian ministers must also show tolerance to those whom they would give the milk of the Word. (Heb. 5:12) To those, for example, who make an issue regarding strict observance of the sabbath. In Paul's day some Jews, who became Christians, still felt very strongly regarding the keeping of the sabbath. On the other hand, Greeks and others who had not been under the law of Moses had no difficulty in appreciating that Jehovah nailed the law to the torture stake of Christ. (Col. 2:14, *NW*) So today, there are many who feel very strongly regarding seventh-day observance. The wise minister will exercise Christian tolerance by not harping on the fact that such observance is no longer required. Rather, he will ignore that controversial minor point and concentrate on putting across the truth regarding the main issues, the Kingdom and the vindication of Jehovah's name. Such is a time to remember that "a slave of the Lord does not need to fight, but needs to be tactful toward all". (2 Tim. 2:24, 25, *NW*) The same would apply to other minor pet religious notions that some may want to cherish.

Christian ministers will also exercise profitable tolerance in the matter of

clothes; they will not insist that those who attend their meetings measure up to certain standards as to appearance. Nor will they discriminate between rich and poor, exalting the one and dishonoring the other. All such favoritism is a form of intolerance which the Bible most plainly condemns: "You look with favor upon the one wearing the splendid clothing and say: 'You take this seat here in an honorable place,' and you say to the poor one: 'You keep standing,' or, 'Take that seat there beside my footstool,' . . . if you continue showing favoritism, you are working a sin, for you are reproved by the law as transgressors." —Jas. 2:1-9, *NW*.

Christian tolerance also means that when we are engaged teaching others the truth of God's Word we overlook their personal habits, such as the use of tobacco. Nor should we pry into the personal affairs or past history of those with whom we are studying the Bible. None of us have anything to brag about as to what we were when we came to the Lord and his organization. (1 Cor. 6:9-11) So long as the people are hungry for the truth let us give it to them. As they continue to grow in knowledge and understanding and to associate with Jehovah's people they will see a clean organization and it will dawn upon them that they too should clean up.

If we would have a share in the increase that is now taking place by helping others to see their privilege of dedicating themselves to Jehovah God through Christ Jesus, then we must show tolerance. If we love our neighbor as ourselves we will have patience with him and will not needlessly stumble him. If he needs education on eating, drinking, observing days, or in regard to personal habits, let us be tactful with him on these matters. Love will gladly deny itself certain things so that others may be aided, for is not the eternal destiny of others of far greater importance than our personal preferences and conveniences? —Rom. 14:14-20.

Fulfillment of Bible prophecy shows that we are living in the most momentous days of man's history because God's kingdom, for which Christians have been praying for 1,900 years, has been established and Christ is present. (Matt. 24:1-51; Rev. 11:15-18) Soon that kingdom will vindicate Jehovah's name and supremacy by wiping out all wickedness and by establishing a new world of righteousness. (2 Pet. 3:7-13) By seeking first the Kingdom in our lives and by concentrating on the Kingdom theme in our preaching we shall avoid getting side-tracked on such insignificant things as the eating of meat or vegetables, drinking coffee, tea or alcoholic beverages or questionable personal habits.

"We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding." (Rom. 15:1, 2, *NW*) Intolerance is the rotten fruit of false worship. Christian tolerance is the fine fruit of true worship that results in unity and increase.

To the weak I became weak, that I might gain the weak. I have become all things to people of all kinds, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others.—1 Cor. 9:22, 23, *NW*.

Palestine in Spring 1952

By a Watchtower Society missionary

NOW I write you with desire to give you pleasure in traveling with us to the various places of interest here where so much Bible history was made and to convey to you some point of interest which is not apparent in reading the Bible text. For example: Why did Jesus tell his disciples, who were fishing on the Sea of Galilee and who had caught no fish, to cast their net on the opposite side of the boat? Or why did Jesus send Peter to catch a fish to get the coin to pay their taxes? From these questions you have already guessed what our journey is about this time. Yes, you are right. A visit to the Sea of Galilee.

Having spent a most unpleasant cold and rainy winter in Jerusalem, we are ready for a change. So this fine Sunday morning in the latter part of March, while the reproduction and blossoming forth of spring is at its best, we start out for Galilee aboard a rickety old bus with wooden benches for the seating comfort of its passengers. If possible, you can imagine how we are going to enjoy five hours of sitting on a board that will continually remind us that it is hard and unyielding, and not like the springy seats in our American buses.

We are leaving Jerusalem now around noon. The first part of our journey takes us down through the rugged and stony Judean hills to the almost flat and level plain of Sharon. All along the way we observe that these hills, which had looked brown and burnt during the summer, are now covered with a carpet of rich green dotted on every hand with pink and white stones of all sizes and shapes. About these stones, and on the spaces in between, flourish many kinds of beautiful wild flowers. Predominant among these flowers is the bright red poppy which is somewhat bigger than the domestic tulip grown in the States, and the yellow daisy which grows so profusely that in whatever direction one looks he is confronted by multitudinous seas of yellow.

Coming on the plain of Sharon, which strip of land extends in width from the foothills of the mountains of Judah to the Mediterranean sea, the scenery changes. Here we no longer observe the wild beauty of the hills, but the domestic beauty of the grain fields, the plowing and the planting of the crops, and as we come into the vicinity of the old Bible town of Lydda, where the apostle Peter once visited the congregation of Christians and healed a paralyzed man, we are greeted by the fragrant perfume emitted by the blossoming orange, grapefruit and lemon trees from whose branches ripe fruit is still hanging. We pass through Lydda and continue on northward some forty miles to the vicinity of the mountains of Ephraim. All along the route we are continually delighted by the pleasant aroma of perfume-laden air from the blooming vegetation.

An hour later and we are enjoying the roller-coaster effect of the foothills of the mountains of Ephraim, of which Mount Carmel is the western spur. We climb only a few feet and enter the narrow Megiddo pass, through which in ancient times many armies went to the battlefield of Armageddon, the plain of Esdraelon, and through which many rich camel caravans passed with their goods for Egypt and Syria. It is here we see for our first time in Israel a civilization as far back as Abraham. Arabs, dressed in the style of that time, are plowing their narrow patches of land by means of wooden plows. Some are drawn by camels and others pulled along by a yoke of oxen. Once we saw a horse and another time an ass drawing a plow. Many of the Arabs live near their plots of land in black tents made from wool; others live in stone huts. This unusual scene is short-lived, however, because as we come around a bend there lies before the sweep of our eyes another more captivating scene in all the splendor of its springtime dress—the fertile valley called Jezreel in the Bible and outside of the Bible by the names "Plains of Esdraelon" and "Armageddon".

FELLOW PASSENGERS

Since another hour shall pass before we reach our destination, and since we have become quite accustomed to the verdant splendor of the hills, I will give you some idea of what is going on in this old bus.

Yes, the board on which we sit is still with us. As the hours go by we become more painfully aware of its presence. In the front the driver, a careless, happy-go-lucky individual, is driving like a wild man. It appears that the steering mechanism is badly worn, and because of this he has to fight the wheel to keep this pile of junk on the road. But apparently no one has noticed this except me, because all about us there is hilarious conversation in a half-dozen languages, with wild gesticulation to drive the points home. Nobody cares what the driver is doing. In the aisle of the bus seated flat on the floor are several Temanite women, one of which is breast-feeding a very dirty little baby. The immigrants from Teman before coming to Israel never sat on a chair nor slept in a bed. They consider such things as devices from which to fall and injure oneself. So they sit and sleep on the floor. Many of the passengers are orthodox Jewish men wearing long curls that hang down in front of their ears, which characterize members of an orthodox mystical sect that originated in central Europe.

We are doing a lot of winding around turns now, so I had better get my head back to the window of this contraption and see what goes on outside. There it is! Off to our left and away below us like a jewel unspoiled by man is the Sea of Galilee, with hills all around. While we descend we see the lake change from an infinite variety of blues to green and indigo and silver, according to the changing cloudy sky above. We are surprised to see it so beautiful. The hills on this side are smooth and green, but they look rugged and desolate beyond. We just passed a sign on the rapidly descending road marked "sea level", which is 680 feet above the lake. We go along for another mile or more through immigrant camps, waving palms and white hotels with Hebrew names, to Tiberias by the sea. Here at our journey's end we are more than anxious to get off this bus.

ALONG THE SHORE OF GALILEE

After a good night's rest, we rose early this morning, and, like the letter-carrier on his day off, we are going for a walk. We thought it would be more interesting if we walked the fifteen miles from Tiberias to Capernaum and beyond to where the Jordan enters the lake. Along the lake's edge

runs a good road, so it will be smooth walking. We started about eight o'clock and as we walked along in the quietness of the early morning the birds were chirping overhead among the branches of the giant eucalyptus trees. The fishermen were hanging their nets among these trees to dry and be repaired, because they were wet and torn from having been used for the catch during the night. My imagination began to work again.

Jesus must often have paused upon these hills above on the left of us as we walked northward along the lake, and thought over what he saw, and meditated on how to present the truth to the people he must witness to. But what he saw was greatly different from what we now see. Here, in Jesus' time ran trunk roads, with busy traffic passing to and fro and taxgatherers sitting at the customhouses to collect the tolls. Here were cities to compare with Tyre, Sidon, Nineveh. Here were noblemen's houses with many servants, wealthy landlords, whose barns must be torn down and larger ones built to hold the harvest; not country sins alone, but those which curse cities—public prostitution, jealous social conditions, bitter poverty close to fabulous wealth. Here to our right on the lake were fleets of fishing boats, and on the shores miles of fishing nets to be dried and mended. Everywhere around the lake Jesus moved in the midst of a populous cosmopolitan life where one might gain the whole world and lose his life, and where the exacting crowds so wearied him that at times he had to go apart and rest from them.

Today, however, this busy, wealthy life of Galilee is altogether gone. The towns as Jesus knew them have vanished; the trees that once covered the hills are gone; where beautiful gardens once grew, there are morasses, and the lake is empty of sails and the shores idle, and for the most part uninhabited. Only the outlines of nature remain to indicate the setting of Jesus' ministry.

Just ahead of us in the bend of the road is a house with beautiful gardens and surrounded by palm trees. Here we will rest. No sooner had we walked through the gate and descended the stairs leading down to the big house on the slope than we were met by a kindly gentleman who spoke English. He gave us water, and after exchanging a few words with each other he began to explain fishing on the lake. He pointed out that tons of fish are caught each season along this piece of shore. Because of the warm springs that bubble up here, there are more fish than elsewhere in the lake. Very likely it was here that the apostles came to fish. From the steep bank it is possible to see the fish in the crowded shoals in the water when they are invisible to men in a boat. He said, "I have stood here and called to fishermen and told them where to cast their nets." Perhaps it was somewhere in this vicinity that Jesus called to his disciples to cast their net on the other side of the boat, but Jesus performed a miracle.—John 21:1-6.

This kind man went on to relate that there are two main kinds of fish in the lake. A little one called the sardine and a bigger one called the musht. The small ones are not really sardines, but they are a sort of fish easy to put within a roll, two of which the lad might have had with five rolls when Jesus fed the five thousand somewhere on these shores. The musht is known as "Peter's perch", in whose mouth Peter found the coin to pay his and Jesus' taxes. He went on to explain that the male fish has a little sac under his mouth. They are often attracted by any bright object, like a ring that has slipped off a finger into the water. It was not impossible, therefore, for the Roman coin to find its way into a fish's mouth.

We asked him many questions about the location of the different places, mentioned in the Greek Scriptures, along the lake, and he was most helpful. Pointing across the lake to the other shore to the country of the Gerasenes, where Jesus healed the man afflicted by the legion of demons and where the swine ran down the precipice into the sea and drowned, he said, "Draw a line from there to where we are, and north of it took place nearly all the events of Jesus' Galilean ministry." He pointed out for us the possible locations of Bethsaida on the far side of the lake, Capernaum to the north where a clump of trees stand at the north end, Chorazin farther away on the hills behind, and Magdala between here and Capernaum. We journeyed on to see some of the places he had pointed out.

The first is Magdala, once the home of Mary Magdalene. But occupying the sight of the town where Mary lived at the starting of the plain near the sea is a group of gruesome mud-brick hovels in which a few immigrants live. How far this town has fallen since Mary's day!

From here we walk without a letup for almost three hours to the hills north of the lake to the site where it is believed the once great city of Chorazin stood, where Jesus must have taught and healed. No more do the great roads pass by it, thronged with merchants. We cannot even find a path, but follow sheep trails and walk across open fields to where it perhaps was. Except for the views both inland and lakeward, it is a desolate sight. Jesus' words are more impressively meaningful: "Woe to you, Chorazin!"–Matt. 11:21, *NW*.

Coming down over the hills from Chorazin toward the north shore of the lake, we continue our journey through a living mosaic of color produced by the thirty or more different kinds of wild flowers, to the most interesting spot on the lake—the possible location of Capernaum. The outlines of many foundations lying uncovered on every hand indicate a once populous community. Here lived Simon Peter and his brother Andrew; here dwelt also Peter's partners, James and John, the sons of Zebedee; and here is where Jesus did many of his mighty works that drew the attention of the entire lakeside. Here also is where Simon the Zealot, a fanatical rebel against Rome, found agreement by learning the truth with Matthew Levi, who sat in the customhouse and gathered the taxes for Herod Antipas. Today it taxes one's imagination to picture what Capernaum used to be. Jesus described it as "exalted to heaven". (*NW*) As we are leaving the ruins of the last place of interest on our journey, we cannot help but call to mind the other words of Jesus about Capernaum, "Down to Hades you will come."—*NW*.

It is now late afternoon, and we must walk back across the fields of Galilee to the main road and catch a ride to Tiberias, where we will take a bus to Jerusalem and there write about the things we saw, so that we can pass them on to you.

The LORD your God is bringing you into a fine land, a land with streams of water, with springs and pools welling up in the valleys and on the hills; a land of wheat and barley, of vines, fig-trees, and pomegranates; a land of oil-producing olives and honey; a land where you may eat food without stint, lacking nothing in it; a land whose stones contain iron, and out of whose hills you can dig copper.—Deut. 8:7-9, *AT*.

OBEDIENCE LEADS TO LIFE

"The Eternal your God you shall follow, him you shall revere, his commands you shall keep, his voice you shall obey, him shall you worship, and to him shall you be loyal."
—Deut. 13:4, Mo.

JEHOVAH the Creator is the source of all life. He gives it to whom he pleases and takes it away from those not worthy. No creatures on earth can claim possession of life, for they have it only as long as they exist, though some do have it by promise. All sane persons want to live on forever, and always since man's disobedience brought the penalty of death the question has been asked similar to the one put to the Lord Jesus Christ by a man well versed in Jewish law: "By doing what shall I inherit everlasting life?" In answering Jesus questioned him, "What is written in the Law? How do you read?" In answer he said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind," and, "your neighbor as yourself." He said to him: "You answered correctly; 'keep on doing this and you will get life.' " (Luke 10:25-28, *NW*) Here then is stated concisely and correctly the command of Jehovah, and those obedient to it will obtain life and live forever. Do we really desire everlasting life? How much would we give to secure it? Are we prepared to obey God's commandments to the full so as to inherit it? No creature will get it unless he pleases God and receives His approval. It is also true that no one will be approved unless he is obedient.

1. What is the requirement of Jehovah for one to gain everlasting life?

[2] We may ask, Just what does obedience mean, and what is involved in our obedience? It actually means a compliance with commands, a readiness to perform that which is required or directed by authority, a dutifulness. Obedience is a divine requirement and includes a joyful, willing submission to do the will of God. Since the beginning of creation Jehovah God has always required and rewarded complete obedience. When he created the righteous world he performed it through spirit agencies under the direction of Christ Jesus in his prehuman state. "He is the image of the invisible God, the firstborn of all creation, because by means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All other things have been created through him and for him." (Col. 1:15, 16, *NW*) Also carrying out Jehovah's will were angels numbering "ten thousand times ten thousand". (Dan. 7:10) Yet with all these marvelous creatures there was perfect harmony at the beginning. God does not have to force obedience, but his commands are immediately obeyed. "For he spake and it was, he commanded, and it stood forth." (Ps. 33:9, *Ro*) This is borne out by the record from the beginning: "God said, Light be. And light was." (Gen. 1:3, *Ro*) On this the first morning of creation God's commands were completely obeyed, and so the record of obedience to his expressed

2. Define obedience, give examples and Scripture proof.

purpose continues one creative day after another. Jehovah requires something done. He commands, someone hears and readily and willingly obeys. Co-operation in the works of God is revealed by the statement: "Let us make man." (Gen. 1:26) This is not an example of a speaker speaking of himself in the plural, addressing his words to himself as if a plurality of persons, for such plurality is not shown in the scriptures where God is speaking of himself. But Jehovah does communicate to his Son and the other spirit creatures of what he purposes to do, so giving them an interest in the matter. This means Jesus Christ, as the Logos, and the millions of angelic creatures were co-operating together in complete harmony and perfect joyful obedience in working the works of God. All these services were completed on time and this loving obedience brought great pleasure to Jehovah. "Bless the LORD, ye his angels, mighty in strength, that execute his word, hearkening unto the voice of his word." —Ps. 103:20, *Le*.

[3] At the beginning of man's existence God commanded obedience from him. "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, *AS*) During Adam's short period of obedience he had a clear and clean conscience; he was neither afraid nor ashamed. Obedience meant peace, protection, happiness, harmony with God, and life. When he was driven out of Eden for disobedience then obedience was seen in the cherubim who guarded the way to the tree of life, so man could not reach it. (Gen. 3:24) Also, at the time Jehovah first created a nation he was very specific in his requirement for obedience. "Behold, I set before you this day a blessing and a curse: the blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you this day; and the curse, if ye shall not hearken unto the commandments of Jehovah your God." (Deut. 11:26-28, *AS*) Obedience also brings blessings and friendship with God. "And Jehovah said, Shall I hide from Abraham that which I do? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken." (Jas. 2:23; Gen. 18:17, 19, *AS*) Obedience also brings salvation, for at the time of the flood Noah, his family and pairs of living creatures were commanded by Jehovah what to do. The commands were obeyed, and salvation came as a result. Then Jehovah proves his people by obedience. "It is the Eternal your God testing you, to see whether you really love the Eternal your God with all your mind and all your heart. The Eternal your God you shall follow, him you shall revere, his commands you shall keep, his voice you shall obey, him shall you worship, and to him shall you be loyal." (Deut. 13:3, 4, *Mo*) Those who are to be Jehovah's people must be obedient. "This day thou art become the people of Jehovah thy God. Thou shalt therefore obey the voice of Jehovah thy God, and do his commandments and his statutes." He promises to regather the scattered ones if obedience is manifested: "And thou . . . shalt return unto Jehovah thy God, and shalt obey his voice . . . then Jehovah thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither Jehovah thy God hath scattered thee." (Deut. 27:9, 10; 30:1-10, *AS*) This same chapter also promises to bring back the prisoners and

3. (a) How did God state his commands to the first man and theocratic nation at their beginning? (b) Explain some of the beneficial results from obedience.

dispersed to the land of promise, and that he will put curses on the enemies. These foregoing scriptures clearly show that obedience brings harmony and friendship with Jehovah, peace, salvation, testing for approval, release from oppression, and punishment upon the enemies of his own people. If then Jehovah God would do all those things for natural Israel, he will do greater things for spiritual Israel by reason of their full obedience to his commands.

OBEDIENCE FROM THE HEART

[4] Jehovah knows whether we are giving true obedience or not, and often he proves us to see if we are sincere. One of the most outstanding examples of this recorded in Scripture is that of Abraham. "God did prove Abraham; . . . And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." And Abraham showed his willing obedience, for he "rose early in the morning, and saddled his ass" and then on the third day he saw the place God had told him. When asked by Isaac where the lamb was for the burnt offering, Abraham replied: "God will provide himself the lamb for a burnt-offering, my son." Willingly, without complaint or question, Abraham carried out Jehovah's commands. He knew that it was Jehovah who had given the son and Jehovah could take him away. So Abraham took the knife to slay his only and very dearly beloved son, who lay bound on the altar. But before the blow fell, the voice of the angel of Jehovah called out to him, surely like the sweetest music he had ever heard: "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." How little Abraham knew that the "eyes" of Jehovah had been watching him all the time, to see whether Abraham would be obedient to the end, and only when the blow was about to be struck did he intervene. Jehovah then declared: "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Hence Abraham's obedience produced, by Jehovah's undeserved kindness, this promise which is broad and generous enough to take in the whole world.—Gen. 22:1-18, *AS*.

[5] Then the perfect example of our Lord Jesus Christ is set for the guidance of all his followers who would obtain favor and life from Jehovah. It is written: "He emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake." (Phil. 2:7, 8, *NW*) "My food is for me to do the will of him that sent me and to finish his work." (John 4:34, *NW*) "I seek not my own will but the will of him that sent me." (John 5:30, *NW*) "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will." (Matt. 26:39, *NW*) Jesus was always obedient even before he suffered, but the proof that it was so must be shown in deed. He became a model of obedience to be rendered by all who follow. Suffer he did, though he was the beloved of God. Who, then, shall be free of suffering for righteousness' sake, and who will complain while suffering? Our heavenly Father is pleased with a joyful, willing and ready compliance with his will. "Although he was a Son, he learned obedience from the things he suffered, and after he had been made perfect he became responsible for everlasting salvation to all those obeying

4. Describe Abraham's obedience with Isaac, and the resultant blessing to him and to others.

5. Offer Scriptural statements to reveal the complete obedience of God's Son and what it means to his followers.

him." (Heb. 5:8, 9, *NW*) No one is excepted. Hence it is of utmost importance that we be obedient or we shall never gain life.

6 The Lord Jesus was obedient from the heart. But examples are provided in Scripture of those who did not obey from the heart, and one of the most outstanding is the first appointed and recognized king of Israel, Saul. His experience demonstrates clearly that there may be outward obedience that is not a true indication of the heart's sincerity and compliance with God's will. Jehovah judges the real motive that inspires one to action. King Saul was commanded: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15:3, 19, *AS*) He did not carry out in completeness the command. In questioning him after the battle, Samuel said: "Wherefore then didst thou not obey the voice of Jehovah?" Saul excused himself that he had saved the king, Agag, probably to display him and then kill him, and then partly blamed the people. "But the troops took some of the sheep and oxen, the best of what had been doomed to destruction, for a sacrifice to the Eternal your God." (1 Sam. 15:21, *Mo*) This was a paltry excuse, for it was self-evident Saul had not carried out the commands received, and to say the reason for not doing it was to offer sacrifice to Jehovah was not pleasing. So Samuel said: "Does the Eternal delight in burnt-offering and sacrifice as he does in obedience to his word? Obedience is better far than sacrifice, to heed him better than fat flesh of rams." (1 Sam. 15:22, *Mo*) Saul's heart was not right and he was not obedient even though there was plenty of outward show. We cannot deceive Jehovah. Men judge far too often by external appearances. This fact is so well portrayed when Samuel went to the home of Jesse, the Bethlehemite, to anoint one of the sons to be king in Saul's place. Samuel exclaimed, "Surely Jehovah's anointed is before him," when he looked upon Eliab. "But Jehovah said unto Samuel, Look not

on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart."—1 Sam. 16:6, 7, *AS*.

7 The nation of Israel walked in the same way as King Saul. It was obedience from the heart God required. Israel showed no disposition to attend to his counsel, and God well knew it. They never learned that Jehovah always laid greater stress upon sincere and willing obedience than on external observances. Paul, writing on the same matter to the Hebrews, says, "Hence when he comes into the world he says: ' "You did not desire sacrifice and offering, but you prepared a body for me. You did not approve of whole burnt-offerings and sin offering." Then I said, "Look! I am come (in the roll of the book it is written about me) to do your will, O God." ' " (Heb. 10:5-7, *NW*) Here with singular

6. (a) Jehovah gave what command to King Saul, and how did he carry it out? (b) What great lesson is taught by Saul's conduct and Jehovah's Word through Samuel?

7. What kind of obedience was really required, and how is Jesus Christ an example in this regard?

beauty is expressed the heart condition of Christ Jesus and the great truth that all outward observances are valueless without obedience and the servant's full concurrence in the will of God. Christ Jesus surrendered himself completely to the doing of God's will. From henceforth all his mind, heart, soul and strength would be devoted to the accomplishment of Jehovah's will. From this time forward he would claim no rights, for he was wholly dedicated to God's holy service. Everything he had, all human hopes and ambitions, were all placed on God's altar to be used in the precious ministry, and he gave them with gratitude of heart.

[8] Even as he always performed Jehovah's command, we must do the same. The Scriptures bring to our attention the commands which in this time of the end we must obey in order to have his approval. If we disregard them we shall meet with his displeasure. For example, we are commanded to "declare good news to the poor, . . . to preach a release to the captives"; to "sing [praise] unto Jehovah"; to 'bring good tidings, publish peace and salvation'; to 'preach this good news of the kingdom in all the inhabited earth'; to 'make a path for the returning exiles, bank up a causeway, clear out the stones; signal to the nations'; to "warn the wicked of his way to turn from it, . . . [lest he] die in his iniquity"; and to say "to them that are bound, Go forth; to them that are in darkness, Show yourselves". (Luke 4:18, 19; Matt. 24:14, *NW;* Isa. 12:5, 6; 52:7; 62:10; Ezek. 2:3-5; 33:7-9; Isa. 49:9, *AS*) These are just a few of the many commands Jehovah God and Christ Jesus have laid upon the faithful ones. We cannot disobey. Faithful performance is mandatory. The Most High voices the instructions through the King Christ Jesus, and he, the greater-than-Moses, will see God's will is done. The word from the throne of Jehovah in the heavens sounds to all God's people today: 'Hear ye him!' Peter emphasized this by saying: "In fact, Moses said: 'Jehovah God will produce for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you. Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people.' "—Acts 3:22, 23, *NW*.

8. What are some of God's commands for us today, and why must we obey?

JOYFUL AND WILLING OBEDIENCE

[9] Those who obey Jehovah's command with a joyful and willing spirit and who do not complain are the ones who please *him*. Such a person keeps his ears open to Jehovah's commands and watches for opportunities of service. "Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maid unto the hand of her mistress; so our eyes look unto Jehovah our God." (Ps. 123:2, *AS*) Such responsive hearts are delightful. Earthly parents find a great deal of pleasure in prompt and cheerful obedience, for it is rightly accepted as the measure of the child's love. Their enforced obedience is not an expression of love. Strict disciplinary penalties for misconduct compel soldiers in armies to be obedient to their superiors, whether they like it or not. Servants have to be obedient to their masters, or some form of punishment results. Jehovah has endowed his human creatures with freedom to obey or disobey that thereby he may prove them, and rewards will depend upon joyful obedience. Each one, therefore, should ask himself the question, Am I joyfully and willingly obeying Jehovah's commands?

[10] Let us also remember that to perform this world-wide preaching service much

9. With whom is Jehovah pleased, and what question should we ask ourselves?
10. Should one examine himself? How? Offer examples and show what should result.

equipment is necessary. For instance, literature and all forms of advertising are used, which means printing presses and other machinery to produce them. An organization created to operate in all parts of the world supervises and directs the Lord's work now performed by hundreds of thousands of Christian people who have escaped this doomed evil system of things, and who now form one great unified congregation. So some are invited to share in such work as attending to tables, cleaning floors, windows, clothes, or operating machines, packing literature for shipment to other parts of the field, general maintenance, or on Kingdom farms. This is all necessary because these faithful slaves of the Lord have to be fed, housed, clothed, prepared for other duties and made responsible for the services which have to be performed in the field. Sometimes a person's usefulness might be hindered by his own attitude toward the Lord's work entrusted to him. He may have allowed his assignment to become commonplace, like any other job a person might obtain in the world. By losing sight of the grand privilege he has of demonstrating his love for Jehovah by willing, joyful service, he may be inclined to murmur and complain, or begin to think no one else works as hard or has as little time to himself. Perhaps it would be well for such a person to examine himself. Why should he be feeling sorry for himself? Did he not dedicate all he had to Jehovah? Is he not glad that his life is filled then with privileges of service to Jehovah? After sober consideration, he will be grateful that he has much to do. Is it not better that way than having too little? Of course it is! Let more come, for all we want to do is to serve Jehovah and not let discomforts or personal inconveniences interfere. Then and only then can we say Yes to the question, Am I joyfully obeying Jehovah's commands?

[11] It may be you are ministering as one of the servants in a congregation and you have been given added privileges of service on behalf of Jehovah's people. How do you view them? Do you call them "added burdens"? And are you being weighed down with those "burdens"? Perhaps you think, "If only some of the other servants would do more, then my 'burden' would be easier," and you do feel that you have so much to do, do you not? The others seem to leave everything for you to do, and you are beginning to feel it is not right. You should not have so much, while others apparently have so little. Why not first ask yourself, What are these "burdens"? Are they not the very precious privileges of Kingdom service that are entrusted to your care in this grand and glorious ministry? Actually is it not true that really in your heart you value these services given to you through the administration of the "faithful and discreet slave", and that you truly want to render joyful and willing obedience? When you consider your privileges in the proper light, then they are not really "burdens", but privileges, and Jehovah is proving us by how we accept and perform them. If this is your understanding, then how can you do anything else than thank the Lord for all he gives you to do, and render willing, joyful obedience with gratitude?

[12] Perhaps you are not rendering willing, joyful obedience in service because of domestic problems. It may be that your marriage mate does not see eye to eye with you in the truth, and much disagreement is being manifested. Possibly it has gone beyond this stage and in the home you are experiencing opposition, jealousy because of your devotion to the truth, vulgar

---

11. When given more services, how should we view them? and how do we express ourselves to Jehovah for them?

12. Why is it necessary to get a clear perspective concerning domestic trials?

threats, obscene language, talk of breaking up the home, even brutality mentally and physically. You may have concluded that it is just impossible to render joyful and willing obedience to Jehovah in view of these things. However, it is possible, and even more than that, it is absolutely necessary, that those who are enduring such hardship and trial get a clear perspective of their position. Otherwise they will not be able to serve Jehovah properly.

[13] True it is that you cannot be happy with the conduct of those hurting you. Neither can you be joyful about the actual hurt you receive. But why is it? Can there be any possible reason for such experiences? Let us get behind the immediate present troubles and try to ascertain the reason, and what will be the result. Suppose you were to receive this harsh, cruel persecution from someone of the world while you were actually engaging in the preaching service. What would be your reaction? Without a doubt you would determine that these were the persecutions the Lord Jesus said you would have, and you would feel grateful that you had been counted worthy to bear these reproaches, "because to you the privilege was given in behalf of Christ, not only to put your faith in him, but also to suffer in his behalf." —Phil. 1:29, *NW*.

[14] If then this unwarranted persecution comes to you, it is necessary to have a clear, balanced mind directed by the Lord's spirit; otherwise some impetuous or foolish action might be deeply regretted because it was not according to the expressed will of Jehovah for his children. A spiritually immature person might conclude that persecution need not be borne from one's marriage mate, and that would be justification for getting out of the situation. Such persons would profit if they reconsidered the matter, and tried to get the Christian viewpoint. (Matt. 19:9; 1 Cor. 7:10-13) There may be some justifiable reason for separation, such as divorce for adultery, or the one not in the truth deserting the one who is. What course should then be followed? The Lord Jesus said, "Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them. Happy are you when people reproach you and persecute you . . . for in that way they persecuted the prophets prior to you." (Matt. 5:10-12, *NW*) It is not a question of who it is that treats you in this way, whether in the home or out in the world, but rather why they do it, and how you treat them and the persecution.

[15] If Jehovah God is proving you, how could you be fully tested unless you remained in the experience and learned obedience by suffering in the same way as our Great Teacher and Master? The Scriptural rule is that when we are persecuted we may not persecute in return. Whoever hurts us may not be hurt by us in retaliation. When evil, lying words are said against us we may not give back in the same coin. Why not? Because the proper mental attitude in such circumstances is thus described by Paul: "When being persecuted, we bear up; when being defamed, we entreat." Furthermore, Peter counseled, "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deceit found in his mouth. When he was being reviled, he did not go to reviling in return. When he was suffering, he did not go to threatening, but kept on committing himself to the one who judges righteously." Paul also said: "Keep on blessing those

13. How is it possible to suffer in behalf of Christ in one's home?
14. To be obedient why is it so important to have Scriptural Christian grounds for our actions?
15. How do we learn obedience by suffering? Why is it necessary?

who persecute; be blessing and do not be cursing."—1 Cor. 4:12, 13; 1 Pet. 2:21-23; Rom. 12:14, *NW*.

16 There cannot be any doubt as to the purport of these scriptures and the course of conduct that should be followed. Then if we 'continue to love our enemies and to pray for those persecuting us; that we may prove ourselves sons of our Father', how can we complain and pour out our troubles to the nearest listening ear? Had you not thought of bearing the trial yourself? Did you ever read of Christ Jesus complaining to his closest companions about the trials his Father had permitted to come upon him? Or did he display displeasure and annoyance against the will of God? No, never did he do so! And why not? Because he "kept on committing himself to the one who judges righteously". It must therefore be recognized by all Jehovah's people that our service calls for patient endurance, and patience means cheerful constancy. At times the trials you have will seem too hard to bear; but be confident, for it will not be so if you will obediently go on and keep committing yourself to the one who judges righteously. Paul knew what it meant and he comforted his brothers with these precious words: "No temptation has taken you except what is common to men. But God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13, *NW*) Mark clearly that Paul does not say that a way will be provided for you to get out of your trials, but rather to endure. Do not, therefore, run away from these experiences, or try to jump them. Rather have patience to endure.

17 Those belonging to this evil system of things cannot understand this attitude, for to them it is a weak one. They would say, "Fight it out!" or "Get out of the situation!" No, the world will never comprehend what you are really doing, but you know. You appreciate how it proves you and that were it not for your love for Jehovah and Christ Jesus and his people you would not have these persecutions, and it is this realization that brings to you sweet comfort, happy rest and quiet assurance. The Lord Jesus expressed God's promises that 'they will inherit the earth', 'they will see God,' 'be called the sons of God and great will be the reward.' But testing and proving must come first and discipline has to be endured. Paul says, "Consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls. But you have entirely forgotten the exhortation which addresses you as sons: 'My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines, in fact he scourges everyone whom he receives as a son.' "—Heb. 12:3, 5, 6, *NW;* see also Hebrews 12:11, 1 Peter 1:6, 7, and James 1:2-4.

18 Then what will we do when meeting with the many trials today, in the face of such Scriptural admonition? Dare we complain? Must we try to run away from these problems and persecutions, or go to our brothers and keep on telling them what a hard lot we have? Surely not. Remember the word through Peter: "Humble yourself, therefore, under the mighty hand of God, that he may exalt you in due time, while you cast all your anxiety upon him, because he cares for you." (1 Pet. 5:6, 7, *NW*) Everyone must have that deep conscious satisfaction that the will of Jehovah is being done, and that there is complete

16. What was the course Jesus Christ took when suffering? and what assurance is given to us?
17. If trials are properly endured, what is produced, and what have James, Peter and Paul to teach concerning them?
18. How are these trials and sufferings related to obedience and life? and how is Jesus a model?

submission to God's will in the heart. There may be times when because of your trials tears will be in your eyes, but deep down in your heart you are grateful and even in the suffering you would not ask for it to be different. Be willing and joyful in your complete obedience to Jehovah's purposes. When the Lord Jesus was suffering so cruelly before Herod and the Romans he would not have a smile on his face, because he was being hurt, but he knew he was drinking the cup his Father purposed for him to drink, and so "as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth". (Isa. 53:7, *AS*) No murmuring, no complaints, obedient even to death, and obedience led to life. He is our model.

LOYALTY THE TEST

THE word "loyalty" does not appear in the *King James* or the *American Standard Version*. Yet there are many words in the Bible that have exactly the same meaning. It is used at Deuteronomy 13:4, Moffatt's translation, rendering it from the Hebrew *dabáq*, which means "to cling or adhere, to cleave, to stick". It is a French word from the Latin *legalis*, meaning "lawful", the old French being *loial*, hence our English word "loyal", from the root "law". The accepted usage of the word is faithful in love or duty, being true to one's word, or of one who in times of revolt remains faithful to his allegiance. It means that which is done in strict conformity with the law of God. A loyal person is one who is dependable, not negligent, faithful in the performance of duty, and in heart harmony with God's arrangements. This is exemplified in Christ Jesus. It is written of him: "An open ear thou gavest me; I answered, 'Here I come to do thy bidding in the Book; to please and serve thee is my joy, thy law lies deep within my heart.'" (Ps. 40:6-8, *Mo*) He held strictly and firmly to God's law at all times, just as though he was the law, never deviating. "Jesus Christ is the same yesterday and today, and forever." (Heb. 13:8, *NW*) Jehovah God is always consistent, never neglecting his own laws and principles. "With him there is not a variation of the turning of the shadow."—Jas. 1:17, *NW*.

[2] Jehovah is still training his faithful ones for their present and future service, and no one is capable of exercising authority until he has learned to obey and be loyal to authority. Some of God's servants have not been men of great "natural ability", as this world understands that term, but they have had real ability in the Lord's sight, and have been thoroughly dependable and loyal to Jehovah and his will. The ones today with whom God entrusts his Kingdom interests are those who have demonstrated their loyalty under test, having that same strict conformity to God's law as was demonstrated by Christ. It must be the result of one's personal convictions.

[3] True, the loyalty of one may impress and influence others, but it is exhibited, not for that purpose, but because of one's allegiance. Nor must one person's loyalty be the controlling factor to force others to the same conclusion. However, where a group are all of the same opinion and determination from personal conviction, and all

1, 2. What does loyalty mean, how is it exemplified in Christ Jesus, and to whom does Jehovah entrust Kingdom interests?

3. Who hold true to God's law, and to what authorities are they loyal?

voluntarily united, then such is a loyal company. Today Jehovah's witnesses are the only group of people holding true to God's law, his rule of action. They are loyal to the highest authorities in the universe, Jehovah and Christ Jesus, and faithfully adhere to the theocratic government, giving unswerving allegiance to it and to its King. Also these witnesses recognize the arrangement Jehovah has established by creating the "faithful and discreet slave", now having the complete responsibility over all the Master's goods and possessions on earth. They acknowledge readily and willingly the Watch Tower Bible and Tract Society as the legal servant of the "faithful and discreet slave", and are loyal to it, also to the truth and to their brothers in the faith. Loyalty is known only when it is demonstrated, and it is actually revealed when there is trouble, adversity and temptation. Once it is manifested, however, confidence in the loyal one results.

[4] Service and loyalty are inseparable. There must be unswerving continuance in Jehovah's service, and this is the keynote for developing loyalty. To joyfully and willingly serve the Kingdom interests, taking fullest advantage of the small opportunities as well as the large ones, is necessary if we would have loyalty. Those who want to be loyal must study Jehovah's Word and learn his ways, understand the principles upon which he acts, and his motives, and at the same time learn how to depart from the ways of the wicked. "Happy the man who never goes by the advice of the ungodly, . . . but finds his joy in the Eternal's law, poring over it day and night."—Ps. 1:1, 2, *Mo*.

[5] The witnesses stand loyal to Jehovah's name though today it is reproached and blasphemed. They remain true and believe in Him and disregard the dishonor and shame those of this world heap upon them. The prophetic word speaks of this condition, saying: "'Tis for thy sake that I have suffered taunts, had insults cover me with shame, . . . 'Tis zeal for thy house that wears me away, and taunts against thee fall on me. When I chastened my soul with fasting, men jeered at me; when I clothed myself in sackcloth, I became their byword; men make a jest of me in public, they put me into their maudlin songs." (Ps. 69:7-12, *Mo*) If we would be loyal then such things must be borne. The apostle Paul said, "For even Christ did not please himself; but just as it is written: 'The reproaches of those who were reproaching you have fallen upon me.'" (Rom. 15:3, *NW*) We are a name-people and must live up to his name, must therefore know what the name means, what it stands for, why we are his people, and know how to praise and magnify it. Yes, we must grow to love it so much that we are hurt when men speak evilly of it, that we would defend it even as we would defend ourselves. Jehovah has honored us with the revelation of his name and planted it in our midst, therefore we have to learn how to obey all commands in that name from the great King of Zion, the Lord Jesus Christ. He is the chosen One, the 'top stone of the corner', God's great Prophet, and he must be listened to and strictly obeyed.

[6] In the Lord's organization itself, loyalty or disloyalty can be demonstrated in so many ways. One may conclude his assigned place is subordinate to some other person's assignment, and, by reason of the fact that he has more education and human ability, he feels superior to the one whom the Lord has placed in the superior position. In entertaining such thoughts, he is dropping the shield of faith and permitting poisonous arrows to enter his mind, and very quickly he may become disloyal. Whereas

4. What is the keynote to loyalty, and how is it developed?
5. How is Jehovah's name involved in our loyalty?
6. Explain ways of disloyalty among brothers.

a loyal brother would remember who he is, how the truth has enlightened his mind, and that all he knows about Jehovah, the King, and the Kingdom has come through the ministration of the "faithful and discreet slave". He knows that even as Jehovah gave the knowledge of the truth, so he can take it away. So in pondering these things he does not exalt himself against his brother, but will count it a privilege to serve with him. He thereby is manifesting loyalty to the rule of operation. Or a person's loyalty may be tested by seemingly unjust treatment. There may be no expression of regret or sorrow offered by the other, and he may feel sorely grieved, but his loyalty is evidenced by his joyful and patient endurance of the trial, knowing "God makes all his works cooperate together for the good of those who love God". (Rom. 8:28, *NW*) Another brother may be forsaken by his fleshly family and by some he thought were his friends. What will he do? Loyally abide by God's rule of action? —Luke 14:26, *NW*.

[7] Back in the troublous times of 1918-1922 there were severe testings among God's people. The Lord had appeared at the temple for judgment. The question was, Who would stand loyally on Jehovah's side, remaining steadfast, immovable? "But who may endure the day of his coming? And who is he that can stand when he appeareth? For he is like a refiner's fire, and like fullers' alkali." (Mal. 3:2, *Ro*) Jehovah through his Judge at the temple tested the hearts of his people and rejected thousands, because they were selfish and disloyal. After being fed and directed through the faithful legal governing body, the Watch Tower Bible and Tract Society, for thirty years, many said, "Jehovah is also dealing through other agencies." Thus they could advance their own selfish interests. The loyal ones stood by the Lord's organization. They produced proof of his direction and opposed those who were disloyal. They fought for Jehovah's ways, and though the fight continued for years, the loyal ones won out, and the disloyal were removed. There are hundreds of thousands happy in the knowledge of the truth today as a result.

[8] Yes, the disloyal ones would have prevented the truth's going to the people in general, for they said, "The harvest is over and the Lord's work is done. Now we have to wait to be gathered to the Lord in heaven." The loyal ones said, "Jehovah is revealing more truth. The work is not over, and we are going to prosecute such work regardless of your negligence and your charges that the Lord is not dealing through the Watch Tower Society." Believing the truth was theirs, the disloyal ones left and tried to create more light, but the spark they had died out, as all sparks do when separated from the main fire. They vanish in the air, and so also did the disloyal ones. Even in the closing days of this evil system there are a few who show their wrong condition of heart by disloyal conduct. Do not be concerned because such disloyal ones seem to have a spark of light, rather consider where they got that spark, and where it will lead them. Will it bring one into close association and unity with God's people, or put one farther away from them? Will it really unite the faithful, or rather is it a deception to follow other men's ideas?

[9] Actually such actions create discord, for one goes one way and the rest the other. Then the issue arises, Who is right? Division is there already, and not unity. Those who love Jehovah's ways will be loyal and true and not waver under test. It is Jehovah's honor and vindication we are after, and not that of any individual.

7, 8. Give example of loyalty and disloyalty thirty years ago, and the result.

9. To 'pull away the shoulder' means what?

If they will not put their shoulder to the wheel and help forward the Lord's work, leave them to their own devices. "Let none of you devise evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder." (Zech. 7:10, 11, *AS*) "Yet they dealt proudly and hearkened not unto thy commandments and against thy regulations they sinned, the which, if any son of earth shall do, then shall he live by them, and yielded a rebellious shoulder, and their neck they stiffened and hearkened not." (Neh. 9:29, *Ro*) Disaster will come to those who know the way of Jehovah, who have fed at the Lord's table and then who yield a rebellious shoulder. Their responsibility is great, for they are disloyal to God's organization and leading others into disloyalty.

[10] All Jehovah's witnesses are having their loyalty tested in one way or another. Often it is the small things that test. Not only was there the testing time from 1918 to 1922, but it has continued since those days, for great persecution began to come upon the congregation in Germany in 1933, through the now defunct and disgraced Nazi organization. Then from 1939 through to the end of World War II the greatest persecution ever inflicted upon God's people came, and this in practically all parts of the world, but the faithful stood loyal to the will of God. The great combat between the nations provided the false religionists the opportunity they wanted to wreak their hatred upon God's own chosen ones, and terrible hurt was imposed. But the obedient ones were truly loyal to Jehovah's rule of action. They refused to compromise, break down or deviate from the truth. They were loyal.

SCRIPTURAL EXAMPLES OF LOYALTY

[11] The purity of David's service is always pleasant to think upon, and he sets an example for all true lovers of righteousness. Certainly he had his human weaknesses, for which he always craved forgiveness with repentant heart, but he was never hypocritical or presumptuous. To Jehovah he remained true and magnified Him at all times. For instance, when the ark was being brought up from the house of Obed-edom, the Gittite: "David whirled before the Eternal with all his might in the dance, wearing only a linen kilt around his middle; this was how David and all the house of Israel brought up the Eternal's ark with shouts and blasts of the trumpet." Afterward "David went home to greet his family, but Saul's daughter Michal came out to meet David, saying, 'Fine honour did the king of Israel gain to-day, exposing himself before women, before his own menials, as any loose fellow would expose himself indecently!' David said to Michal, 'It was in the Eternal's presence that I was dancing! Blessed be the Eternal, who chose me rather than your father or any of his family, appointing me prince over Israel the people of the Eternal! When I sport in the Eternal's presence, I count myself too humble for that honour!—I am not honouring myself!' " (2 Sam. 6:14, 15, 20-22, *Mo*) David stood loyally by Jehovah's honor and, when scorned and hated by his own wife for doing so, he did not flinch or back down. There were also the two occasions when he could have slain King Saul. Why did he spare him? Not because he loved him, nor because he had married his daughter, but because of loyalty to Jehovah and his word involving the anointed king. "Touch not mine anointed ones, and do my prophets no harm." (1 Chron. 16:22, *AS*) This rule was established hundreds of years before in Abraham's time. Jehovah's anointed is the apple of his eye.—Gen. 26:11; Deut. 32:10; Zech. 2:8.

10. Is loyalty still on test? Explain.
11. Relate briefly David's loyalty at the time God's ark was being brought to Jerusalem.

12 Joseph's experience in the house of Potiphar also illustrates loyalty. So dependable was he that everything concerning his master's business had been left in his hands, and he practically exercised equal authority. At this time female profligacy was fearfully common, and Potiphar's wife was no exception. Undoubtedly induced by Joseph's beauty, power, vigor and manliness, shamelessly and with repeated importunity she solicited him. In such a situation most men would have fallen; but Joseph held fast to his integrity, not only toward his confiding employer, but also to his God, Jehovah. In answer to the woman's enticement, he said: "How then can I do this great wickedness, and sin against God?" He hated the sin, and could not remain to protest, lest he should be overcome. So he shunned the society that would lead to it. The unholy passion of Potiphar's wife turning to bitter hatred, she used the innocent Joseph's garment to falsely accuse him. The furious husband had Joseph placed in irons. Jehovah did not forget him, for in time the entire prison discipline was placed under his control. He must have been there a considerable time, because a period of thirteen years elapsed from the time when the record concerning him began to the time when he stood before Pharaoh after release from prison. —Gen. 39:9, 22; 37:2; 41:46.

13 Jehovah's disapproval of disloyal acts on the part of his servants is seen by the experiences of Aaron, Miriam and, in one case, even of Moses. In the case of Moses it was at Meribah, during the last year in the wilderness, when the children of Israel were murmuring against him for bringing them into this place where they had no water. Jehovah commanded Moses, "Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock." Moses assembled the people and said, "Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly." Jehovah then said to Moses, "Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them." (Num. 20:5-12, *AS*) Though Moses will be resurrected and granted a reward in the new world, yet God's displeasure was shown at Meribah, for he is no respecter of persons. Aaron might have checked the intemperate words and acts of Moses but did not, and therefore he also was guilty of sin, and he was punished by being deprived of precious privileges.—Num. 20:24-28.

14 Miriam was disloyal in not recognizing her brother Moses as Jehovah's one and only chosen servant. Aaron was also party to this disloyal action. They said, "Hath Jehovah indeed spoken only with Moses? hath he not spoken also with us?" Jehovah knew their thoughts, so gathered the three together and upheld his servant Moses and in his displeasure struck Miriam with leprosy, which was later healed through the intercession of Moses. (Num. 12:1-16, *AS*) Miriam thereafter died at Kadesh. Disloyalty against his chosen servant was not tolerated by Jehovah.

15 It is the same today, even though we are so very near the new world. While Jehovah has so clearly manifested his approval on the "faithful and discreet slave", some use almost the same words: 'Is it only and solely with the "faithful and discreet slave" that Jehovah has spoken? Has he

12. How did Joseph demonstrate loyalty in Potiphar's house, and how may we profit thereby?
13. In what manner did Moses fail to prove loyal? With what result?
14, 15. Explain how Miriam and Aaron were disloyal. What lessons are there for us, and how do some today follow their example?

not also spoken through us?' Such persons have encouraged themselves in high ideas, permitted pride and selfishness to take control, and conclude that they have been used in years gone by, so why should they not have a part in governing spiritual Israel today? Should they not be heard also? These persons are taking themselves too seriously, are presumptuous and disloyal. It may be they will not call into question the honor belonging to the "faithful and discreet slave", but want to know why they should not be heard also. Exactly Miriam and Aaron's trouble! It is worthy of note that all three, Moses, Miriam and Aaron, failed to enter the Promised Land, for they all died in the fortieth year of the sojourning in the wilderness.—Num. 33:38; 20:1; Deut. 34:1, 5.

LOYALTY TO THE ONE SANCTUARY

[16] The place of worship is the altar, and is the appointed place for sacrifice. A place of worship first must be chosen by Jehovah, and according to law only the place dedicated is permitted to be used. (Ex. 20:24; Deut. 12:5, 11) The sanctuary is to be *one* only, that God's people may be kept in theocratic unity. (1 Ki. 12:27) In Israel's day there grew up a multiplicity of places promoting the growth of idol worship. The tabernacle was the center of Israel and the right worship meant the unity of Israel, at the place God chose, where he was pleased to dwell. Following the death of King Solomon great rebellion came among God's people and they divided and the king of Israel said, "If this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; . . . Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin." (1 Ki. 12:27-30, *AS*) Jeroboam was not adhering to God's rule of action. Jehovah's law was being flouted and the king was completely disloyal to Jehovah and his chosen sanctuary. In these last days some ignore the chosen place of meeting, where God speaks to his people, around the "faithful and discreet slave", using always the Watch Tower Bible and Tract Society. This is the place chosen and proved so for nearly seventy years. Those who choose their own places for worship and service and teach others likewise run the risk of being completely cut off from the congregation, even as it was with the typical people. (Lev. 17:4) They are disloyal to Jehovah and his chosen organization.

[17] When Aaron built the golden calf, yielding to the demands of the people, Moses loyally stood for Jehovah against this false worship. He took up his position at the gate of the camp and said, "Whoso is on Jehovah's side, let him come unto me. And all the sons of Levi gathered themselves together unto him." (Ex. 32:26, *AS*) A decision had to be made, for Jehovah had been insulted and his instituted arrangements ignored. In like manner some now grow weary of waiting, and think that something has gone wrong with the "faithful and discreet slave", because events do not come to pass as they believe they should. Weariness in waiting betrays many to temptation. If we wait we shall not lose our labor, but those who start things going on their own certainly do, and furthermore they ignore and insult the Lord and his recognized servant.

16. Why did Jehovah have only one sanctuary with natural Israel? And why only one today? Explain.

17. Moses' loyalty against false worship revealed what? Why should we not grow weary?

[18] True loyalty is shown by the three Hebrew children; and this clearly teaches that great though the distinction may be between king and subject yet such distinction is lost when collision occurs between loyalty and duty to Jehovah and obedience to men's laws. These three men were obedient to law, and the law of obedience and loyalty to it was the first law. They had done nothing in defiance of the king, only refusing (and that not ostentatiously) compliance with a command that violated the right of conscience. Surely their abstinence because of conscience was not to the injury of others. They were not persuading others to do the same, though other Israelites were strengthened by their loyal adherence to God's law. Their minds were decisive in the test and the ready answer was, "Be it known unto thee, O king." These men were 'rendering to Caesar what belonged to him', and making sure Jehovah received what belonged to him. When Caesar arrogates to himself the things which are Jehovah's, then his authority is to be resisted. God does not want Caesar's things. With these men the issue was turn or burn, but true devotion and loyalty to Jehovah calms the spirit in critical times, and with exemplary calmness they gave their answer. In calmer days they had sworn to be faithful and loyal to God's will, and now the test was on. They met it withstanding all the opposition, even the threat of the king, and the penalty of the fiery furnace. So today, do not let precious time slip away and then hope for the best under test. Know now and be personally convinced, so that when faced with any emergency you will know what to do. The right answer will then be given and you need not be ashamed, nor afraid, to own up to what you believe. Firm persuasion of the truth will deliver you from denying Jehovah and his Son.

18. What does the loyalty of the three Hebrew children show, and how does their loyal stand help us today?

COVENANT OF SALT

[19] Eighteen years after the revolt in Israel, Jeroboam, king of Israel, warred against Abijah, king of Judah, and before the fight Abijah called to the rebel king, "Ought ye not to know that Jehovah, the God of Israel, gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?" (2 Chron. 13:5, 6, *AS*) What is the "covenant of salt"? Jehovah commanded, "And every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine oblations thou shalt offer salt." (Lev. 2:13, *AS;* see also Numbers 18:19.) Salt is a preservative from putrefaction and decay, and therefore speaks of purity and permanence. Its unalterable nature shows steadfastness and immutability. In olden times it is reported that to eat salt with another was a sign of hospitality and fidelity, a bond of perpetual friendship or pledge of fidelity. It was a pledge of loyalty. (Ezra 4:14) Hence the covenant of salt Jehovah made with David would stand unbroken forever, and Abijah reminded this treacherous, disloyal king of the covenant, but to no avail. With an army twice as large, he attacked Abijah, but was defeated.

[20] The Lord Jesus said, "For everyone must be salted with fire. Salt is fine; but if ever the salt loses its strength, with what will you mix it? Have salt in yourselves, and keep peace between one another." (Mark 9:49, 50, *NW*) Without doubt the heat of persecution will not harm any who are loyal, and the testings and trials resulting from the presence of the great Judge will be for the purifying and cleansing of God's people. (Mal. 3:2-4) If the spiritual salt is not there then there is corruption

19. What is the "covenant of salt", and why was it made with David?

20, 21. What did Jesus mean by the statement at Mark 9:49, 50?

and decay. If in our sacrifice to Jehovah God we do not have fidelity, trustworthiness and loyalty then we are good for nothing. It is very necessary that we have confidence in our brothers that they will care for and be dependable in service. We must be at peace, but this is impossible unless we have loyalty, dependability and integrity ourselves. We must have 'salt in ourselves'. It keeps us in the service, vigorous, quick, acceptable, thorough and with brotherly love.

21 Those who offer themselves voluntarily to Jehovah's service must expect to fall a sacrifice to the fire of persecution. As every sacrifice is first prepared with salt before being consumed with fire, so we must be pure in heart, loyal to the extent of making sure it is a sacrifice to the Lord. Yes, even cutting ourselves off from everything that would be an obstacle to performing our part of the agreement. 'He will be faithful who has promised.' (Heb. 10:23) For us to partake of the "covenant of salt" must mean there is no deceit, dishonesty or hypocrisy in our agreement with Jehovah, that we would never do anything to dishonor or betray him. To partake of salt would certainly speak of loyalty. How reprehensible and terrible, therefore, was the act of Judas Iscariot who sat and ate at the Lord's table! "He that dips his hand with me in the bowl is the one that will betray me." "But, look! the hand of my betrayer is with me at the table." Eating at the same table and yet at that time meditating betrayal!—Matt. 26:23; Luke 22:21, *NW*.

22 How awful a calamity befalls those who have been eating spiritual bread and salt at the table of the Lord today as provided by "the faithful and discreet slave", and then withdraw and set up their own table and hope to draw the Lord with them. Not only have they broken friendship and shown disloyalty but encouraged others to do the same. Let us grasp the situation right. There is no question that Jehovah's witnesses are the salt of the earth, just as Noah was when a world was passing away then. Just as salt saves from corruption, so Noah and his family were a remnant saved. They commenced the world's population, resulting in the millions who have lived since. No one of Adam's stock would be living today had it not been for Jehovah's faithful one then. It is the same now. "In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short."—Matt. 24:22, *NW*.

22. How important is it to remain loyal to Jehovah's servant? and how are Jehovah's people the salt of the earth today?

LAW OF JEHOVAH

23 "Jesus answered: 'The first is, "Hear, O Israel, Jehovah our God is one Jehovah, and you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." The second is this: "You must love your neighbor as yourself." There is no other commandment greater than these.' " (Mark 12:29-31, *NW*) This means devoting all to Jehovah; and it cannot be concluded that as long as one loves Jehovah he is at liberty to hurt others, for the second commandment must be obeyed, and no one can love God and at the same time hurt his neighbor. James named this "the kingly law". Where Scriptural responsibilities toward our families are few, those dedicated to Jehovah should question if they are giving fullest expression in service. We are not commanded to love Caesar with all our strength, and it is impossible to give all our love and strength to Jehovah and to Caesar at the same time. Because of possible demands upon our time and strength by others than Jehovah, trials

23. What are the two greatest commandments, and if we are loyal to them what is the result? and what should we do to be approved of God?

will come, and each one must decide whom he will obey first. Perhaps you will be instructed to perform some act which would mean disobedience to the "kingly law" according to the scripture, "You must love your neighbor as yourself." (Jas. 2:8, *NW*) Question yourself: Would you hurt yourself in such a way? If not, then you must obey God first. Your loyalty to Jehovah and his law will give you a clear and clean conscience and bring you reward. Jehovah's laws are universally supreme. Demands will be made upon the brothers because of emergency situations and dire circumstances, but always keep in mind that no situation could possibly cancel your primary responsibility to the all-powerful, almighty and all-wise Creator. Loyalty is on test. Obey God first and trust in him completely and the result will be right, whereas if you give way to disloyalty the outcome, so far as you are concerned, will be disastrous. Meditate upon God's Word and will, and then act accordingly. Listen to Jehovah's great Prophet, Christ Jesus, and you will live.

Fiji Island Youth Remembers Creator

"REMEMBER now thy Creator in the days of thy youth," counsels the wise man at Ecclesiastes 12:1. That following this counsel will bring not only dividends in the future but also present blessings is apparent from the following written by a sixteen-year-old miss, who is a full-time minister of Jehovah in the Fiji Islands:

"The other week while witnessing on the street, I noticed two nuns watching me from a distance. After a while they came over to me and one of them said: 'Young girl, aren't you ashamed to stand there selling books?' I asked her what I was to be ashamed of, and she said, 'Why the people in general.' I told her, 'No, we keep in mind the words of the apostles. We fear no man, but only God, and we are his witnesses. There is no doubt about his being behind us at all times. If we knew that this was not the right work and had no faith in what we preached, then we would have reason to feel shame. That is why no other religion does this work. They fear man, and honor Jehovah only with their lips.'

"She then asked me how we knew that we were God's people. I pointed to Isaiah 43:10, *AS*. 'Ye are my witnesses, saith Jehovah.' 'But how do you know that this scripture applies to you people?' she next asked. 'By the fact that this scripture has been in the Bible for more than nineteen centuries and no other religion has taken it up. No doubt they are ashamed to bear such a name.'

" 'You have answered my questions to my satisfaction,' she then said. 'I wish Catholic girls would stick up for the church. You certainly know what you are talking about, my dear.' She patted me on the shoulder and said a surprising thing, 'Keep up the good work!' I hope I shall see her again.

"A few Sundays back a Fijian nurse attended our meetings and asked me to help her to study the Bible. We arranged for a study the following Sunday. I went up that morning, and imagine my surprise when I saw, not only her, but also 39 of her friends there, all wanting to learn more about the *Vola Taku* (Bible or Sacred Book). Of course, we did not have enough textbooks to go around and they all asked me to bring copies of *'Let God Be True'* the next time I came.

"During the study the hospital matron came to see what was going on; she wondered why everything was so quiet, as usually the nurses are quite noisy. When she saw their Bible she nodded and smiled. After the study I called on her and explained our work. She was very nice and said she would like to see me the following week.

"I went back to the hospital to have a study with another nurse who worked in a different ward. The nurse went to the matron to ask time off, as she was on duty just then. The matron came back with her and stayed for half of the study, leaving only because duty called. Who knows, maybe she is a person of good will? Time will tell."

● At 1 Samuel 16:21 it shows that David came to Saul's attention and Saul made him his harpist and armorbearer. Then 1 Samuel 17:15 indicates David went back to sheepherding for his father, and later returned to Saul at the time he fought Goliath, and at which later time Saul seemed to know nothing about David, as shown at 1 Samuel 17:55-58. After being accepted into Saul's court and after Saul requested that his father Jesse allow David to remain with him, why did David later return to sheepherding? And when David did come before Saul again, why did not Saul recognize him?—D. B., Ontario, Canada.

We must remember that the *King James Version* is based on the Masoretic Hebrew text and that there were other texts previous to this one and which read differently from it. It is understood that the *Septuagint Version,* because it differs from the Masoretic text, is a translation of more accurate Hebrew texts, which were earlier than the Masoretic text.

Now when we go to the Greek *Septuagint* we find that in chapter 17 of 1 Samuel verses 12 through 31 are omitted. Also verses 41, 50, 55-58. In 1 Samuel 18 verses 1-5, 9-11, 17-19, 30 are omitted in the *Septuagint.* So these verses do not appear in the famous fourth-century Greek manuscripts, the Vatican 1209 and the Sinaitic, for they contain the *Septuagint* version for the Hebrew Scripture portion.

It is remarkable that by these omissions we eliminate the difficulties existing in the *King James Version.* As the *Septuagint* reads, we find that David never did go back to shepherding after he became attached to King Saul's court as harpist and armorbearer, that he was present when Goliath first voiced his boastful challenge, and so he could encourage the terrified and panic-stricken King Saul and volunteer to fight the giant. Saul knew the youthful David, but not as a fighter; so David acquainted the king with his exploits when as a shepherd lad he had slain the lion and the bear, in the strength of Jehovah. Then Saul told the lad to go fight Goliath, and Jehovah be with him. And as David went forth to battle the giant, Saul did not need to inquire after the youth's identity; and such inquiries do not appear in the *Septuagint* version. For that matter, the modern translation by James Moffatt puts these verses containing the inquiries about David's identity in double brackets to indicate that they were an interpolation by a later editor of the text. In fact Moffatt's translation puts in double brackets practically all of these portions in 1 Samuel chapters 17 and 18 that the *Septuagint* omits.

So the foregoing may explain the difficulty as it appears in the *King James Version* and other translations based upon the Masoretic text, and we may bear in mind the possibility that something has been done to the Masoretic text that creates these apparent difficulties for us.

● When David took the shewbread or sacred bread out of the holy place to satisfy hunger, was it not a serious offense?—G. W., Israel.

For enlightenment on this question it is necessary to consider several accounts. First, the command concerning the bread itself: "Thou shalt take fine wheaten flour, and bake twelve cakes thereof; each cake shall be of two tenths. And thou shalt set them in two rows, six in a row, upon the pure table before Jehovah. And thou shalt put pure frankincense upon each row; and it shall be a bread of remembrance, an offering by fire to Jehovah. Every sabbath day he shall arrange it before Jehovah continually, on the part of the children of Israel: it is an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in a holy place."—Lev. 24:5-9, *Da.*

Now, the historical account that is the basis of the question: "David came to Nob, to Ahimelech the priest; and Ahimelech trembled at meeting David, and said to him, Why art thou alone, and no man with thee? And David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business whereon I send thee, and what I have commanded thee; and I have directed the young men to such and such a place. And now what is under thy hand? give me five loaves in my hand, or what may be found. And the priest answered David and said, There is no common bread under my hand, but there is holy bread; if the young men have kept themselves at least from women. And David answered the priest and said to him,

Yes indeed, women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, and the more so, because to-day new is hallowed in the vessels. And the priest gave him holy bread; for there was no bread there but the shew-loaves that were taken from before Jehovah, to put on hot bread in the day when they were taken away." —1 Sam. 21:1-6, *Da.*

From these two quotations we see that the bread was to be changed on the sabbath day, that the old bread was to be replaced by the newly baked hot bread, and since David when he came to Nob and talked with high priest Ahimelech called attention to the fact that the bread was being changed that day, it must have been a sabbath day that David had this encounter and made this request of Ahimelech. Jesus placed an interesting conclusion upon this conduct on the part of David, as we find recorded at Matthew 12:1-4, *NW:* "At that season Jesus went through the grainfields on the sabbath. His disciples got hungry and began to pluck heads of grain and to eat. At seeing this the Pharisees said to him: 'Look! your disciples are doing what it is not lawful to do on the sabbath.' He said to them: 'Have you not read what David did when he and the men with him got hungry? How he entered into the house of God and they ate the loaves of presentation, food it was not lawful for him to eat, nor for those with him, but for the priests only?' " In these verses and in the ones following Jesus was calling attention to acts of mercy on the sabbath day, that it was perfectly legitimate to render a show of mercy to one who is in need even though it was the sabbath, and that there is, in effect, no violation of the sabbath by such course of action. He had no rebuke for David's course.

While other versions of the Bible give a different rendering, the one we have used in quoting 1 Samuel 21:5 indicates that David reminded Ahimelech that the bread in question was "in a manner common". In this the *King James* and *Rotherham* versions agree, the latter rendering the verse: "The bread itself is in a manner common, and the more so since to-day there are other loaves to be hallowed in the vessel." In what way common? Had it not been dedicated to Jehovah God and placed upon the table in the holy of the tabernacle? Yes. But you see this particular bread with which David and his men were fed was bread that was replaced by freshly baked bread and it was taken out of the holy, not just to satisfy David, but because it was the proper time, the sabbath day, to remove it, to take it outside and install a new set of bread on the holy table. So this removed bread was now available for use outside the holy of the tabernacle, and was from that standpoint, in a sense, common.

We have a somewhat similar case at Memorial season relative to the bread and wine upon the table. There it is on display and it is reserved for a certain purpose. For anyone to come up to the table before or during the services and eat of the bread or drink of the wine would be wrong, disrespectful of the Lord. It would be as Paul says, 'sinning against the body of the Lord,' because there that bread and wine on this occasion up until this point has a symbolic significance and to violate that significance is to do violence to the institution of God. But after the Memorial celebration, if some of the bread and wine is left over it may be eaten without doing anything sacrilegious. After the Memorial is over the bread and wine have lost their significance and have become again just common bread and common wine, suitable for anyone's use.

The same with the matter that Paul discusses in 1 Corinthians 8:1-13 and 10:25-30 about some Christians' going into the shambles or the butcher shops or the restaurants connected with the heathen temples of those days and eating meat that had been dedicated to demons, to idols. Part of that sacrifice was given over to the idol, offered up on the altar, and then there was some meat that was left over that was shunted over to the butcher shops or to the restaurants and they served it as ordinary meat to the people, and Christians had the right to go in there and eat of that meat. It had lost its sacred significance now that it was in the butcher shop or in the restaurant. It was common, although some Christians, Paul said, had weak consciences and they still thought it had a sacred significance.

The same with this bread that had been replaced, taken out of the holy. It was as David said, in a sense it was common, and so it could be used. Ordinarily it was to be used only by the priests, it is true; but in exceptional circumstances it apparently could be used in an act of mercy, as it was in the case of David, for that is what Jesus indicated by his construction upon David's conduct, as discussed at Matthew 12:1-4. Furthermore, there was no robbing

of Jehovah by this act. If Ahimelech had gone into the holy and taken the fresh bread that was to stay there for a whole week and used that to feed David and his men, then that would have been a sin against the institution of the bread; but now it had been taken out in the ordinary course of things, so it was no robbing of Jehovah.

● Why does not *The Watchtower* publish the widely circulated oath taken by the Knights of Columbus, which enumerates terrible things that they agree to do to advance Catholicism? —F. A., Ontario, Canada.

We do not publish this alleged oath because we have seen no evidence that it is genuine. Frequently a page number is cited from the *Congressional Record* (U. S.) as support and from which it is quoted. However, that page in the *Congressional Record* is giving this "oath" as an example of the gross misrepresentation to which some anti-Catholics stoop in their propaganda. It is not presented there as a true statement at all, and for anyone to take this "oath" out of its setting and then cite the *Congressional Record* as the quotation's source is not a fair and honest practice. There is sufficient truthful information about the Roman Catholic Church to show her shortcomings. The Bible is filled with inspired texts that expose as false her doctrines and practices, and we wish to use such truths to fight falsehood, not becoming falsifiers ourselves. Incidentally, as a matter of information the *Encyclopedia Americana*, 1942 edition, page 484, states that the Knights of Columbus "has no oath, only obligation to secrecy".

WATCH TOWER BIBLE AND TRACT SOCIETY ANNUAL MEETING

The regular annual meeting of the members of the Watch Tower Bible and Tract Society (Pennsylvania Corporation) will be held on Wednesday, October 1, 1952, at ten o'clock in the forenoon at the Society's Pittsburgh office in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. The usual notice by letter will be mailed to all the members of the corporation advising them of the meeting, and the letters will be accompanied by proxy forms. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not. The notices and proxies are mailed out September 1, 1952, and the members should expect to receive them so they can return the proxies by the 15th of the month.

"WATCHTOWER" STUDIES

Week of October 26: Obedience Leads to Life.

Week of November 2: Loyalty the Test.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 1, 1952
Semimonthly

THE NAME OF JEHOVAH
A STRONG TOWER

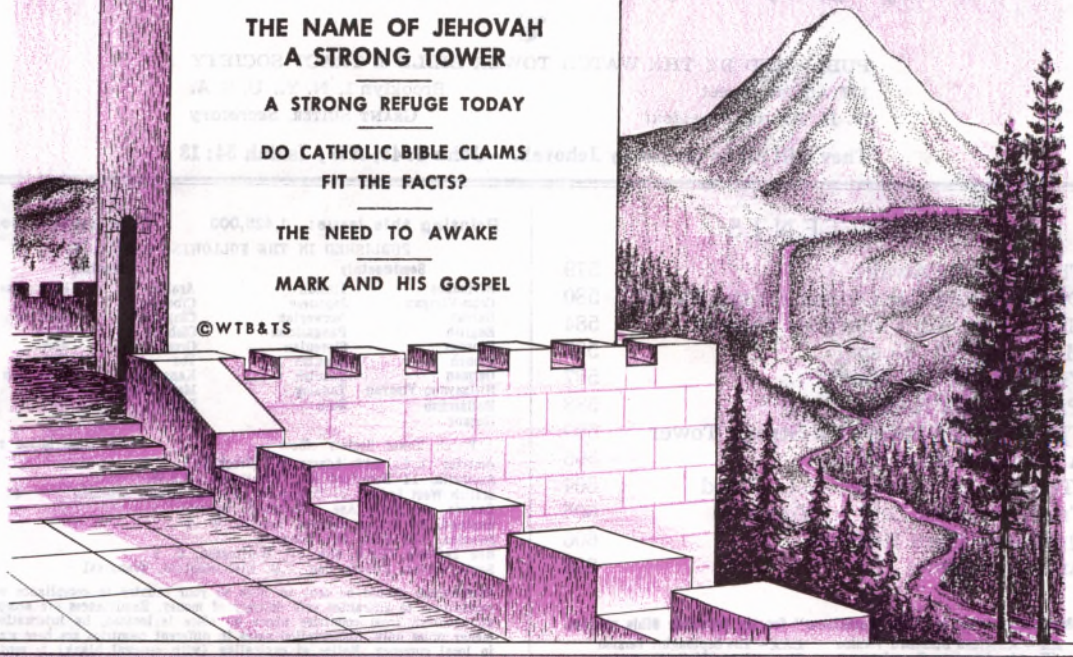
A STRONG REFUGE TODAY

DO CATHOLIC BIBLE CLAIMS
FIT THE FACTS?

THE NEED TO AWAKE

MARK AND HIS GOSPEL

©WTB&TS



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW;* Isaiah 54:13

CONTENTS

The Need to Awake	579
Do Catholic Bible Claims Fit the Facts?	580
Horse Blessing Undergoes Change	584
Mark and His Gospel	585
"The Son of the Man"	587
Princes' Just Rule	588
The Name of Jehovah a Strong Tower	589
A Strong Refuge Today	596
"Teacher of Trouble" Gets Fined	604
Truth Inspires Zeal in Youth	605
Questions from Readers	606
Announcements	608

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,425,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cisbona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silosi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII October 1, 1952 Number 19

THE NEED TO AWAKE

"THIS good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." (Matt. 24:14, *NW*) In obedience to that prophetic command of Christ Jesus some 450,000 Christian witnesses regularly go from house to house with Bibles and Bible literature, conduct Bible studies in the homes of the people, arrange for public Bible lectures and also stand on the busy streets offering the magazines *The Watchtower* and *Awake!* Often as they stand on the streets with these magazines passers-by will make such rejoinders as "I *am* awake"; "I'm *not* asleep!"

But persons making such rejoinders actually are asleep to the purposes of Jehovah God, to the fulfillment of Bible prophecies, to the urgency of heeding the Scriptural call to get out of Babylon. (Luke 21:28; Rev. 18:4, *NW*) Otherwise they also would be standing on the streets calling out to others to awake. However, although the rank and file of churchgoers are thus blithely oblivious to their need to awake, such fact has not escaped the notice of some of their clergymen. For example, the Dr. Culbert C. Rutenber, of Philadelphia, Pennsylvania.

The Chicago *Daily Tribune,* May 20, 1952, reported on the address which this theologian made to some 12,000 Baptist representatives of 7,000 Baptist churches in the United States at the opening session of the 45th assembly of the American Baptist convention (held in Chicago, May 19-23, 1952): "Dr. Rutenber said that the clergy and the laity are alike disturbed at the seeming irrelevance of the church in a world where the only dynamism appears to be the dynamism of anti-Christ, and that the church at large is waiting for a word from God—'a word of hope, a mighty word, a sure word'—but that actually Christians are asleep.

" 'God is more likely to speak that word,' Dr. Rutenber continued, 'if we give heed to the word He has already given us, which is, "Awake thou that sleepest, and Christ will give thee light." ' "

The learned doctor is right in concluding that Christendom is asleep. But is he himself fully awake? If he were would he not be able to give 'that word of hope, that mighty word, that sure word' to his listeners? That is what the Christian witnesses of Jehovah are doing. And far from the only "dynamism" in this world being godless and Christless communism, all acquainted with the facts know that the zeal and enthusiasm of Jehovah's witnesses far outstrip the "dynamism" of the Communists. In fact, one of the chief reasons why the Communists in Poland forced the work of Jehovah's witnesses underground was that the zeal, enthusiasm and success of Jehovah's witnesses so eclipsed the activities of the Communists.

Yes, Dr. Rutenber also needs to awake!

Do Catholic Bible Claims Fit the Facts?

OCTOBER 1952 marks the five hundredth anniversary of the production of the first printed book, Gutenberg's Bible. That month will see a drive of Protestant religious organizations of the United States to distribute one million of the new Revised Standard Version Bible. On the other hand the Catholic Confraternity of Christian Doctrine, Washington, D.C., has designated September 28 to October 4, 1952, as Catholic Bible week. This, the second Catholic Bible week of the year, the first having been held February 10 to 16 (which, incidentally, was the first time a Catholic Bible week was observed in the United States), has as its objective to "show how the Church which made the Bible—has valued it before, during and after Gutenberg".

Roman Catholic Bible claims, as listed in their Bible-week literature, can be summarized as follows: (1) The Catholic Church made the Bible. (2) The Catholic Church preserved the Bible. (3) The Catholic Church encourages the reading of the Bible.

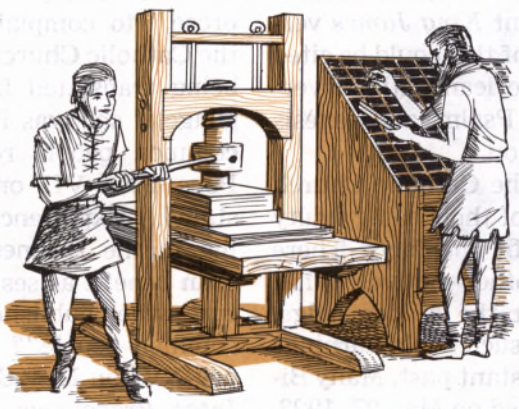
THE BIBLE A CATHOLIC BOOK?

Does the claim that the Catholic Church made the Bible fit the facts? In answering that question let us first note that the Bible is God's Word. That being so, then ever since Moses completed the Pentateuch (the five books, Genesis, Exodus, Leviticus, Numbers and Deuteronomy) God's Word has been available to his servants. As other inspired servants wrote it grew and grew so that by the time Malachi penned his prophecy God's Word, the Bible, had grown to 39 books. These 39 books constituted the sacred Scriptures that Jesus and his disciples used and which they encouraged others to study. —John 5:39; Acts 17:11; 2 Tim. 2:15; 3:15-17.

With the writing of the accounts of Jesus' life by Matthew, Mark, Luke and John, the letters of Paul, Peter, James, Jude, and John and the Acts of the apostles and Revelation (or the Apocalypse), God's Word grew to 66 books. As these were written down and circulated among the early Christians they became recognized as part of the Bible. (2 Pet. 3:15, 16) The last of these writings, John's three letters and his Gospel, were completed about A.D. 98. Shortly thereafter began the compiling of these writings, and there is evidence to indicate that as early as A.D. 170 the canon or catalogue of the Bible we have today was recognized. Both Origen and Eusebius list these same books, and of ten early catalogues extant six likewise give the same list as is recognized today, three others omitting Revelation and one omitting both Hebrews and Revelation. In view of these facts, which show that the canon of the Bible was settled among the Christians in the second and early third centuries after Christ, can the Catholic Church claim to have made the Bible, simply because some 150 to 200 years later her Council of Carthage announced what writings she considered canonical?

If the Catholic Church made the Bible, is it not strange that she failed to include any word about the assumption of Mary, her immaculate conception and about the efficacy of praying to her; about the veneration of relics, images and saints; about the use of holy water; about the ceremony of the mass; about a pope's being the vicar of Christ; about monsignors, archbishops and cardinals; about purgatory; about a celibate clergy; about not eating meat on Friday or during Lent; about making novenas; about infant baptism; etc.? Is not the fact that the Bible is silent on all these outstanding points of the Catholic religion strong circumstantial evidence that the Catholic Church did not make the Bible? that it is not a Catholic book?

Who made the Bible is very clear from its own pages. God is its author. "Thy word is a lamp to my feet." "The spirit of the Lord hath spoken by me: and his word by my tongue." "Thy word is truth." "For the word of God is living and effectual." "The holy men of God spoke, inspired by the Holy Ghost." —*Douay Version* at 2 Ki. 23:2; Ps. 118:105; John 17:17; Heb. 4:12; 2 Pet. 1:21.



CATHOLIC CHURCH PRESERVE THE BIBLE?

The Catholic Church further states: "There can be no doubt that the world must thank the Catholic Church for the Bible—if only for the 1,500 years which elapsed before the first Reformers appeared on the scene. Who spanned the gulf? We ask that the monks who copied for centuries, . . . be given their due. But for them we would have no Bible." Does this claim fit the facts? Let us see.

The facts are that not one of the oldest, most reliable and most valuable manuscripts of the Bible was found in territories under Catholic domination. Even her prized Vatican manuscript 1209 has been in her possession only since the fifteenth century. And this she hid away, making it available to the public only when another great manuscript, the Sinaiticus, bid fair to eclipse it. So if the monks had done no copying at all during the Dark and Middle Ages we would still have the best manuscripts. They copied none of the good ones.

Bible copying may have been largely limited to the monks, but that was primarily due to the Catholic Church's keeping the Bible in a dead language. When Wycliffe translated the Bible into English his followers made many, many copies, and that without the assistance of monks. And as for giving these monks any credit, they dared to take liberties with the inspired text. That is why we have in the *King James* and the *Douay* versions some spurious passages, such as 1 John 5:7, to mention one of the most flagrant examples.

Not only can no credit go to the Catholic Church for preserving the Bible but the facts of history show that she has been the chief destroyer of the Bible. Copies of Wycliffe's Bible were hunted out by her from one end of England to the other and then destroyed. Tyndale had to print his "New Testament" on the continent of Europe, for he could not do so in Catholic

England. Although he published 18,000 of them and had them smuggled into England, they were hunted down and destroyed so efficiently that only seventeen copies are known to survive today.

Endeavoring to justify such Bible-burning *Our Sunday Visitor,* February 10, 1952, states that such "was the burning of versions which were proved to be faulty, and therefore had no right to pass as 'the word of God' ". But was there such a great difference between the Catholic Bible and the translations of the Reformers as to justify the crusade which destroyed not only Bibles but also Bible translators, publishers and distributors? On this point note what the *Catholic Encyclopedia* has to say regarding the English *Challoner-Douay Version:*

"To call it any longer the *Douay* or *Rheimish* version is an abuse of terms. It has been altered and modified until scarcely any verse remains as it was originally published. . . . In nearly every case Challoner's changes took the form of approximating to the *Authorized Version.*" So in improving the Catholic version it became more like the Protestant *King James* version! Recent instances of this could be cited from both the new American Catholic versions of the book of the Psalms and Genesis and Msgr. Knox's version.

No, the claim that the Catholic Church burned Bibles because of their being faulty translations does not fit the facts. There must have been some other motives. What these were we will let the reader judge. Incidentally, note that such Bible-burnings are not a thing of the distant past. Many Bibles were publicly burned on May 27, 1923, in Rome, in homage of the virgin Mary, and in the New York *Times,* March 6, 1952, appeared an article under the following headings: "Protestant Cleric Is Beaten in Spain. Youths Invade Chapel and Set Fire to Bibles, Pews and Hymnals."

ENCOURAGE BIBLE-READING?

According to Pope Leo XIII the Catholic Church "has never failed to take due measures to bring the Scriptures within the reach of her children". Again we ask, do the facts fit the claim that the Catholic Church has encouraged and does encourage Bible-reading? If so, how? and to what extent?

At the time when England was under Catholic domination, for anyone to be found guilty of reading the Bible in English meant the forfeiting of "land, cattle, life and goods from his heirs forever". Many were the followers of Wycliffe, the Lollards, who were imprisoned and even burned at the stake because of having thus read the Bible in their native tongue.

If the Catholic Church really had wanted to encourage Bible-reading would she have kept that sacred volume in the shroud of dead languages? Would Pope Gregory of the eleventh century have publicly thanked God that the Bible was in a dead language if he had wanted the people to read it? And why should it have been necessary for Thomas Stitny, "father of Bohemian prose," to complain about the efforts of the Catholic Church to keep the Bible from being translated into the Bohemian language if she was interested in having the common people read the Bible? Would Pope Pius VII on June 13, 1816, have stated, "Experience has proved that, owing to the rashness of men, more harm than benefit arises from the Sacred Scriptures when published in the language of the common people"? And would Pope Gregory XVI on May 8, 1844, in his encyclical *Inter Praecipuas,* have condemned "the publication, distribution, reading and keeping of the Scripture translated into the vernacular"?

The picture of a chained Bible is a familiar one. Catholic apologists tell us that it was chained merely to keep it from be-

ing stolen or knocked down on the floor and that such Bibles were "placed open on a table in the churches to be consulted". But who would be consulting a Bible written in a dead language at a time when the great majority of the people could not even read their native tongue, not to say anything about the dead or classical languages?

The fact is that the only reason the Catholic Church finally did give the people the Bible in their native tongue, as she herself confesses, was to counteract Protestant versions. Says the *Catholic Encyclopedia* (Vol. 5, page 140, 1913 ed.) on this subject: "It [the Douay Bible] owed its existence to the religious controversies of the sixteenth century. Many Protestant versions had been issued and were used largely by the Reformers for polemical purposes. The rendering of some of the texts showed evident signs of controversial bias, and it became of the first importance for the English Catholics of the day to be furnished with a translation of their own, on the accuracy of which they could depend and to which they could appeal in the course of argument."

How reluctant the world's greatest religious organization which "made and preserved the Bible" was to do this may be gathered from the fact that she waited two hundred years after one of her excommunicated doctors of divinity (Wycliffe) had pioneered the task on his own initiative, to give to her people this much needed instrument! The above quotation also effectively silences the claims that the Catholic Church and not the Reformers pioneered the work of giving the people the Bible in their native tongues.

But surely today the Catholic Church encourages Bible-reading. Did not Pope Leo XIII grant 'an indulgence of 300 days to the faithful for every time they read at least a quarter hour the books of the Sacred Scripture'? True, but how much encouragement to read the Bible that represents non-Catholics do not know. But a Catholic knows that he can gain the like amount of indulgence, 300 days, for just repeating once "Mary, conceived without sin, pray for us who have recourse to Thee". And that takes only five seconds to repeat! Why spend 15 minutes reading the Bible to gain an indulgence that is yours for just five seconds of praying? Use that fifteen minutes in unscriptural repetitious praying and gain 54,000 days' indulgence! So it might be argued. But even if the Bible is read, how much benefit can be expected to be gotten from such reading done merely to gain some other benefit and that for a specified time? Where would the mind, one's thoughts, be?

Indicative of the way the Catholic Church really feels about the Bible is the following excerpt taken from current Catholic Bible tracts: "The Christian is not bound to read the Bible since it is the Church who proposes to us for our belief Divine Revelation as contained in Scriptures and Tradition."

CIRCUMSTANTIAL EVIDENCE

If Catholics are encouraged to read the Bible why is it necessary for Catholic publications to tell Catholics, "No, Catholics Are Not Forbidden to Read It" (showing a picture of the Bible) and to state that "some Catholics have the idea that Bible reading is strictly 'Protestant' "? What more damaging confession could the Catholic Church make as to her failure to encourage Bible reading than to admit that some of her children think that Bible reading is 'strictly Protestant'?

During World War II there was complaint in the Catholic press of Britain about the scandal of not being able to procure Catholic Bibles even though Catholic fiction and Protestant Bibles were plentiful. Replying to such complaints one Cath-

olic publisher stated: "If there existed a demand sufficient to justify special effort, we may be sure that effort would be made. It may be of interest to note that, though Catholics show this apathy regarding the Scriptures, in other quarters a new appreciation of the Bible is being manifested."

Further circumstantial evidence along this line appeared in the book *Religious Beliefs of Youth,* published in the United States in 1950. This book made a comprehensive analysis of the religious habits of United States youth, and among the statistics it published were those showing that 61.9 per cent of the Catholic youths had not read their Bibles during the past six months, to compare with only 31.2 per cent of the Protestant youths who had not read their Bibles within that time. Obviously, two-thirds of Catholic youth is not impressed by the offer of indulgences for reading the Bible if they do not read it even once in six months.

Nor are such observations as the following, taken from *The Holy Bible, The Heritage of Catholic Family Life,* likely to make Catholic youth want to do more Bible reading: "Can the six days of which Moses speaks be those long periods described by the geologists? Certainly they are not. Moses knew nothing of modern science; his picture of the universe is quite naïve, not further advanced, in fact, than that of the people among whom he lived three thousand years ago." Yes, poor Moses! He just did not know any better, according to this Catholic publication. How much faith in the inspiration of the Bible does such an appraisal of its account of creation indicate? And how much encouragement to read the Bible?

In view of the foregoing what conclusions must we reach? That the Catholic Church did not make the Bible, she has not preserved it, she does not genuinely encourage the reading of it. Her Bible efforts are merely window dressing and propaganda to meet competition. Just as she is content to let her people remain illiterate so long as the states do not try to educate them, so she is willing to let her people be without the Bible so long as there is no danger of their obtaining Bibles from other sources. And just as she has her greatest school systems where secular education is at its best, just so she publishes the Bible in the native tongue if there is a likelihood of her people's obtaining a Bible from other sources. Compare Spain with the United States. Her current Bible week is a case in point, for she admitted that it was planned to counteract the celebration by non-Catholics of the 500th anniversary of Gutenberg's Bible.

Horse Blessing Undergoes Change

Although there is no mention in the Bible of Paul's ever having his tent-making tools "blessed" so he could outshine competing tentmakers, or of Jesus' sprinkling Peter's fishing boat with "holy water", certain Roman Catholic officials make a regular custom of "blessing" farm animals and inanimate tools. The London *Catholic Herald* last November 16 explained that "the traditional Blessing of the Horses outside the Church of St. Leonard near Boerwang, Bavaria, has undergone a change" due to the shortage of horses. This opportunity was not taken to free the people from this church-fostered superstition and unnecessary ceremony, but now the *Catholic Herald* shows the priest walks between rows of tractors and "the blessing is still given—a blessing similar to that given at rallies of cars seen in a number of towns and cities in various parts of Europe".

MARK *and His Gospel*

JEHOVAH God inspired Matthew, Mark, Luke and John to record the earthly ministry of his Son, Christ Jesus. Their records provide us with a fourfold strong foundation for our faith that Jesus was indeed the promised Messiah, the seed of Abraham and God's only-begotten Son. Additionally thereby we are equipped to effectively stop the mouths of the faithless and the scorners.

It appears that each of these four writers composed his account of Jesus' life as a man with some definite purpose in mind as well as according to what most impressed him. Thus Matthew wrote primarily for the benefit of the Jews and showed that Jesus was indeed their long-looked-for Messiah. Mark wrote particularly for the benefit of the Romans and so pictured Jesus as the miracle-working Son of God. Luke aimed for a comprehensive, logically coherent and chronologically accurate record; while John, writing some forty years after the others, made it a point to make his account supplemental, dealing primarily with matters they did not cover.

Who was Mark? Luke describes him as "John who was surnamed Mark". (Acts 12:12, *NW*) He was not one of the twelve apostles, nor does it seem that he was a constant companion of Jesus. He is thought to be the young man Mark himself tells about at Mark 14:51, 52 (*NW*): "But a certain young man wearing a fine linen garment over his naked body began to follow [Jesus] nearby, and they tried to seize him, but he left his linen garment behind and got away." It seems reasonable to conclude that this was Mark in view of the fact that Mark is the only writer who records this incident. And in leaving himself unidentified he would be following the example of others; Matthew doing the same at Matthew 9:10 and John, most likely, also at John 18:15.

While Mark may thus have shown interest while Jesus was on earth, the fact that Peter refers to him as "my son" would seem to indicate that Mark became a Christian due to Peter's efforts. (1 Pet. 5:13) That he had some acquaintance with Jesus seems most reasonable in view of the fact that his mother's house was in Jerusalem and served as a meeting place for the early Christians. Thus it was to her house that Peter immediately went upon being miraculously released from prison, "where quite a few were gathered together and praying."—Acts 12:5-17, *NW*.

MARK'S RELATIONS WITH PAUL

Mark was associated with Paul and Barnabas, later with Barnabas alone, and also at one time with Peter, in Babylon. When Paul and Barnabas started out on their first missionary tour "they had John [Mark] also as an attendant". (Acts 13:5, *NW*) He was their assistant as they traveled from Antioch in Syria to Selucia, throughout the island of Cyprus and then

on to Perga in Pamphylia, in Asia Minor, at which place "John withdrew from them and returned to Jerusalem".—Acts 13:13, *NW*.

Just why Mark left Paul and Barnabas and returned to Jerusalem the record does not state; evidently Luke here charitably fails to state the reason. That it could hardly have been a good reason seems apparent from what took place later on, when Paul and Barnabas prepared to start out on their second tour, for Luke tells us: "For his part, Barnabas was determined to take along also John, who was called Mark. But Paul did not think it proper to be taking this one along with them, seeing that he had departed from them from Pamphylia and had not gone with them to the work." In fact, Paul felt so strongly about this that "there occurred a sharp burst of anger, so that they separated from each other, and Barnabas took Mark along and sailed away to Cyprus. Paul selected Silas and went off after he had been entrusted by the brothers to the undeserved kindness of Jehovah". Whether the fact that Mark was his cousin influenced Barnabas we will let the reader judge.—Acts 15:36-40, *NW*.

That Mark proved himself later on is apparent from Paul's changed attitude toward him. Paul includes Mark among his fellow workers and commands the Christians at Colosse to welcome Mark whenever he should come to them. Toward the close of his ministry Paul wrote Timothy: "Take Mark and bring him with you, for he is useful to me for ministering."—Col. 4:10; Philem. 24; 2 Tim. 4:11, *NW*.

The candor and carefulness of Luke in giving us such details not only strengthens our faith in the authenticity of the account but also provides good admonition for Jehovah's servants today. Paul did not let Mark's deflection at Pamphylia embitter him against Mark. Rather, he followed the course of love which "does not keep account of the injury". (1 Cor. 13:5, *NW*) No doubt Paul was only too glad to have Mark's assistance after he had demonstrated his dependability. Mark likewise showed the right spirit; he neither got discouraged and quit nor did he nurse a grudge against Paul. Rather, he took to heart the rebuke implied by Paul's rejection of his services and profited thereby. So in the end we find Paul and Mark again working together to defend and legally establish the good news.

MARK'S ACCOUNT OF JESUS' LIFE

Most likely Mark wrote his account between the years A.D. 60 and 65, about twenty years after Matthew wrote his but some thirty-five years before John wrote his account. The overwhelming evidence points to his having written it in Rome.

Mark's account of Jesus' earthly ministry, much shorter than the other three, makes up for its brevity by a fast-moving tempo. Briefly he touches on the ministry of John the Baptist, Jesus' baptism and temptation in the wilderness, and by the fourteenth verse of the first chapter he has the reader plunging into Jesus' Galilean ministry, preaching the good news of the Kingdom, calling his disciples and performing miracles. After causing the high points of Jesus' activity to pass in swift review he gives us the details of Jesus' final public ministry, his arrest, trial, execution, burial and resurrection.

Of all the accounts of Jesus' life Mark's is the most graphic, the most vivid as well as the richest in interesting details. Clearly the one from whom Mark received his information was not only an eyewitness but also a very close observer. Who was this one? According to Papias, early second-century Christian, it was none other than the apostle Peter.

Peter's being a man of action, intense, impulsive, would help explain why the account of Jesus' life that he influenced emphasizes the miracles and actions of Jesus rather than his teachings. The main reason, however, for Mark's employing the style he did undoubtedly was his desire to appeal to the Romans. This is borne out also by his use of Latin expressions and his repeated explanations of Aramaic terms such as "Boanerges" and "corban". —Mark 3:17; 5:41; 7:11, 34; 12:42, *NW*.

Higher critics in their efforts to discredit the fourfold testimony regarding Jesus' life have claimed that Mark merely abridged what Matthew and Luke wrote; some even claiming that there was but one original account and the others are variations of it. But, if Mark merely purposed to present a condensed version of Jesus' ministry, why is it that he adds so many details that the others failed to mention? For instance, in telling about Jesus' curing the man with the withered hand, Mark records not only that Jesus looked around at the Pharisees watching what Jesus would do, but that he did so "with indignation, being thoroughly grieved at the insensibility of their hearts". (Mark 3:5, *NW*) And in reporting Jesus' cleansing of the literal temple in Jerusalem, Mark alone informs us that Jesus "would not let anyone carry a utensil through the temple". (Mark 11:16, *NW*) Mark's (or Peter's) own style is also apparent in a stronger wording of the rebukes Jesus administered to his own disciples. Compare Matthew 8:26 and 16:8 with Mark 4:40 and 8:17.

The Christian disciple Mark had many privileges of service. While, like Peter, he manifested weakness at one time, he recovered to become an effective and dependable servant of Jehovah God and assistant to the apostles Paul and Peter. His record of Jesus' ministry, together with its special characteristics, gives added testimony to the fact that Jesus Christ indeed lived and that he was none other than the Son of God.

"THE SON OF THE MAN"

"How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can he whose life they tell be himself no more than a man? Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways, what touching grace in his teachings! What a loftiness in his maxims! What profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness, without display? My friends, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as about Jesus. Those Jews could never have struck this tone or thought of this morality. And the Gospel has characteristics of truthfulness, so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."—J. J. Rousseau, eighteenth-century French philosopher.

PRINCES' JUST RULE

"BEHOLD, a king shall reign in righteousness, and princes shall rule in justice." (Isa. 32:1, *AS*) Is this prophecy having fulfillment now? If so, how?*

Jehovah God foresaw man's inability to establish a righteous government, and so at the very time of man's fall he gave an intimation of his purpose to provide a righteous rule by promising a seed that would crush the serpent's head. (Gen. 3:15) That seed, Christ Jesus, is the king referred to at Isaiah 32:1, and Bible prophecy shows that he has been ruling since 1914.—Rev. 11:15-18.

Who are the princes? In times past it was thought that Isaiah 32:1 referred to the time when earthly sons of Christ Jesus would rule as princes in the new world, as does Psalm 45:16. But this could not be so, for not only is nothing said in Isaiah 32:1 about the princes' being the sons of the king but the context shows that their rule is not under new world conditions, for "each of them will be like a hiding-place from the wind, and a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a wearisome land". (Isa. 32:2, *AT*) Such conditions will not obtain in the new world.

The Hebrew word here translated "princes" is *sarim,* which is rendered in many other ways also, such as captain, ruler, chief, etc., and is used to designate the first, chief or foremost in any company or group. We find the term used throughout Israel's history, before as well as after they had kings, and not only in a political sense. There were military, judicial and religious *sarim* or princes.

In view of the breadth of meaning of this term we can see how the King, Christ Jesus, could have princes on earth now, not in the worldly governments, but in his theocratic organization. And while the King began reigning in 1914, it was not until 1919, when his people were released and restored, that we began to have these princes in our midst. (Isa. 32:3, 4) However, in view of the world's political and glamorous associations with the term "prince" it is not being used among the Lord's people. In the Scriptures the emphasis is on the heavy responsibility and hard work rather than on the title.

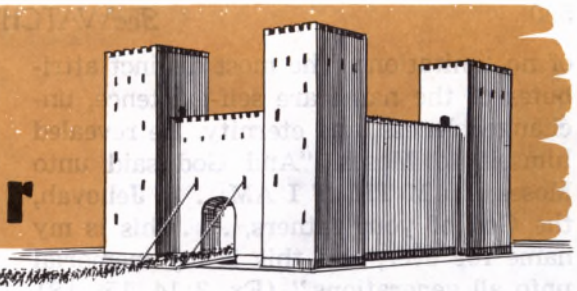
Particularly since 1938 have these princes been placed in positions of responsibility, for in that year the democratic rule was replaced by the theocratic appointment of servants through God's chosen instrument, the Society, so "that all of us may work together in peace, righteousness, harmony and complete unity". All obstructors were removed.—Isa. 1:24-26; 32:5-8.

As a result of this change and the pouring out of God's holy spirit, no more does the scepter of wickedness rest on the lot of the righteous. (Ps. 125:3) Instead, there is now within God's organization peace, quietness, righteousness and confidence, and we have seen a ninefold increase since 1938, from 47,000 to 435,000 ministers.

Let the "princes" now serve with justice, impartiality, in faithfulness and with heavenly wisdom. And let all ministers sow the truth beside all waters and plow and cultivate God's field to make it fruitful to his praise. Then, when Armageddon will have laid low the hosts of Satan, there will be a theocratic new world society standing all ready to be used by the King for his 1,000-year reign.—Isa. 32:15-20.

* For details see *The Watchtower,* December 1, 1951.

The Name of JEHOVAH a Strong Tower



"The name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Prov. 18:10, AS.

SECURITY, defense and peace are possible through an accurate knowledge of Jehovah's name. This is one of the great truths of the Scriptures, and is so important that our lives depend upon it. For thousands of years Jehovah's people have had confidence in his name, and it is necessary now for today's generation to realize it. David was one who took fullest advantage of the security provided by God's name, Jehovah, and one of the songs he composed expresses this truth in no uncertain manner. He wrote: "Jehovah is my rock, and my fortress, and my deliverer, even mine; God, my rock, in him will I take refuge; my shield, and the horn of my salvation, my high tower, and my refuge; . . . I will call upon Jehovah, who is worthy to be praised." (2 Sam. 22:1-4, *AS*) In the verses following, in exulting gratitude, he expresses himself in many energetic figures of speech, which may sound extreme, but really only feebly express all that Jehovah has done and will do for those who put their trust in him.

[2] In olden times a strong tower was built for defense and security. Today we do not require a strong tower of brick, stone or concrete, for our enemies do not fight us with bow and arrow, nor with shells or other explosives. Our fighting is vastly different, but we do need security. "For though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things." Our defense is not in material things and our enemies are not primarily flesh and blood. "Finally, go on acquiring power in the Lord and in the mightiness of his strength. Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places." (2 Cor. 10:3, 4; Eph. 6:10-12, *NW*) While the faithful of old had stone towers of great security, yet their real trust was in the name of God, and just as they put their confidence in it, so we do today. How, then, can we 'run into it and be safe'? We must first know what the "name" means.

1. Why must we have accurate knowledge of Jehovah's name, and how did King David speak of Jehovah?
2. Do we need a "strong tower" today, and why? What is necessary for us to know first?

THE NAME

[3] Jehovah is the self-given name of the Creator, denoting personality. There is only one Jehovah. Never do we read of 'the Jehovah of Israel' or the 'living Jehovah', for Jehovah lives. The name allows

3. Explain some of the meanings of the name. Do these definitions help us? How?

of no limitations. The most distinct attributes of the name are self-existence, unchangeableness, and eternity. He revealed himself to Moses. "And God said unto Moses, I AM THAT I AM: . . . Jehovah, the God of your fathers, . . . this is my name for ever, and this is my memorial unto all generations." (Ex. 3:14, 15, *AS*) The name "I AM" is from the same Hebrew root word as Jehovah. Other renderings of the full phrase are "I am because I am"; "I am who am"; "I will be that I will be." Every living creature, visible or invisible is or exists by reason of some provision made by Jehovah, but 'He is because he is'. In this sense no one else *is*. These definitions clearly show the idea of independent existence, uncontrolled will and action. He always is and is the same always, never ceases to be, cannot change, and is eternal.

4 Vastly different is the name from the names of the pagan gods, for they rest exclusively on reputed past records, not on the future; whereas the name Jehovah testifies to past deeds, present works, and future purposes. Our God Jehovah is just what he is and determines in himself, the manifestation of his works not being determined by anything outside of himself. He has absolute freedom and absolute independence and absolute immutability. His own words and deeds are essentially in agreement with himself. This implies invariable faithfulness. "Jehovah thy God, he is God, the faithful God, who keepeth covenant and lovingkindness with them that love him." (Deut. 7:9, *AS*) "For I, Jehovah, change not." (Mal. 3:6, *AS;* also Isa. 44:6) It cannot be said of Jehovah he has been or is to become, for he never began, and cannot begin to be. He always is an undeniable *is*. When creation commenced he was already there. Jehovah reveals himself by his deeds and commands, his name is a revelation, a memorial, a pledge. He is the becoming One: "I will become whatsoever I please."—Introduction of *The Emphasised Bible,* by Rotherham.

5 Jehovah said to Moses, "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; and there is none that can deliver out of my hand. For I lift up my hand to heaven, and say, As I live for ever." (Deut. 32:39, 40, *AS*) Of Abraham it is written, "And Abraham planted a tamarisk tree in Beer-sheba, and called there on the name of Jehovah, the Everlasting God." (Gen. 21:33, *AS*) This is one of the early texts in the Scriptures in which occurs an attribute of God, and immediately points to eternal duration. He who lives forever, running on, but never running out, of interminable, incessant, immeasurable duration. Forms and appearances of created things may change, but the counsels and purposes of Jehovah are permanent, never change, cannot be frustrated.

6 Jehovah is One. It is written: "Now I know that Jehovah is greater than all gods." "Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein." "Hear, O Israel: Jehovah our God is one Jehovah." (Ex. 18:11 and Deut. 10:14; 6:4, *AS*) He is the single, absolute, independent, everlasting One. Therefore the command is, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6:5, *AS*) Jehovah is One, and all other gods are nothing. We can get to know the great Most High, Jehovah, only by reading and understanding his holy Word, and then we shall see how he declares his universalness and gloriousness in holiness. Nothing

4. How does the understanding of his name enable us to have confidence in Him?

5. Will Jehovah always exist, and how do we know this?
6. The fact that Jehovah is One reveals what? How does it affect us?

created is holy in itself, for natural purity or impurity does not coincide with holiness or unholiness. Holiness of the creature pertains to doing God's will, being the state in which the creature is bound to Jehovah by divine arrangement. Those, therefore, who come to know Jehovah and to be associated with the Holy One must immediately cleanse themselves, for all covenant regulations rest on the principle, "You must be holy, because I am holy." For this reason too Paul admonishes: "Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear."—Lev. 11:44; 2 Cor. 7:1; 1 Pet. 1:16, *NW*.

[7] He is the Rock: "I will proclaim the name of Jehovah: ascribe ye greatness unto our God. The Rock, his work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he." "Be thou to me a strong rock, a house of defence to save me. For thou art my rock and my fortress." "He only is my rock and my salvation: he is my high tower; I shall not be greatly moved." "They gather themselves together against the soul of the righteous, and condemn the innocent blood. But Jehovah hath been my high tower, and my God the rock of my refuge." He is the invisible basis of confidence, the perfection of unblamableness, because he is the truthful and righteous One. "Thy righteousness is like the mountains of God; thy judgments are a great deep: O Jehovah." Jehovah and his King, Christ Jesus, always do that which is right and suitable to what answers fully to his purposes and actions. Abraham said, "That be far from thee: shall not the Judge of all the earth do right?" Jehovah is the Great Rock of Eternity.—Deut. 32:3, 4; Ps. 31:2, 3; 36:6; 62:2; 94:21, 22; Gen. 18:25, *AS*.

[8] We also must know Jehovah by his title God, which means the creator of heaven and earth, of all things good, and the giver of life to the obedient. As the Almighty, his power is unlimited, and no one can stand against him. He reveals himself as the Most High, clearly showing he is above all, the great Supreme One, the Highest Power. Also as "LORD of hosts", he is seen to be in command of all the heavenly forces, and these will be used for the destruction of the wicked in the greatest war of all time. As Father he reveals himself as the Source of life, and the kind Provider for all who will live forever.

[9] Moses asked Jehovah that he might see his glory, and in answer God said, "I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee." Then God did this, as recorded: "And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. . . . Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." (Ex. 33:19; Ex. 34:5-7, *AS*) Thus many wonderful significations are embraced with the name Jehovah: self-existing, mighty, merciful, kind beyond discovering, long-suffering, strong, bountiful, true, preserver and pardoner, righteous, vindicator, and others. This is Jehovah, the one to whom we can go in every time of need, for all circumstances and conditions, and have in him complete confi-

7. What is involved in Jehovah's being "the Rock"? How does it strengthen us?

8. Explain the five titles here mentioned.

9. What did Jehovah do and say in answer to Moses' request to see his glory? Mention some of the attributes recorded. How does this help us?

dence and security, the Jehovah we must know, fear and worship.

HOW THE NAME PROVIDES SAFETY

10 The foregoing information has clearly shown Jehovah is able to perform all his purposes. Then accept this as a fact and make progress with assurance, having the same conviction as Paul, who said: "He who is calling you is faithful, and he will also do it." "But the Lord is faithful, and he will make you firm and keep you from the wicked one." "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised." (1 Thess. 5:24; 2 Thess. 3:3; Heb. 10:23, *NW*) He will never fail those who put their trust in him. "Blessed be Jehovah; for he hath showed me his marvellous loving-kindness in a strong city. Oh love Jehovah, all ye his saints: Jehovah preserveth the faithful, . . . Be strong, and let your heart take courage, all ye that hope in Jehovah." (Ps. 31:21, 23, 24, *AS*) Our Leader always trusted completely in Jehovah. He knew the Father's name, and of his great trial when he was before Pilate the following is recorded: "Pilate said to him: 'Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you?' Jesus answered him: 'You would have no authority at all against me unless it had been granted to you from above.' " Trust was also complete when he said to Peter in the garden of Gethsemane: "Return your sword to its place, for all those who take the sword will perish by the sword. Or do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels?" Even his tormentors and cruel murderers testified to his trust, for when he was hanging on the tree they spoke abusively many things, as for example: "He has put his trust in God; let Him now rescue him if He wants him, for he said, 'I am God's Son.' " (John 19:10, 11; Matt. 26:52, 53; 27:43, *NW*) It had been prophesied that he would so trust. "Commit thyself unto Jehovah; let him deliver him: let him rescue him, seeing he delighteth in him." (Ps. 22:8, *AS*) Jesus Christ trusted, knowing his Father's name, and note the wonderful result: "It is according to the operation of the mightiness of his strength, with which he has operated in the case of the Christ when he raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come."—Eph. 1:19-21, *NW*.

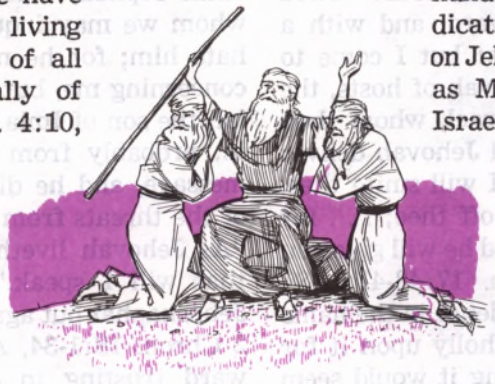
11 How, then, does the protective quality of the name operate, seeing that the faithful servants of Jehovah have had to endure so much persecution and physical suffering? Paul said: "We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out; we are persecuted, but not left in the lurch; we are thrown down, but not destroyed. Always we endure everywhere in our body the death-dealing treatment given to Jesus, that the life of Jesus may also be made manifest in our body." "In every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties, by beatings, by prisons." (2 Cor. 4:8-10; 2 Cor. 6:4, 5, *NW*) But Paul was secure. He had an upright, faithful conduct toward Jehovah, and the Lord Jesus, and all men, and also he had a living faith in Jehovah's promises. He was faithful and dependable in the ministry entrusted to him, and had great love for the Lord

10. How do we know Paul and the Lord Jesus had confidence in the Father's name? Explain.

11. Does having trust in Jehovah's name mean we shall be free of persecution or physical hurt? What was Paul's testimony, and how was he secure?

and the brothers. He was patient under suffering and mild-mannered amidst injuries and provocation. He was maintaining a firm stand against the forces of the Devil's organization, invisible and visible.

[12] Hence he well said, "I have fought the right fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day." (2 Tim. 4:7, 8, *NW*) He was meeting with God's approval, and felt completely safe. "For this very cause I am also suffering these things, but I am not ashamed. For I know the one whom I have believed, and I am confident he is able to guard what I have laid up in trust with him until that day." (2 Tim. 1:12, *NW*) Paul was not safe from fleshly hurt, but he trusted God, to whom he had committed all, "because we have rested our hope on a living God, who is a Savior of all kinds of men, especially of faithful ones." (1 Tim. 4:10, *NW*) "I continue mentioning you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation in the accurate knowledge of him, the eyes of your heart having been enlightened, that you may know what is the hope to which he called you, what the glorious riches are which he holds as an inheritance for the holy ones." (Eph. 1:16-18, *NW*) He knew that all who trusted and were faithful would be saved to inherit these great promises. Paul knew what the name stood for, and could exercise confidence in all his experiences.



12. Explain Paul's safety, and why was he confident?

[13] Sometimes it is in accordance with God's will for his servants to be protected from physical hurt, and sometimes he permits it to come, but at all times, if we understand all the name stands for, it will be a "strong tower" and to it we may go for safety. If we trust, then the eventual results are always right. Moses knew the name of Jehovah, and went to it for defense. Hardly had the great multitudes of Israel miraculously escaped the armies of Pharaoh when the Amalekites attacked them without provocation. This was done in a most treacherous and dastardly manner, coming upon them at the rear of the camp, to smite the feeble and those faint and weary. (Deut. 25:17, 18) It was then decided by Moses to fight Amalek, and Joshua led the army while Moses, Aaron and Hur went to the top of a hill. There Moses, the great mediator, lifted up his hand with the rod, a clear indication he was depending upon Jehovah for victory. As long as Moses held up his hands Israel prevailed, but when his hands dropped Amalek prevailed. Therefore proper assistance was given so his hands were held up, till the sun went down, and by then Joshua had gained the victory. Then "Jehovah said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: . . . Moses built an altar, and called the name of it Jehovah–nissi". That is, "Jehovah is my banner." (Ex. 17:14-16, *AS*, margin) It was Jehovah who had fought for Israel and the glory was due him. No pillar was here set up for Joshua, but an altar to Jehovah, for he had been Israel's defense and strong tower. Moses

13. What experience came upon Israel from Amalek which taught confidence in Jehovah's name?

knew the mercy and loving-kindness of the Eternal One.

[14] There is the thrilling encounter of David with Goliath. The Philistines had defied Israel and their God, Jehovah, and caused their giant Goliath to parade the field for forty days, waiting for the fearful Israelites to take up his boastful challenge. David came on the scene, and immediately saw this uncircumcised Philistine defying the armies of the living God. He accepted the challenge, and as they met for mortal combat, Goliath cursed David by his god and said: "Am I a dog, that thou comest to me with staves?" Here this great mass of flesh armed to the teeth bellowed threats at young David, enough to strike terror to the heart of any man. But David moved in to the fight courageously, fearlessly, in full confidence that he would be victorious. Never doubting nor hesitating, he answers this hulking bully in these words: "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; . . . for the battle is Jehovah's, and he will give you into our hand." (1 Sam. 17:43-47, *AS*) David placed all his confidence in the name of Jehovah, depending wholly upon it for success. To those watching it would seem David was throwing himself into the mouth of destruction, but David knew in whom he was trusting and that Jehovah would be as good as his name. He trusted in the "strong tower" and was safe. There David stood (without sword or shield or armor-bearer) before the giant warrior and all the hosts of the Philistines, but he was safe and secure in the name of Jehovah. "I come to thee in the name of Jehovah" was his defense. The almighty God of purpose did not fail him.

[15] Another servant who trusted in the name of Jehovah was Jehoshaphat. "His heart was lifted up in the ways of Jehovah." (2 Chron. 17:6, *AS*) He never moved out against the enemy without Jehovah's approval. On one occasion Ahab, king of Israel, requested Jehoshaphat to join him in battle against the Syrians, which warfare had been going on three years. Ahab's daughter had married Jehoshaphat's son, so there was a family connection, and in spirit the king of Judah joined Ahab, but said: "Inquire first, I pray thee, for the word of Jehovah." So Ahab brought about 400 of his own prophets and they told the king to go and fight, for a victory would be given. But Jehoshaphat was not satisfied. "Is there not here a prophet of Jehovah besides, that we may inquire of him?" Ahab replied, "There is yet one man by whom we may inquire of Jehovah: but I hate him; for he never prophesieth good concerning me, but always evil: . . . Micaiah the son of Imla." Micaiah was brought in, probably from prison, to deliver his message, and he did it fearlessly in spite of the threats from the king's messengers. "As Jehovah liveth, what my God saith, that will I speak." It was favorable to Jehoshaphat but against Ahab. (2 Ki. 8:18; 2 Chron. 18:1-34, *AS*) Those who go forward trusting in Jehovah's name must know they are doing his will and not their own, as was the case with Jehoshaphat. He knew his name. He is all-wise and true to his promise.

[16] Later on Jehoshaphat is besieged by the combined forces of Moab, Ammon and Mount Seir, a tremendous multitude. What would the good king do? He immediately

14. Show how the battle between David and Goliath clearly demonstrates safety in the name.

15. What experience did Jehoshaphat have with Ahab which teaches the need for care on our part to learn first Jehovah's will?

16. How did Jehovah demonstrate his protection to Jehoshaphat and Judah against the armies of Moab, Ammon and Mount Seir?

flees to the "strong tower", Jehovah. "And Jehoshaphat feared, and set himself to seek unto Jehovah; and he proclaimed a fast throughout all Judah." (2 Chron. 20:1-4, *AS*) Note the prayer he offers exalting Jehovah, in its composition and expression one of the most remarkable ever recorded in Hebrew Scripture. Jehovah is acknowledged as supreme with irresistible power extending over every creature in heaven and in earth, the universal Sovereign. Being in covenant relationship with Him, they should go to Jehovah when in danger. He appeals to His justice and uses it to the full to point out that they were not permitted to invade their enemies and now these have attacked Judah, and finally says: "Neither know we what to do: but our eyes are upon thee." (2 Chron. 20:12, *AS*) They had no might of their own, therefore dependence was entirely on Jehovah. This king knew the name of Jehovah and that it was a strong tower, and in it he was safe. Jehovah destroyed the organized forces of Moab, Ammon and Mount Seir with one blow, by causing these wicked opposers of God's people to be instruments of destruction to one another. Jehoshaphat, a servant of God, ran into the name of Jehovah and was safe.

17 Then there was the time when the arrogant Assyrian monarch purposed to destroy Jerusalem. Hezekiah was king. The record states: "He wrought that which was good and right and faithful before Jehovah his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. After these things, and this faithfulness, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fortified cities, and thought to win them for himself." (2 Chron. 31:20, 21; 32:1, *AS*) Hezekiah prepared the best he could to withstand this terrible enemy, but his trust was the name of Jehovah. He spoke to the captains, 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. 32:7, 8, *AS*) The believing, trusting confidence of Hezekiah had raised him above the enemy. The Assyrian defied Jehovah, saying: "Neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us."—2 Ki. 18:30, *AS*.

18 The Assyrian monarch through his captain compared Jehovah to the gods of the nations he had conquered, and sent an arrogant letter to Hezekiah, wherein he used profanity, falsehood and blasphemy. When the letter was received Hezekiah went up into the house of Jehovah and spread it before the Lord and prayed: "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. 19:19, *AS*) Jehovah proved himself a defense and strong tower by protecting his people and destroying 185,000 soldiers of the Assyrian, and chasing great Sennacherib back to his own land and to his doom. So, "Jehovah preserveth all them that love him; but all the wicked will he destroy."—Ps. 145:20, *AS*.

17, 18. (a) Does faithfulness to God mean the enemy will never attack, and what does the record show? (b) How was trust and confidence in Jehovah's name recorded?

JEHOVAH A STRONG REFUGE TODAY

THE forceful and telling experiences brought to our attention in the foregoing article show clearly how faithful servants of God in times past took refuge in the name of Jehovah as a "strong tower". We do exactly the same today. The same Jehovah in whom they had confidence is the One we believe and trust in today. We must have strong confidence in Jehovah, both individually and collectively, and whether it be individuals, or local groups, or international organizations that try to harm us, the course to take is clearly marked out for us.

[2] In these last days loud-mouthed bullies and braggarts threaten Jehovah's people with bodily injury, and we know that in ourselves we cannot withstand their attacks. A certain course may have to be taken in faithfulness to the truth and in obedience to the Lord's commandments, but in doing so evil is threatened. Or, it may be that one's position in the commercial world has been threatened because of association with the Lord's people. Or perhaps home conditions have become very precarious resulting from faithfulness to the truth and there are threats of brutality and other forms of opposition unless the right course is abandoned. Or maybe a mob has gathered to beat up or run faithful witnesses out of town and there is no way of escape. What would we do in these circumstances?

[3] First of all, remember just who you are, that you are a child of God, a faithful follower of Christ, that these things would not come unless you had been doing your best to serve Jehovah. They have not come to you from your own foolishness or wrongdoing. Remember too that your God is the Almighty Creator of the universe, he is the Most High and his Son is the King of the new world, and is now enthroned; that Jehovah has made many promises to care for his faithful ones, and when there is need he should be called upon to come to our rescue. He will be as good as his word. You will find it difficult in certain circumstances to be immediately convinced about this, but trust in Him and find it is true. In trusting you must have complete confidence, not merely hoping that God may do something to aid you but being absolutely sure he will. And how can we be so sure? Simply because *he has promised.* His name means so much. It means everything and is sufficient for all our needs. Can we remember? Are we assured? Can we trust?

[4] Encourage yourself in his name by calling to mind what it means and what is involved in it. It is very necessary to encourage and strengthen ourselves. Of King David it is written: "And David was greatly distressed; for the people spake of stoning him, . . . but David strengthened himself in Jehovah his God." (1 Sam. 30:6, *AS*) He would call to mind that he had asked Jehovah whether he should go and smite the Philistines, and had been told to go, and now the Amalekites had made their raid and wrought much havoc; so he strengthened himself. (See Psalm 42:6-8.) We must do the same thing. It is so neces-

1, 2. Why must we have the same confidence in Jehovah's name today as his servants did in times past? And what circumstances are we likely to encounter?

3. What must we do in time of need so that we can take refuge in His name?

4. How do we encourage ourselves in Jehovah, and why is this necessary?

sary to call to mind the course we have taken, how it was tested to the best of our ability to make sure it was in harmony with God's will, and, being assured, we stand firm. Then trust, be confident, do not doubt, realize fully the name Jehovah can be relied upon as a strong tower, and in it we are safe.

[5] Remember how the name stands for the Eternal One. He who does whatever he pleases, the all-powerful, all-wise, ever-loving Supreme Sovereign. This God is our God, our protector at all times. His eye never sleeps, his ear is always open and he can never be caught off guard. Recall some of his promises, such as: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust. For thou, O Jehovah, art my refuge! Thou hast made the Most High thy habitation; there shall no evil befall thee, . . . He shall call upon me, and I will answer him; I will be with him in trouble: I will deliver him, and honor him." (Ps. 91:1, 2, 9, 10, 15, *AS*) These true, Jehovah-given promises are to encourage his people in all extremities, pressures, troubles, assaults, and dangers. So, they may have assurance to put confidence in him. The name is an invisible fortress, and by relying completely on what the name means we are thereby putting ourselves in the strong tower. But our trust must be entire. His mercy and faithfulness will be our portion if we claim it.

[6] Opposition to us is national and international, for this world hates Jehovah and his people. This is described in the Psalms: "Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us." "Forget not the voice of thine adversaries: the tumult of those that rise up against thee ascendeth continually." "For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They take crafty counsel against thy people, and consult together against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." (Ps. 2:1-3; 74:23; 83:2-4, *AS*) The enemies of Jehovah have tried more than once to cut God's people off, one recent attempt being 1917-1918. It failed, for Jehovah heard the cry of those trusting in him and rescued them from the pit of death. Again, in 1933, when the sadistic demonized boasters, with the infamous, abominable Nazi organization, broke into the ranks of Jehovah's people, they did their utmost to destroy them. They failed miserably, for those in Jehovah's organization t r u s t e d in the name, and these enemies were cut off. Then again in 1939, and during World War II, the enemies of God's kingdom tried to cut them off by their inhuman persecution, prisons, bans, tortures and deaths. Again they failed to cut off the holy nation, which was strictly holding to the truth. This nation had come to know the name and what it meant, and was trusting in it.

[7] Some of Jehovah's people suffered bitterly, and some were put to death by their enemies, but the purpose of Jehovah has not been hindered and the destiny of the faithful is sure—just as sure as Abraham's, David's, Daniel's, and many others'. They all died in faith, knowing his name. We all

5. Mention some of the promises Jehovah has made in which we must have confidence. Why must our trust be complete?

6. What are some of the scriptures showing opposition to God's people from the nations? and how has this been fulfilled in a measure?

7. To make Jehovah's purposes our purposes involves what?

must understand as these did that our interests must be completely submerged in Jehovah's purposes. As long as these prosper we are happy, whether we live or die, for our everlasting life is assured to us if faithful. No promise has been made that we shall never on any account be persecuted or hurt mentally or physically. Indeed, all the faithful before this time have suffered, and Paul's warning is: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12, *NW*) But we have been definitely promised protection if we trust in Jehovah with all our heart.

[8] Now at the end of this present evil system of things Jehovah is going to perform a marvelous work, for he is going to exhibit his wondrous strength on behalf of his faithful ones. They will be overwhelmed with gratitude as they witness his power in operation to defend them and destroy the opposers. To those outside, terror will strike them as they see Jehovah's terrible acts. Today we are subject to reproach and all kinds of hurt, and therefore obedience and faithfulness have to be exercised. In fact, we are an easy target for the enemies. Our enemies say, "They cannot defend themselves. Their God is not able to save them. If he could, why has he not done so already?" True it is, Jehovah is not aggressively fighting our battles at present, and at times it seems that we have been left to the enemy attacks without much protection—just enough to see the work through, and from time to time some evidence is granted us of his strength on our behalf.

[9] Jehovah has promised it will not always be like this, for the tables will be turned. Then our many foes will be the targets for Jehovah's displeasure. Today Jehovah lets them go a long way in hurting us, but when he rises up to fight, their hateful persecution will come to a dead stop, and their dead bodies will litter the ground. How futile then will be the mighty organization of Satan, for Jehovah will blow on it and it will disappear! We have only to wait until Jehovah really fights for us, and then there will be complete and absolute safety in every way. Jehovah will defend his people from all physical harm, to demonstrate that his word is true. The many experiences describing Jehovah's power over his people with the destruction of their enemies will then be fulfilled on a much larger scale than ever before. There will be no question as to who our God is, for they will know it by what they see and experience. He is Jehovah, and will do what he pleases. "Therefore, wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." "Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And it shall come to pass in that day, that a great tumult from Jehovah shall be among them."—Zeph. 3:8; Zech. 14:3, 13, *AS*.

HATING JEHOVAH'S ENEMIES

[10] The Lord Jesus said, "Continue to love your enemies." (Matt. 5:44, *NW*) And he also said, "Every kind of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against

8. Is Jehovah demonstrating his power on behalf of his people today? What does this lead our enemies to conclude?

9. Will Jehovah rise up and fight for his people? When, and what will happen then?

10. Explain the difference between loving our enemies and hating God's enemies.

the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come." (Matt. 12:31, 32, *NW*) Men may condemn us and still may be forgiven. We do not love them for their hurtful works to us, but there must not be hatred toward them on this account. Rather the commandment is to pray for such persons. But the situation is entirely different when opposers get to a state of antagonism against God and the spirit, so that even regardless of the facts in evidence of Jehovah's workmanship and power, they distort them and accuse God of wickedness. Such extreme debasement is only identifying them with Satan the great opposer whose end is destruction. Satan is our enemy and he is also God's enemy. The Lord Jesus was not calling upon us to love those who hated God. His own course of conduct is our guide. When tempted by the Devil he said: 'Go away Satan, for it is written, It is Jehovah your God you must worship.' Again he said, "That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. . . . he is a liar and the father of the lie." God has put enmity between the seed of the woman and the seed of the serpent, and enmity means hostility or hatred. We cannot therefore love this world, Satan, or his seed.—Luke 4:8; John 8:44, *NW;* Gen. 3:15; Jas. 4:4; 1 John 2:15-17.

[11] Haters of God and his people are to be hated, but this does not mean that we will take any opportunity of bringing physical hurt to them in a spirit of malice or spite, for both malice and spite belong to the Devil, whereas pure hatred does not. We must hate in the truest sense, which is to regard with extreme and active aversion, to consider as loathsome, odious, filthy, to detest. Surely any haters of God are not fit to live on his beautiful earth. The earth will be rid of the wicked and we shall not need to lift a finger to cause physical harm to come to them, for God will attend to that, but we must have a proper perspective of these enemies. His name signifies recompense to the enemies.

[12] What do you do with anything loathsome or repugnant that you detest and abhor? The answer is simple. You get away from it or remove it from your presence. You do not want to have anything at all to do with it. This must be exactly our attitude toward the haters of Jehovah. Prophetically it is written: "Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloodthirsty men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Jehovah, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred." (Ps. 139:19-22, *AS*) Bloodthirsty men are shedders of blood, and therefore guilty men. We hold their conduct in complete abhorrence. Think about the awful treatment meted out to our brothers in Germany, Greece and Poland during World War II and since, by reason of the ferocity and beastliness of the totalitarian organization, whereby thousands were killed by those bloodthirsty creatures! Their motives, opposition to Jehovah and his people, their perfidy and wicked idolatrous purposes we perfectly abhor. With them we have neither part, interest nor affection.

[13] Jehovah's enemies are recognized by their intense dislike for his people and the work these are doing. For they would break it down and have all of Jehovah's witnesses sentenced to jail or concentration

11. What does hatred of God's enemies mean, and what does it not mean?

12. How does God's Word say we have to treat those who hate Jehovah? What will be our decision and attitude?

13. Show how the scripture at Psalm 74:10, 11 is receiving fulfillment today. May we expect God to answer this prayer?

camps if they could. Not because they have anything against the witnesses personally, but on account of their work. They publish blasphemous lies and reproach the holy name Jehovah. Do we not hate those who hate God? We cannot love those hateful enemies, for they are fit only for destruction. We utter the prayer of the psalmist: "How long, O God, shall the adversary reproach? Shall the enemy blaspheme thy name for ever? Why drawest thou back thy hand, even thy right hand? Pluck it out of thy bosom and consume them." (Ps. 74:10, 11, *AS*) We pray with intensity and cry out this prayer for Jehovah to delay no longer, and plead that his anger be made manifest. Bring forth your arm and let the enemies see it, and use it for their hurt and destruction. Surely the time is now ripe, the iniquity of Jehovah's enemies has come to the full. Surely we all say, "O Jehovah, do not hold back your punishment of the wicked. Pluck your hand out and use it to let the enemies know your name! Exert your power again, for with one blow from your arm the enemies would disappear!"

[14] Jehovah's people express as their own other prophetic words: "Awake thou to help me, and behold. Even thou, O Jehovah God of hosts, the God of Israel, arise to visit all the nations: be not merciful to any wicked transgressors. They return at evening, they howl like a dog." Here the enemies of Jehovah are viewed just like flea-bitten, mangy, scavenger dogs. "Scatter them by thy power, and bring them down, . . . let them even be taken in their pride, and for cursing and lying which they speak. Consume them in wrath, consume them, so that they shall be no more: and let them know that God ruleth in Jacob, unto the ends of the earth." (Ps. 59:4-6, 11-13, *AS*) These are the true sentiments, desires and prayers of the righteous ones today. Are they yours? You may be sure they will be to the extent you know and love the name Jehovah. If you do not know him, then obviously you will be unconcerned about what happens. But if you love Jehovah then you will be greatly concerned about what happens to his holy name, and about those who would cast it into the mud, slime and filthiness of this degenerated, disgusting old system of things.

[15] The true lovers of Jehovah lift the glorious name on high, and seek to remove all the dirty marks men have smeared upon it, and Jehovah loves them for this precious service. He can exalt his own name and very shortly he will do so, but during the present time he takes pleasure in those demonstrating their love for him in this manner. Loving his name means to treasure, guard, defend, fight for it. Such are honored by Jehovah. How keenly we feel the hurt to his holy name! How we despise the workers of iniquity, and those who would tear down God's organization! So we pray: "Do thou unto them as unto Midian, as to Sisera, as to Jabin, at the river Kishon; who perished at Endor, who became as dung for the earth. . . . make them like the whirling dust; as stubble before the wind. As the fire that burneth the forest, and as the flame that setteth the mountains on fire, so pursue them with thy tempest, and terrify them with thy storm. Fill their faces with confusion, that they may seek thy name, O Jehovah. Let them be put to shame and dismayed for ever; yea, let them be confounded and perish; that they may know that thou alone, whose name is Jehovah, art the Most High over all the earth."—Ps. 83:9-18, *AS*.

[16] There is no doubt that those wicked creatures who reproach and dishonor Jehovah, who blaspheme pure and true reli-

14. How do other expressions in the Psalms concerning Jehovah's enemies help us to get the correct view today?

15, 16. Why do we pray as directed at Psalm 83? And what words of comfort and assurance did Paul give?

gion, who endeavor to destroy the faithful worshipers, who break into God's holy city, Zion, and try to terrify and brutally ill-treat and kill the Lord's children, who are in every way the real enemies of Jehovah, are fit only to be taken and destroyed. But that execution work is Jehovah's, for he will determine who are the incorrigible. Such ones are surely now fixing their own destiny, and then comes the time when the sin and the sinner cannot and never will be separated. The apostle Paul said: "This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength."—2 Thess. 1:6-9, *NW*.

[17] In our holy zeal for Jehovah's name we must always be on the watch ourselves that we too are pure in our worship of Jehovah, and have the very heart sentiment the psalmist had when he prayed: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." "But I will sing of thy strength; yea, I will sing aloud of thy lovingkindness in the morning: for thou hast been my high tower, and a refuge in the day of my distress. Unto thee, O my strength, will I sing praises: for God is my high tower, the God of my mercy." (Ps. 59:16, 17; 139:23, 24, *AS*) To our strong tower we run always, for we know the name Jehovah means that he is merciful, gracious, slow to anger, abundant in loving-kindness.

17. What must we be on guard for in ourselves?

SINGING AND TRUSTING

[18] We must sing as we trust. What shall we sing about? The prophetic word supplies the information and instruction. "In that day shall this song be sung in the land of Judah: 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, *AS*) The context of this scripture is briefly considered. Chapter 25 pertains to Moab, the near neighbors of Judah and descendants of Lot's eldest daughter. They had been the opposers of the Israelites right from the time when refusal was given by them to supply provisions to Israel as they journeyed to the promised land. Moab hired Balaam to curse Israel. (See also Numbers 22; 23; 24; 25:1-5 and Deuteronomy 23:3.) They had much contempt for Jehovah's people, and prided themselves on their own "lofty city", her counterpart today being that rich, lofty city, the mighty religious organization standing for the whole of Satan's organization. The modern-day Moabites are the professing Christians, whose words and actions are as far removed from Christianity and pure worship of Jehovah as Moab was removed from true worship and the covenant of Jehovah. Jehovah had warned Moab of his purposed punishment for her iniquity and opposition.

[19] The modern-day Moabites have opposed Jehovah's witnesses with a hatred not born of righteousness, but from the Devil and against all righteousness. Their hatred for God's true people increases as

18. Why must we sing? What is the song? And how does Moab come into the picture?

19. Who are the modern-day Moabites, and what is their attitude toward Jehovah's people?

they see upon us the very plain evidence of Jehovah's favor and the obvious disfavor they themselves are in. They put forth every effort to prevent the people of good will from entering the new world. They are richer than Jehovah's witnesses in material things and with it they have much pride and arrogance. They are on one side of the great "Dead sea" and we on the other. The gulf is fixed, and is as immovable as Jehovah's judgment, reminding us very forcibly of the great chasm between the "rich man" class and the "Lazarus" class in the illustration recorded at Luke 16:19-31 (*NW*): "And besides all these things, a great chasm has been fixed between us and you people, so that those wanting to go over from here to you people cannot."

[20] The modern-day Moabites will be brought low, for Jehovah has completely finished with them. Hear just a part of the punishment: "For in this mountain will the hand of Jehovah rest; and Moab shall be trodden down in his place, even as straw is trodden down in the water of the dunghill. And he shall spread forth his hands in the midst thereof, as he that swimmeth spreadeth forth his hands to swim; but Jehovah will lay low his pride together with the craft of his hands." It is a sure thing that one cannot have much pride left when one is being pressed down into a manure pile, showing the utter contempt Jehovah has for modern-day Moab, keeping her wallowing in the mire of shame. "For thou hast made of a city a heap, of a fortified city a ruin, a palace of strangers to be no city; it shall never be built." "For he hath brought down them that dwell on high, the lofty city: he layeth it low, he layeth it low even to the ground; he bringeth it even to the dust. The foot shall tread it down; even the feet of the poor, and the steps of the needy."—Isa. 25:10, 11, 2; 26:5, 6, *AS*.

[21] When this happens, what a tremendous change will take place! The tables will be turned! Brought down will be the lofty from dwelling on high as the great, rich, influential ones of this world, to the lowest possible place imaginable, so low and degraded that it can only be compared to being trampled underfoot by the poor like straw on a manure heap. Christendom's lofty looks, boastful words, bragging tongue, her superior attitude toward the holy Word of God, her trust in idols and men and riches, such as belong to this world, will not provide her with security or any safety from Jehovah's storm and blast. They have no defense and are disgraced. At this time 'this song shall be sung'. This is a command from Jehovah and it must be obeyed, namely, to sing this song. It is: "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." (Isa. 26:1, 2, *AS*) This is the theme, and the song may also be understood more completely by considering many of the other prophetic utterances, such as Isaiah 12, Isaiah 4:2-6, Psalms 145, 146, 150. Put your whole heart into this song. Sing aloud, "Great is Jehovah, and greatly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." (Ps. 48:1, 2, *AS*) God's organization is marvelous and supremely beautiful and the kingdom of the Lord Jesus Christ is the hope of all peoples.—Ps. 48:12, 13, *AS*.

[22] Christendom's defenses are of no val-

20. When Jehovah brings down their pride, how low will they be brought?

21. Why does Moab have no defense against the day of judgment? How does this encourage our singing?

22. What does Jehovah's "strong city" offer to the "prisoner" class, and how far-reaching is this song to be sung and heard?

ue, but Jehovah's witnesses have a "strong city", and this is something to sing about. There are millions who want a safe place and are in need of security. Let them know we have a "strong city"! "Thou shalt call thy walls Salvation, and thy gates Praise." (Isa. 60:18, *AS*) Only God's kingdom offers such protection and salvation, for inside the city one is then safe. Those desiring salvation must make for God's organization, and find entrance into it and remain there permanently. It is a real city of refuge. The multitudes must come in through the gates; so sing loudly, clearly and harmoniously that all may know there is a strong city offering salvation, and it is our city. It is Jehovah's! To all countries the song must go: "Wherefore glorify ye Jehovah in the east, even the name of Jehovah, the God of Israel, in the isles of the sea. From the uttermost part of the earth have we heard songs: Glory to the righteous." (Isa. 24:15, 16, *AS*) This song will never stop, but will continue until everyone living sings it. Everything that has breath, praise ye Jehovah!

THE GATE, NATION AND PURPOSE

[23] "Open ye the gates, that there may enter in a righteous nation preserving fidelity. A purpose sustained thou wilt guard, saying, Prosper! Prosper! because in thee hath he been led to trust. Trust ye in Yahweh unto futurity,—for in Yah Yahweh is a rock of ages." (*Ro*) The gates must be unlocked, so that the nation can march in. The faithful anointed remnant in 1919 were awaiting entrance into the newly established city, Zion. "Thou wilt arise, and have mercy upon Zion; . . . yea, the set time is come. . . . For Jehovah hath built up Zion; he hath appeared in his glory." (Ps. 102:13-16, *AS*) They prayed, "Jehovah hath chastened me sore; but he hath not given me over unto death. Open to me the gates of righteousness: I will enter into them, I will give thanks unto Jehovah. This is the gate of Jehovah; the righteous shall enter into it." (Ps. 118:18-20, *AS*) As a result Zion received many more children. It is exactly as foretold. "Before she travailed, she brought forth; before her pain came, she was delivered of a manchild. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children." (Isa. 66:7, 8, *AS*) The King is brought forth as the new Ruler in 1914 by the mother organization, Zion, and after great trials and tribulations (1917-1918) Zion brings forth the rest of her royal children, the remnant of the Kingdom class. Since then, too, hundreds of thousands of persons of good will have been brought into association with the members of the remnant class. Just how many more thousands of these may be added to the ranks before the battle of Armageddon we do not know. This class will be carried through Armageddon with the faithful remnant when Jehovah rises up and fights for his people as he did in the days of old. The gates are now opened wide for the prisoners' return. In Zion they will be fed, mothered and taught Jehovah's commands and will learn to know him truly.

[24] Verse 3 of Isaiah 26 reads: "A purpose sustained thou wilt guard." (*Ro*) This is not a vain imagination but is one inspired by God's Word, gained from a clear appreciation of his purposes. They are our purposes and he will bring them all to pass. He will sustain them. There is no need for us to doubt or get disturbed as to whether certain promises will come to fulfillment, for they will. Jehovah is as good as his name. Complete trust and assurance we must therefore have. Such ones will be

23. When is Zion built up? When God opens the gates, what nation marches in, and who follow?

24. What is the "purpose sustained"?

sustained and held up by Jehovah, for they are part of his purpose. He has promised to guard them and therefore he will.

25 These trusting confident ones have their imagination clear and minds settled. They try to be godlike, unchangeable, uncompromising, resolute and reliable, having fixity of purpose and determination to see it through. Jehovah is always equal to every possible emergency. Knowing and trying to copy Jehovah, they are greatly blessed and are endowed with peace. They rest in Jehovah the strong tower, though troubles increase and all forms of hostility are stirred up to break down the faith of God's people or attack His city. The loyal and obedient children of Zion will keep the truth, maintain fidelity and remain in the organization. Shortly the greatest time of trouble is to come on this present system of things, but we know Jehovah is with us. Therefore we need not fear. He is our refuge. Just as nothing in the universe can disturb the peace, serenity and tranquillity of Jehovah, for he is the Rock of Ages, so we will trust in him and be safe, not only now, but forevermore. Therefore trust in Jehovah, ever keeping in mind the name of Jehovah. It is a 'strong tower, and the righteous run into it and are safe'. Trust completely in Jehovah and be at peace.

25. How do the inhabitants of Zion gain peace and prosperity? And how do we make sure Jehovah's name is a "strong tower"?

"TEACHER OF TROUBLE" GETS FINED

"He that practices vile things hates the light and does not come to the light, in order that his works may not be reproved." (John 3:20, *NW*) Those words of Jesus addressed to a religious leader of his day are as applicable to the religious leaders of today as they were to the religious leaders in Jesus' day. This the following experience had by a Kingdom publisher in Rhodesia, South Africa, clearly shows:

"I must tell you of the trouble that befell me one day as I was making known the good news of the Kingdom on the streets. I was getting along with the work very well when suddenly a Roman Catholic priest came up and asked, 'What are you doing?' I replied that I was doing the witness work in praise of the kingdom of God. He then said, 'You witnesses are deceivers.' He became violent and began hitting me and taking my books from me and tearing them up. A crowd gathered and soon a white policeman came, asking, 'What's going on here?' Some of the people in the crowd told him that a Watchtower man was there. The policeman then asked the priest, 'What has this man done?' The priest told him that he saw me preaching. The policeman then asked me if I was one of Jehovah's witnesses, and when I told him I was he asked for my identification. I showed him my certificate which showed I was a minister and a teacher as well.

"Then the policeman turned to the Roman Catholic priest and said, 'Aren't you a teacher as well?' When he had said that he was, the policeman asked him, 'Then why are you hitting your fellow teacher? What made you tear his books? Are you a teacher of trouble?' The matter was taken to court and the priest was ordered to pay £2-2-6 (about $6.00 U. S. currency) for the books he had destroyed."

Truth Inspires Zeal in Youth

IN THE *Christian Century,* April 23, 1952, appeared an item regarding the 'British Methodist Church deploring the failure of its affiliated young people to take the step of full membership'. Among other things, attention was called to the fact that the Methodist Church is losing 65,000 young folk annually and that if all these could be kept the church would double its membership.

What can be the matter? Can it be that there is something wrong with the spiritual diet that these young people receive? That such may be the case appears from the following letter of a Gilead missionary worker telling of the way the good news of God's kingdom affected a certain young person in Geneva, Switzerland.

"I must tell you about my new home Bible study which I am conducting with a pretty young girl of twenty-three. She came here as a French refugee and entered a Catholic home for young girls. With the bickering among the nuns and priests there she was far from happy. While on a vacation in Strasbourg she attended mass and on the way home a friend stopped her and asked where she had been. This friend invited her to an *apéritif* (appetizer) and started talking to her about the Bible, telling her that the Most High dwelleth not in temples made with human hands, etc.; this friend being one of Jehovah's witnesses. She met this friend only twice, but in those two meetings she got enough of the truth to make her want more.

"She came back here to Geneva with the Bible-study aid *'Let God Be True'* that she had obtained from this friend and eagerly devoured its contents. As a result she left the Catholic home and got a job and wrote the Watchtower Society for more literature. The Berne office forwarded the address to me. It happened to be in the very same building where we have our missionary home, the girl working as a maid for a diplomat. The next week I started a home Bible study with her, and on the following Sunday she began coming to our meetings at the Kingdom Hall.

"She is bubbling over with zeal and when she talks about the truth her eyes just sparkle. She is a realization of the scripture that speaks of the 'first love' in the truth. She is now talking to everyone, even though we have been studying together only four weeks. Two weeks ago she started coming to the service meeting also, and the talk on having a share in preaching the good news to others so thrilled her that when the speaker asked who would have a part in advertising the good news on the street, as I raised my hand she raised hers. She spent the entire Saturday afternoon on the street with us, presenting the truth to passers-by.

"Sunday morning she came down and said that she wanted to go out in the service from door to door. I told her that there were a few things that we should go over first to make sure she had a good foundation. I took the various Bible doctrines listed in the Bible-study aid *'Let God Be True'* and asked her about them and explained them to her, as I knew I couldn't keep her from going from house to house with this message even if I wanted to. We studied for about three hours, and I think that she will be all right now; as she will learn more while gaining experience in preaching.

"We have a circuit assembly in La Chaud de Fond next month, and she is seriously thinking of being baptized. To-

morrow night at the service meeting we will have a talk on baptism which will help her to see the seriousness of the step she wants to take. I do not want her to jump into anything like this without her fully realizing what she is doing.

"She makes every sacrifice to get to the congregational meetings, working late at nights to make up for the time lost by attending them. She took time off to go into the service Saturday afternoon and gave her employers such a thorough witness that they were moved by her sincerity and obtained two magazines from her to find out what this was all about. She already has arranged for me to conduct a home Bible study with the cook that works for her employers. You can well imagine the joy that this young 'sheep' of the Lord has brought us."

● John 2:19 (*NW*) states: "In answer Jesus said to them: 'Break down this temple, and in three days I will raise it up.'" Does this indicate that Jesus had power to raise himself from the dead, as trinitarians argue, and proving, as they say, that Jesus and God are the same person?—M. S., Oregon.

We must harmonize Jesus' words with many other scriptures, which clearly show that God and Christ are separate persons and not equal and not tied together, along with the holy spirit, to form one god. Numerous texts show that Jesus did not raise himself from the dead, but that he was resurrected by Jehovah God his Father. (Rom. 8:11; 1 Cor. 15:15; Eph. 1:20) So how may we logically view John 2:19?

The context must be examined. Verses 13 to 18 show that Jesus had cleansed the literal temple at Jerusalem, routing from it those who were making it a place of merchandise, and as a result had been confronted with this question from the Jews: "What sign have you to show us, since you are doing these things?" Then in the 19th verse Jesus told them the sign, which is the basis of our question. Verses 20-22 continue: "Therefore the Jews said: 'This temple was built in forty-six years, and will you raise it up in three days?' But he was talking about the temple of his body. When, though, he was raised up from the dead, his disciples called to mind that he used to say this."—*NW*.

This setting shows that Jesus was not talking about his physical body, but "he was talking about the temple of his body". The temple in Jerusalem that Jesus cleansed represented not Jesus alone but also the body-members over which he is head. Just as the literal temple was not made up of one stone but many, so "the temple of his body" consists of many living stones, with Jesus as the foundation cornerstone: "You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:4-7, *NW*) After the Jewish religionists rejected Christ the living stone and broke him down by death on the torture stake, on the third day thereafter Jehovah God raised him up to become the chief cornerstone of the temple of living stones then under preparation. He immediately appeared to his disciples and lifted them up out of their despondency, built them up spiritually so that they could "offer up spiritual sacrifices acceptable to God". That this building of "the temple of his body" started then and continued through the years that followed is shown by Peter's use of the present tense when years afterward he said Christ's followers "are being built up a spiritual house".

Now with this broadened view of matters we must return to the consideration of Jesus' words, "In three days I will raise it up." We have seen how he did start giving attention to the building up of the temple of living stones after his resurrection on the third day of his death. Yet it might be argued with some force that since Jesus was to be the chief cornerstone and he was the firstfruits of the resurrection, the first one to be built up for use in the construction of the spiritual house or temple, we cannot eliminate him entirely from this

building work and apply the expressions concerning it to his followers only. Yet we cannot say that Jesus raised himself, for he was dead, and the trinity doctrine, being proved false by so many scriptures, cannot be appealed to as a basis for saying he was dead only as Christ but alive as God, and hence could, as God, raise himself, as Christ. Moreover, as we have previously noted, verse 22 specifically states that "he was raised up from the dead", not that he raised himself. Is there any way, then, that we could understand and harmonize in a reasonable way Jesus' statement that "in three days I will raise it up", having it embrace his own resurrection as chief cornerstone as well as the building up of his followers as living stones?

There does seem to be such a reasonable explanation. When Jesus said, "Break down this temple, and in three days I will raise it up," he was speaking in a predictive sense; not that he would raise himself up, but that he predicted that three days after he was broken in death by his enemies the temple of God would begin to be raised up, beginning with him as the head member of it. We have examples of this predictive use of a term elsewhere in the Bible, where an individual says he will do a thing, but he actually does not do it at all. It comes about only as a result of his action.

For instance, at Isaiah 6:9, 10, where Jehovah appears to Isaiah and says, "Go, and tell this people." And then what does he say? He says: "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Now, God did not mean for Isaiah to actually go and fatten their hearts and stop up their ears and close their eyes to forestall any repentance; but he was predicting that that would be the effect of the message that Isaiah had been commanded to go tell the people, that the people themselves would show closed eyes and unhearing ears and fatty hearts, that they would not repent and turn to Jehovah for healing spiritually.

A similar usage is found at Ezekiel 43:3, where Ezekiel sees the vision of Jehovah coming to the temple, and says it was "according to the vision that I saw when I came to destroy the city". But Ezekiel did not come to destroy Jerusalem; he came only to predict the destruction of the city by the Babylonians. Yet he spoke of himself as doing it, you see. So in the same predictive sense Jesus could speak as though he was going to raise himself, yet actually he would be resurrected by Jehovah God.

Then we also have that controversial text where it says Jehovah hardened the heart of Pharaoh. He said: "I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you." (Ex. 7:3, 4) Now, Jehovah did not harden the heart of Pharaoh, but he was predicting that Pharaoh's heart would be hardened as a result of the message sent to him by Moses and Aaron, and that the repeated extension of God's mercy to him would not soften him but would cause his heart to harden even more. It is not unusual for wicked men to interpret Jehovah's long-suffering as a sign of weakness and thus become more set in their evil ways, thinking the time of reckoning will never come. This is shown by Ecclesiastes 8:11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

There are a number of other Scriptural examples where one person is spoken of as doing a thing, not because he actually does it, but because he predicts it or it results from some action of his. So it is at John 2:19. Jesus' words, "In three days I will raise it up," were merely predicting that the temple would be raised up on the third day after his death on the torture stake, and Jehovah God was the one who raised up the temple by first raising up the head member of it, the Lord Jesus Christ, and from then on, from that third day on, God used him to raise up all the other members of the temple class. (Zech. 6:12) So through the Roman military the Jews broke down the chief and initial member of God's spiritual temple, but on the third day Jehovah raised him as a spirit creature and chief cornerstone of the spiritual temple.

Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect.—1 Pet. 3:15, *NW*.

First Day of Assembly Is Graduation Day

Mammoth Yankee Stadium in New York city will again serve as the site of graduation exercises for the Watchtower Society's School of Gilead. In 1950 it seated more than seventy thousand persons from scores of nations while they were spectators of the graduation of Gilead's fifteenth class. That was on July 30, opening day of the international assembly of 1950. Now history seems headed for a repetition, for on July 19, opening day of the proposed 1953 international assembly of Jehovah's witnesses, Yankee Stadium will again accommodate many thousands from many nations as they witness the graduation of Gilead's twenty-first class. This class will, like the assembly, be international, its students being drawn from many nations. These graduating students from many lands will have interesting experiences from their native shores to relate, giving international flavor to this opening day's program. In fact, both the class that precedes and the class that follows the twenty-first will also be international, and representatives from both these groups will add to the day's flavorful international scope by offering some of their more outstanding experiences in gospel-preaching under conditions far different from those of their brothers in other parts of the earth. But with all of the variety of preaching conditions and problems and persecutions, and with all the different racial and national extractions of the ones doing the preaching, there is a oneness of ministerial method and godly devotion that will be thrillingly portrayed on opening day. Do not miss it. In fact, miss none of this international assembly. Be there from start to finish, from July 19 to 26, 1953. Plan now to be there then.

"WATCHTOWER" STUDIES

Week of November 9: The Name of Jehovah a Strong Tower; also, A Strong Refuge Today, ¶ 1-3.

Week of November 16: A Strong Refuge Today, ¶ 4-25.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 15, 1952
Semimonthly

GOD'S WAY IS LOVE

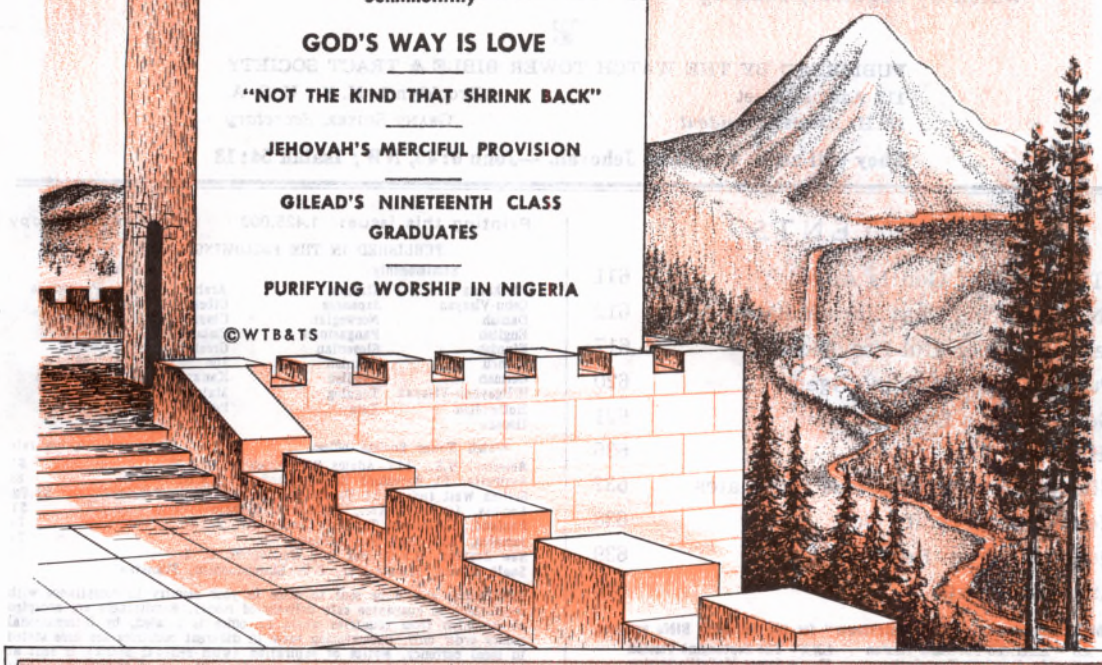
"NOT THE KIND THAT SHRINK BACK"

JEHOVAH'S MERCIFUL PROVISION

GILEAD'S NINETEENTH CLASS GRADUATES

PURIFYING WORSHIP IN NIGERIA

©WTB&TS



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

"The Word of God Is Alive"	611
"Not the Kind That Shrink Back"	612
Jehovah's Merciful Provision	617
Purifying Worship in Nigeria	620
God's Way Is Love	621
"He Done It"	636
Gilead's Nineteenth Class Graduates	637
New "Bible" Omits God	638
Questions from Readers	639
Announcements	640

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,425,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Cibemba	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Cisbona	Silozi
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Monthly

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII October 15, 1952 Number 20

"THE WORD OF GOD IS ALIVE"

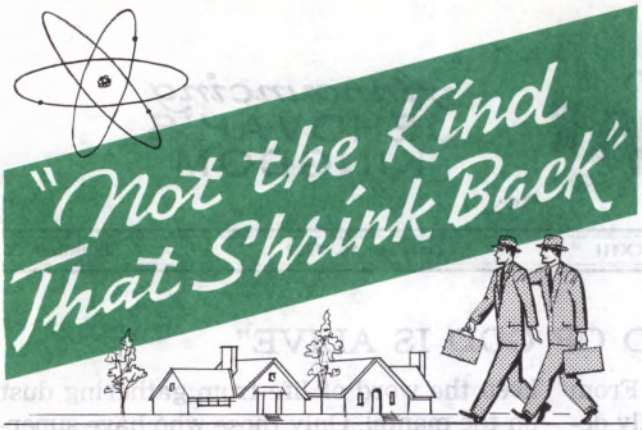
DOES the Bible live for you? From the benefit you have personally derived from it can you join with Paul in saying, as he told the Hebrews: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart"?—Heb. 4:12, *NW*.

Pointing to a prominent obstacle that has erected unnecessary barriers between honest seekers of truth and their understanding of the Bible, *The Churchman* of April 15, 1952, quoted these words of the "Rev. Dr." Roy L. Smith, which he voiced at a meeting of the Division of Christian Education of the National Council of Churches of Christ: "The Bible is the least understood and the most grossly misrepresented piece of literature ever produced among men. Its flesh and blood characters have been so misrepresented that they appear to be little plaster of paris saints or nameless devils. Now, thanks to the historian and the archaeologist, we are beginning to catch glimpses of them as they stand revealed in modern light involved in desperate struggles in behalf of a decent and righteous world. The book of life fortifies the souls of all those, even today, who labor toward these same ends."

Fortunately the modern Bible-reader is blessed with access to numerous modern translations which have done much to keep the word of life from gathering dust on the mantel. Only those who have superstitious reverence for black covers or the peculiar phraseology of the traditional *King James Version* will hold back. The above-mentioned article said further: "It is hard to get rid of the notion that there is something very holy and religious in the language of the *Authorized Version,* and we forget that it was originally condemned because it was too modern, too much in the language of the common people. We love the old version because we are so familiar with its musical phrases, and like music, they touch our emotions rather than challenge the will. The folks who always used the *thee's* and *thou's* which we use only in prayers never can seem fully human to us. And it is perhaps more necessary that we should know precisely what the writers of the Bible said, and not be misled by words that have completely altered their meaning."

The *King James Version* performed a truly wonderful work in becoming a household book and equipping families everywhere with the Word of God. But it achieved its merit because it was in the language of the people of its day. Now, with another day, other people and another language, there is no reason why the Bible should not be made as understandable as it was in the seventeenth century. So we get the greatest good by reading the Bible in modern-day speech.

"Not the Kind That Shrink Back"



THE atoms and molecules that go to make up matter are in constant motion. The faster they go the hotter they get; the slower they go the lower their temperature becomes. And the general rule is that as a substance heats up it expands, and as it cools off it contracts. Also, a hot body can share its heat with a cold one, the faster-moving molecules of the hot one imparting more speed to the molecules of the cold substance with which it comes in contact, which increased motion causes the cold one to heat up. All of which finds some analogy with Christians and Christian activity. Jesus referred to those claiming to follow him in terms of temperature: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth."—Rev. 3:15, 16, *NW*.

Those Christians who are hot are zealously moving and bestirring themselves in Kingdom service, and are expanding their ministry. The cold ones have lost their motion and cooled off and shrunk back. They have no heat or zeal for themselves, and none to share with others. Those who are active and hot for God's service can contact the less-active ones and impart warmth and zeal to them, bestirring them to activity and heating them up to accomplish an expansion of their ministry. The rendering of this assistance may be a drain on the energy of the one who helps and may cut down on his preaching time, but it does make for an over-all increase of activity by getting the cooled-off one warmed up and active again. Moreover, it is not a permanent loss to the helper, as might be the case with inanimate substances. Why not? Because Christians have a way of constantly replenishing their heat supplies. "Is not my word like as a fire?" inquires Jehovah. (Jer. 23:29) So by continual refueling from the inexhaustible Word of God the Christian's zeal and energy for service can be maintained at a high level.

Some start out zealously in service. They study and soak up a supply of heat from God's Word and progress rapidly for a time. But later they fall into a bad practice. They neglect their study of the Bible. They quit refueling, lose heat as knowledge slips from mind, and cool off as they mix in old-world surroundings that are cold to God. Losing their Christian heat and not replenishing it by study, they cool off and shrink back to their former smallness and inactivity, just as they were before ever hearing the truth. Paul warns against just such a shrinking back on the part of those who had started out using their freeness of speech to preach and who had endured suffering with God's people: "However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, sometimes while you were being exposed as in a theater both to reproaches and tribulations, and sometimes while you became sharers with those who were having such an experience. For you both expressed sympathy for those in prison and joyfully took the plundering of your belongings, knowing you yourselves have a better and

an abiding possession. Do not, therefore, throw away your freeness of speech, which has a great reward to be paid it. For you have need of endurance, . . . Now we are not the kind that shrink back to destruction, but the kind that have faith to the preserving alive of the soul."—Heb. 10:32-39, *NW*.

Those who shrink back are the ones Peter said fit the true proverb: "The dog has turned back to its own vomit, and the sow that was bathed to rolling in the mire." (2 Pet. 2:22, *NW*) They had been a part of the old world system of things, then came into association with the new world society and fed upon the clean spiritual food on Jehovah's table, "a feast of fat things," and thereafter turned back to Satan's world, where "all tables are full of filthy vomit, no place is clean". (Isa. 25:6; 28:8, *AT*) The Christian's food is not just the nourishing truths in the Bible, but also the doing of God's will, as Jesus said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34, *NW*) It is not just a matter of hearing God's words, but a matter of doing them also. (Jas. 1:22) When one quits studying and doing God's will, he returns to the hearing and practicing of the world's wordy propagandas, rolling in its mire like the washed sow returning to her muddy wallow.

But perhaps the ones once hot do not turn cold, but only lukewarm. Then what? Jesus answered, "I am going to vomit you out of my mouth." They may give the truth enough listless attention to keep from completely shrinking back, but not enough to expand into zealous service. Going neither one way nor the other, they drift. "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away." (Heb. 2:1, *NW*) If we allow ourselves to lazily drift with the current of humanity we gravitate toward the Dead sea of Armageddon. We must not drift with this babbling flow of humanity, being swept along with it unresistingly, but we must swim against it, which calls for strong effort. So we must not only refuse to shrink back but refuse to be idle and motionless, for such objects become like driftwood that moves with every changing wind and wave, unable to guide itself and without power to govern its destination. Some of the currents of Satan's waters run deceptively smooth, seemingly still but running deep. In subtle ways he will make us drifters, moving slowly and apparently harmlessly at first, but as the current takes hold its grip on us strengthens and becomes harder and harder to break away from, until eventually we cannot swim against the increasing current that moves us ever swifter toward the Niagaralike plunge into the abyss. But we can avoid this peril by hearing and doing God's words, which will strengthen our hope in the new world, and which hope will in turn serve as an anchor for our soul to keep it from drifting into destruction. (Heb. 6:19) Failing to do this, we shall become so sickening and obnoxious to Jehovah and Christ and God's organization that we shall eventually be vomited from their midst, forcibly expelled as nauseating and polluting.

EXAMPLES, GOOD AND BAD

Moses shrank back from a special service assignment from Jehovah because it called for speaking, and Moses found that difficult. Jehovah provided a mouthpiece for Moses in the form of his brother Aaron,

and together they served faithfully, Moses even doing some speaking himself. Whether he had a speech impediment of some kind, and whether he ever overcame it, are not disclosed by the record. The point is that his shrinking back was only momentary and due to what he considered an insurmountable obstacle, that later he did speak, whether flawlessly and eloquently or otherwise.—Ex. 4:10-16.

After the exodus from Egypt and while in the wilderness, the Israelites listened to the report given to Moses by the men who had spied out the land of Canaan: "We reached the land to which you sent us, and it surely does flow with milk and honey, and here is its fruit. The people, however, who live in the land are strong, and the cities are fortified and very large; and besides, we saw the Anakim [giants] there." Two of the spies, Joshua and Caleb, were for entering the land, the latter saying, "We ought to go up and seize it; for we are quite able to do so." But the ten defeatist spies remonstrated in terror: "We are not able to go up against the people, for they are too strong for us. The land through which we passed in spying it out is a land that destroys its inhabitants, and all the people that we saw in it are men of great stature. We saw the Nephilim [titans] there (the Anakim belong to the Nephilim); to ourselves we looked like grasshoppers, and we must have looked the same to them." (Num. 13:27, 28, 30-33, *AT*) In fright the Israelites shrank back to destruction in the wilderness, refusing to enter the Promised Land. The giants in the land scared them, but when Israel did enter the land some forty years later the giants were still there. (2 Sam. 21:15-22) So it is today. Shrinking back does not remove obstacles. They will still be there next week, next month or next year, to be faced eventually when we do press forward in service.

When the prophet Urijah declared an unpopular message against Jerusalem and Judah, King Jehoiakim sought to put him to death. Urijah shrank back, quit Jehovah's service, and fled into Egypt. But Jehoiakim dispatched men to Egypt, who brought Urijah back, and the faithless prophet was slain. (Jer. 26:20-23) How different the course of Jeremiah! When a scroll written by Baruch at Jeremiah's dictation and containing Jehovah's judgments was read to King Jehoiakim, the king burned it and ordered the arrest of Baruch and Jeremiah. But Jeremiah did not flee the country as Urijah had done. Instead, he gave another scroll to Baruch, "who wrote on it at Jeremiah's dictation all the words of the book which Jehoiakim, king of Judah, had burned in the fire; and many words of like nature were added to them." (Jer. 36:32, *AT*) On another occasion the unpopular message of destruction from Jehovah brought so much suffering upon Jeremiah that he decided to speak no more in God's name. But the prophet could not become cool to Jehovah's work and shrink back in inactivity. Why not? Jeremiah himself gave the answer: "It is in my heart like a burning fire, shut up in my bones; I am worn out with holding it in—I cannot endure it." (Jer. 20:9, *AT*) God's Word, like fire, kept the prophet hot and active in Jehovah's service.

At the start of Jeremiah's ministry, when Jehovah called him to be a prophet, Jeremiah's first impulse was to shrink back: "I cannot speak; for I am only a youth." But Jehovah countered with, "I put my words in your mouth." (Jer. 1:4-10, *AT*) Those words Jeremiah thereafter faithfully spoke. We must likewise speak God's words today, fearlessly. He puts them in our mouths, through our study of his Word the Bible and provisions he makes through his visible organization. If we are to get these words in our mouths

and be able to fit them to our tongues in preaching, we must let them sink into our hearts and allow them to bend our minds, making over our minds so that they are filled with God's thoughts and not man's. (Isa. 55:8; Matt. 16:23; Rom. 12:2, *NW*) In short, we must study. Study not just the first principles of the truth, but the deeper things of God also, that we may press on to maturity to become teachers of God's Word. "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong."—Heb. 5:12-14; 6:1, *NW*.

Are we among those "who through use have their perceptive powers trained to distinguish both right and wrong"? It is through use that our mental capacities are expanded and trained. Are we training ours for idle chatter, for trivialities, for gossip, for complaining or murmuring? We are if that is how we use our lives. On the other hand, if we are using our minds to search out and digest all we possibly can from God's Word and from provided Bible helps, if we are using that newly gained knowledge by commenting at congregational meetings, if we put it to further use in preaching in field service, then such use and practice will train our perceptive powers so that our mental capacities will increase. This world has coined the slogan that practice makes perfect. Slogans are easy to coin, but analysis often shows them counterfeit. Practice does not make perfect—only God makes things perfect. Practice does make better, either better at being good or better at being bad, depending upon what we are practicing. Practice gossip, and you will get better at that sin. Practice godliness, and you will improve with Jehovah's help. Proper use of our perceptive powers will make us better students and ministers of God's Word, will keep us hot and active for him.

The apostle Paul, who counseled against shrinking back, is a good example of one who avoided this pitfall. No territory was tough enough to make him shrink back from it. On one occasion the Jews "stoned Paul and dragged him outside the city, imagining he was dead". Soon thereafter he entered this same city again for the purpose of p r e a c h i n g. (Acts 14:19-22, *NW*) He did not shrink away from the door-to-door work: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." (Acts 20:20, *NW*) Persecutions did not daunt him: "Are they ministers of Christ? I reply like a mad man, I am more outstandingly one: in labors more plentifully, in prisons more plentifully, in stripes to an excess, in near-deaths often. By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness." —2 Cor. 11:23-27, *NW*.

Christ Jesus resisted all endeavors to make him shrink back. At the outset of his ministry the Devil tempted him in various subtle ways, but Jesus never wavered and finally voiced this abrupt dismissal to the tempter: "Go away, Satan!" (Matt. 4:10, *NW*) Later on one of his own apostles sought to turn him aside from the course of suffering that lay ahead: "Peter took him aside and commenced raising strong objections to him, saying: 'Be kind to yourself, Master; you will not have this

destiny at all.' But, turning his back, he said to Peter: 'Get behind me, Satan! You are a stumblingblock to me, because you think, not God's thoughts, but those of men.' " (Matt. 16:22, 23, *NW*) And even when his own flesh willed that the cup of ignominious death pass away, his zeal for the divine will took first place with him. Just before his betrayal and death on the torture stake he prayed three times, in substance: "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will."—Matt. 26:39-44, *NW*.

GOOD EXAMPLES OUR MODELS

We are surrounded by a cloud of exemplary witnesses who lived before the time of Christ Jesus. "They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment; and the world was not worthy of them. They wandered about in deserts and mountains and dens and caves of the earth." But they did not shrink back. We have read of the trialsome experiences that befell Paul. Yet he did not shrink back. He advised: "Become imitators of me, even as I am of Christ." And of the foremost model of integrity it is written: "Christ suffered for you, leaving you a model for you to follow his steps closely." —1 Cor. 11:1; Heb. 11:37, 38; 12:1; 1 Pet. 2:21, *NW*.

We know when we are shrinking back, and so does God. We know when we do something because we want to, and when we do something because God wants us to. We know when we follow our own will, and when we follow God's will. That is, we can tell if we want to, but we seldom want to tell on ourselves. Many prefer to fool themselves, and think they fool others, and hope they fool God. But he is not mocked. He knows us better than we know ourselves. He sees us as we are, whether we do or not. We must try to see ourselves as God sees us. We can raise questions in a self-examination. We have dedicated our body to him, but do we give it over to his will, or ours? Do we serve ourselves, or him? Do we measure up to our dedication, or do we draw back or shrink from keeping it? Do we let him use us his way, or do we insist he use us our way? What do we give up? What do we forego? What do we say no to ourselves about, in order to expand our ministry? Or do we pamper ourselves first, then excuse the pampering? Do we cater to the flesh and grieve the spirit or rejoice the spirit and browbeat the flesh? We cannot please both. (Rom. 8:7-13) Rather than enslave the spirit, Paul enslaved the flesh, that the spirit might be free. (1 Cor. 9:27) Many other searching questions we can confront ourselves with.

So the conclusion of the matter is that we should study God's Word and let it fire us to Kingdom activity, expand us to meet the ever-increasing demands that the field of witnessing makes upon us. Once started, we should keep up our warmth for God's cause by refueling from the inexhaustible source of Christian zeal, the Bible. An unfed fire dies out. An unreplenished leaky vessel runs dry. So we must keep fired by God's Word, filled with the waters of truth, use it to help others get active, use it at congregational meetings, use it in field service, use it in all possible ways and never allow it to cool off or shrink out of our lives. We must never freeze into a motionless state, but keep moving in service, expanding our ministry, hot for Jehovah and his cause. Then we can confidently take up the words: "We are not the kind that shrink back to destruction, but the kind that have faith to the preserving alive of the soul."

Jehovah's Merciful Provision

THE laws that Jehovah gave to the nation of Israel truly reflected his attributes of wisdom, justice and love. Particularly highlighting his justice was the statute that required that the malicious bearer of false witness be punished with the injury he sought to bring upon another: "The judges shall investigate the matter carefully, and if it turns out that the witness is malicious and that he has given false witness against his fellow, you must treat him as he meant his fellow to be treated; so shall you eradicate evil from your midst. The others shall hear and fear and never again be guilty of such a sin. You must have no mercy upon him; life for life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot."—Deut. 19:18-21, *Mo*.

On the other hand note the most merciful provision Jehovah made for the man who accidentally killed another; so that his life would not become the prey of the vengeance of the dead man's relatives: "When ye pass over the Jordan into the land of Canaan, then ye shall appoint you cities to be cities of refuge for you, that the manslayer that killeth any person through error may flee thither. Ye shall give three cities beyond the Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge." In view of the fact that there were neither bridges nor ferries spanning the Jordan, this provision for cities on each side was vital.—Num. 35:10, 11, 14, *AS*, margin.

"And this is the case of the manslayer, that shall flee thither and live; whoso killeth his neighbor unawares, and hated him not in time past; as when a man goeth into the forest with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, so that he dieth; he shall flee unto one of these cities and live: lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not worthy of death, inasmuch as he hated him not in time past." —Deut. 19:4-6, *AS*.

The six cities of refuge were among the forty-eight that were given to the Levites because they had no inheritance in the land. Upon the arrival of a manslayer to the city of refuge there was a trial by the elders of the city to determine whether the slaying was truly accidental or not. If it was not accidental then the manslayer was turned over to the slain man's close-relative avenger to be put to death; if it was accidental then the manslayer, while having his

life spared, was obliged to remain in this city of refuge until the death of the high priest serving at the time. Failure to remain in the city could cost him his life. —Num. 35:26-28.

Note that this merciful provision was available only if such a one "hated him not in time past". Thus even here God's law carried the implication that to hate one's neighbor was as murder. (1 John 3:15) How wise God's laws! How they uphold the majesty of his justice, while at the same time exalting his merciful kindness!

This merciful provision of God's law for Israel, being among 'all the things that were written aforetime for our instruction', has the greatest interest for us today. (Rom. 15:4, *NW*) How so? Let us see.

THE NOACHIAN COVENANT

Shortly after Noah and his family emerged from the ark Jehovah God made a solemn agreement with them. Among its terms were: "I will hold men accountable for one another's lives; whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image. I put my rainbow in the clouds, and it shall be a symbol of the covenant between myself and the world. . . . the waters shall never again become a flood to destroy all flesh. When the rainbow appears in the clouds, I will see it, and remember the everlasting covenant between God and every living creature."—Gen. 9:5, 6, 13, 15, 16, *AT*.

The nations themselves have flagrantly violated this covenant by waging many wars and by willfully and maliciously persecuting Jehovah's servants. Regarding such violation of his covenant Jehovah says: "The earth is polluted through the touch of its inhabitants, because they have transgressed laws, violated statutes, broken the everlasting covenant." "For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter." Concerning Satan's Babylonish organization it states: "In one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Jehovah God who judged her is strong. 'Be glad over her, heaven, also you holy ones and you apostles and you prophets, because God has judicially exacted punishment for you from her!' "—Isa. 24:5, *AT;* 34:2; Rev. 18:8, 20, *NW*.

Although this destruction at the hand of Jehovah is coming upon the rulers of the nations, they are not the only ones that are guilty in the sight of God. All those who have shed blood at the bidding of commercial, political and religious leaders are likewise guilty. And not only that, but to the extent that the people have given their support to such rulers, to that extent they also share in blame for the violation of the covenant concerning the sanctity of life. However, just as with the Israelites back there, Jehovah today has made provision that those who have been unwittingly involved in such bloodshed and persecution, that is, without willfulness and malice, may escape the death penalty by fleeing to modern "cities of refuge".

FINDING REFUGE TODAY

The Hebrew word translated "refuge" is used and applied only to these cities, and has the thought of an asylum or place of protection and safekeeping. What is this asylum? What are these modern cities of refuge? Since these cities of refuge were Levite cities and therefore composed of inhabitants who were specially dedicated to and engaged in Jehovah's service, they would well picture the organization of dedicated anointed Christians today, the new world society that they are forming, the new system of things under which they

operate. And since when has this place of refuge been made available to such unwitting manslayers, men of good will? Particularly since 1918, when the hope of surviving Jehovah's vengeance at Armageddon was strikingly advertised in the lecture "The World Has Ended—Millions Now Living Will Never Die".

Who is the avenger of blood? According to God's law the official executioner was to be a close relative, a near kin. In fact, the Hebrew word for avenger indicates that he was the close relative. The near kinsman or close relative of the human race who has been appointed as God's official executioner and avenger of all the blood unrighteously shed and for the persecution of his servants is Christ Jesus. By being born as a man he became the close relative of humankind.—Gal. 4:4, 5.

That Jehovah God has appointed him as judge and executioner is clearly to be seen from the Scriptures. "For the Father judges no one at all, but he has committed all the judging to the Son. And he has given him authority to do judging, because Son of man he is." (John 5:22, 27, *NW*) "He judges and carries on war in righteousness. And he is arrayed with an outer garment sprinkled with blood, and the name he is called is The Word of God." The place where he will execute his judgments against all violators of the Noachian covenant "is called in Hebrew Har-Magedon".—Rev. 19:11, 13; 16:16, *NW*.

The Scriptures speak of the avenger's blood being hot. The heart of Christ Jesus is indeed hot with righteous indignation against those who have willfully violated God's covenant. Like Jehu, he will proceed furiously against his enemies. (2 Ki. 9:20) This indicates that there is an urgency about fleeing to the city of refuge, God's organization, now. As Jehovah through Jeremiah warned: "Flee from the midst of Babylon, save everyone his life; perish not through her guilt, for this is the LORD'S time of vengeance—due recompense is he repaying to her."—Jer. 51:6, *AT*.

Upon arriving at the city of refuge the judges or elders of the city passed on the manslayer's right to remain in it. These elders or judges would well picture the mature dedicated anointed Christians today who are a part of the new system of things. They pass on the worthiness of manslayers to remain in the city in that they point out to such the Scriptural requirements for being spared at Armageddon, and in that they warn the willfully wicked of their impending execution by the avenger of blood, Christ Jesus.

Even as the Israelites were forbidden to take a ransom for a murderer or for one who had fled to a city of refuge so that he could return to his home, so today no one can buy his safety with worldly goods. "Wealth is of no avail on the day of wrath; but righteousness saves from death." (Num. 35:31, 32; Prov. 11:4, *AT*) They must become residents of the city of refuge by exercising faith in Jehovah God and in his Son, Christ Jesus, as their Savior and Redeemer and must dedicate themselves to Jehovah God. To such the command is given: "Seek the LORD, all you meek of the earth, who do his will; seek righteousness, seek humility; perhaps you may be hidden on the day of the anger of the LORD."—Zeph. 2:3, *AT*.

How long must these remain in the city of refuge? Until the death of the high priest, or until after Armageddon, when the last of the priestly members of Christ's body die to join their Lord in the heavenly realm. Until that time let all dedicated servants of Jehovah make known his merciful provision for sparing unwitting manslayers, and let all men of good will, lovers of righteousness, take advantage of the merciful provision of Jehovah by fleeing to these cities of refuge, God's organization.

Purifying Worship in Nigeria

Breaking Down the Idols

A NIGERIAN district servant writes as follows: "We traveled to our next assembly by bush trail, passing through many small villages. Not many villages in the Western world could boast of being so religious. At the entrance to every village hangs the juju, to keep evil away; but this is only the beginning. Do you see that pole with a chain round it? That is Awosi, the god of life. What's that at the entrance to that hut? A mound of earth with a pot on top. That is Umumogo, the family juju. That clay bird is Ugo, the juju of prediction. The life-size image of a man and wife is Ovugure, and the little wood carving of a man from waist up is Obo, the god of prosperity. And there is no missing Oghene, a forty-foot pole with a piece of white cloth atop. And there are the small houses of sacrifice on stilts. Inside can be seen shells, bones, bananas, yams, coconuts, bottles, etc.

"After we had finished the assembly a young man ran up and said, 'My father has just died and left me his compound. There are many jujus there. Will you come and destroy them?' The work was efficiently carried out."

Another district servant writes: "By 9 p.m. the public meeting had dispersed, and while false religion had been severely attacked by the sword of the spirit, soon it was to feel the literal ax and fire. A certain man formerly steeped in demon worship desired to be free. Fearing to destroy his idol gods, he came to the witnesses late in the evening, requesting them to do the job. An army of 100 witnesses set off in the night on a destructive mission. Death came to the idol gods at midnight! A mighty juju house was set on fire and into the crackling flames were thrown countless idols, charms, cowries, drums, vessels, pots, special garments, 'holy' feathers, and the like. Many of the neighbors joined the witnesses and cheered as the work went on. The demon gods succumbed to the fierce crackling flames and went up in smoke. As the fire roared the witnesses danced around singing Kingdom songs. The juju tree and its fence were hewed down and burned. Even the charms in the hair of the man's wife were cut out and burned. These jujus through oracles were constantly forbidding them to eat this or that, to refrain from doing this or that, and were always making demands for the sacrifice of chickens and goats. The man had spent all his money satisfying his idol gods, with no benefit."

An Assembly Among Thieves

Imo River is a well-known place, not for its good, honest qualities, but as a center for rogues. Here is the headquarters of the most noted robbers and thieves in the whole province. It was at this place that Jehovah's witnesses began arriving for their circuit assembly. The chief of the robbers approached the circuit servant and offered his compound for some of the witnesses to stay in. Was he sincere or just seeking an opportunity to ply his trade? Noticing the hesitation on the part of the circuit servant he said, "I want Jehovah's witnesses to stay in my home. It may help me to see the truth. I can assure you that not even one small pin will be missing from your people. I mean it. You know we have our union, and all must abide by the rules." Seventeen witnesses stayed in his compound. In this town of notorious thieves, through which no one will ever dare to pass at night, not one conventioner lost even the smallest article. The people said they were happy to be with a clean people. Jesus said that publicans and harlots would enter the Kingdom before the self-righteous clergy. We are reminded of another thief that died alongside Jesus and secured the promise of a resurrection. It remains to be seen how many from this town of thieves will abandon the old world.

Mohammedan Impressed by Christian Conduct

At Oshogbo a new cinema was engaged for the circuit assembly. The owner, a Mohammedan, charged £2 ($5.60). After the assembly this man approached us and said that he thought we were like the general run of the people and would break a few chairs, deface the premises and continue into the small hours of the morning. But, oh, what a difference! Would we be offended if he returned the money? 'Let me know any time you want the cinema again. I will fix it up for you specially. It will be an honor.'

GOD'S WAY IS LOVE

"God is love."—1 John 4:16, *Knox*.

Our God-fearing readers will be interested to note that all the scriptures used in this article are taken from Catholic editions of the Holy Scriptures. The best-known English Catholic edition is the *Douay-Rheims Version*, which was revised by Bishop R. Challoner and published with the approval of the Catholic Church. Another version now growing in popularity and written in modern English is the translation by Monsignor Ronald A. Knox. These are the two recognized Catholic versions of the Holy Bible quoted herein.

You will be pleased at observing how, from these two translations of the Divine Word, the wonderful works of God are shown, which prove that "God's way is love", and you will see what blessings are in store for faithful mankind through God's arrangement. With the Holy Scriptures at hand, if you have a copy, read the lecture herein printed as given by the president of the Watch Tower Society at an advertised public meeting and at the same time broadcast over a well-known New York radio station.

THE Most High God, who created mankind, gave us his written Word, the Holy Scriptures, and set forth many promises therein. These prophecies foretold that in time a holy One would be brought forth to bless all the families of the earth. That promised One was Jesus Christ. Today mankind, conceived in iniquities, conceived in sins, wonders why there is so much difficulty, why so much pain, sickness and sorrow among men, why so much selfishness and discontent in this world, so long after this promised One, Jesus Christ, was brought forth. Mankind wants and seeks blessings. So they ask: "If Jesus Christ is the promised Seed of God and he is to bring blessings that will affect men of all nations, why is not something done about it now?" Will you continue reading and understand why from the Holy Scriptures?

[2] Over nineteen centuries ago Jesus Christ was born in Bethlehem. He was born of a woman highly favored of God, the virgin Mary. One of the most wonderful things that ever occurred on earth was this miracle, a man-child born of a virgin. It was Almighty God in heaven who, through his holy spirit, transferred the life of his heavenly Son to the virgin's womb and in due time brought forth the promised Seed. God's prophet Isaias had foretold this: "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son: and his name shall be called Emmanuel." (Isa. 7:14, *Dy*) Jesus' mother was of the line of King David and so could bring forth his royal heir. She was the virgin chosen to bring forth the Seed of promise. She knew of this because the Lord's angel, Gabriel, came and spoke to her, as the record in the Holy Bible says:

[3] "Then the angel said to her, Mary, do not be afraid; thou hast found favour in the sight of God. And behold, thou shalt conceive in thy womb, and shalt bear a son, and shalt call him Jesus. He shall be great, and men will know him for the Son of the most High; the Lord God will give him the throne of his father David, and he shall reign over the house of Jacob eternally; his kingdom shall never have an end.

1. (a) Who was God's promised One? (b) Since he was brought forth so long ago, what question do men ask today?

2, 3. (a) Where and how was this promised One born? (b) How did the virgin Mary know he would be born by her?

But Mary said to the angel, How can that be, since I have no knowledge of man? And the angel answered her, The Holy Spirit will come upon thee, and the power of the most High will overshadow thee. Thus that holy thing which is to be born of thee shall be known for the Son of God."—Luke 1:30-35, *Knox*.

4 This marvelous miracle was performed in fulfillment of God's promise, a virgin bringing forth the Son of God, and His further promise will also have fulfillment, "His kingdom shall never have an end." Why, then, was God's Son brought forth in this manner? Primarily to make known the name, the Word and the kingdom of the Most High God, his Father in heaven. In his ministry Jesus himself told us that very thing: "No man has ever seen God; but now his only-begotten Son, who abides in the bosom of the Father, has himself brought us a clear message." (John 1:18, *Knox*) Yes, this Son, who had resided with his Father in his prehuman existence, was transferred from heaven to earth and made a "little less than the angels" to give us a clear message from his Father. He knew his Father, and we come to know the Father because the Son was with the Father. For the Son said in prayer to the Father: "I have exalted thy glory on earth, by achieving the task which thou gavest me to do; now, Father do thou exalt me at thy own side, in that glory which I had with thee before the world began. I have made thy name known to the men whom thou hast entrusted to me, chosen out of the world." (John 17:4-6, *Knox*) Thus Jesus' primary purpose on this earth was to make known his Father's name, Word and kingdom. His secondary purpose was to provide the ransom sacrifice for mankind.

5 These two purposes accomplished by Jesus are great blessings that affect us all. So this gift of God, this sending of his Son into the world for these purposes, shows the great love that God has for us and proves that God's way is love. Time and again he has manifested his love toward mankind, and he is constantly arranging for blessing them, even though man today thinks that God is slow in doing it. But are we patient enough to find out further what God has done, is doing and will yet do for us? Let us read on, then.

6 From his walking with Jesus Christ, the apostle John tells us that "God is love", which means that His way is love in guiding and dealing with mankind. "How can the man who has no love have any knowledge of God, since God is love? What has revealed the love of God, where we are concerned, is that he has sent his only-begotten Son into the world, so that we might have life through him. That love resides, not in our shewing any love for God, but in his shewing love for us first, when he sent out his Son to be an atonement for our sins. Beloved, if God has shewn such love to us, we too must love one another. No man has ever seen God; but if we love one another, then we have God dwelling in us, and the love of God has reached its full growth in our lives."–1 John 4:8-13, *Knox*.

7 Seeing what God has done in fulfilling his own prophecies in the Scriptures, by sending his only-begotten Son into the world to help man to understand and become acquainted with his Creator, certainly we must say that God *is* love. From the way Jesus taught us and the way the inspired Holy Scriptures teach us we can realize that God is LOVE. But what a difference there is when it comes to the things that men teach us today about God! In

4. For what two purposes was Jesus born in this manner?

5. What great attribute has God thus been manifesting to mankind?

6. What, then, is God's way, and how do we show we know God?

7. In view of what men teach about God in contrast with what his Word teaches, what questions are we led to ask?

view of such teachings of men and seeing that God has done so much with our eternal blessing in mind, we are led to ask: If God is love, how could there be a place of eternal torment, called hell, where billions of human creatures in God's image are said to go after death of the body? There fire and brimstone are said to be burning for eternity and condemned souls are said to remain there without release, in conscious torment. How could there be even such a place as "purgatory", where souls are said to endure excruciating pains while they await their release to be taken to heaven? Why should it be God's will that the vast majority of people should live and suffer in such poverty and distress, so that many people say man has his hell right here on earth? How can God's being love harmonize with such ideas and teachings of men? When the God-fearing people at Berea were taught certain things even by the apostle Paul, they went "daily searching the scriptures, whether these things were so". (Acts 17:11, *Dy*) We can be just as noble as those Bereans were by doing the same thing.

[8] In their present condition those of mankind are miserable. What man is not sorrowful? He lives a few years and then goes into death. After that, according to certain teachings in this world, if he has not been a good man he must go to eternal torment in the fires of hell. Patient Job, a man who loved and served God, said this: "Man, born of a woman, living for a short time, is filled with many miseries." (Job 14:1, *Dy*) Does it not appear that man has enough trouble on earth without having to go to a place of eternal torment after he dies in order to experience more and worse misery? So we listen with interest to what Job has to say further: "A tree hath hope. If it be cut, it groweth green again, and the boughs thereof sprout. If its root be old in the earth, and its stock be dead in the dust: at the scent of water, it shall spring, and bring forth leaves, as when it was first planted. But man when he shall be dead, and stripped, and consumed, I pray you where is he?" (Job 14:7-10, *Dy*) A tree is beautiful; it is God's creation, but it is not intelligent.

[9] Man is intelligent, in God's image, and are we to believe that God loves a tree more than man, that a tree after it is cut down will sprout and grow again, but man—no; even though he has lived in his miseries here, God torments him more after death? None of us like death. We should like to sprout again as a green tree does, and we should like to live in pleasant surroundings, if only we knew how. But after death where is man? Job asked. Did Job believe he was in a burning hell, a fiery purgatory, or even a limbo?

[10] What did Job know about this subject of "hell"? At the time Job was covered with boils due to a sickness brought upon him by Satan the Devil. He was really a man in misery on earth. So in view of popular teachings about "hell", is it not strange that Job should say this to God: "Who will grant me this, that thou mayst protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me"? (Job 14:13, *Dy*) Here Job, in his misery, prays to God in heaven to hide him in hell. Can you imagine his wanting to go there if hell is a place of terrible conscious torment? Certainly Job had enough trouble and was not wanting to hop out of a frying pan into a fire. No, he did not. But to avoid this seeming contradiction some have imagined that there must be a part of hell that is blissful and another part for torment. On the contrary, Job prayed as he did be-

8, 9. (a) Because of man's present misery, what question do we ask about his future? (b) How would God have more love for a tree than for man?

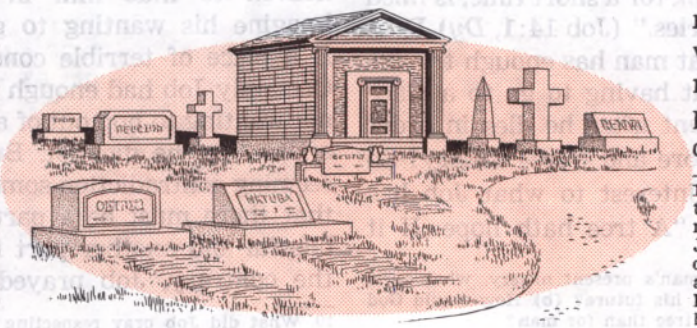
10. What did Job pray respecting hell, and why?

cause he knew God's arrangements and knew what "hell" in the Holy Scriptures means. He knew that sometime in the future God would remember all those that had gone to this Scriptural "hell", and would give them an opportunity in a new world, "in which justice dwelleth." (2 Pet. 3:13, *Dy*) So what is that "hell"?

[11] One writer of the Psalms had this to say about it: "Hear these things, all ye nations: give ear, all ye inhabitants of the world. All you that are earthborn, and you sons of men: both rich and poor together. They are laid in hell like sheep: death shall feed upon them. And the just shall have dominion over them in the morning: and their help shall decay in hell from their glory." (Ps. 48:2, 3, 15, *Dy*) Sheep are not in hell, but sheep are slaughtered by the millions. In such great numbers, too, men die and go to the Scriptural "hell". There the psalmist says that death feeds upon them and their help decays, but he adds: "But God will redeem my soul from the hand of hell, when he shall receive me." —Ps. 48:16, *Dy*.

[12] Another writer of Psalms says: "Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?" (Ps. 88:49, *Dy*) By no human means of his own or of another man can any person living on earth today escape the Scriptural "hell". Why man has been obliged to see death is that he has been born a sinner due to the sin of our first parents Adam and Eve in the "paradise of pleasure". "The wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord." (Rom. 6:23, *Dy*) Since all have been obliged to go to the Scriptural "hell", was it in order to have their souls tortured in any way? How could that happen to sinful souls, when God says, at Ezechiel 18:4 (*Dy*), this: "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"? So, from the Holy Scriptures, man goes out of existence when he goes to "hell", for his soul dies, making it impossible for his soul to be tormented for a time or for eternity.

[13] If anyone wants to argue that hell is a place of conscious fiery torment, then he must argue, too, that Christ Jesus, the Son of God, this one born of the virgin Mary, also went to a place of soul torment to take the place of sinful mankind. Speaking of Jesus' resurrection, the apostle Peter said: "For David saith concerning him: . . . *Because thou wilt not leave my soul in hell: nor suffer thy Holy One to see corruption.* . . . he spoke of the resurrection of Christ. For neither was he left in hell: neither did his flesh see corruption." (Acts 2:25-31, *Dy*) The Scriptural hell in which Jesus was for parts of three days is mankind's common grave, and it was from this grave that his heavenly Father raised him on the third day. In proof of this Mgr. Knox's translation of Acts 2:27, 31 does not use the word "hell" as the *Douay Version* does, but reads: "Thou wilt not leave my soul in the place of death, or allow thy



11. Who are laid like sheep in hell, and what hope is there for them?
12. (a) Why have men been obliged to see death? (b) Why could their going to hell not be to have their souls tormented?

13. (a) If hell means torment, then what must we argue about Jesus? (b) How does comparing the *Douay* and the *Knox* translations show what hell is?

faithful servant to see corruption. It was of the Christ he said, foreseeing his resurrection, that he was not left in the place of death, and that his body did not see corruption."

[14] The Holy Scriptures speak of the dead as being asleep, not as consciously suffering torment. The dead could not be tormented by going to the Scriptural "hell", because that word is translated into English from the Hebrew word *she·ol'* in the Old Scriptures and from the Greek word *ha'des* in the New Scriptures. Out of 65 times that the Hebrew word *she·ol'* occurs, the *Douay Version* translates it 63 times "hell" and once "pit" and once "death". (Job 17:16; Osee 13:14, *Dy*) But at Job 14:13, quoted above (¶ 10), Mgr. Knox translates *she·ol'* "grave" instead of "hell", and he translates it "grave" instead of "hell" at other places also. (Gen. 37:35; 42:38, *Knox*) Thus Catholic scholarship recognizes that the Scriptural "hell" is the common grave of mankind.

[15] So when anyone dies and goes to hell, does he have any feeling there? Does he have any senses that would make him subject to any torment? God's Word, not man's word, answers: "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, *Dy*) In this scripture, instead of "hell", Mgr. Knox translates *she·ol'* as "grave". Certainly if a person were alive in purgatory or in hell, he must have some reason, some knowledge, some senses, in order to feel the torture and pain that some teachers tell us a person suffers there after death. To the contrary, we are told definitely, at Psalm 145:4 (*Dy*): "His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish." And at Psalm 6:6 (*Dy*): "For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?" According to the Holy Scriptures, when a man dies he stops thinking and feeling; he goes to "hell", the Scriptural hell, which is the common grave, and there he is asleep until the resurrection. He does not enjoy any *conscious* rest there.

[16] Jesus' friend Lazarus was dead in the grave for four days. Jesus, talking to his disciples about Lazarus' death, said he was asleep. His disciples thought Jesus meant he was not yet dead but merely resting. John 11:11-15 (*Knox*) tells us: "He told them, Our friend Lazarus is at rest now; I am going there to awake him. But, Lord, the disciples said to him, if he is rested, his life will be saved. Jesus had been telling them of his death; but they supposed he meant the rest which comes with sleep. So now Jesus told them openly, Lazarus is dead. And for your sakes, I am glad I was not there; it will help you to believe. But come, let us make our way to him." Jesus had a wonderful opportunity here of showing what the resurrection would be in the new world, by bringing forth Lazarus who was actually dead and in the grave. On his arrival Lazarus' sister Martha said to Jesus: "If thou hadst been here, my brother would not have died." Later Jesus raised Lazarus from the tomb, but there is nothing in the Holy Scriptures to show that Lazarus said anything about being in a hell of fiery torment or in purgatory for four days or in a limbo, or of being in heaven with the holy angels. Certainly if Lazarus had been any place else than in the grave

14. How does Catholic authority show "hell" is the common grave?
15. Does anyone have any feeling in hell? What do the Scriptures show?
16. What did the experience of Lazarus, whom Jesus raised from the dead, show about those in hell?

and if his soul had gone off alive into space somewhere, he would have known it when he returned to Bethany his home town. He would have told the apostle John and then the apostle John would have reported it in his Holy Gospel. But he did not do so. So Lazarus experienced just what Ecclesiastes 9:10 said, that there is no wisdom, knowledge, sense, activity in the hell or grave to which man goes at death.

17 God never could have contemplated anything like purgatory or eternal torment in hell. That would be the farthest thing from his mind. Proof that God never thought of such a thing is set forth in his Holy Bible, where he objects to such a thing, saying: "They have built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons and their daughters in the fire: which I commanded not nor thought on in my heart." God never had such an idea for his creatures, and yet his apostate people took their sons and daughters and burned them in the fire to idols and images of false gods. At this God said: "Here the gods of the countryside must have their hill-shrines, and children must be burnt as a sacrifice in their honour; a rite not of my prescribing, or enjoining, or imagining." (Jer. 7:31, *Dy;* and 19:5, *Knox*) No, a loving God never could imagine tormenting creatures made in his image, putting humans alive in fire as a sacrifice. Much less could his love let him think of a doctrine of eternal torment or purgatorial torment in fire for human souls after death.

18 When fire is mentioned in the Holy Scriptures it indicates complete destruction, not eternal torment; as, for instance, in this text at 2 Thessalonians 1:7-9 (*Dy*): "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power: in a flame of fire, giving vengeance to them who know not God and who obey not the gospel of our Lord Jesus Christ. Who shall suffer eternal punishment in destruction, from the face of the Lord and from the glory of his power." Here "destruction" does not mean spoiling or damaging. When God destroys or burns something, he puts it completely out of existence.

19 Now those who hate God he will not bless. Psalm 144:20 (*Dy*) states: "The Lord keepeth all them that love him: but all the wicked he will destroy." His expression of love will not go out to those who are his haters; but to those who love him God does exercise mercy: "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." (Ex. 20:5, 6, *Dy*) You note that God shows his anger only toward those who hate him. He does not show hatred against people just because they are born of certain fathers in a sinful condition. Every grown-up person is a free moral agent. He can decide for himself whom he will serve. Those who hate God and reject him he will not love. His mercy he shows to thousands of them that love him. It pays to be God-fearing and show love toward God. It preserves us from God's fiery destruction of the wicked.

EXPRESSIONS OF LOVE

20 Everything God has done and will do in the future is prompted by love. It could not be otherwise, since "God is love". Our very existence is an expression of his love. He created us, giving us life. "For with thee is the fountain of life." (Ps. 35:10,

17. Why could God never have thought of such a thing as eternal torment of souls after death?
18. In the Holy Scriptures what does fire indicate, as at 2 Thessalonians 1:7-9?
19. Whom does God hate and to whom does he show mercy?
20. How is our being alive an expression of God's love?

Dy) He is the self-existing One. It does no good to try to imagine when he started, for he did not start: he is without beginning and likewise without end. Before he began creation he was alone. But he had great joy and happiness in bringing forth creations of all kinds, so that today we see about us the marvels of his creation. All things that he makes bring praise and honor to him when obedient to his rules, and that is the way it should be. He has produced a race of intelligent earthly creatures, human creatures. It is natural for them to want to live, because God gave them life and the desire to keep it. Just living is not complete in itself, but living in happiness, living with the opportunity to praise one's Creator, does bring complete joy to the human creature.

[21] When we look about us, we see all nature proving that the Creator is a God of love. He made all things for man's pleasure. Look at His generosity in nature. For mankind he has provided all kinds of food: fruits, vegetables, nuts, grains, berries, besides water to refresh us. As far as things that we need for our life are concerned, he gives mankind an overabundance. One has but to travel in various parts of the earth to see the different sorts of food used by the different peoples, all of them nourishing, all of them pleasant to eat. Our needs in the way of covering and shelter God considers, too. He has brought forth animals that produce wool, and in the fields the cotton and fiber-furnishing plants, materials that can be turned into cloth, and trees that produce wood and branches and foliage for shelter. Even animal skins may serve for clothing; so we can have the necessary clothing and protection for our bodies, everything in such abundance. All mankind need to do is to use their capabilities and put these things to proper use.

21. How does all nature prove the Creator is a God of love?

[22] Consider this body God has given us, and observe what man can do with it. He can see, looking at his fellow creatures, beholding all the wonderful creation of God living and inanimate. He can feel, telling whether things are hot or cold, determining the shape of things by touching them with his fingers, even if he could not see them. God has given us a wonderful sense of taste. No matter what we eat we can distinguish it, even though there be just a slight shade of difference in taste between this and that food. He has allowed us to hear, capturing the music in the melody of the birds, the surging of the waves, the varying audible movements of the winds. He has granted us hearing so that we can listen to loved voices, those of our brothers and sisters, our fathers and mothers and our friends. We can detect what they mean and what they wish to express to us. God has also given us the sense of smell. With it we can enjoy the fragrance of the grand array of flowers he has made, the natural perfumes that fill the air, the odor of the enjoyable foods we eat.

[23] All these senses God has given us as a precious gift to add to our enjoyment of living, not to experience torment now or hereafter. It shows he loved his creatures from the start. How his creatures can express life on earth! Man can walk, run, climb, swim, yes, fly, not with natural wings like birds but by using machines which God's mental gifts to man enabled him to make to get up into the air by applying God's laws for nature. All this God has given us. We are not self-developed creatures of evolution. We did not get here by chance. We were made, created by God's power, and all these things that we possess are His gifts, blessings from a loving God.

22, 23. (a) What senses has God given us, and for what purpose? (b) How can man express life, and where would he like to live always?

Even though imperfect now, man enjoys his five senses and enjoys his home, the earth. If things were perfect and peaceful, man would be content to live for eternity on earth. Now, would you not?

[24] You really would not know you were alive if it were not for the brain God has put into your head. What an organ it is! What records it makes! What impressions are put upon it during our present brief lifetime! How many things we can recall by it! What imagination it has to conceive things! How it can reason! There is will in that brain which moves us to action, makes us take certain courses. This brain of ours has a conscience that can be trained in righteousness. There seems to be no limit to the extent that our brain can be used. It can be directed to the study of scientific matters, astronomy, mathematics, engineering. It can study out the putting up of great structures and buildings for the housing and the work of earth's people. It can study and devise and develop languages. We could go on endlessly thinking of what the human brain can do, because we have men all over the world today who are using their brain in so many different ways, some for the blessing of the people and, alas, others for the injury of the people. Regardless of how fallen man uses it, God gave us the brain and certainly this in itself is an expression of his love.

[25] Another important thing: God gave man his own attributes. God's attributes are love and wisdom, justice and power. These he put in the first man Adam when creating him, for God made Adam in his own image. "God is love." (1 John 4:8, *Knox*) "All God's doing; his are the wisdom and the power." (Job 12:13, *Knox*) "See where he sits, . . . justice and right the pillars of his throne." (Ps. 96:2, *Knox*) "Not once, but twice I have heard God's voice of warning; all power is God's."—Ps. 61:12, *Knox*.

[26] Those several scriptures testify that he is a God of wisdom, love, justice and power. If all men followed these attributes as put in the first man in perfection, this earth would now be a grand place on which to live. By his loving interest in man, God gave him directive powers for his responsibilities in taking care of the lower animals and in dealing with all the human family: "And God said, Let us make man, wearing our own image and likeness; let us put him in command of the fishes in the sea, and all that flies through the air, and the cattle, and the whole earth, and all the creeping things that move on earth." (Gen. 1:26, *Knox*) God was generous, loving, in that he should take man and put him in charge of all these things.

[27] "So the Lord God took the man and put him in his garden of delight, to cultivate and tend it. And this was the command which the Lord God gave the man, Thou mayest eat thy fill of all the trees in the garden except the tree which brings knowledge of good and evil; if ever thou eatest of this, thy doom is death." (Gen. 2:15-17, *Knox*) Then God gave man a perfect, lovely wife as his helper and for peopling the earth. "And God pronounced his blessing on them, Increase and multiply and fill the earth, and make it yours; take command of the fishes in the sea, and all that flies through the air, and all the living things that move on the earth." (Gen. 1:28, *Knox*) Another expression of God's love! He did not just make a man and a woman and put them there in a paradise home and let them live alone with the animals. No! He made provision for happy family life among men, as the means of

24. What can the brain do, and what does God's gift of it show?
25. What attributes did God give to man?
26. In expressing love, what did God put man in charge of?
27. Where did God put man and how did he provide for him not to live alone?

peopling the earth. He said: 'Now you multiply, fill this earth with your kind and subdue it. Bring forth children and let them grow up to be people like yourself and let them multiply again till this whole earth is filled with human creatures. At the same time make the earth a perfect paradise. This is your home.' Certainly the Creator showed love in making man and putting him in an earthly paradise of pleasure.

LOVE'S TEST

[28] Had man continued in God's love things would be different today. But man left God's love and went his own way. Although man did so, God did not forsake humankind. "For God so loved the world, as to give his only begotten Son: that whosoever believeth in him may not perish, but may have life everlasting." (John 3:16, *Dy*) But some people wonder: 'Well, God could not have been very loving in putting the tree of knowledge of good and evil there in the paradise. How could this tree and the forbidding of man to eat of it be an expression of divine love?' However, the Creator knows what is best for man. He knows His purpose in making him and placing him here on earth. Happiness and contentment on Adam and Eve's part, together with their family, depended on their continued appreciation of God's blessings. If God once got out of their lives they could not be content, nor enjoy life, because they would have lost the Father's love, and that is an essential thing to living. What God was concerned about was man's continuing to live in His favor, in His blessing and in His true worship. So it depended on God's love, righteousness, wisdom and power and upon God's law's being put into effect, and not man's law.

[29] God did not arrange for man to govern himself. God had made full arrangement for handling the affairs of the earth and for having man do the things the way God knew it would be best for man to do them. All this for the blessing of the creation. Man should now show appreciation for God's sovereignty, for his rulership over the universe. If no appreciation was shown, naturally the blessings would be lost. God told the man: "Thou mayest eat thy fill of all the trees in the garden except the tree which brings knowledge of good and evil; if ever thou eatest of this, thy doom is death." (Gen. 2:17, *Knox*) This shows God would govern man, not by force or coercion, not by fear of hell-fire torment, but by appealing to man's appreciation, man's own gratitude, man's love for his Creator. God rules in love. All he told man to do was: Do not eat of that one particular tree. What God wanted to see in man was obedience.

[30] Obedience is expressed through appreciation and doing what the One who is blessing you wants. It would be for man's own good to do what God wanted him to do. If man was appreciative, gracious and loving toward his Father, he would do exactly what his Creator wanted done. What did man have? Nothing except what God had given him, and everything he had was for his good. Man should therefore have love and appreciation for his Maker. He must observe the principles God set forth for man and abide by those principles. Man must remember it is Jehovah God who is the Lawgiver, giving the directions for the course of action man is to take. Man should respect these laws and commandments of God. So God put a simple test upon man. It was one of obedience as regards his eating. By just staying away from that forbidden tree man certainly could have shown he appreciated and loved God.

28. God's putting the forbidden tree in the paradise showed that man's happiness and contentment depended upon what?
29. (a) Was man to govern himself? (b) So what did God want to see in man?
30. What would appreciation have led man to do?

31 But Eve and Adam did not love God, for they partook of the fruit of that tree. Through the serpent, Satan the Devil presented himself to Eve and she preferred to believe Satan the serpent rather than the Creator. The serpent said to Eve: "What is this command God has given you, not to eat the fruit of any tree in the garden?" "To which the woman answered, We can eat the fruit of any tree in the garden except the tree in the middle of it; it is this God has forbidden us to eat or even to touch, on pain of death. And the serpent said to her, What is this talk of death? God knows well that as soon as you eat this fruit your eyes will be opened, and you yourselves will be like gods, knowing good and evil." (Gen. 3:2-5, *Knox*) "And the serpent said to the woman: No, you shall not die the death."—Gen. 3:4, *Dy*.

32 There was no love shown on Eve's part in partaking of the forbidden fruit. Adam showed his selfishness, too, by eating. There was no love in their hearts, no appreciation, no gratitude for all the wonderful things God had given them. They preferred to be disobedient, to make their own laws, to decide for themselves what was good and what was evil, no longer looking to the great Sovereign of the universe who has all power, wisdom and love for His guidance. No, now they would act smart, make their own laws and live by them, be like God. How foolish, for in order to enjoy life a creature must recognize the Supreme One's law, arrangement and way of blessing, not what the creature thinks ought to be done!

33 Back there in the paradise of pleasure our first parents turned against God. But God's love did not fail. In this promise he expressed his way of love toward the human family: "I will put enmities between thee [the serpent] and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." (Gen. 3:15, *Dy*) So God let Adam and Eve live long enough to raise a big family. God knew he could win the love of those of Adam's offspring who appreciated divine blessings; but those who proved willfully wicked and did not want to live under God's law and arrangement He would destroy. They would not be blessed eternally by the Seed of God's woman, but would be crushed as the serpent's seed.

34 For disobedience Adam and Eve lost the right to live on earth. They lost their home in the paradise of pleasure and were put out of the garden of Eden. But as for their offspring, God promised that his Seed of promise would come and change things. God purposed for man to live for eternity in his earthly home, whereas now mankind lives for a short time. This earth was meant for man's home, not heaven, not purgatory, not a hell of eternal torment. "The Lord has pronounced it; the Lord who made the heavens, and the whole frame and fashion of earth, moulded to his will. He did not create it to lie idle, he shaped it to be man's home." (Isa. 45:18, *Knox*) God says further: "So shall my word be, which shall go forth from my mouth. It shall not return to me void, but it shall do whatsoever I please and shall prosper in the things for which I sent it." (Isa. 55:11, *Dy*) This earth, man's home, is not going to be burned up and put out of existence. God says this earth will not lie idle, and he did not create it to be idle, but he made it as man's home, to be filled with perfect humans and to be brought to a paradise state all over. Psalm 103:5 (*Dy*) says: "Who hast founded the earth upon its own bases: it shall not be moved for

31. To whom did Eve prefer to listen?
32. What did Adam and Eve show a lack of, and why?
33. How did God then show his love did not fail for mankind?

34. What right did Adam and Eve lose, but what remains God's purpose concerning mankind's home?

ever and ever." Ecclesiastes 1:4 (*Dy*) adds: "One generation passeth away, and another generation cometh: but the earth standeth for ever." Earth will remain forever for man's home, and in due time God will have perfect mankind live upon it for eternity in pleasure, in prosperity, with abundance. Man will then be praising God, because God's way is love and he is working it out for man's benefit and blessing.

LOVE'S GIFT OF A BOOK

[35] All of our quotations above are from the Holy Scriptures, the Holy Bible. That Book of books is a gift of God's love, for it sets out a record of his promises. It shows how he has dealt with man for the past 6,000 years, blessing and guiding obedient men up to this present time. In the sixteenth century before Christ God began to have the Bible written in its present form. It was started with the writings of Moses. Other inspired writers came along, all writing under God's direction. Finally, about A.D. 98, the apostle John finished writing the last of the books of the Bible.

[36] Speaking about the more than thirty-five books of the Bible written before the Christian church began, the apostle Peter writes: "Now the word of the prophets gives us more confidence than ever. It is with good reason that you are paying so much attention to that word; it will go on shining, like a lamp in some darkened room, until the dawn breaks, and the day-star rises in your hearts. Yet always you must remember this, that no prophecy in scripture is the subject of private interpretation. It was never man's impulse, after all, that gave us prophecy; men gave it utterance, but they were men whom God had sanctified, carried away, as they spoke, by the Holy Spirit."—2 Pet. 1:19-21, *Knox*.

35. What book is a gift of God's love, and how was it produced?
36. What did the apostle Peter say about the writings of God's prophets?

[37] Now all these things were written for our benefit. God saw to it that the Bible text was preserved, for that text was his own, written under his inspiration. Hence His Word is a perfect guide to us all. We should turn to it and study it. It makes us wise for gaining salvation. Paul told Timothy so: "Because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work."—2 Tim. 3:15-17, *Dy*.

[38] We can certainly depend on the Bible, more so than on man's spoken word. It is God's word of truth, setting out mankind's history from Adam to the present time and telling us what will happen in the near future. The Holy Bible reveals God's purposes for a new world. As we turn to the Scriptures we can hear God's promises about this new world with blessing for all faithful mankind. Long ago God promised Abraham: "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18, *Dy*) Adam had disobeyed and brought sin, sorrow and death on the human family, but to obedient Abraham God promised that blessing would come to all nations through his Seed, who is Jesus Christ. Later to David God promised a Ruler for mankind: "I will raise up thy seed after thee, which shall be of thy sons: and I will establish his kingdom. He shall build me a house: and I will establish his throne for ever. I will be to him a father, and he shall be to me a son: and I will not take my mercy away from him, as I took it from him that was before thee. But I will settle him in my house, and in my

37. So what is the best written guide for us, and why?
38, 39. (a) What book reveals God's purposes, and what did God promise to Abraham, David and Daniel? (b) What will the Kingdom make secure for mankind?

kingdom for ever: and his throne shall be most firm for ever."—1 Paralipomenon 17:11-14, *Dy*.

[39] Centuries afterward God inspired Daniel to prophesy: "But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed: and his kingdom shall not be delivered up to another people. And it shall break in pieces and shall consume all these kingdoms: and itself shall stand for ever." (Dan. 2:44, *Dy*) These scriptures, along with many other prophecies in the Bible, point to a kingdom that God will set up forever for blessing faithful men and women. That kingdom will make mankind secure in their homes: "They shall build houses and inhabit them: and they shall plant vineyards and eat the fruits of them. . . . they shall not plant and another eat. . . . The wolf and the lamb shall feed together; the lion and the ox shall eat straw; and dust shall be the serpent's food. They shall not hurt nor kill in all my holy mountain, saith the Lord." Further, regarding the King and his rule Isaias says: "He shall judge the poor with justice, and shall reprove with equity for the meek of the earth. . . . The wolf shall dwell with the lamb: and the leopard shall lie down with the kid. The calf and the lion and the sheep shall abide together: and a little child shall lead them. The calf and the bear shall feed, their young ones shall rest, together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain: for the earth is filled with the knowledge of the Lord, as the covering waters of the sea."—Isa. 65:21-25 and 11:4-9, *Dy*.

[40] In that day, under that kingdom, will there be any more war between nations? Listen to Micheas 4:3, 4 (*Dy*): "And he shall judge among many people and rebuke strong nations afar off: and they shall beat their swords into ploughshares and their spears into spades. Nation shall not take sword against nation: neither shall they learn war any more. And every man shall sit under his vine and under his fig tree, and there shall be none to make them afraid: for the mouth of the Lord of hosts hath spoken." Christ Jesus, the Seed of God's promise, is the One who will bring all these blessings to the human family through the Kingdom which God has decreed shall be set up with Jesus as King.

[41] Recall now the angel's words to the virgin Mary: "Thou shalt conceive in thy womb, and shalt bear a son, and shalt call him Jesus. . . . the Lord God will give him the throne of his father David, and he shall reign over the house of Jacob eternally; his kingdom shall never have an end." (Luke 1:31-33, *Knox*) That was carried out for the fulfillment of Isaias 9:6, 7 (*Dy*): "For a child is born to us, and a son is given to us, and the government is

40. What about wars between nations under the Kingdom?
41. How did the fulfillment of the angel's words to Mary lead to fulfillment of Isaiah 9:6, 7?

upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace. He shall sit upon the throne of David, and upon his kingdom: to establish it and strengthen it with judgment and with justice, from henceforth and for ever. The zeal of the Lord of hosts will perform this."

42 Jesus knew he was called to this exalted position to be the Ruler of the new world. So he taught his apostles to pray for this kingdom, for they were going to be taken into it with him. To God their Father in heaven they prayed: "Thy kingdom come. Thy will be done on earth as it is in heaven." (Matt. 6:10, *Dy*) To this day Christians pray that same prayer, but have you ever thought just what you have been praying for? Do you realize that when you ask the Father in heaven to have his will done on earth the same as it is done in heaven you are asking him to destroy all this wicked arrangement that exists on the earth? For the earthly nations are not doing his will. You pray for them to be removed, as Daniel prophesied, and in their stead to have God bring in his kingdom. So will you now stop praying that prayer or do you want the Kingdom and its blessings?

RANSOM AND RESURRECTION

43 On earth Jesus not only vindicated the holy name and Word of his heavenly Father but also provided the ransom which mankind needed, by dying as a perfect sacrifice on Calvary. By giving his perfect, sinless human life he met the condemnation that God's law imposed on Adam's offspring. Thus, all that rebellious Adam had lost for his unborn posterity, Jesus bought out from under that sentence. By this he made it possible for man to gain everlasting life. Therefore the apostle Paul writes: "Sin offers death, for wages; God offers us eternal life as a free gift, through Christ Jesus our Lord." (Rom. 6:23, *Knox*) All that Adam got as his wage for sin was death, not eternal life in a fiery hell or purgatory. If we today accept Christ Jesus, God's free gift to us through him is eternal life, in the new world. Jesus said: "As the Father has within him the gift of life, so he has granted to the Son that he too should have within him the gift of life, and has also granted him power to execute judgement, since he is the Son of Man. Do not be surprised at that; the time is coming, when all those who are in their graves will hear his voice and will come out of them; those whose actions have been good, rising to new life, and those whose doings have been evil, rising to meet their sentence."—John 5:26-29, *Knox*.

44 There we have Jesus' promise that all those in their graves will come forth in due time, some to a resurrection of life and blessing in the new world and others to a judgment that will go against some of them because they will not line up with God's kingdom under Christ at that time. Life is through Christ Jesus; as we read at 1 Timothy 2:5, 6 (*Knox*): "There is only one God, and only one mediator between God and men, Jesus Christ, who is a man, like them, and gave himself as a ransom for them all." The first man Adam brought sin into the world and death by sin, so that all of us his descendants have died. The man Christ Jesus has provided a ransom for all believers. Jesus presented his ransom to God in heaven after his resurrection from the dead, and now God has seated him in the heavenly throne to rule as King of the new world. Says the

42. What prayer did Jesus teach his disciples, and what does its fulfillment mean as to nations of this world? 43. How has Jesus made it possible for man to gain eternal life?

44. By whom did death come, but through whom does life come and for how long must he reign?

apostle Paul: "His reign, as we know, must continue until he has put all his enemies under his feet, and the last of those enemies to be dispossessed is death." (1 Cor. 15:25, 26, *Knox*) Christ's reign is God's provision for mankind, in expression of his love to them. God loves life, not death. Death is sin's wages. Jehovah loves the sinner who repents and turns to Him. Because the first man sinned and went against Him, that has not made God go against the human family. But God does insist that we be obedient to his laws and follow out his arrangements, if we expect to live.

WHEN

[45] Well, someone says, you speak of God's way as love; so when is it all going to happen? For an answer turn to Matthew, chapter 24. It tells us of a sign of many features, wars, pestilences, famines, earthquakes, Christians persecuted, that would appear when the Kingdom was due to begin. Jesus there told his disciples that when Christians saw these things occurring together on earth they should know that this old system of things is passing out and the new and righteous government, God's kingdom for which he taught them to pray, is established in the heavens. He said: "Then shall many be scandalized and shall betray one another and shall hate one another." (Matt. 24:10, *Dy*) Now is that not a true description of the situation on earth today? Selfishness rules supreme. This is leading to a "great tribulation" such as man has never seen nor will ever see again. It will destroy all this wickedness and the nations engaging in it. The climax of that great tribulation will be the battle of Armageddon that the Pope has been moved to mention. That battle will put out of existence all the wicked angels together with Satan the Devil, and all the humans who are serving this wicked organization.

[46] Is that battle, then, an expression of God's love for the human family? Yes. God takes no pleasure in the death of the wicked, but it will be a blessing for mankind for God to destroy all the wicked. "As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways: and why will you die, O house of Israel?" (Ezech. 33:11, *Dy*) It is so foolish for any creatures to turn away from God's commandments and direction. Why will you die just to carry out your own will and way of life? Those who refuse to obey God's commandments he will bring to extinction, wiping them out, annihilating them. That is what will happen to the wicked. (Ps. 144:20, *Dy;* 2 Thess. 1:7-9) It is essential to all men loving righteousness that the wicked be thus destroyed. It expresses God's love of righteousness and his kindness to man to destroy those wicked ones from the universe.

[47] The Sovereign Ruler of the universe will bring forth a perfect earth, peopled with a perfect human family. Why, then, should God let the wicked remain on this earth and corrupt it? It is God who purposes to produce a perfect society of men and women, all in expression of his love, bringing them happiness, peace, plenty and contentment with their perfect life. It is his purpose to fill this earth with happy, righteous creatures, not wicked ones.

[48] In Noah's day the flood was a very essential thing. Earth was then filled with wickedness, for mankind in general had turned against God. The exception was the immediate family of Noah, who loved and preached righteousness, eight persons. The

45. When is all this to begin happening, and to what are selfishness and hate leading all nations?

46. How could the battle of Armageddon be any expression of God's love?

47. With whom will God people the earth?

48. How does the flood of Noah's day show Armageddon will be an expression of God's love?

people refused to be converted by God's warning through Noah, and clean themselves up; he annihilated them, including the governments that then existed, because God regretted he had made man; he was grieved at the condition to which they had descended. So he destroyed them all. Noah loved God and God loved Noah and his family, four married couples. These God brought through the catastrophe, the destruction of that old, ungodly world. God had to destroy that first world and all its people in order that Noah, his wife, their three sons and their wives, might enjoy life in happiness. God will do the same thing again. He must do it. As the flood was an expression of his love, it is also love's expression for him to bring the battle of Armageddon. It is essential now so as to let people who love righteousness live in peace and unity for eternity.

[49] Life is enjoyable in happiness only under God. We are living today—yes, but few of mankind are enjoying this life. Man lives, exists, but when sincere people come to know God and follow out his righteous commandments and live according to his good principles, they begin to live in happiness. "The blessing of the Lord maketh men rich: neither shall affliction be joined to them." (Prov. 10:22, *Dy*) Jehovah's kingdom for which we pray will be earth-wide and will be a lasting blessing for obedient mankind.

[50] And now, before the battle of the "great day of the Almighty God", Armageddon, this good news of the destruction of this world and the establishment of God's kingdom must be preached in all lands and the islands of the sea. (Apocalypse 16:14-16, *Dy;* Matt. 24:14) Just as Noah learned of the coming flood and was a preacher of righteousness and preached the saving news in his day, so those who learn of Armageddon and of God's kingdom must preach "this gospel" in all the world for a testimony. There is no way to escape destruction at the battle of Armageddon unless people come to the Lord God and seek the just and seek the meek, "if by any means you may be hid in the day of the Lord's indignation," the same as Noah and his family went through the flood. They were hid in the day of the Lord's indignation against that old world. (Sophonias 2:3, *Dy*) God does not change. He can preserve his people in all parts of the earth in this day, in the end of this wicked world.

[51] God is therefore seeing to it that "this gospel of the kingdom" is preached in the whole world for a testimony to all nations. After that the end will come, the end of this system of things. God has raised up his witnesses. These witnesses of Jehovah God are very anxious about this matter. They want people to know God's way. They show their appreciation to him by preaching the good news of the Kingdom in all the world. Jehovah's witnesses feel their responsibility for taking this message to the people. They are not political, nor commercial, and are against any such false hope as godless communism. They love God in heaven and want to serve him and his Son Jesus Christ the King. They want others, too, to know about him and serve him. They encourage all people who love righteousness to prove by the Holy Scriptures all the things they preach. Anyone can take the Holy Bible, whether it be a Catholic edition or not, and prove to his own satisfaction what God's provisions are for him. Everyone should turn to the Holy Scriptures for proof, just as the ancient Bereans did: "These were of a better breed than the Thessalonians; they welcomed the

49. How do men come to know more than a mere existence?
50. What must now be preached before Armageddon, and in order that men may do what?
51. Has God raised up any witnesses, and what are their purpose, their work, their way?

word with all eagerness, and examined the scriptures, day after day, to find out whether all this was true."—Acts 17:11, *Knox*.

52 By those Holy Scriptures we, as Jehovah's witnesses, believe that the first man sinned and brought death on the whole human family. But Jehovah God loved mankind and arranged for their redemption that they might gain life in the new world. He gave his Son Jesus Christ that the sin of the world might be taken away.

53 From the Holy Scriptures we have learned and bear witness that the resurrection is one of the greatest doctrines taught in God's Word, and that mankind now in the graves will be raised and given the opportunity for everlasting life, the little flock of Jesus' faithful followers gaining life in heaven as Christ's bride, and the rest of believing mankind gaining an inheritance in paradise restored to earth. Those who show love for God and seek to do God's will faithfully will live for eternity. Those who refuse to follow God's law will go into everlasting death.

54 The new world is just ahead of us. Before Armageddon we should seek righteousness and meekness that we may be hid in the day of the Lord's indignation. Jehovah God is not angry with those who love him. He will express his anger against the Devil and his wicked demons and people on earth who serve the Devil. These the Seed of God's woman will crush out of existence.

55 Everything God has done he did out of love. He has expressed his purpose in the Holy Scriptures, and we can depend on his Word. The Holy Bible has been proved to be true thus far, and we can have faith in God's promises for the future. To gain eternal life in happiness we must come to know the great Creator Jehovah God and his Son. That is why Jesus said to God: "Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3, *Dy*) Get a Douay Version Bible or a Knox Version Bible. Read it. Prove to yourself that what you have read here is Scripture truth. In love God preserved his Word, the Bible, for you. So read it. Learn of life and your opportunity for it, in proof that God's way is love.

---

52. As Jehovah's witnesses, what fundamental things do we believe?
53. What witness do we give about resurrection and gaining or failing to gain life in the new world?
54. What things should we seek before Armageddon, and why?
55. What book should we get, read and study, and why?

"HE DONE IT"

The following appeared in the New York *Post*, January 24, 1952: "Once again God must take the rap. In the aftermath of the West Frankfort mine disaster a jury has solemnly assembled, meditated, contemplated and brought in its unanimous verdict. God has been convicted. According to the jury the murder of 119 coal miners in West Frankfort must go down in the history books as 'an act of God'. As Murray Kempton reported in this newspaper the other day, no one—government, coal operators, mine workers, or union officials—seemed prepared to look for any other culprit. It was so easy to blame God. After all, He couldn't talk back. More reverent men might have hestitated to reach this verdict. They might have considered the guilt of congressmen who have stubbornly refused to pass a mine safety law. They might have weighed the responsibility of the coal operators who have tenaciously resisted mine safety legislation. They might even have studied the role of UMW officials who have always seemed more concerned with union politics than human safety. But all that would have involved many complicated problems. It was so much easier to blame God."

Gilead's Nineteenth Class Graduates

GILEAD graduations are happy occasions! The more than 12,000 that attended the graduation exercises will readily testify to that fact. To the student graduation represents a completed course of strenuous study. To many, a well-done. To the many friends and relatives who were privileged to be present at the exercises of the nineteenth class of the Watchtower Bible School of Gilead, and to many more who could not be present in body but were present in "spirit", Gilead graduations represent additional praise and honor to Jehovah God; because these graduates are willing instruments in the hands of Jehovah to the glorifying of his name and the freeing of many more prisoners from Babylon's bondage before Armageddon strikes. The presence of so many well testified to the interest in the school and to the purpose for which it has been dedicated. It also demonstrated the bond of love that unites the theocratic family, and especially the affection shown to those who are soon to be sent to some thirty different countries to search for the Lord's "other sheep". Just a brief review of this happy occasion is possible.

Early Saturday morning, July 26, cars and buses began to arrive. Friends from forty-five states, also from the District of Columbia, Canada, Cuba and Hawaii, literally swarmed over the 700-acre farm of the Watchtower Society at South Lansing, New York, where the school is located.

GILEAD'S AMPHITHEATER

The farm, which is a home for a few, and a school for a class of approximately a hundred, became a virtual paradise for these thousands. Happiness reigned supreme!

The start of the graduation week-end activities began Saturday evening with a Bible study using the *Watchtower* magazine. The gentle slope of the lawn down toward the pond in front of Shiloah formed a large, natural amphitheater. The platform, banked with multihued gladioli, was nestled at the edge of the fir trees, which served as a picturesque background for the entire proceedings. The graduating students participated in the discussion of the paragraphs of the *Watchtower* magazine, while some 8,500 of the visitors listened with keen interest. This was followed by a musical program with a pleasant variety, arranged by the students, in which native folk songs and items were presented representing the thirteen different lands from which students had come. The entertainment was interrupted by a light shower and the program was discontinued for the evening.

These light showers turned to cloudbursts during the night, but the morning brought a new day with a refreshing breeze and clearing skies. Promptly at nine o'clock the graduation exercises began. After a few words of encouragement from the farm servant and instructors, and

the reading of telegrams of congratulation from points in all corners of the earth, the Society's president gave the graduation address. His subject: "There Is More Happiness in Giving." He reminded the students that happiness had been theirs in receiving, then added: "The instructors have been happy in giving much information to you from God's Word in the past six months. Think of the happiness that will be yours in going forth to give freely of this knowledge to others." He concluded by saying that "the only true happiness in life is to give as Jehovah gives, with pleasure and satisfaction. Giving by compulsion is not acceptable to God. It must be done freely and gladly".

Immediately following the talk diplomas were handed out individually with an announcement as to where the different missionaries were being sent. The envelope presented to each of the 111 graduates also contained a brief message from the Society on this same theme "Happiness in Giving".

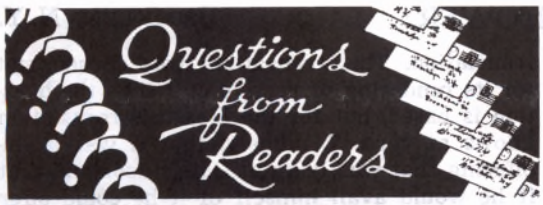
At the conclusion of the morning's program a representative of the student body read a resolution, which was afterward unanimously adopted by the students, expressing their keen determination to "do all in our might to constantly make our minds over for new world living, and thus show our thankfulness for the added privileges of a Gilead training . . . We are now determined that, 'having accepted the undeserved kindness of God, we shall not miss its purpose' but, in Jehovah's strength, we shall enter our assignments and minister in a spirit of mildness, showing love to all kinds of men".

Most of the visitors remained Sunday evening, when the musical entertainment held over from Saturday was enthusiastically received. Representatives of the student body made expressions as to their impressions of the days of training at the school and also concerning their future life as foreign missionary workers in the different countries to which the class is being dispersed.

While the crowds were bidding farewell, conversations took on a more serious note. Some of the graduates were heard to say: "School is over, graduation has past, but there is much work ahead. These past five months have been difficult, but despite their difficulties they were happy months. I know we will look back on them whether near or far away and find in these few days much happiness, great comfort and a sure hope. And we will be moved to thank Jehovah over and over again for this most grand and happy privilege."

New "Bible" Omits God

¶ An Israeli teacher, M. Segal, has taken it upon himself to rewrite the Hebrew Scriptures, because, he said, something had to be done to make the good book popular, as it was in danger of being forgotten in Israel. In rewriting the Bible, however, he left in very little about God, because he claims the Bible is only history. He deleted four of the Ten Commandments, the ones dealing with the relationship between God and man. He left out the idolatrous dance around the golden calf and the smashing of the tablets on Sinai. Mention is made of the plagues against Egypt, but he inserts his idea that God had nothing to do with them. He has accepted the same lack of appreciation of pure worship that caused Israel's downfall in 607 B.C., when the nation was "destroyed for lack of knowledge". (Hosea 4:6) This is shown in the Associated Press report, which said: "In some parts of Segal's work God appears briefly, but apparently only for the sake of art."



● Jesus said, "Let the dead bury their dead." Does this mean that we as Christians should not be taking up time attending funerals? —L. S., Germany.

The record at Matthew 8:21, 22 (*NW*) is: "Then another of the disciples said to him: 'Master, permit me first to leave and bury my father.' Jesus said to him: 'Keep following me, and let the dead bury their dead.'" These words do not militate against anyone's attending a funeral. The man here addressed had said to Jesus that he wanted to go and bury his father, but that did not mean that the man's father was dead already, for if his father had been dead at the moment the man would have been there at the bier and not listening to Jesus. But the man meant that his father was old and sooner or later would die; and so the man wanted to postpone following Jesus until after he had taken care of his father until death and could receive his father's dying blessing and then fulfill his father's wish to have his son at the deathbed close his eyes piously after death ensued. This would have delayed the man's following Jesus indefinitely and hence Jesus said to let the dead bury their dead. The man's relatives were evidently not following Jesus on the way to life and hence were dead spiritually and could be left to bury the man's father when he died. But when dedicated Christians today who are on the way of life and out from under the world's condemnation have a death in the family and have a funeral, can you rightfully say that here is a case of the "dead" (spiritually) burying the dead? No. The man in the Biblical case wanted to go home to bury his father and not to give a witness by a funeral sermon.

But dedicated Christians arrange for a witness to the truth at the funeral. This is taking advantage of an opportunity. Jesus went to the home of Jairus where funeral ceremonies were being conducted over his dead daughter, and raised her. He also approached the funeral procession of the dead son of the widow of Nain and raised the boy from the dead. Peter went to the funeral of Dorcas of Joppa, where he raised her from the dead. (Mark 5:22-24, 35-42; Luke 7:11-15; 8:41, 42, 49-55; Acts 9:36-41) These funeral occasions afforded great opportunities for a witness concerning the Kingdom and Messiah, and that is what funeral occasions are being used for by many of Jehovah's witnesses in these days, and extensive witnesses are being given both by the funeral discourser and by other brothers in attendance at such funerals.

What about attendance at a funeral conducted by a clergyman of one of the many false religions? We do not advocate it as a general practice, for such a practice would be very unwise. However, there may be circumstances when those in the truth would attend such a funeral, and could do so without being censured for it. Close relatives, who for reasons beyond their control feel obliged to go to a church building of some false religion to see their loved one buried, go there to see the funeral and perhaps comfort others in attendance. They do not go there to practice false worship, if they are in the truth. It is the same as in the apostle Paul's day in the case of a man who went into an idol's temple for something to eat. He goes in there to get a meal, but not to worship. (1 Cor. 8:7-10, *NW*) Some other brother's conscience would not be strong enough to permit him to do this, and his weak conscience would take offense if he saw his Christian brother in such a place for just a meal. So while we do not advocate attendance at clergy-conducted funerals, it is not within our province to criticize or condemn, but we will let God judge our brother who according to his conscience may feel obligated to attend functions under clergy officiation.

● On what basis could there be a distinction between clean and unclean animals before the Noachian flood, before man ate meat, before the Mosaic law was given?—E. M., Nigeria.

That such a distinction was made is shown by Genesis 7:2: "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female." The basis of this distinction could hardly be on the grounds of what could be eaten and what could not, for prior to the Flood flesh was not eaten; it was only after the Deluge that animal flesh was added to vegetation as a source of food supply. And even then there were no limitations as to what animals man might eat, but all were to

be meat for him, according to his choice. (Gen. 1:29, 30; 9:2-4) As far as eating was concerned, the designations "clean" and "unclean" came into existence with the Mosaic law, and ended with it. (Acts 10:9-16) Apparently the basis of the distinction prior to the Mosaic law was what was suitable to sacrifice in worship of Jehovah. It seems that Abel knew of the appropriateness of animal sacrifice. The animals he is reported using for that purpose proved to be "clean" ones. That Noah had this distinction in mind as pertaining to sacrifice and not eating is shown by his action as soon as he left the ark after the Flood: "And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."—Gen. 8:20.

● *The Watchtower*, February 1, 1952, quoted the text about Abel's offering in sacrifice to Jehovah "the female firstlings of his flock". Why did Abel offer in sacrifice a female sheep, when ordinarily the requirement was for a male animal?—W. F., Massachusetts.

The complete quotation in *The Watchtower* was of Genesis 4:3-7, according to Young's translation. This translation was chosen, not for its rendering of verse 4 on which the question is based, but for the idea this translation allows at verse 7, namely, that it was a sin-offering that was lying at Cain's door and that if he would avail himself of it he could offer an acceptable sacrifice to God the same as Abel did, that is, a bloody one. However, when Young renders the Hebrew expression in verse 4 as "female firstlings" he is not correct. It is true the word "firstlings" in Hebrew here has the feminine form, but that does not mean it designates female firstborn of animals. In Hebrew the firstborn of humans is rendered in the masculine gender, but in animals it is rendered in the feminine gender, and the firstfruits of plants take on a still different form of the root word. It does not mean that all animal firstborn are females, no more than it means all human firstborn are males. So on this particular point other translators are correct in rendering Genesis 4:4 as merely "firstlings" and designating no gender in the English translation. So the question as to why Abel sacrificed "female" firstlings becomes without basis, for when the account is correctly translated it does not say that he did so.

"WATCHTOWER" STUDIES

Week of November 23: God's Way Is Love, ¶ 1-19.

Week of November 30: God's Way Is Love, ¶ 20-34.

Week of December 7: God's Way Is Love, ¶ 35-55.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 1, 1952
Semimonthly

EFFORTS TO UNDERMINE THE BIBLE

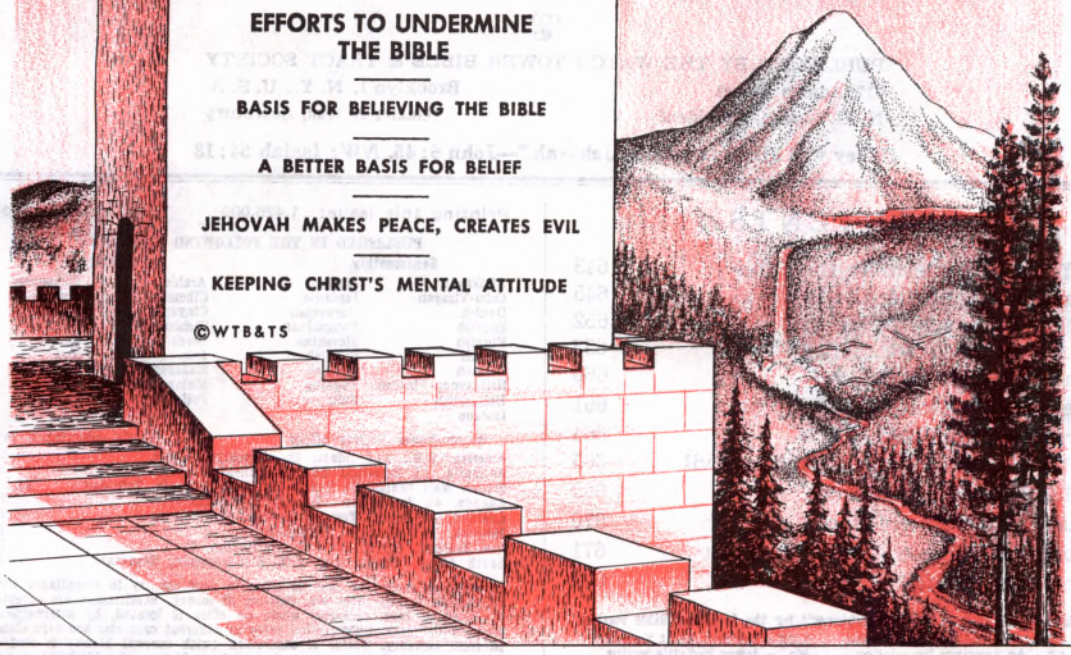
BASIS FOR BELIEVING THE BIBLE

A BETTER BASIS FOR BELIEF

JEHOVAH MAKES PEACE, CREATES EVIL

KEEPING CHRIST'S MENTAL ATTITUDE

©WTB&TS



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Efforts to Undermine the Bible	643
Basis for Believing the Bible	645
Legal Papers in Cookie Jar	652
A Better Basis for Belief	653
The Complete Cycle	660
Keeping Christ's Mental Attitude	661
Preaching in West Africa	664
Jehovah Makes Peace, Creates Evil	665
"Hold a Good Conscience"	669
Questions from Readers	670
Abandoned Bible Aid Yields Fruit	671
Announcements	672

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,425,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Siloxi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII November 1, 1952 Number 21

EFFORTS TO UNDERMINE THE BIBLE

"Everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass."–Matt. 7:24, 25, NW.

THE quickest way to destroy a building is to knock its foundation from under it. Gravity will do the rest. The quickest way to destroy Christian faith is to knock its foundation from under it. Doubts and skepticism will complete the ruin. The foundation of our faith is a book. That book is the Bible. Today there is an avalanche of knockers trying to sweep that foundation out from under Christianity. In times past Bible writers were killed, Bible believers were tortured, Bible translators were burned at the stake, and copies of the Bible were fed to the flames. Yet the book lives today. It is still under attack, but the assaults are more varied, more subtle. They converge upon the Bible from many quarters: from science, from atheism and, surprisingly enough, from those who pose as its friends, the clergy of Christendom.

2 Do you have faith in the Bible? Is your faith founded on fact? Do you both hear and heed the Bible's words, or is your faith shown to be dead by the absence of works in harmony with it? Many do not build a Christian life on a rock foundation, but base their religious life on the sands of superstition and tradition, on credulity and ceremony. Faiths based on such false foundations will not survive stormy assaults, but the true faith that is founded on knowledge of and obedience to God's Word will stand like a house on a rock-mass. Neither will attacks by men that try it severely undermine it, nor will judgments from God that weigh it in the balances find it wanting. Both the faith that endures and the kind that collapses are embraced in Jesus' illustration: "Everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass. Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great." —Matt. 7:24-27, *NW*.

3 Science has sought the collapse of the Bible, and it has made the creation account its chief target and evolutionary theories its flaming arrows. These burning missiles

have reduced to ashes the unfounded faith of multitudes, but they have not penetrated the shield of true faith. (Eph. 6:16) Why, even advancing scientific knowledge quenches evolution's fiery darts! Evolutionists at one time held strange ideas about spontaneous generation of life, but new knowledge forced them to abandon such theories. They claimed characteristics acquired from environment were passed on to offspring, but had to relinquish this attractive theory when modern genetics proved such were not inheritable. In arguing for the survival of the fittest, Darwin failed to explain the arrival of the fittest, which is the key problem. Hugo de Vries explained the arrival of small, inheritable changes in life forms by mutations, but now science is saddened to discover that these rare mutations are harmful instead of helpful, and could possibly account for a degeneration or deterioration, a devolution downward, but not an evolution upward. But if science allowed itself to be stripped of these past contentions its theory of evolution would be bankrupt, and such state of bankruptcy it will not honestly declare. So propagandizing evolutionists still offer these falsehoods as fodder for a gullible and uninformed public.

[4] During June in New York city an International Symposium on Anthropology was held, and in reporting on one session the New York *Times* of June 12 headlined their conclusion, "Evolution of Body Is Declared at End." This matches the opinion of Lucien Cuénot, one of France's outstanding biologists, who, in discussing the evolutionary tree, said in his book *L'adaptation,* "The evolutionary sap no longer circulates." Incidentally, before he died last year Cuénot abandoned the evolution theory as untenable, to the great consternation of his scientific colleagues. It is very convenient for evolutionists to declare that evolution has ended. They do not have to show it taking place now. They are not embarrassed by their inability to show it in operation now.

[5] Another interesting point was disclosed by this meeting of anthropologists in New York city. The New York *Times* of June 10, under the headline "Age of Cave Man Is Cut 35,000 Years", reported their belief that "the ancestors of modern man in Europe are perhaps 35,000 years younger than has been previously believed", that "new study indicates that the cave man was extinct in Europe by the year 13,000 B.C." This slash in the cave man's age, from 50,000 years to 15,000 years, was forced by the newly developed radiocarbon clock. It was the advent of this clock that caused the Chicago *Sun-Times* of May 27, 1951, to report that evolutionists had cut the age of modern man from 1,000,000 years to 50,000 years. Science shaves the figure ever nearer to the Bible's 6,000-year age for man. That the present carbon clock figures may not be final was recognized by the symposium, for the *Times* reported: "Carbon dating techniques may be subject to revision later if differences in the natural rate of formation of the radioactive isotope can be detected or if anomalies in the rate of carbon utilization by growing materials are discovered, it was suggested."

ARCHAEOLOGY DENIES EVOLUTION

[6] The science of archaeology contradicts instead of supports evolution. Note the following: "Strangely, in view of the consistent demands of the evolutionary school, we find no evidence of human evolution in the land of Egypt. More than this, the doctrine that man began with a brutish intellect and gradually developed his high and peculiar culture is refuted by the evidences from this country. In fact, the contrary is strikingly the case. Instead of proving a process of evolution, the history of man

as found in the archaeology of Egypt is a consistent record of degeneration. The eminent Sayce, one of the ablest archaeologists in the whole history of that great science, expressed his wonder and amazement at the high stage of culture met with in the very earliest records of the Egyptian people. Other authorities, such as Baikie, have written voluminously upon the subject. It had been hoped that when excavators finally r e a c h e d undisturbed tombs of the first dynasty, they would find themselves in the dawn of Egyptian culture. . . . Through the first tombs, we peer back into an older preceding culture that dazzles and amazes the human understanding. Instead of finding the dawn of a developing humanity, we see mankind already in the high noon of cultural accomplishments. . . . Egypt, as elsewhere, shows us no dim, brutish beginning, but a startling emergence of this people in a high degree of culture. . . . It must not be presumed that this condition is unique in Egypt, or peculiar to any one race or country. The same queer discrepancy between the fallacious theories of the philosophy of organic evolution and the facts of human history is observed wherever archeology has been able to hold the torch of discovery over a given area."—Pages 41, 42, 49, 50, *Dead Men Tell Tales,* by H. Rimmer.

[7] Notwithstanding the continuing vindication of the Bible by advancing knowledge, some of the clergy of Christendom oppose the Bible to side with science. On May 3 the *Morning Call* of Allentown, Pennsylvania, reported the "Reverend" Joseph B. Mohr as saying: "It is regrettable that the doctrine of the infallibility of the Bible has been interpreted by many to mean that the Scriptures in all their parts, even their pre-scientific parts, are of equal value to us today, and equally binding." What this cleric is trying to say in his roundabout, flanking attack on the Bible is that God's Word is not reliable, that if the men who wrote it had known science they would have written it differently, that if God who inspired it had known what today's scientists know he would have caused it to be written differently, that when we must choose between science and the Bible, we should choose science. This is only typical of so many clergy in Christendom today. They build on the shifting sands of science, not on the immovable rock of God's Word.

Basis for Believing the Bible

"Your word is truth."—John 17:17, NW.

THE clergy of Christendom fall into two general classes: the fundamentalists and the modernists, or higher critics. They hold different views on the Bible. The fundamentalist takes it all literally; the higher critic takes it all apart. The fundamentalist contaminates it with paganism, by teaching such doctrines as trinity, eternal torment, purgatory, and other beliefs taught by pagans long before Christ. When apostate Christianity became catholic or universal from and after the fourth cen-

1. How does the fundamentalist tear down faith in the Bible?

tury it embraced pagan teachings, in order to appeal to pagans and convert them to a nominal Christianity. In a futile effort to avoid conflict with God's Word, the fundamentalist clergy twist certain texts to fit in with their paganisms, as Peter said: "The meaning of which the untaught and unsteady are twisting, as they do also the rest of the Scriptures, to their own destruction." (Matt. 15:6-9; 2 Pet. 3:16, *NW*) Though claiming to build on Bible truth, fundamentalists found their faith on pagan myth. Their misrepresentations of God and Christ cause many to turn away from the Bible. They thus lend themselves as tools for tearing down faith in God and his Word.

[2] Paul warned against "the philosophy and empty deception according to the tradition of men", and said that after his going oppressive wolves would rise and waste the flock of God. Such ravenous wolves, Jesus cautioned, would come in sheep's covering. (Matt. 7:15; Acts 20:29; Col. 2:8, *NW*) They do now come out of clergy schools, masquerading behind a theological seminary sheepskin to appear as authoritative ministers of God. But whether they are fundamentalists or modernists, they devour rather than build up faith. The modern higher critic does this by saying that the Bible is only myth and legend, that it is not historically accurate, that much of it is fiction and deliberate forgery. As proof note this from the pen of one of such higher critics:

[3] "The authors and compilers of the biblical books often had a variety of traditions, legends and writings before them, and they edited these for their purpose, which was not primarily to convey historical information, but to declare God's message to their contemporaries through these memories of the nation's past. They employed literary devices, usual in their time, such as putting into direct discourse on the lips of their characters the points of view for which they were reported to have stood, or even writing an entire book in the name of a revered figure of a bygone day. Daniel and the Second Epistle of Peter are examples of this practice." This critic adds that it is immaterial that the "writing does not give an accurate account, according to modern historical perspective".*

2, 3. What position does the higher critic take regarding the Bible?

ARCHAEOLOGY SUPPORTS THE BIBLE

[4] Just as in the case of the evolutionary scientists, the higher critics have been forced to retreat from former positions by the advance of knowledge, particularly knowledge unearthed by archaeologists. During the nineteenth century the higher-critic scoffers were loud in their denunciation of the Bible's position that Moses wrote the first five books of the Bible, one of their arguments against it being that writing was unknown at the time of Moses. When they had to give ground on this point they did so grudgingly, and arbitrarily said that even if writing was known it was not widely used and Moses did not know the art. But further discoveries made the rout of the higher critics complete. Now it is acknowledged that writing was widespread in Abraham's time, that it was used by not only adults but children, whose textbooks have been found. Writing was known before the Noachian flood. Clay tablets with writing on them go back to the fourth millennium before Christ, reaching into the life span of Adam. In fact, archaeology indicates that Adam wrote, and along with others such as Noah, Shem, Isaac and

* Written by H. S. Coffin, former president of Union Theological Seminary in New York and former moderator of Presbyterian Church in U.S.A., published in *Liberal Christianity* (1942) and quoted in Joseph Free's *Archaeology and Bible History*, page 341.

4. What argument was once used against Moses' writership? and why is it no longer used by informed critics?

Jacob provided written documents from which Moses compiled the book of Genesis, down to chapter 37 verse 2.*

5 Adam was used to write the account of creation, and Noah and his three sons wrote of the global flood they survived in the ark. This contradicts the contention of higher critics that Moses merely purified the many different creation and flood stories widely circulated among the heathen. Archaeological discoveries indicate that by his very style Moses showed he was quoting the records of Adam on creation and Noah and his sons on the flood. The higher critic's claim here is similar to his position regarding monotheism and polytheism. He says polytheism was first, then the Hebrews by a purifying process developed monotheism. Archaeology disputes this. The Sumerians are about the most ancient people known to archaeology, and at the end of their culture they had a pantheon of 5,000 gods. But as their past is penetrated the number diminishes, for earlier they had only 750 gods. Farther penetration takes us back to the time when there was but one deity, the Sky-God, from whom the Sumerian pantheon of 5,000 gods descended.† As monotheism was corrupted into polytheism, the true, original accounts were also corrupted to fit in with the variety of false gods. The Bible account of creation and of the flood was spread by word of mouth and new writings as peoples migrated, and variations and distortions flooded in. Tales are not purified by repetition, but undergo much change, some parts being exaggerated, others minimized or omitted, and still other parts twisted. The Bible contains the true, original accounts, and shows monotheism as being first. Polytheism and corrupted accounts followed. Archaeology supports this position, the higher critics notwithstanding.

6 Scorn has been heaped upon the story of the tower of Babel. (Gen. 11:1-9) Yet in Mesopotamia archaeologists have discovered the remains of a number of temple towers, and one of these is believed by many Bible scholars to have been the tower of Babel. Under the picture of a restoration of this site we read: "A restoration of Babylon and the Tower of Babel. The tower . . . was begun in the third millennium B.C. but not completed until Nebuchadnezzar's reign."* George Smith, staff member of the British Museum, in his book *Chaldean Account of Genesis,* translates the writing found on an ancient fragment which tells of the destruction of one of the Babylonian temple towers, as follows: "The building of this temple offended the gods. In a night they threw down what had been built. They scattered them abroad, and made strange their speech. The progress they impeded." On this Joseph Free observes: "This account may be a later reflection of what actually occurred when God came down at the time of the building of the Tower of Babel and scattered the people abroad, confounding their language."—*Archaeology and Bible History,* page 46.

7 Another striking evidence of the historical accuracy of the Bible account is the case of forty-seven monarchs, aside from those of Israel and Judah. They are mentioned in the Bible, but their names were missing from secular history. "For this reason the learned leaders of 'higher criticism' relegated these forty-seven monarchs to the columns of mythology. They were grouped among 'the fables and folklore of the Old Testament' which this deluded school mistakenly taught was one of the

* *New Discoveries in Babylonia About Genesis,* by P. J. Wiseman. *The Watchtower,* July 1, 1948.

† Pages 266, 267 of *The Bible Comes Alive,* by Sir Charles Marston, 1940 edition.

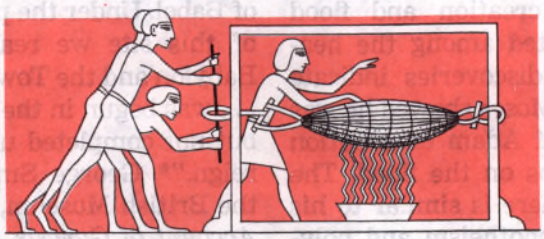
5. What are the facts concerning the creation and flood accounts, and monotheism and polytheism?

* *The Westminster Historical Atlas to the Bible,* page 25.

6. How has archaeology brought some outside support to the Bible account of the tower of Babel?

7. How is Bible accuracy shown in the case of heathen kings?

basic weaknesses of the text. Then one after another these disputed monarchs began to rise from the dead in an archaeological resurrection. In some cases a burial mound was uncovered; in others, an annalistic tablet, a boundary marker, or a great building inscribed with the monarch's name. Now, all forty-seven of these presumably fabulous characters have been transferred from the columns of 'mythology' to the accepted records of established history."—Page 22 of *Dead Men Tell Tales,* by Dr. Harry Rimmer.



[8] Another vindication of the Bible's accuracy occurred when there arose a clash between Moses and the famous Greek historian, Herodotus, commonly called "the father of history". Herodotus lived in the fifth century before Christ, and he wrote that the Egyptians grew no grapes and drank no wine. More than a thousand years earlier Moses had written about a cupbearer whose duty was to supply wine for Pharaoh's table. (Gen. 40:9-13) The critics, in harmony with their policy, accepted Herodotus as their authority and rejected the Bible account as erroneous. But now archaeologists have found among the frescoes that decorate the tombs of Egyptian antiquity some that picture the Egyptians caring for the vines, gathering the grapes, pressing out the juice and storing it in stone or clay jars and skin bottles. Some of the juice was doubtless drunk in an unfermented state, but one of the murals depicted an Egyptian party, at the close of which slaves are shown assisting their inebriated masters home, and one of the revelers is shown dead-drunk under the table.*

* *Dead Men Tell Tales,* pages 23, 24.

8. How was Moses vindicated as a historian when Herodotus clashed with him?

[9] Leaving Egyptian scenes and skipping down to the time of Israel's entry into Canaan, we come to the miraculous fall of the walls of Jericho and that city's overthrow by the Hebrews under Joshua. When no archaeological confirmation of the Bible account was available the historicity of it was glibly disputed. This is no longer possible. The Bible tells us that when the Israelites crossed the Jordan that river's waters stopped flowing, heaping up and backing up for some time to allow the Israelites to cross the flood-stage Jordan dry-shod. (Josh. 3:14-17; 4:18) This stoppage of the waters of the Jordan was miraculous; but these waters have since been stopped by natural means. At flood stage they were stopped for sixteen hours when a landslide of the high west bank cut off the flow of waters, A.D. 1267. Centuries later, in 1927, a similar landslide at the same place dammed up the river for twenty-one hours. During that time persons crossed and recrossed the river freely on foot. Incidentally, these two blockages of the river occurred at the same place as did the stoppage of Jordan's waters in Joshua's time.*

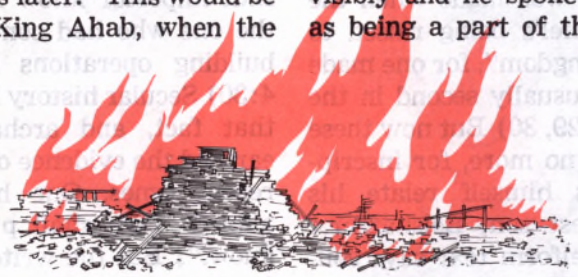
[10] As for Jericho itself, the Scriptural account shows that the walls were to fall down, but apparently not every section, for Rahab's house on the wall was to remain a place of safety for her and her family. The city was under a curse and not to be looted, but was to be burned. Joshua pronounced a curse upon anyone who rebuilt it. (Josh. 2:15; 6:5, 17, 18, 20, 22-24, 26) According to the Bible account, all these

* Pages 139, 140 of *The Story of Jericho,* by John Garstang and J. B. E. Garstang.

9. In the light of Israel's crossing of the Jordan, what recent happening is interesting?

10. How has archaeology confirmed the Bible account of the fall of Jericho?

conditions were met in the city's destruction. Does archaeology confirm it? Yes. Professor Garstang began excavations at Jericho in 1930. He found that the double walls surrounding the city had fallen down the slope, as if toppled by an earthquake or some such unseen hand. Houses had been built on rafters that bridged the tops of the two walls, and in one section part of the wall still stood, and could have been where Rahab's house had been preserved in the Biblical catastrophe. The excavators found evidence of intense fire. The city had been burned. This is not unusual in such cases, but this was no ordinary burning, because the layer of ashes was unusually thick and it appeared that all available fuel had been gathered to accomplish a thorough destruction. The city had not been looted, for provisions of dates, barley, oats, olives and other foodstuffs were found, charred by the flames. Also, the archaeologists estimated that there had not been any substantial rebuilding of the city until five hundred years later.* This would be about the time of King Ahab, when the Bible tells that it was rebuilt.—1 Ki. 16:33, 34.



REFUTING THE ATTACKS ON DANIEL

[11] In paragraph three we presented the statement of a higher critic to the effect that the book of Daniel is a forgery. This is the opinion of higher critics generally. They say the book was not written by Daniel in the sixth century before Christ, as the Bible states, but was written about 165 B.C. by an unknown person who merely used Daniel's name to give stature to his writing. One reason they do this is that they think Daniel's statements concerning the abomination that makes desolate were based on Antiochus Epiphanes' polluting of the temple at Jerusalem in 168 B.C. (Dan. 9:27; 11:31; 12:11) They deliberately put the writing of the prophecy after what they consider its fulfillment, since they do not believe in the power to prophesy. "Critics treated prediction as incredible, so they based their work on the assumption that prophecies were written *after* the events predicted had already occurred."* But that Daniel's prophecy about "the disgusting thing that causes desolation" was not fulfilled in 168 B.C. is apparent, for when Jesus mentioned it two hundred years later its fulfillment was still future. The higher critics should date the book's composition after Jesus' time. More than that, to be consistent they should date the writing of the book after 1914, for that is when Christ's second presence began invisibly and he spoke of this abomination as being a part of the visible sign of his second presence! (Matt. 24:15, *NW*) How unscholarly the higher critic's folly!

[12] Another objection raised against the book of Daniel is that certain stories in it are nothing but myths. They point to the account of the three Hebrews thrown into the fiery furnace, and say such things were not done. However, excavators at Babylon found what they thought at first to be a brick kiln, until they read the inscription on its base: "This is the place of burning where men who blasphemed the gods of

* *The Story of Jericho*, pages 136, 141, 142, 146, 150. *The Bible Comes Alive*, pages 85-89.

11. (a) How do higher critics view the book of Daniel, and why? (b) How are they seen to be inconsistent?

* *The Bible Comes Alive*, pages 7, 8.

12. What two occurrences once thought myths by higher critics are now supported by excavations?

Chaldea died by fire."* Scoffers also ridicule the story of Daniel in the den of lions, saying that there is no evidence that such type of punishment was practiced. Mere failure to confirm something does not condemn it as false. However, in this case some confirmation was forthcoming, for excavators revealed a deep pit having this inscription: "The place of execution where men who angered the king died torn by wild beasts."* We do not say this pit and this kiln are the ones the Bible mentions, but they show such things existed.

13 One point the critics worked overtime was Daniel's mention of Belshazzar as king of Babylon. Secular history indicated that Nabonidus was the last king of Babylon, and it knew nothing of any Belshazzar. So the higher critics claimed this as further proof that the book of Daniel was written centuries after Daniel's time, and that that explains how the writer made this terrible blunder of listing a mythical character as the last king of Babylon. They thought another slip was made when the writer spoke of Daniel's being raised to "third ruler in the kingdom", for one made prime minister was usually second in the kingdom. (Dan. 5:1, 29, 30) But now these criticisms are heard no more, for inscriptions by Nabonidus himself relate his prayers for his eldest son, Belshazzar.† One Babylonian cuneiform text says concerning Nabonidus: "He entrusted a camp to his eldest, first-born son; the troops of the land he sent with him. He freed his hand; he entrusted the kingship to him."‡ King Nabonidus was often away from the city of Babylon, and in his absence his son Belshazzar acted as king. Belshazzar made Daniel third in power instead of second because he was second in power, first place being held by his father Nabonidus.

14 While Belshazzar was acting king, Babylon was taken by Darius and Cyrus. Darius said he slew the king when he took the city, but an inscription of Cyrus claims that he took the king captive.* There is no conflict. As the Bible shows, the night Darius entered the city King Belshazzar was slain. (Dan. 5:30, 31) But later Cyrus took King Nabonidus captive.

15 "Come now, and let us reason together" on some of the evidence that Daniel wrote the book in the sixth century B.C., and not some faker four centuries later. (Isa. 1:18) No secular history before Christ preserved any record of Belshazzar's existence. How would a forger of 165 B.C. know it, when everyone else, including the historians, were oblivious to it?† The vaunted Herodotus did not even record it, and he wrote three centuries earlier. Or, how would a second-century-B.C. impostor know Nebuchadnezzar was the one who had conducted the extensive building operations in Babylon? (Dan. 4:30) Secular history had not handed down that fact, and archaeologists have unearthed the evidence only in comparatively recent times. One higher critic lamely alibied: "We shall presumably never know."‡ But the writer of the book knew, for it was Daniel, and he lived during the reigns of both Nebuchadnezzar and Belshazzar! And did not Christ Jesus say Daniel wrote the book? (Matt. 24:15) So of what weight are the idle vaporings of the higher critics?

16 The Jewish historian Josephus indicates that the book existed before the time

* Pages 138-141 of *Diggers for Facts*, by J. O. Kinnaman. *Dead Men Tell Tales*, pages 325-327.

† Page 54 of *The Bible and Archaeology*, by Sir Frederic Kenyon.

‡ Pages 189, 190 of *Light from the Ancient Past*, by Jack Finegan.

13, 14. What points concerning Belshazzar and Nabonidus are now known, and which silence former charges?

* *The Bible and Archaeology*, pages 54, 55; *Dead Men Tell Tales*, pages 338, 339.

† *Modern Science and Christian Faith*, page 215.

‡ *Archaeology and Bible History*, pages 228, 229.

15, 16. What points of evidence are presented that prove Daniel wrote the book bearing his name, and did so when the Bible indicates he did?

of Artaxerxes (probably Artaxerxes III, who began reigning about 474 B.C.).* He claims some of the prophecies of Daniel were pointed out to Alexander the Great when he entered Jerusalem in 332 B.C.† The book of Daniel is found in the original copies of the *Septuagint,* which was translated from Hebrew into Greek during the third and second centuries B.C.‡ A fragment of the book of Daniel was found with the recently discovered Dead Sea Scroll of Isaiah, which the radiocarbon clock has allowed Biblical scholars to date in the second century B.C.⊕ So the book of Daniel existed during that second century, it had been copied, it was well known enough to be accepted into the Bible canon, it had been translated as a part of the famous original *Septuagint,* and was associated with the venerated scroll of Isaiah. It could not have been a recent writing by an impostor of that second century, known by everyone as a book that was a stupid hoax. Also, the first book of Maccabees, which is almost contemporary with the events of the second century related in it, not only presupposes the existence of the book of Daniel but actually betrays acquaintance with it. (Compare 1 Maccabees 2:59, 60 with Daniel 3:26, 27; 6:22.) This proves Daniel must have been written long before, and had become established as an authentic record. In all the above the evidence is overwhelming. Just as Daniel was delivered from the lions' den, so the book of Daniel has been delivered from the liars' den!

SOME TESTIMONIAL EVIDENCE FOR THE BIBLE

17 We have gone into some detail on the book of Daniel because it has been at the center of the higher critic's target, and in turning back the fiery darts aimed at it we quench some of the higher critic's hottest missiles. His attacks on the other parts of the Bible can be similarly withstood. Actually, these hypercritical skeptics and doubters are camp followers of the agnostics and atheists. They appear to be first cousins of the former and second cousins of the latter. They certainly seem to speak the same language. But the speeches of all three classes are vain and empty, and archaeology has voided many of the arguments they aim at God's Word. Though not having space to present more archaeological details, we do offer as interesting testimonial evidence of the Bible's accuracy a few statements by archaeologists and other scholarly sources.

18 Here are two statements concerning the Hebrew Scriptures. "I do not think it will be long possible, even if it is now possible, for us to deny the remarkable accuracy of detail in the narratives of the Old Testament. Incidents hitherto regarded as legend, have been proved historical by recent discovery. . . . There is actual history at the back of all of the narratives."* "It is therefore legitimate to say that, in respect of that part of the Old Testament against which the disintegrating criticism of the last half of the nineteenth century was chiefly directed, the evidence of archaeology has been to re-establish its authority, and likewise to augment its value by rendering it more intelligible through a fuller knowledge of its background and setting. Archaeology has not yet said its last word; but the results already achieved confirm what faith would suggest, that the Bible can do nothing but gain from an increase of knowledge."†

* Josephus' *Apion,* Book I, Section 8.
† Josephus' *Antiquities,* Book XI, Chapter VIII, Section 5.
‡ *The Bible and Archaeology,* page 223.
⊕ *Archaeology and Bible History,* page 229.

17. Whom may we properly associate with the higher critic?

* *Accuracy of Old Testament in Light of Recent Palestinian Archaeology,* by J. Garrow Duncan.
† *The Bible and Archaeology,* page 279.

18-20. What interesting statements are made concerning (a) the Hebrew Scriptures? (b) the Bible as a whole? (c) higher criticism?

19 Following are some statements relating to the Bible as a whole. "No major contention of Scripture has been proved unhistorical."* "Archaeology contains irrefutable proofs of Biblical statements. Detailed accounts of almost innumerable discoveries dug up by pick and spade from ancient tombs and buried cities in Bible lands ably support the Scriptures."† "This writer once thumbed through the book of Genesis and mentally noted that each of the fifty chapters are either illuminated or confirmed by some archaeological discovery—the same would be true for most of the remaining chapters of the Bible, both Old and New Testament."‡ Concerning the wealth of archaeological findings as they relate to the Bible, one archaeologist said: "In the bewildering mass of all this evidence which together would weigh so many tons that the figure, if computed, would appear fabulous, there is not one word, one testimony, or one fact that has contradicted or disproved a single line of the Holy Bible."⊕

20 Three final quotations relate to higher criticism. "The asserted historical inaccuracies in Daniel are not statements which are disproved by history, but only statements which have seemed difficult to harmonize with the meager accounts of secular historians. The asserted historical inaccuracies have, moreover, been steadily diminishing before the increasing knowledge of the times of Cyrus. . . . The growth of our knowledge of this period shows how cautious one should be in doubting the historical accuracy of the Biblical records."* "During the last ten years the science of Biblical archaeology has shown Bible criticism to be unsound in its premise and wrong in its conclusions."† "One of the most brilliant modern archaeologists, representing one of the greatest universities in the world, said in Iraq: 'I was brought up a "Higher Critic", and consequently disbelieved in the actual truth of the early narratives of the Bible. Since then I have deciphered thousands of tablets, and the more I learn, the more I believe the Bible to be true.' "‡

21 All of this testimonial evidence for the Bible's truthfulness is a welcome confirmation of faith, but in view of much better testimonial evidence it is not required by true Christians. That better testimony we have in Jesus' prayerful expression to Jehovah: "Your word is truth." (John 17:17, *NW*) Archaeology is required by some to provide a basis for their belief in the Bible. But there is a better basis than that.

* *Archaeology and Israel*, by W. F. Albright.
† *Archaeology and the Bible*, by George A. Barton.
‡ *Archaeology and Bible History*, page 340.
⊕ *Dead Men Tell Tales*, page 160.

* *Westminster Dictionary of the Bible*, page 130.
† *Fresh Evidence About Old Testament*, by Sir Charles Marston.
‡ *New Discoveries in Babylonia About Genesis*, page 140.

21. What better testimonial evidence for the Bible is there?

Legal Papers in Cookie Jar

● The ancient people of Israel may not have kept their housekeeping money in the teapot or in a clay piggy bank, but they did keep important legal documents and manuscripts in what looked like a cookie jar. One of these jars has been received at the Oriental Institute of the University of Chicago. It had been put together like a jigsaw puzzle from over 100 fragments found in the Dead Sea Scroll cave. . . . Mention of the custom of putting legal documents in jars occurs in the Bible, Jeremiah 32:14, where the prophet charges Baruch, "Take these deeds, this deed of purchase which is sealed and this deed which is open and put them in an earthen vessel that they may continue many days." Description of the jar is reported to the American Schools of Oriental Research by Dr. Carl H. Kraeling.—*Science News Letter*, March 22, 1952.

A Better Basis for Belief

"The things that are coming announce to us, that we may know their issue. Tell us the things that are coming hereafter, that we may know that you are gods."—Isa. 41:22, 23, AT.

FAITH in the Bible does not hinge on what scientists say. When their advancing knowledge comes ever closer to conforming to the Bible, that does not make them become Christians. They still cling to their religion of evolution. Faith does not depend on the archaeologists for establishment either. Their discoveries merely confirm what the Bible has always said, but this confirmation does not convert them to Christianity. And when there is an apparent clash between the Bible and the interpretation they place upon a find, they lean toward their own understanding and not the Bible. (Prov. 3:5) Science and archaeology are not essentials. They may serve a purpose in bringing infidels and atheists to their senses and cause them to examine the Bible more seriously, but faith should not be dependent upon such studies of science and archaeology for its foundation. Our faith should not be dependent upon any discovered harmony between the Bible and such sciences as biology and geology. That harmony in itself does not make the Bible God's Word. Nor is it any confirmation of the Bible by archaeology that makes it God's Word. The mere fact that the Bible contains history that archaeology has now confirmed is not the vital point, for men can write true histories. Accurate histories can be written by both God and men.

1. What should our faith not be dependent upon?

[2] But only Jehovah God can cause history to be written in advance. In other words, he can prophesy, can foretell the future. That is the acid test for disclosing godly qualities and powers. Jehovah God declares that this power of prophecy springs from him alone, and that because of his knowledge of the future his people need not dread any unforeseen events: "Who is like me? Let him come forward with his claim, let him set out his case before me. Who foretold the future long ago? Pray let us hear what is still to be! Fear nothing, dread not in the days to come; have I not foretold it and announced it long ago? You are my witnesses whether there is any god, any Power, any, besides me." (Isa. 44:7, 8, *Mo*) If any wish to vie with him as gods, they are invited to support their claims of godship by demonstrating their power to prophesy: "Let them approach and tell us what is to happen: tell us what the former things were, that we may lay them to heart; or the things that are coming announce to us, that we may know their issue. Tell us the things that are coming hereafter, that we may know that you are gods." (Isa. 41:22, 23, *AT*) So it is not the ability to write what is scientifically sound that counts, nor is it the power to pen what is historically true that is essential, but it is the producing of that which is prophetically accurate that is vital in es-

2. What constitutes a test of inspiration and godly origin for writing?

tablishing it as inspired by God. He is the sole source of prophetic power.

[3] Peter showed that it was this power, and not scientific or archaeological studies, that confirmed God's Word. It was the fulfillment of prophecy that made him speak of the "word made more firm". On one occasion Jesus said to a group of his disciples: "Truly I say to you that there are some of those standing here that will not taste death at all until first they see the Son of man coming in his kingdom." This was a prophecy. It was soon fulfilled: "Six days later Jesus took Peter and James and John his brother along and brought them up into a lofty mountain by themselves. And he was transfigured before them, and his face shone as the sun, and his garments became brilliant as the light." Out from a bright protecting cloud God's voice came: "This is my Son, the Beloved, whom I have approved; listen to him." (Matt. 16:28; 17:1, 2, 5, *NW*) That this appearance in Kingdom glory was in fulfillment of Jesus' promise made six days earlier is made certain for us by Peter. When speaking of the power and presence of Christ he said that he and others knew of this glorious time of coming in Kingdom power, not on the basis of "artfully contrived false stories", but because of "having become eyewitnesses of his magnificence" "in the holy mountain".—2 Pet. 1:16-18, *NW*.

[4] So Peter referred to fulfilled prophecy, and because of it he said "we have the prophetic word made more firm". The vision in fulfillment of Jesus' words made more firm other prophecies about the actual coming or presence in Kingdom power at the end of the times of the nations. (Luke 21:24) As more and more prophecies are fulfilled light increases and conviction strengthens, and we must be guided and enlightened by these things: "Consequently, we have the prophetic word made more firm, and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts. For you know this first, that no prophecy of Scripture springs from any private release. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." (2 Pet. 1:19-21, *NW*) Sound scientific findings and true historical narrations may spring from private release by man's will, but not prophecy and its fulfillment.

[5] We know from experience that men cannot prophesy accurately. Just in our own generation men told us that the first world war was to make it safe for democracy. It did not. The League of Nations was to be the political expression of Christ's kingdom on earth. It was not. The second world war was to rid the earth of dictators. A bigger one now flourishes. The United Nations was to bring the nations together in peaceful co-operation. But they are split into eastern and western blocs, and the two factions fight their wordy battles in the United Nations and their bloody battles in Korea. No, men are not true prophets. They do a lot of predicting, but they do not do much fulfilling. But it is different with Jehovah God. He prophesies, and fulfillments follow. And logically, the more of his prophecies we find fulfilled, the more firmly do we hold in confidence to the yet unfulfilled words of God. So to strengthen still further our faith in the Bible let us ponder a few of the many fulfillments.

SOME STRIKING FULFILLMENTS OF PROPHECY

[6] Some one hundred fifty years before

3, 4. What did Peter rely on for confirmation of God's Word, and on what grounds do you so answer?

5. How are men as prophets? and how does God compare with them?

6. How was God's power to prophesy shown in the case of Tyre?

Nebuchadnezzar destroyed the land city of Tyre Isaiah foretold it, and several years before this event both Jeremiah and Ezekiel foretold it. But scores of years afterward Zechariah was still foretelling it. Why? Because about a half mile out in the water from the seacoast city of Tyre was an island on which was the water city of Tyre, and when Nebuchadnezzar overthrew the land city most of the inhabitants had evacuated with their possessions to the island city, and Nebuchadnezzar never did take it. But Alexander the Great did, 333-332 B.C. To do it he built a mole or land bridge out into the water and to the island, and this mole he made out of the ruins and debris of the old land city of Tyre.* Thus were completely fulfilled Ezekiel's words, "Your walls shall be torn down, and your happy homes destroyed; your stones and timber and dust shall be sunk in the heart of the waters." (Isa. 23:1-13; Jer. 27:1-11; Ezek. 26:1-14; Zech. 9:2-4, *AT*) Complete fulfillment came, nearly two hundred years after Zechariah said it, nearly three hundred years after Jeremiah and Ezekiel said it, and more than four hundred years after Isaiah said it!

[7] Before the fall of Nineveh the prophet Nahum predicted concerning it: "With an overflowing flood he will make an end of his adversaries; . . . The gates of the rivers are opened, and the palace melts away. And Nineveh is like a pool of water, . . . To your foes the gates of your land will be opened wide; fire will devour your barriers." (Nah. 1:8; 2:6, 8; 3:13, *AT*) Nineveh was overthrown by the Chaldeans and Medes in 632 B.C. But note how. The swollen Tigris river made a breach in the city's wall and overflowed the city, opening the way for the easy entry of the enemy forces. One historical account states that the Assyrian king made a large funeral pyre in the palace, on which he and many of his servants and concubines died when the torch was put to it. The burning and sacking of the city was completed after the foe entered the burning and partly inundated city. Though now known through excavation, Nineveh's desolation was so complete that it later became like a myth. We read: "They were greatly aided by a sudden rise of the Tigris, which carried away a great part of the city wall and rendered the place indefensible. So complete was the desolation that in Greek and Roman times the departed Nineveh became like a myth. Yet all the while part of the city lay buried under mounds of apparent rubbish."* Through his prophet Nahum Jehovah foretold its fate and the manner of its fall.

[8] Even more remarkable are the prophecies regarding Babylon. Years before Judah fell to Babylon Jeremiah foretold it, yet said a restoration would follow a seventy-year period of desolation. This would be made possible by the overthrow of the Babylonians, at which time they would put up no real fight: "The warriors of Babylon have ceased to fight, they stay in their strongholds; their strength is exhausted, they are turned into women." The once-mighty world power would become ruins: "Babylon shall become a heap of ruins, a haunt of jackals, a horror and a hissing, without an inhabitant." (Jer. 29:10; 51:30, 37, *AT*) That is all Babylon is today, a heap of deserted mounds.

[9] Fully one hundred fifty years before the Jews were taken captive to Babylon Isaiah foretold it, and more than two hundred years in advance he foretold the restoration made possible by Babylon's over-

* *Archaeology and Bible History*, pages 262-264; Rimmer's *Internal Evidence of Inspiration*, pages 202-204.

7. How was it shown in the case of Nineveh?

* *Westminster Dictionary of the Bible*, pages 428, 429; see also the Prologue of *Nebuchadnezzar*, by G. R. Tabouis, and *Internal Evidence of Inspiration*, pages 204-206.

8, 9. What prophecies did Jehovah cause to be made concerning Babylon?

throw, even giving the name of the conquering general. After stating that Jehovah "confirms the word of his servants, and fulfils the predictions of his messengers", that Cyrus would serve as his shepherd, that Jerusalem would be rebuilt, that the foundations of the temple would be laid, the divine record continues: "Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to bring down nations before him, and to ungird the loins of kings, to open doors before him, and that gates may not be closed: 'I will go before you, and will level the rugged heights; the doors of bronze will I break in pieces, and the bars of iron will I cut asunder.' "—Isa. 13:17-22; 14:1, 4, 8, 12-16; 39:6, 7; 44:24-28; 45:1, 2, *AT*.

[10] In fulfillment of these prophecies, Cyrus took Babylon in 539 B.C. The city was in the midst of a drunken orgy, the gates had been left unbarred, there was no real resistance put up by the surprised soldiers. In his first regnal year Cyrus issued this proclamation, according to the Scripture record: "All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel, he is the God who is in Jerusalem." (2 Chron. 36:22, 23; Ezra 1:1-3, *AS*, margin; *AT*) Note that he attributes his victory to God. On his own cylinders he records his triumph over Babylon and gives the credit to divine aid, and on one of his bricks he says: "The great gods have delivered all the lands into my hand."*

[11] To allow the Jews to return to Jerusalem to re-establish true worship of Jehovah there was in accord with Cyrus' policy. Of course, Cyrus was polytheistic in worship and not monotheistic, so we cannot say he became a true worshiper of Jehovah himself. Jehovah used and maneuvered Cyrus for His purpose, as shown by Ezra 1:1 and Isaiah 44:28 and 45:1. He used Cyrus for his purpose in bringing about the Jewish restoration in 537 B.C., just as he had used another heathen king seventy years before to carry faithless Judah into captivity, calling that one "Nebuchadnezzar the king of Babylon, my servant". (Jer. 25:9) But Cyrus' policy was to restore images to their former shrines, for one of his cylinders reads: "I returned the gods to their shrines."* Cyrus recognized that Jehovah was the God of the Jews, and that his temple had been in Jerusalem, so his proclamation ordered the restoration of Jehovah's worship to be made there, "since he is the God who is in Jerusalem." (Ezra 1:3, *AT*) Regardless of Cyrus' policy, however, the point is that Jehovah foreknew and foretold these things centuries before they happened.

[12] Jehovah's prophetic preview of the rise and fall of human governments continues. While Babylon was still the third world power and seemingly impregnable in that position, Daniel identified the fourth and fifth world powers to come, and showed how they would themselves fall in time. We read: "I raised my eyes, and looked, and lo! standing in front of the stream there was a ram with two horns, both of them high, though one was higher than the other, and the higher came up behind the other. I saw the ram butting westward, northward, and southward; none of the beasts could stand before him, nor could anyone rescue from his power; he did as

* *The Bible and Archaeology*, pages 54, 141.

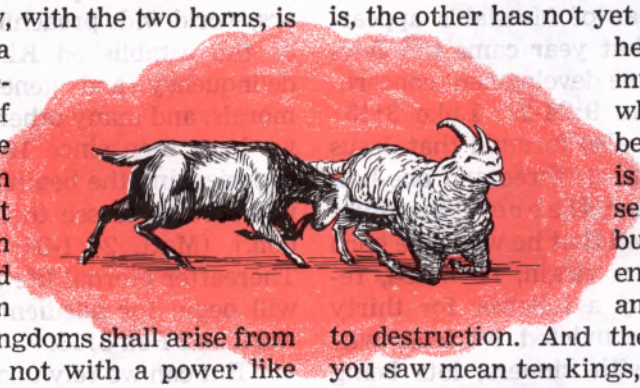
10, 11. How were these prophecies concerning Babylon's fall and Israel's release and restoration for true worship fulfilled?

* *The Bible and Archaeology*, page 141.

12. What did Daniel foretell at chapter 8 verses 3-8 of his book?

he pleased, and accomplished great exploits. As I was considering the matter, lo! a he-goat from the west advanced over the whole face of the earth, without touching the earth; and the goat had a conspicuous horn between his eyes. When he came to the ram with the two horns, which I had seen standing in front of the stream, he ran at him in the impetus of his might. As I saw him come close to the ram, he was moved by fierce rage against him, and he smote the ram, and broke his two horns; and as the ram had no power to stand before him, he cast him down to the ground, and trampled upon him, there being none to rescue the ram from his power. Then the he-goat accomplished very great exploits; but when he had reached the height of his power, the great horn was broken, and in its place there came up four other horns, facing the four winds of the heavens."—Dan. 8:3-8, *AT*.

[13] We are not left in doubt as to the correct interpretation of these things: "The ram which you saw, with the two horns, is the king of Media and Persia. The he-goat is the king of Greece; and the great horn between his eyes is the first king. As the horn was broken, and four others arose in its place, so four kingdoms shall arise from his nation, though not with a power like his." (Dan. 8:20-22, *AT*) Some years after Daniel was used to predict these momentous events the dual nation of Medo-Persia did overthrow Babylon to become the fourth world power. It is well symbolized by the two-horned ram, the higher horn coming up last, because the Median power came first, but the Persian power that followed surpassed it in strength. More than two centuries after Daniel recorded this prophecy Alexander the Great rose to power and cast down Medo-Persia, and upon his death in 323 B.C. the fifth world power of Greece was divided into four parts, each part ruled over by one of Alexander's four generals: Ptolemy in Egypt, Seleucus in Asia, Lysimachus in Asia Minor, and Cassander in Macedonia. Thus did four *little* horns follow the breakage of the big horn of the he-goat. How utterly impossible for man to make such amazing predictions, and how strikingly does it confirm the Bible as God's inspired Word!



13. What is the correct interpretation of these things, and how did fulfillment come about?

FULFILLMENTS IN OUR DAY

[14] Still more prophetic insight into the parade of human governments unfolds at Revelation 17:8, 10-14, *NW:* "The wild beast that you saw was, but is not, and yet is destined to ascend out of the abyss, and it is to go off into destruction. . . . And there are seven kings: five have fallen, one is, the other has not yet arrived, but when he does arrive he must remain a short while. And the wild beast that was but is not, it is also itself an eighth king, but owes its existence to the seven, and it goes off into destruction. And the ten horns that you saw mean ten kings, who have not yet received a kingdom, but they do receive authority as kings one hour with the wild beast. These have one purpose, and so they give their power and authority to the wild beast. These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them." At the time the apostle John was used to write

14. What present developments show Revelation 17:8, 10-14 to be now in course of fulfillment?

this, five world powers had come and gone, the sixth, the Roman empire, then existed, and the seventh, the Anglo-American world power, was yet to come. It is here now, but so is an eighth, the international combine known as the United Nations, which owes its existence to the nations and receives its authority from them. It first existed as the League of Nations, then went into the abyss of inactivity and death, but now has ascended out as the present United Nations. It and all the nations will go into destruction when they war with the Lamb of God, Christ Jesus, at Armageddon. Then Christ's kingdom will hold undisputed sway over a new earth arrangement.

15 There are many other equally remarkable prophecies that have been fulfilled in vindication of the Bible as Jehovah's inspired Word. Space limits us to a brief consideration of only a few concerning the first presence of Jesus as Messiah and his second presence as enthroned King. More than five centuries in advance Daniel foretold the exact year of Messiah's appearance, and when that year came the Jews were expecting some development concerning Messiah. (Dan. 9:24-27; Luke 3:15) Daniel's prophecy also foretold that Jesus would be put to death three and one-half years later.* Other Hebrew Scripture prophecies predicted that he would be born in Bethlehem, of a virgin, be hated, rejected, betrayed by a follower for thirty pieces of silver, convicted by false witnesses, impaled with sinners, lots being cast for garments, be resurrected, and many other points. (Ps. 16:10; 22:16, 18; 35:11; 41:9; 69:4; Isa. 7:14; 53:3, 8, 12; Mic. 5:2; Zech. 11:12) In fact, one Bible scholar computed that "there are three hundred and thirty-two distinct prophecies in the Old Testament which have been literally fulfilled in Christ". A mathematician figured out that the chance of one man's fulfilling all those things was one in eighty-four followed by ninety-seven zeros!* The possibility of its happening is so overwhelmingly remote that we must acknowledge Jehovah as the author of these prophecies.

16 As for the time of Christ's second presence, Daniel's prophecy is again the one that gives the chronology for it. (Dan. 4:16) It was figured out as pointing to A.D. 1914, and *The Watchtower* called notice to the significance of 1914 in the year 1879. The Christian Greek Scriptures foretell many physical evidences that would be observable at the time of Christ's second presence, so that persons on earth would know of his presence, Christ himself being a spirit creature and invisible to human eyes. (John 14:19) Predicted were world war, famine, pestilence, earthquakes, sectarian divisions, persecution of his followers, world-wide preaching of the good news of the established Kingdom, widespread delinquency and general breakdown of morals, and many other developments that we have seen since 1914. The generation experiencing the beginning of these things will survive to see their end at Armageddon.† (Matt. 24:1-34; 2 Tim. 3:1-5, 13) Thereafter eternal life in endless blessings will begin for obedient persons in a new world.—2 Pet. 3:13.

17 But can we rely upon these predictions concerning Armageddon and the new world of righteousness that will follow? Well, if someone has told you the truth a hundred times, are you suddenly going to

* For a detailed consideration of this chronology see *The Watchtower*, December 1, 1946.

15. What prophecies were fulfilled concerning Christ's first presence, relative to both chronology and physical events?

* *Archaeology and Bible History*, page 284.

† *The Watchtower* of May 1, 1952, contains a detailed consideration of the chronology of 1914 and the physical evidences in support of it.

16. What chronological and physical evidences prove we are now in the time of his second presence?

17. Why should our reliance on God's prophecies be stronger now than ever before?

doubt him when he tells you something new? If you have never found him a falsifier, if he has been correct a hundred times, will you suddenly doubt his integrity for no cause? How unreasonable and illogical that would be! Jehovah has caused to be recorded many prophecies, and in remarkable ways many of them have been fulfilled, as we have seen in this study. The fulfillments of some of his prophecies are yet future. Can we not confidently rely upon their coming to pass in his due time, in view of the record he has built up, the reputation for truthfulness he has earned despite the opposing views of scientists and atheists and higher critics? They have been wrong so often, but Jehovah never. So when men dispute his Word and judge him false, we know the men are false and God is true: "Let God be found true, though every man be found a liar, even as it is written: 'That you might be vindicated in your words and might win when you are being judged.' "—Rom. 3:4, *NW*.

18 When the wisdom of this world ranges itself against the Bible it can only meet defeat: "It is written: 'I will make the wisdom of the wise men perish, and I will shove the intelligence of the intellectual aside.' Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish?" (1 Cor. 1:19, 20, *NW*) Scientists have used their knowledge to down the Bible, but their own further findings shatter their theories and they have to concoct more. On the gallows of science that they make to hang the Bible their own theories perish. (Esther 7:10) Atheists and higher critics use their secular history to prove the Bible false, but as more historical facts are dug up their own weapon turns on them and vindicates the Bible. "They set a net to catch my feet, and they were caught in it themselves; they dug a pit in front of me, and they fell into it!" (Ps. 57:6, *Mo*) Fundamentalists accuse us of denying God by our teachings, and their own teachings are pagan. They try to use the Bible to prove us wrong, and it boomerangs and proves them pagan. "The pagans have sunk in the pit they dug; in the net they set, their feet are snared."—Ps. 9:15, *Mo*.

19 The multitudinous assaults against our faith that come in these modern times may test it, but if it is founded on knowledge and not credulity it will endure. "Consider it all joy, my brothers, when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance." (Jas. 1:2, 3; 1 Pet. 1:6, 7, *NW*) To the Hebrews Paul wrote: "Faith is the assured expectation of things hoped for, . . . without faith it is impossible to win his good pleasure." (Heb. 11:1, 6, *NW*) So we must have it, and our expectations concerning it must be held with assurance, confidence, without waverings or doubts. (Jas. 1:6-8) Unshakable faith comes from knowledge. Paul said: " 'Anyone that calls upon the name of Jehovah will be saved'. However, how will they call upon him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? . . . So faith follows the report." (Rom. 10:13, 14, 17, *NW*) You have to hear the report of these things from God's Word before you can build up real faith, a faith that is not credulous or superstitious or dead, a faith that is alive and shows its aliveness by works. (Jas. 2:14-26) That faith is not just blind credulity, but is based upon knowledge is shown by Jesus' prayer: "I make request, not concerning these only, but also concerning those putting faith in me through their

18. What has happened to the worldly assailants of God's Word?

19. How is faith gained? and how can it be now strengthened?

word." (John 17:20, *NW*) It is through the words preached that new disciples to come would put faith in Jesus. Fulfilled prophecies now learned about confirm faith and buttress the basis for belief.

20 "The word spoken by Jehovah endures forever," quotes the apostle Peter. (Isa. 40:8; 1 Pet. 1:25, *NW*) Jehovah God assures us that his Word will be fulfilled, that it will not return unto him void, but will accomplish the purpose for which it is sent out. (Isa. 46:10, 11; 55:11) Yes, God's Word will endure. But will we endure with it? Will we by our study of it and works in harmony with it make our faith strong enough to endure all trials, to withstand all the assaults that come against it in these last days? We can if we study, for though worldly men like to smear us and say only the ignorant believe the Bible, advancing knowledge is proving the reverse to be true! It is the willfully ignorant that shut their eyes to its vindication by means of scientific findings and archaeological diggings, and above all to its vindication made manifest by the increasing number of fulfilled prophecies illuminating our times. So study God's Word, act in accord with it, build on rock foundation, and your faith will stand the assaults of men now and the storm of Armageddon later. Thus we can endure along with God's Word to enjoy life in the foretold new world of righteousness.

20. How can we endure, along with God's Word?

The Complete Cycle

The Christmas tree has now made a complete cycle. Pagans first used it in midwinter celebrations. Those calling themselves "Christians" did not take time to really convert the pagans they absorbed, just gave their corrupting ceremonies a Christian name. The pagans were satisfied, so were the "Christians", even though the midwinter celebration was at a time of the year when Christ could not have been born. Now the Communists believe, as did early so-called Christians, that there is no need to oppose the people's customs, right or wrong; so they merely performed another name-change. According to the *Romanian News*, February 3, 1952, the new name is the "Winter Tree Celebration", or "the children's winter vacation", or the "Winter Festival". Bucharest had a Christmas tree (we beg your pardon, *Winter tree*) seventy feet tall, "thousands of lights, ribbons, golden globes and little metal bells". A "fairy tale city" was set up, with "Father Frost, painted on a huge panel, advancing with gifts". With the evergreen tree decked with lights and spangles, and "Father Frost" to give the gifts, the Christian name has been removed and a non-Christian celebration is back to its pagan origin.

What partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols?

—2 Cor. 6:14-16, *NW*.

Keeping Christ's Mental Attitude

THE uppermost thing in Jesus' mind was the knowing and doing of his Father's will that he might please him. From the very beginning his mental attitude was one of delighting himself in his Father, Jehovah God: "The LORD formed *me* as the first of his works, the beginning of his deeds of old. When he established the heavens I was there, when he traced the vault over the face of the deep. I was beside him as a ward of his; and daily was I filled with delight, as I sported before him all the time."—Prov. 8:22, 27, 30, *AT*.

Jesus found delight in considering his Father's Word and instructions: "Thou hast done great things, O LORD my God; wonderful are thy thoughts toward us; there is none to compare with thee. Were I to declare and tell them, they would be too many to enumerate." "How precious are thy thoughts to me, O God! How great the sum of them! Were I to count them—they would outnumber the sands! Were I to come to the end of them, my life-span must be like thine!" Throughout his ministry he manifested the greatest familiarity with his Father's Word, appealing to it to prove his positions and to refute the positions taken by his opponents.—Ps. 40:5; 139:17, 18, *AT*.

Regardless of what it meant in the way of suffering, Jesus' mental attitude was one of delighting to do his Father's will: "Then I said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.'" (Heb. 10:7, *NW;* Ps. 40:7, 8) That is why the apostle Paul counsels us: "Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake."—Phil. 2:5-8, *NW*.

That the doing of his Father's will was uppermost at all times in the mind of Jesus is apparent from his own testimony: "I cannot do a single thing of my own initiative; just as I hear, I judge, and the judgment that I render is righteous, because I seek not my own will but the will of him that sent me." "Because I have come down from heaven to do, not my will, but the will of him that sent me." And again: "My food is for me to do the will of him that sent me and to finish his work."—John 4:34; 5:30; 6:38, *NW*.

WHAT WAS HIS JOY?

Concerning the example Jesus set for us we further read: "Look intently at the leader and perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." (Heb. 12:2, *NW*) What was this joy that was set before Jesus enabling him to endure all the shame and suffering? It was the joy of being able to make his Father's heart glad by vindicat-

ing him. "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." As the psalmist prophetically expressed Jesus' sentiments: "I have proclaimed thy vindication in the great assembly. Lo, I do not close my lips; O LORD, thou knowest. Thy vindication I have not concealed within my heart; thy faithfulness and thy victory I have told."—Prov. 27:11, *AS;* Ps. 40:9, 10, *AT*.

His Father's name was in need of being honored and vindicated because of the reproach brought upon it by the covering cherub, who later became Satan the Devil. That one, instead of having a mind that delighted to do God's will, had a mind filled with lawlessness; and, instead of pursuing the wise course of humility and obedience as Jesus did, corrupted his wisdom with pride and rebellion. He heaped reproach upon Jehovah's name by his own wicked course and by influencing others to take a like course.—Job, chapters 1 and 2.

Christ Jesus, in striking contrast with that rebellious cherub, loved his heavenly Father and was jealous for the honor of his name. Fully appreciating the reason for his coming to earth he made use of every opportunity to bring honor to it by telling others how good and loving his Father is. Repeatedly we read of his preaching in the homes of the people, in their synagogues, in the temple, on the mountainside and at the seashore. Even while resting at a well he made good use of an opportunity to preach to a Samaritan woman of ill repute, with the result that a great witness was given to her city.—John 4:6-42.

Because the honoring and vindicating of his Father's name was uppermost in his mind Jesus was filled with a burning zeal to expose those who were reproaching it. That is why he lashed out so strongly time and again against the scribes, Pharisees and doctors of the law, and why, both at the beginning and at the end of his earthly ministry, he in righteous indignation drove the money-changers out of the temple. Exclaimed he: "It is written, 'My house will be called a house of prayer,' but you are making it a cave of robbers."—Matt. 21:12, 13; 23:1-39; John 2:13-17, *NW*.

Knowing for a certainty what God's will for him was, Jesus exercised his will to have an unbending determination to permit nothing to turn him aside. The subtle and flattering darts of the Devil bounced harmlessly off his shield of faith in his encounter with that one in the wilderness. Nor would he let the Jewish multitude seize him by force and make him king, for he knew that that was not God's will for him and he was not ambitious to exalt himself. When Peter tried to dissuade him from taking the lowly course of suffering marked out for him by his heavenly Father, he rebuked him: "Get behind me, Satan! You are a stumblingblock to me, because you think, not God's thoughts, but those of men." Fully knowing what awaited him, when the due time came he "firmly set his face to travel to Jerusalem".—Matt. 4:1-10; 16:23; Luke 9:51; John 6:15, *NW*.

Clearly identifying his purpose for coming to the earth, Jesus said to Pontius Pilate, when on trial before him: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." And that that truth primarily concerned his Father's name Jesus indicated in his prayer to his Father on the night of his betrayal: "I have glorified you on the earth, having finished the work you have given me to do. I have made your name manifest to the men you gave me out of the world."—John 17:4, 6; 18:37, *NW*.

The mental attitude of Jesus is well summed up by the words of the prophet Isaiah (42:19, *AT*): "Who is blind but my servant, and deaf like my messenger whom

I send? Who is as blind as my devoted one, and as deaf as the servant of the LORD?" Yes, Jesus was blind and deaf to both the blandishments and the reproaches and threats of Satan and his dupes. All he saw and heard was what his Father had for him to consider and to do.

IMITATING CHRIST JESUS

From the foregoing we can see that although Jesus was guileless, undefiled and entirely without sin, to have Christ's mental attitude requires far more than merely avoiding the grosser sins. (John 8:46; Heb. 7:26) Also that the possession of a sanctimonious mien and the wearing of a religious garb is absolutely no indication that one has Christ's mental attitude; in fact, it argues just the opposite.

Would we have the mind, the mental attitude of Christ? Then first of all we must delight ourselves in God's Word, even as Jesus did. We must store in our minds a knowledge of Jehovah God and his purposes; information regarding his attributes of wisdom, justice, love and power; about his chief purpose to vindicate his name and sovereignty, which is the primary reason why he extends salvation to creatures, why he has tolerated the wicked, and why he will eventually destroy all the wicked; about the part Christ Jesus has played in providing our ransom and in vindicating his Father's name and the part he will yet play therein; and about the presence of the kingdom for which we have been praying and the blessings it will soon bring in the new world of righteousness. Around these cardinal truths revolve all other Bible truths.—Ex. 9:16, *AT;* Ps. 83:1-18; Ezek. 36:20-22, *AS;* Matt. 6:10; 20:28; 24:1-44, *NW.*

However, storing these truths in our hearts or minds by means of study and faith in them is not enough. To have Christ's mental attitude we must exercise our wills regarding them. We must determine to do something about these truths and then stick with that determination regardless of what men or demons may bring to bear against us. That means, first of all, dedicating ourselves to God's service as Jesus did, going on record that we delight to do God's will. (Ps. 40:8) And as it was for him, so for us God's will primarily is that we preach the truth regarding his name and kingdom.—Matt. 24:14; 1 Pet. 2:9, *NW.*

To have Christ's mental attitude we must be jealous for the good name of our heavenly Father; and so we must expose the false teachings that bring reproach upon him, at the same time being careful not to do anything ourselves that will cause reproach to come upon Jehovah's name. We may never be ashamed to confess Jehovah's name before men nor may we soft-pedal the truth to avoid the wrath of men. Like him we must be blind and deaf both to the blandishments the world offers to lure us away from our determination and to the threats and reproaches it makes in an effort to discourage us. Our motive at all times must be, not to gain the approval of men, but the approval of God.

And in our relations with fellow Christians we must heed the counsel of Paul: "If, then, there is any encouragement in Christ, if any consolation of love, if any sharing of spirit, if any tender affections and compassions, make my joy full in that you are of the same mind and have the same love, being joined together in soul, holding the one thought in mind, doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others. Keep this mental attitude in you which was also in Christ Jesus."–Phil. 2:1-5, *NW.*

PREACHING IN WEST AFRICA

MISSIONARIES who leave their native land and people to preach the good news of God's kingdom in the far corners of the earth among strange circumstances are richly rewarded with many blessed experiences. For example, note the following taken from a report recently received from a missionary serving in Accra, Gold Coast, West Africa, on his two-week trip in British Togoland.

¶ "While witnessing at one house in the village of Klefe an educated man came up and quietly sat down. After I had given the witness the man asked if we could go to some place to talk. He took me to his school. He told me he was a Presbyterian teacher who had had no use for the Bible nor for any of our books explaining it, but today he had heard the Bible taught in a way different from anything he had heard before. 'Religion is useless,' he said. After our discussion on the authenticity of the Bible he obtained the book *'Let God Be True'* and asked that someone come to study this textbook with him. This was arranged.

¶ "In Peki I made a return visit on a woman who had manifested some interest. She said that what I was telling must be the truth, for a white man would never come to her humble home and sit with her to explain the Bible and from such a faraway country if it was not the truth. 'Since I was a little girl I was taught in the Presbyterian Church, but never in all these years have I seen a white minister of that church go from house to house preaching,' she said. When asked to go with us to preach she replied, 'Why not? You have shown me that I must preach. I will go.'

¶ "In Toh we used a large horn to call the people to assemble for a public talk. The farmers had just returned from hard work in the hot sun and took their places on roots of a large shade tree. After the talk, which was heard by 106, the chiefs of the village expressed regret that we had not announced our coming ahead of time so that more could have heard it. One of them expressed astonishment that a white man would come into their midst, sit on roots and speak with them just as though he were black.

¶ "A native brother was giving the witness to a Catholic priest on the subject of hell, proving his points from the *Douay* version. The priest asked the brother to come to his home for a further discussion. Although he had been to the theological seminaries in Akropong and Kumasi, he had never heard such a presentation on the subject of hell, the priest observed. Where did the brother obtain such information? Upon being told that it was to be found in the textbook *'Let God Be True'*, he immediately obtained a copy, but cautioned the brother, 'Do not tell anyone I have purchased this book.' An almost identical experience was had with a Catholic catechist.

¶ "Two years ago a European brother from the branch office visited the leper colony not far from Ho where one brother lives among the 200 lepers. At that time the prejudiced attitude of the European Catholic manager of the colony brought much persecution upon this brother, even threatening the removal of the brother from the colony. While there I had the privilege of giving a message of real hope to 34 lepers whose bodies had been so badly eaten by leprosy that they presented a horrible sight. To look into the faces of some was most difficult. The talk was given in a newly completed auditorium by permission of a new European manager who gladly accepted three Bible study aids as a contribution to their library. The brother, whose fingers have been eaten away by the leprosy, has an amazing knack of turning pages as he reads. He has been put in full charge of the colony or settlement as an overseer of construction works, he being an accomplished builder. He is very happy in spite of his affliction.

¶ "At Ho two public meetings were held, with a total attendance of 288; at Dene 74 heard the public lecture. It took us an hour and a half by foot to travel the three miles over a rocky mountain pass to reach Tsito where, in addition to preaching from house to house, we gave a public talk with 60 present. Back near Avetile-Peki 260 and in Jaki 320 assembled for public lectures. For the two weeks 1,142 heard the call 'Prisoners, go forth!' "

Jehovah Makes Peace, Creates Evil

"I FORM the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things." (Isa. 45:7, *AS*) This reference to Jehovah's creating darkness and evil has been gleefully seized upon by skeptics, atheists and other critics of the Bible to support their position that it is not the inspired Word of God but merely a collection of ancient writings of a primitive people. However, their prejudice, doubtless begotten by a lurking suspicion that their position is not as strong as they would like it to be, has blinded them to a reasonable consideration of this text as well as of the rest of the Bible. Instead of following such a course, let us heed the counsel of the Bible's Author, "Come now, and let us reason together," and see just what light reason and the Bible itself throw on the meaning of this scripture.—Isa. 1:18.

How does Jehovah form light and create darkness? He forms light by causing his Word to be understood through the fulfillment of its prophecies. "Thy word is a lamp unto my feet, and light unto my path." "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Such light, however, is not for the wicked. "Light is sown for the righteous, and gladness for the upright in heart." To the wicked Jehovah sends darkness. "God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment." And concerning men who slip into the Christian congregation for base purposes we are told that for them "the blackness of darkness stands reserved forever". (Ps. 97:11; 119:105; Prov. 4:18, *AS;* 2 Pet. 2:4; Jude 4, 13, *NW*) Such was the case in the ninth plague upon ancient Egypt. The Egyptians were enveloped with a darkness that could be felt, whereas the Israelites had light in their dwellings.—Ex. 10:21-23.

"I MAKE PEACE, AND CREATE EVIL"

The Scriptures speak of Jehovah as the God of peace: "The God who gives peace will crush Satan under your feet shortly." (Rom. 16:20, *NW*) That text, however, also implies that Jehovah is the God of war, in that he will crush his enemies. How can he be both the God of peace and the God of war? In that there is a proper time and occasion for peace and for war. "For everything there is an appointed time; and there is a time for every purpose under the heavens: a time to love, and a time to hate; a time for war, and a time for peace." —Eccl. 3:1, 8, *AT*.

Jehovah makes peace now for those who seek him in his appointed way. "Jehovah will bless his people with peace." The new world over which his Son will rule will be a peaceful world: "In his days shall the righteous flourish, and abundance of peace, till the moon be no more." "Of the increase of his government and of peace there shall be no end." That is why the angels said at the time of Jesus' birth, "Peace among men of good-will."—Ps. 29:11; 72:7; Isa. 9:7, *AS;* Luke 2:14, *NW*.

When creatures go contrary to his will then it becomes necessary for Jehovah to make war upon them in his own time and way. Then he becomes the God of war: "Jehovah strong and mighty, Jehovah mighty in battle. Who is this King of glory? Jehovah of hosts, he is the King of glory." (Ps. 24:8, 10, *AS;* Jas. 5:4, *NW*)

As such he fought for his people Israel in times past, and he will again show himself as the God of war at the battle of Armageddon, where he will completely destroy his enemies for the vindication of his supremacy and the deliverance of his people. —2 Chron. 20:15; Rev. 16:14, 16.

In what sense can it be said that Jehovah creates evil? Certainly not in the sense of his creating wickedness or moral badness, for it is utterly impossible for him to do anything wrong. "It is impossible for God to lie." We are assured, "Good and upright is Jehovah: therefore will he instruct sinners in the way." Addressing him the psalmist stated: "Righteousness and justice are the foundation of thy throne: lovingkindness and truth go before thy face." And Moses sang of this theme: "For I will proclaim the name of Jehovah: ascribe ye greatness unto our God. The Rock, his work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he."—Deut. 32:3, 4; Ps. 25:8; 89:14, *AS;* Heb. 6:18, *NW*.

Yes, Jehovah is very jealous for his name as a God of justice. That is why when Abraham, in connection with the destruction of Sodom and Gomorrah, asked, "Shall not the judge of the whole earth himself act justly?" Jehovah was willing to grant Abraham's plea if but ten righteous persons were to be found in those cities. (Gen. 18:20-33, *AT*) Throughout the Scriptures, from Genesis to Revelation, Jehovah appeals to our reason and explains his reasons for executing his judgments so that we may have unshaken confidence in his justice. Particularly is this apparent in the prophecies of Isaiah, Jeremiah and Ezekiel.—Isa. 1:2-20; 24:1-5; Jer. 16:10-13; 22:1-9; Ezek. 6:1-10; 22:1-16.

Jehovah, however, can be said to create evil, because the term "evil" can be used to designate not only "moral badness or offense; wrongdoing; wickedness", but also "anything impairing happiness or welfare or depriving of good; injury; disaster". (Webster's *Unabridged Dictionary*) In view of the foregoing scriptures showing that Jehovah is just and righteous we must conclude that the evil that he creates must be that of calamity and disaster.

The two uses of this term are to be seen in the following prophecy, wherein Jehovah told that he would bring evil or calamity upon Israel because of their evil or wicked course. Moses said: "For I know that after my death you will be sure to act perniciously, and swerve from the way that I appointed you; and in after days evil will befall you, because you will be doing what is evil in the sight of the LORD." Note also the same in the following, which records a fulfillment of this prophecy. "Then the Israelites did what was evil in the sight of the LORD, by serving the Baals and forsaking the LORD. Then . . . the hand of the LORD was against them for evil, as the LORD had declared."—Deut. 31:29; Judg. 2:11, 14, 15, *AT*.

EVIL VERSUS WRONGDOING

Thus we see that there is a great difference between evil and wrongdoing. All wrong or wrongdoing is evil, but not all evil is wrong. An act of injustice is always wrong and it usually results in working evil or injury to another. On the other hand, the administration of justice is always right. Even though it may bring evil upon the one against whom it is enforced, that does not mean that the administration of justice is wrong. Rather, it shows how God does create evil.

Whether his creatures receive good and peace or evil and suffering at the hands of Jehovah depends upon what choice they make. As Moses put it to the Israelites: "See, I put before you today life and prosperity, along with death and misfortune. If you heed the commands of the LORD your

God which I am giving you today, by loving the LORD your God, by walking in his ways, and by keeping his commands, statutes, and ordinances, then you shall live, . . . If, however, your heart turns away, and you give no heed, but are enticed to pay homage to alien gods and serve them, I tell you today that you shall most certainly perish, . . . I call heaven and earth to witness against you today that I have put life and death before you, the blessing and the curse; therefore choose life, that you as well as your descendants may live." —Deut. 30:15-19, *AT*.

Adam and Eve made the wrong choice and so God sentenced them: "Cursed shall be the ground through you, in suffering shall you gain your living from it as long as you live. By the sweat of your brow shall you earn your living, until you return to the ground, since it is from it that you were taken; for dust you are, and to dust you must return." Such suffering and death were great evils for Adam and his offspring, but they were not wrongs; there were no extenuating circumstances; the infliction of such evils was just.—Gen. 3:17, 19, *AT;* Rom. 5:12; 6:23.

The deluge of Noah's day was a great evil, but it was not a wrong; those antediluvians got what was coming to them for choosing wickedness and violence instead of peace and righteousness. (Gen. 6:5; 7:21) The Pharaoh of the time of Moses chose to stubbornly oppose Jehovah, and so God sent ten plagues, and finally had to wipe out Pharaoh and his hosts in the Red sea. All such were great evils, calamities, which entailed great suffering upon the Egyptians. But they were not wrongs. Pharaoh was the wrongdoer, and Jehovah was perfectly within his rights in thus punishing him and thereby settling the issue as to who is supreme.—Exodus, chapters 7 through 14.

At the present time Jehovah is having a warning sounded concerning his judgments soon to be executed upon modern Babylon, but few people are heeding this warning. When 'the slain of Jehovah at Armageddon extend from one end of the earth to the other, being neither mourned, gathered up nor buried, but lying as dung upon the face of the ground', that will surely be the greatest evil, disaster, calamity that will ever have befallen mankind; but it will not be a wrong. It will be a righteous execution of judgment.—Jer. 25:33; Rev. 18:4-8, 20.

While Jehovah brings the evil of destruction upon the wicked because they are deserving of it, he does so primarily because his name and sovereignty are at stake, "for he cannot deny himself." And if he seems to delay the execution of such evildoers, let it be remembered that that likewise is for the vindication of his name, even as he told Pharaoh: "For by now I could have stretched out my hand and struck you and your people with pestilence, so that you would have been effaced from the earth; but this is why I have spared you: to show you my power, and to have my fame recounted throughout all the earth." —Ex. 9:15, 16, *AT;* 2 Tim. 2:13, *NW*.

CHRISTIANS MAY NOT USE EVIL

Ever since A.D. 325 an apostate Christianity has presumed to inflict evil upon those who claimed to be Christians and who disagreed with its teachings. In this it has been guilty of great wrong and presumptuous sin, because the inflicting of evil as a punishment is primarily the prerogative of Jehovah God and the One to whom he delegated such power and authority, Christ Jesus. (Matt. 28:18; John 5:27; 1 Cor. 15:25, *NW*) The Christian's sword is not one of steel but is "the sword of the spirit, that is, God's word". Therefore Paul plainly states: "For though we walk in the flesh, we do not wage warfare according to

what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ."—2 Cor. 10:3-5; Eph. 6:17, *NW*.

Not only may Christians not resort to evil, pressure, persecution, or force to spread their message, but they may not even reward evil done to them with evil. "Return evil for evil to no one." "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine, I will repay, says Jehovah.' But, 'if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good."—Rom. 12:17, 19-21, *NW*.

It is in keeping with this principle that Christians are counseled not to go to worldly courts of law to settle their differences with each other. Rather than do that they should be willing to be defrauded and wronged. Incidentally, the frequency with which this admonition is violated today of itself proves that Christendom is not Christian.—Matt. 7:20; 1 Cor. 6:5-8, *NW*.

Not in his punishing of evildoers but in his displaying patience and mercy are we to imitate our heavenly Father: "You heard that it was said: 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. You must accordingly be complete, as your heavenly Father is complete."—Matt. 5:43-45, 48, *NW*.

Today Christians can best follow that admonition by bringing the good news of God's kingdom to the people; by continuing to go from door to door with the message regardless of how few hearing ears they may find and regardless of how many doors may be slammed in their faces; by letting their light shine on the street corners in spite of the reproaches heaped upon them by mockers, scorners and opposers; and by visiting the homes of the people and patiently instructing them even though they seem slow of comprehension. Doing so they vindicate Jehovah's long-suffering and patience with evildoers in that, as a result of their preaching, others gain salvation.—2 Pet. 3:15, *NW*.

In summing up we can see that Jehovah God creates light and peace for his people and for men of good will, but darkness and evil for his enemies, the wicked; that the evil he brings upon his foes is not wrong or wickedness but is deserved suffering, calamity and destruction. He has permitted wickedness because it serves in the vindication of his supremacy. Christians, however, are not authorized to inflict evil upon others, neither as a means of spreading their message nor as retaliation for evil done to them. The way they imitate God is by doing good to all as they have opportunity, leaving to him and to his chief Executioner, Christ Jesus, the settling of all accounts.

There is no God else besides me, a just God and a Saviour; . . .
Only in Jehovah, it is said of me, is righteousness and
strength; even to him shall men come; and all
they that were incensed against him shall
be put to shame.—Isa. 45:21, 24, *AS*.

"Hold a Good Conscience"

AT THE time of the flood an entire system of things was baptized by water and to destruction. Noah's family was spared by being baptized into him and to salvation. This present wicked system of things is due for a baptism by fire, marking its end. Those who would escape its fiery baptism must give their allegiance to the Greater Noah and be baptized into him. How can we, once having been baptized into him, hold on to that baptism and thus ensure our salvation? According to the apostle Peter this is done by "the request made to God for a good conscience". —1 Pet. 3:21, *NW*.*

A good conscience toward God comes only from a realization that our sins are forgiven. To have that realization we must exercise faith in the blood of Christ, as Paul states: "How much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God?"–Heb. 9:14, *NW*.

Having our consciences made good through faith in Christ Jesus, we must keep them good and clean. This requires more than mere faith, for we can, while confessing him with our lips, deny him by the way we act. We must conduct ourselves so as to be able to say, as did Paul: "I am exercising myself continually to have a consciousness of committing no offense against God and men." "The thing we boast of is this, to which our conscience bears witness, that with holiness and godly sincerity, not with fleshly wisdom but with God's undeserved kindness, we have conducted ourselves."—Acts 24:16; 2 Cor. 1:12, *NW*.

Having received the great honor of being God's ministers, we must carry on this ministry in sincerity and not for any selfish purpose, so that we shall not only have a clear conscience ourselves, but also be able to recommend ourselves to the consciences of others. "Since we have this ministry according to the mercy that was shown us, we do not behave improperly, but we have renounced the underhanded things of which to be ashamed, not walking in craftiness neither adulterating the word of God, but by making the truth manifest recommending ourselves to every human conscience in the sight of God." (2 Cor. 4:1, 2, *NW*) Use tact, yes, but be truthful!

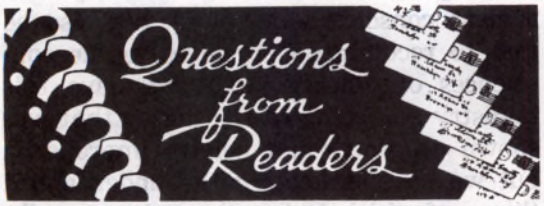
If we would appeal to the consciences of others and stir them up to act, we must present the pure unadulterated Word of God, and do so in sincerity, with a clean conscience. It is very easy to get a defiled conscience. How so? By relaxing and adopting the world's standards of morality instead of the standards set out in the Bible. So let us be careful that we do not suffer for wrongdoing, but that if we suffer it is because we are holding a good conscience toward God by keeping his commandments.

Today the Communist terror so frightens men that they readily admit to things they have not done. But not Jehovah's witnesses. So if we want to stand when such attacks upon our integrity come, and be able to look such officials squarely in the eye, without guilty fear, and be able to answer them with the courage which our innocence and God's approval gives us, then we must exercise ourselves to have clear

* For further consideration of this subject see *The Watchtower*, November 15, 1951.

consciences now. And then finally, when we appear before Jehovah God for questioning, we will also be able to make him an answer out of a good conscience and he will judge us with approval through Christ Jesus.

Therefore in these wicked days, when the baptism of fire is impending, let us wisely guard against any misbehavior toward God and man. By all means let us request and hold a good conscience toward God.



● Revelation 20:7 speaks of the loosing of Satan from the abyss after the 1,000-year reign. Does this final testing come in the closing years of the 1,000-year period, or after it? Does it come within the seventh creative or rest day of 7,000 years, or after its close? Also, does Christ turn the Kingdom back to Jehovah before or after the test by Satan?—W. G., New York.

Revelation 20:7 is explicit in stating that Satan's loosing is after the 1,000-year reign is over: "Now as soon as the thousand years have been ended, Satan will be let loose out of his prison." (*NW*) In this section we have previously shown that the 1,000-year reign of Christ and the 1,000-year abyssing of Satan and his demons run concurrently, that they start and end together, and that hence when it says of Satan that "after these things he must be let loose for a little while" it is conclusive that the final test comes after the 1,000-year reign has ended. (See *The Watchtower*, March 15, 1951, and Revelation 20:1-6, *NW*.) Then it is that Satan and his demons are brought forth from the abyss "for a little while".

Christ's rule for a full thousand years without any encroachment or interference from Satan and his demons allows for the accomplishment of the things foretold at 1 Corinthians 15:24-28 (*NW*): "He hands over the kingdom to his God and Father, when he has destroyed all government and all authority and power. For he must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed. For God 'subjected all things under his feet'. But when he says that 'all things have been subjected', it is evident that it is with the exception of the one who subjected all things to him. But when all things will have been subjected to him, then the Son himself will also subject himself to the one who subjected all things to him, that God may be all things to everyone."

All government and authority and power contrary to Christ's kingship will be eliminated, and at the last even the enemy death will be destroyed. That is to say, the death resultant from Adam will vanish by Christ's wiping out every evil trace of that death and its consequences in the human family. From then on the human family could live forever in their physical perfection. They would no longer die because they were descendants from Adam, all condemnation inherited from him being gone. Then it is that Christ turns over the Kingdom government to Jehovah God, that He might be "all things to everyone". It is necessary for Jesus to do this, because Jesus himself cannot grant everlasting life to this group of human creatures. The Scripture p r i n c i p l e remains true that it is Jehovah God who justifies, or, in modern translation, "God is the One who declares them righteous."—Rom. 8:33, *NW*.

Now, if God is going to justify them or declare them righteous and worthy of everlasting life he must be the one that acts as a judge. Jesus, by his Kingdom for a thousand years, has acted as a screen over mankind so that the wrath of God might not be exercised against them while he is uplifting them to human perfection and sinlessness. Then at the end of the thousand years when he turns over the Kingdom to God he also turns over the human family for God's attention and for God to act directly as the judge of the human family. In order that he can apply a test on which he can base judgment for or against, he lets the Devil loose. He uses Jesus to loose the Devil because Jesus is the one who abyssed the Devil and demons. Out they come, and they put humanity to the test.

We would not say that it is to tempt them, because humanity will have knowledge then. It is the same as Adam, who was not deceived, because he had knowledge from God, but when the test came upon him he went into temptation because of his own lust and selfish desires with respect to his own wife. Then he sinned, willfully so, and not because he was deceived. So it will be at the end of the thousand years. They are not to be deceived because of any lack of knowledge, but the Devil will work on humanity to stir up evil and selfish desires and to lead them into temptation in that way. God will permit it as a test, to see who really loves him with all his heart, mind, soul and strength. Any who yields to selfishness and follows the Devil and demons is destroyed, and finally the Devil and his demons are pitched into the "lake of fire and sulphur", the antitypical Gehenna. (Rev. 20:8-10, *NW*) Thus Jehovah arranges for the test, passes judgment for or against, and executes the sinners and rebels, visible and invisible. He is the one who crushes Satan, as foretold at Romans 16:20, but in doing so he uses Christ Jesus as his executioner and thereby brings about fulfillment of Hebrews 2:14 (*NW*): "Through his death he might destroy the one having the means to cause death, that is, the Devil."

While the Scriptures definitely establish that Satan's abyssing at Armageddon for a thousand years thereafter runs concurrently with the thousand-year reign of Christ, and that the loosing of Satan for the final test comes after the millennial reign is over and Christ turns the Kingdom government over to Jehovah God, we cannot say at this time whether this final testing will fall within the 7,000-year rest day of Jehovah or whether it will come right after its close. We shall have to wait and see when Armageddon ends and the millennial reign begins before we can be definite on where the final season of testing at the end of the millennium will come relative to the 7,000-year day. If Armageddon ends before we reach the 6,000-year mark in human existence, then the 1,000-year reign would also end before the 7,000-year rest day would, and the final test could occur within the 7,000-year day. But on this we cannot be definite, but must await Jehovah's disclosing of our exact position in the stream of time before we can locate with any reliability the placement of the testing period with regard to the 7,000-year day.

Abandoned Bible Aid Yields Fruit

¶ A young farmer in El Salvador, though having never attended school, used to tuck his books in his waistband and teach himself during noontimes and while his oxen rested from the plow. He could see the wondrous potential in the green fields and forests and could not understand why such a potential should be destroyed. Neither could the clergy satisfactorily explain that to him.

His curious mind continued to search for the answers to these and other perplexing questions. He got the answers in a rather strange way on the eve of his sister's wedding. During the merriment, a guest tried to kiss the bride. A pistol fight ensued between the groom and the guest as the crowd melted through doors and windows. The lights went out. When the shooting stopped our young friend crawled from under the bench where he had taken cover and had found a green book entitled *"Let God Be True"* that had been abandoned. From this book and other publications, which he later obtained, he found the answers to his questions. Now he is a full-time minister, preaching the good news of the Kingdom among his neighbors, fording streams, braving storms and sleeping nights in the open, so that more of his humble forest folk can also have their questions answered.

Examples of Unity, Past and Future

NEW YORK is still talking about the 1950 international assembly held by Jehovah's witnesses. The sixty-seven countries that crowded into the Yankee Stadium spelled out in bold letters, before the eyes of the United Nations and the world, that it is possible through true worship to dwell together in peace and unity. Not only did Jehovah's witnesses of many nations worship together, but they worked together, ate together, and lived together! Never had the old world seen such harmony ring among a mixed multitude! Meetings were held in twenty different languages, and new releases were in sixteen languages other than English. Firsthand reports were heard from those who labored many years behind the barbed wire of Hitler's concentration camps. News and experiences were heard from those who crossed the Iron Curtain. Thrilling experiences were heard from brothers who came from the Far and Near East.

"What I learned from this assembly," said a young brother eleven years old, "will last me four or five years—until the next one, or even more." The next one is July 19 to 26, 1953! Will you be there? There is more to learn. Once again Jehovah's witnesses of many nations will have opportunity to prove to the world that they are a united people, a free people, a friendly people. Their experiences will be just as thrilling and touching. To be able to work with these brothers of many nations and to listen to their problems and see their zeal will be encouraging and faith-strengthening. To see the love the brothers have for each other will be a foretaste of new world living. Once again the old world will be made to sit up and take notice that of the "increase of his [Jehovah's] government and of peace there shall be no end". Do not miss it. Prepare now that you might be free in '53 to spend a long week of eight days with a united world in worship at the Yankee Stadium.

"TRIUMPHANT CLEAN WORSHIP"
WITNESSING PERIOD
—Jas. 1:27, *NW*.

"Clean worship" must be directed toward the one true God. Any other worship is idolatrous and unclean, Scripturally condemned. It is vile unfaithfulness on the part of the creature to ignore the Creator and render worship to idols, demons or men. "Clean worship" triumphs over false worship because it is strong, enduring and unshakable. "The fear of Jehovah is clean, enduring for ever." (Ps. 19:9, *AS*) That right attitude of deep respect toward God will produce fruit in right works. It will seek to serve others, bringing them the knowledge that has so abundantly blessed the receiver. So, "clean worship" means to care for bereaved and desolate ones, giving them the comfort the truth contains.

"WATCHTOWER" STUDIES

Week of December 14: Basis for Believing the Bible.

Week of December 21: A Better Basis for Belief.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 15, 1952
Semimonthly

IN UNION WITH LIGHT

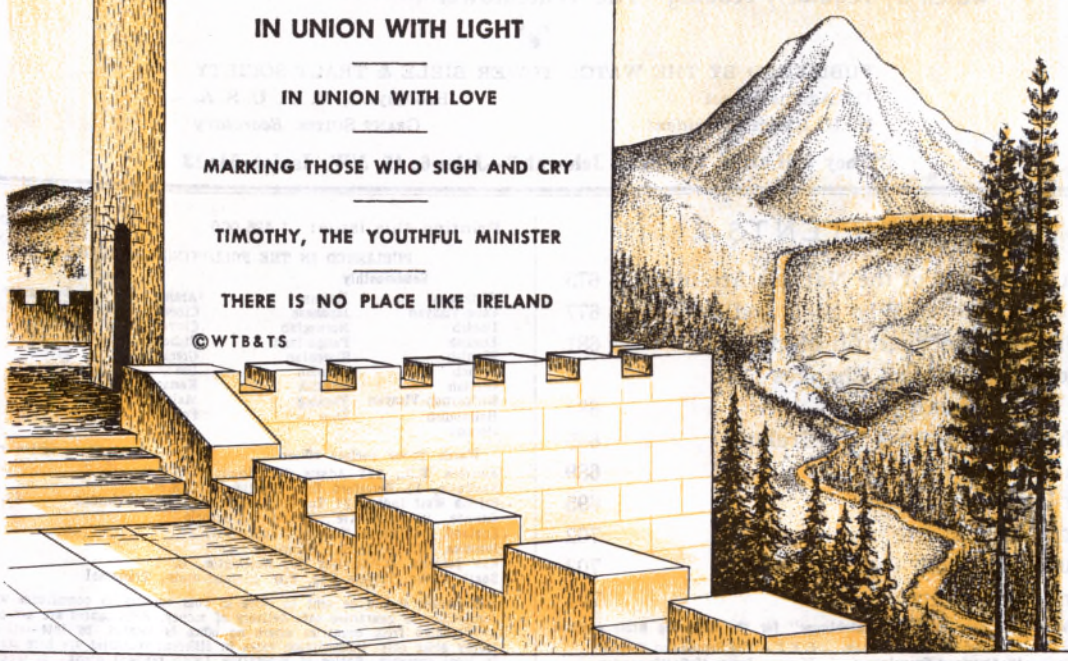
IN UNION WITH LOVE

MARKING THOSE WHO SIGH AND CRY

TIMOTHY, THE YOUTHFUL MINISTER

THERE IS NO PLACE LIKE IRELAND

©WTB&TS



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

"All the Gods of the Nations Are Idols" 675
Marking Those Who Sigh and Cry 677
Timothy, the Youthful Minister 681
Honest 'Shepherd' Changes Diet for Korean Flock 684
There Is No Place like Ireland 685
In Union with Light 689
In Union with Love 695
Report from Nigeria 702
Questions from Readers 703
Announcements 704

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,425,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Cibemba	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Cishona	Silozi
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zuiu	Polish	
Ilocano			

Monthly

Watch Tower Society offices	Yearly subscription rate
America U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII November 15, 1952 Number 22

"ALL THE GODS OF THE NATIONS ARE IDOLS"

JEHOVAH God takes the measure of worldly politics and national ambitions. "All the gods of the nations are idols"—that is how his inspired psalmist put it. —Ps. 96:5.

Note the exalting truths surrounding this verse: "Great is Jehovah, and greatly to be praised: he is to be feared above all gods. For all the gods of the peoples are idols; but Jehovah made the heavens. Honor and majesty are before him: strength and beauty are in his sanctuary. Ascribe unto Jehovah, ye kindreds of the peoples, ascribe unto Jehovah glory and strength. Ascribe unto Jehovah the glory due unto his name: bring an offering, and come into his courts. Oh worship Jehovah in holy array: tremble before him, all the earth." —Ps. 96:4-9, *AS*.

But is there a single political party or faction anywhere on earth today that seeks such ends? No, the totalitarian spirit has infested the governments and societies of this world so that dictator-led peoples are crushed under military machines into outright worship of the state and their *fuehrers, duces, caudillos,* etc. In professedly democratic lands, though the method is more subtle—through political machines—the resulting exaltation of men, their programs, parties, "deals," etc., is very similar. So flagrantly hypocritical do their boasts and promises become that the people generally and even the politicians smile cynically at their own antics.

A recent instance occurred early this past July when the president of the United States, Harry S. Truman, journeyed into Arkansas to view and dedicate two government power projects. Seizing the opportunity to exalt his political party, this prominent leader in world affairs told one crowd: "There is not a man or a woman in this audience who is not better off for twenty years of Democratic rule. Now if you want to throw that out the window and go off after false gods, that is your business and I can't stop you. But just do a little thinking and you will find that your interests are with the party that represents the people as a whole and not special interests."—New York *Times,* July 3, 1952.

In a similar vein, one that kept reminding his listeners how much they owed to the government administration, President Truman declared during a high point of his main speech of the trip: "My friends, I say to you that the progressive policies of the last twenty years have been the salvation of this country."

Whether he said it in so many words or not, whether he meant to infer it or not, the obvious implication of Mr. Truman's remarks is that the powers of the Democratic party represent the "true gods" of the American people. If he called his political enemies *gods,* "false gods," it would not be beyond him to consider himself and his political associates and allies likewise gods, supposedly the "true gods". If he meant the

programs rather than the individuals in the two main American political parties, the effect is the same. As the president said, the people are free to do what they like in selecting human leaders and parties and programs to follow. But they do well to remember that following the mighty men or their promises in any human political party is to follow a sin-spoiled and dying creature. No more than one blind man can lead another can they of themselves bring a world born in sin back into divine favor. "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view?"—Matt. 15:14; Rom. 6:16, *NW*.

Instead of "strong leaders" Mr. Truman should know that his modern political "gods" are weak and helpless men, frozen by fear, weighed down by worthless mutual agreements and in complete darkness as to the future. This is naturally so, for the powers of this world, the unseen too, Satan and his demons, are all as nothing compared with Jehovah the one true and almighty God. That is what the psalm says. The *American Translation* renders it: "The gods of the peoples are nonentities." Msgr. Knox's Catholic translation says: "They are but devils whom the heathen call divine." (Ps. 95:5 in the *Knox* translation) In a footnote it states: "The word used in the Hebrew text rather signifies nothingness, worthlessness." Is it not utterly foolish then to deck a fallen human creature in the robes of state, exalt him above his fellow sinners, heap praise over his head, surround him with a mighty army and expect that then he is able to deliver his comrades? Call them what one will, the fact remains that "even though there are those who are called 'gods', whether in heaven or on earth, just as there are many 'gods' and many 'lords', there is actually to us one God the Father, out of whom all things are, and we for him, and there is one Lord, Jesus Christ, through whom all things are, and we through him".—1 Cor. 8:5, 6, *NW*.

It is an old trick of selfish political chieftains to delude their peoples into believing that God and Christ are sectarian or political divinities standing by ready to bless their various schemes. Their followers, through clergy influence, treat these leaders as the "higher powers" or "superior authorities". (Rom. 13:1, *NW*) But the Bible clearly brands this as a fraud and shows the people have thus been made "slaves to those who by nature are not gods" and thus restrained from obtaining God's true provision for everlasting life, "the salvation that is in union with Christ Jesus."—Gal. 4:8; 2 Tim. 2:10, *NW*.

How insipid and childish to think that any political party is "the salvation of this country" or of any country. How can the "gods" of this world, visible or invisible, save anyone or anything when they will not be able to save even themselves at Armageddon? Are you content to rely upon that which God's Word calls nothingness to deliver you in that time? Ezekiel foretold the end of idols and idol worshipers in forceful words: "Ye shall know that I am Jehovah, when their slain men shall be among their idols round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the places where they offered sweet savor to all their idols. And I will stretch out my hand upon them, . . . and they shall know that I am Jehovah." Then the name of no political party will pass one for salvation, but only the provision made by Jehovah through Christ Jesus. "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Ezek. 6:13, 14; Prov. 18:10, *AS*.

Marking Those Who Sigh and Cry

AMONG the many prophetic pictures throwing light on the work Jehovah is now having done in the earth is the one found in the ninth chapter of Ezekiel. Briefly there we are told of a vision which Ezekiel saw of six men with battle-axes or slaughter weapons appearing from the north at the call of Jehovah's messenger, and in whose midst was a man clothed in linen with a writer's inkhorn at his side. This man was told to go through the city of Jerusalem and set a mark upon the foreheads of all those who sighed and cried because of the abominations that were being committed in the land. Then the six men were commanded to go after him and slay all who had not been marked by him, sparing neither men, women nor children. —Ezek. 9:1-8.

Since this prophecy is among the things that were written aforetime for our instruction, it must have a meaning for us. (1 Cor. 10:11; Rom. 15:4, *NW*) What is it? What is pictured by Jerusalem? By the six men with slaughter weapons? Why six? Why did they come from the north? Who is pictured by the man in linen? Why was he clothed in linen? and what is pictured by his marking work? Who are the ones that today sigh and cry? and for what abominations? What is pictured by the destruction of all those not having the mark? and why were not only men and women but also children slain?

At the time of Ezekiel's prophecy Jerusalem had become unfaithful. Isaiah's words "How is the faithful city become an harlot!" applied with even more force then than when they were first uttered by Isaiah more than a hundred years previous. (Isa. 1:21) Jerusalem professed to be dedicated to the one true God, Jehovah. It had Jehovah's temple, his priesthood and royal house; his Word consisting of the Law, the Prophets and the Psalms. However, in spite of all this, as indicated in the previous chapter of Ezekiel (8), all kinds of wickedness were being practiced in the land, the worship of the sun, of human creatures and of the lower animals taking the place of the worship of Jehovah God, not to say anything about the oppression of the weak and poor and the sexual immorality.

How like modern Christendom! She likewise professes to be dedicated to God, has many houses or temples of worship, has God's Word in more than a thousand languages, and has taken upon herself the name of God's Son, Christ, namely Christendom. Yet in spite of all these professions we find the worship of intellectuality and of religious organizations, we find the evolution theory preferred to the Bible and the United Nations to God's kingdom; and we also find all manner of oppression and immorality. Truly unfaithful ancient Jerusalem finds her counterpart in modern faithless Christendom.

IDENTIFYING THE SEVEN MEN

In the vision, Ezekiel heard an angelic messenger call with a loud voice: "Come forward, you officers of the city, armed

each with his weapon of destruction!" In response to that command Ezekiel saw 'six men coming from the north, each having a slaughter weapon, a battle-axe, in his hand'. (Ezek. 9:1, 2, *AT; AS,* margin) The one issuing the call well pictures Christ Jesus, to whom all power and authority has been committed, while the "six men" would well represent the angelic hosts he will use in the execution of God's judgments upon Christendom. Yes, the same ones who began the work of executing Jehovah's judgments by the casting of Satan and his demons out of heaven will also complete it. —Rev. 12:1-12.

Why did these six men come from the north? Because in the Bible the north is pictured as the place of Jehovah's habitation. Zion, which is spoken of as Jehovah's dwelling place, is said to be situated on "the sides of the north". Promotions come, we are told, not from the east, nor from the west, nor from the south, "but God is the judge," clearly implying that he resides in the north. Also we read that Satan the Devil was ambitious to exalt his throne to the sides of the north in his efforts to be like the Most High. (Ps. 48:1-3; 75:6, 7; Isa. 14:12-14) Coming from the north thus shows that these are God's executioners.

But why only six men? Is not the number six a symbol of incompleteness? True, and that would indicate that the six men do not picture all of God's servants; and such is the case. God's servants on earth will not share in the destructive work, even though belonging to Jehovah's organization, and so the six men with slaughter weapons would not also picture them. Are God's servants on earth also foreshadowed in this prophetic picture? Yes, they are.

In times past it was thought that the man in linen with the writer's inkhorn by his side pictured a certain individual in modern times. However, that does not appear to be reasonable in view of the fact that not even Peter, Paul or John were foretold in the Bible in spite of the prominent roles they played in the early Christian congregation. Such would be attaching too much importance to a man and would savor of creature worship. Rather, all the facts indicate that this man in linen with a writer's inkhorn by his side pictures or represents the body of faithful anointed Christians working as a unit for the accomplishment of Jehovah's purposes in the earth, and who are working together under divine direction as the "faithful and discreet slave". Isaiah likewise referred to this class of people as God's "servant". (Isa. 43:10-12; 52:7; 61:1-3; Matt. 24:45-47, *NW*) So the six men with slaughter weapons, picturing God's invisible servants, and the man in linen, picturing God's anointed servants on earth, together total seven, well picturing *all* such of God's servants. And the division of these, six of one and only one of the other, would well show that the angelic hosts under Christ Jesus that will do the work of destruction are far more numerous than are God's servants on earth.

THE WORK OF THE MAN IN LINEN

Why are these earthly servants represented as being clothed in linen? Revelation 19:8 (*NW*) depicts God's servants as having on fine linen, which "fine linen stands for the righteous acts of the holy ones". This would show that their work is a righteous work and that they have God's approval. Such, of course, would not be possible were it not for their faith in the blood of Christ which gives them a clean standing before God.—Rom. 5:1, 9; Rev. 7:14, *NW*.

The man in linen is described as having 'the writing material by his side'. (*Leeser*) In ancient times (and even today in some parts of the Middle East) such men with pen and metal ink bottle hanging from the shoulder went about the city offering their

services to those unable to write and who had need of a letter or some business document to be drawn up; illiteracy being quite common then even as it still is in some parts of those lands. This writing equipment would well represent the various means used today to make known the good news of God's kingdom, chief of which is the printed page.

The man with the writer's equipment was commanded: "Pass through the city—through Jerusalem—and set a mark upon the foreheads of the men who sigh and cry for all the abominations that are done in the midst of it." (Ezek. 9:4, *AT*) Do we see persons in Christendom sighing and crying because of the abominations in the land, the corruption, the juvenile and adult delinquency, the widespread immorality and lack of integrity in Christendom? We certainly do. In fact, all men of good will, all lovers of righteousness cannot do otherwise than mourn because of such conditions until they find out why God is permitting them and what the outcome will be. These are the ones whom Jesus termed "happy" because of being "conscious of their spiritual need", and because of "hungering and thirsting for righteousness"; the ones "toiling and loaded down" to whom he offered refreshment.—Matt. 5:3, 6; 11:28-30, *NW*.

Particularly since 1918 has the man in linen been preaching a message of comfort for these who sigh and cry. In that year the good news "Millions Now Living Will Never Die" was first published in the form of public lectures, it later being printed in booklet form. At that time only a few thousand had a share in that publishing work; but the number of these has grown till at the present time about half a million ministers are assisting in this work of marking men of good will in their foreheads.

What is meant or pictured by such being marked in their foreheads? For one thing, the forehead is the seat of intelligence, and this publishing work of Jehovah's witnesses is impressing the truth upon the minds of the people, is leaving its mark on men of good will. But more important still, by accepting this knowledge and making it their own and by dedicating themselves to the doing of God's will, such are identifying themselves as being the slaves of Jehovah God and Christ Jesus, even as in ancient times, in the nation of Israel, slaves bore a mark that all could see.—Ex. 21:6; Deut. 15:17.

These are the ones addressed at Zephaniah 2:1-3 (*AS*): "Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." Those heeding this injunction receive the mark upon their foreheads, thus having the assurance of being spared.

Does that mean that all who receive the mark now are assured of living on and through the expression of Jehovah's anger against the present wicked system of things? Yes, with the exception of some who may die from natural causes before that time, and the possibility that some may die during that destruction because of not being able physically to stand the strain. Such are not considered as being destroyed by Jehovah's executioners, and therefore will be resurrected and doubtless awaken early from the tomb.

After the man in linen was sent forth the six men with slaughter weapons were commanded: "Pass through the city after him, and slay without mercy or pity. Old men, young men and maidens, little children and

women—strike them all dead! But touch no one on whom is the mark. And begin at my sanctuary!" (Ezek. 9:5, 6, *AT*) This destructive work will be accomplished by the "war of the great day of God the Almighty" at "the place that is called in Hebrew Har-Magedon". (Rev. 16:14, 16, *NW*) That destruction will be world-wide, as Jeremiah foretold at Jeremiah 25:33.

But why are little children also to suffer the wrath of Jehovah's executioners? Because the Bible shows that children who have not reached the age of accountability share the destiny of their parents. God did not spare babes or little children at the time of the flood; they perished with their parents. The same was true regarding Sodom and Gomorrah and the desolation of the Jewish nation A.D. 70. However, the converse is also true. The Bible assures us that the faithful course of the parents assures the protection of children under the age of accountability.

Note also that in obedience to instructions the slaughter began at God's sanctuary: "So they began with the elders in front of the house. Then he said to them, 'Defile the house, and fill the courts with the slain. Then go out, and slay in the city!' " (Ezek. 9:6, 7, *AT*) This is in keeping with Jehovah's rule to deal with those having the greatest accountability first, and therefore apostate Christianity will be the first to suffer Jehovah's wrath. Godless elements of Christendom may feel inclined to exult over the downfall of the religious elements, but God warns them that their turn will be next: "For, lo, I begin to work evil at the city which is called by my name [modern Jerusalem, Christendom]; and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith Jehovah of hosts."—Jer. 25:29, *AS*.

The servants of Jehovah will be privileged to see this destructive work from a place of safety, even as Noah and his family were at the time of the deluge. Lot and his daughters saw the results at the time of the destruction of Sodom and Gomorrah. However, it will be a terrifying sight, even as it was to Ezekiel. "As they went on slaying, and I was left alone, I fell upon my face, and cried out, saying, 'Ah Lord GOD! wilt thou destroy all that remains of Israel, in this outpouring of thy fury upon Jerusalem?' "—Ezek. 9:8, *AT*.

Ezekiel, however, was assured that the judgment was just: "So he said to me, 'The guilt of the house of Israel and Judah is immeasurable. The land is full of bloodshed, and the city is full of oppression; for they think, "The LORD has forsaken the land, and the LORD does not see us." Therefore I on my part will show no mercy or pity; I will requite their doings upon their heads.' " (Ezek. 9:9, 10, *AT*) How well those words describe the attitude taken by those of modern Christendom! Truly by their actions they betray that in their hearts they are saying "There is no God", or that Jehovah has forsaken the land, he does not see, he does not care, he does not take note of what they are doing. In this they are sadly mistaken, for nothing escapes Jehovah and, because he is the Most High, because he is just and omnipotent, he is bound to destroy all the wicked.—Ps. 14:1; Ezek. 25:17; Heb. 4:13.

The vision concludes with the report of the man clothed in linen, "I have done as thou didst command me." (Ezek. 9:11, *AT*) And so the class of Jehovah's servants on earth today, pictured by the man in linen and assisted by the great crowd of marked ones, will continue to do the marking work by preaching the good news of the Kingdom until their work is completed. No need will there be for the stones to cry out, for the facts show that they are accomplishing the work Jehovah has given

them to do. When Jehovah's executioners, under the direction of his Field Marshal Christ Jesus, go into action against Christendom the marking work will have been finished.

Not that they will stop preaching then. No, it seems that they will keep on bearing witness after Armageddon begins as a testimony against the godless elements, even though no more marking work will be possible, until the "cities lie waste, without inhabitant, and houses without man", yes, until all of Satan's wicked organization on earth has been wiped out.—Isa. 6:11, *AT*.

Timothy

THE YOUTHFUL MINISTER

"TRAIN up a child in the way he should go; and even when he is old, he will not depart from it." (Prov. 22:6, *AT*) Among the many good examples of the validity of that Scriptural rule is Timothy, the very young minister who lived in apostolic times. Termed by the apostle Paul as his child in the faith, his fellow worker and God's minister, Timothy also served as a traveling representative and agent of the governing body of the early Christian congregation.—Rom. 16:21; 1 Thess. 3:2; 1 Tim. 1:2, *NW*.

Timothy received his sound Scriptural training, not from his father, who was an unbelieving Greek, but from his mother Eunice and his grandmother Lois, both of whom had real faith in Jehovah God. As a result of such training Timothy from infancy knew the holy writings which are able to make one wise for salvation through faith in connection with Christ Jesus.—Acts 16:1; 2 Tim. 1:5; 3:15, *NW*.

The apostle Paul met Timothy's mother and grandmother at Lystra in Asia Minor on his first missionary tour, and as a result of his preaching both of them became Christians. And doubtless, just as they had taught young Timothy what they understood of the Hebrew Scriptures according to the law of Moses, they now instructed him regarding the promised Messiah who had come. Incidentally, these two women, instead of rebelling at their restricted sphere of activity in the Christian congregation, applied themselves diligently to the privileges that were theirs, and the Lord blessed their efforts.

Regarding the first reported meeting of Paul and Timothy at Lystra about A.D. 49 we read: "And, look! a certain disciple was there by the name of Timothy, the son of a believing Jewish woman but of a Greek father, and he was well reported on by the brothers in Lystra and Iconium. Paul expressed the desire for this man to go out with him, and he took him and circumcised him because of the Jews that were in those places, for one and all knew that his father was a Greek."—Acts 16:1-3, *NW*.

It may seem a little strange to some for Paul to have Timothy circumcised, particularly in view of the fact that the two were about to go on a tour in which they would advise the Christian congregations about what the governing body at Jerusalem had concluded about circumcision's not being necessary and just what they should observe. (Acts 15:19-21; 16:4) However, there was no inconsistency here on the part of Paul. He merely had Timothy circumcised so as to avoid arousing

needless prejudice, since it was known that Timothy was of mixed parentage.

Timothy must have been quite a young man, doubtless still in his teens at this time, for more than ten years later Paul, in his first letter to him, makes more than one reference to Timothy's youth. "Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness." "Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness." —1 Tim. 4:12; 5:1, 2, *NW*.

Seemingly Timothy was a rather diffident youth, otherwise Paul would not have found it necessary to counsel him not to let anyone look down on his youth. This is further borne out by Paul's instructions to the Corinthians: "However, if Timothy arrives, see that he becomes free of fear among you, for he is performing the work of Jehovah, even as I am. Let no one, therefore, look down upon him. Conduct him part way in peace, that he may get here to me, for I am waiting for him with the brothers."—1 Cor. 16:10, 11, *NW*.

Timothy's diffidence may have partly been due to his poor health. Paul's counsel to him showed that Paul was concerned in Timothy's being both physically and spiritually strong. "Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness." "I remind you to stir up like a fire the gift of God which is in you . . . For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind." "You, therefore, my child, keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus."—1 Tim. 5:23; 2 Tim. 1:6, 7; 2:1, *NW*.

Timothy received much instruction through Paul, as well as the gift of the spirit. That Timothy made good use of the instruction and the gift given him is quite apparent from the report Paul sent to the congregation especially dear to him, the Philippians, regarding Timothy: "For my part, I am hoping in the Lord Jesus to send Timothy to you shortly, that I may be a cheerful soul when I get to know about the things pertaining to you. For I have no one else of a disposition like his who will genuinely care for the things pertaining to you. For all the others are seeking their own interests, not those of Christ Jesus. But you know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news."—Phil. 2:19-22; 2 Tim. 1:6, 13; 2:2, *NW*.

From the foregoing we can readily appreciate why Timothy was so beloved by Paul, he repeatedly referring to him in terms of endearment, "my child," "a beloved child," "a genuine child in the faith." That Paul's affection for Timothy was like that of Jonathan for David, unselfish and based upon principle and not mere sentimentality, is apparent from Paul's further words to Timothy: "I never leave off remembering you in my supplications, night and day longing to see you, as I remember your tears, that I may get filled with joy. For I recollect the faith which is in you without any hypocrisy, and which dwelt first in your grandmother Lois and your mother Eunice, but which I am confident is also in you."—1 Tim. 1:2; 2 Tim. 1:2-5, *NW*.

TIMOTHY SERVES WITH PAUL

Upon joining Paul at Lystra Timothy accompanied him on his second missionary tour through Phrygia, Galatia, and on to Troas, where one night Paul received the call to come to Macedonia. In that province a congregation was started at Philippi. After traveling through several other cities

they came to Thessalonica, where another congregation was established; persecution, however, cut their stay short. Success at their next stop, Boerea, again aroused the Jews to persecute them. But here it was thought best to have Paul go on alone to Athens, while Silas and Timothy remained behind.—Acts 16:1 to 17:15.

At Athens Paul sent word for Timothy to return to the Thessalonians to encourage them: "When we could bear it no longer, we saw good to be left alone in Athens, and we sent Timothy, our brother and God's minister in the good news about the Christ, in order to make you firm and comfort you in behalf of your faith, that no one might be swayed by these tribulations." This Timothy did, and later met Paul at Corinth, from which place Paul wrote his two letters to the Thessalonians, in the first one of which he reported: "Timothy has just now come to us from you and given us the good news about your faithfulness and love."—1 Thess. 3:1-3, 6, *NW*.

Thereafter Timothy was sent with Erastus to Macedonia and was back with Paul as he again visited Philippi, where he wrote his second letter to the Corinthians. He also accompanied Paul as he journeyed through Asia on this, his third missionary tour. While at Ephesus Paul sent Timothy on an important mission to the Christian congregation at Corinth. Timothy was also a helpful companion during Paul's first imprisonment in Rome. In eleven of Paul's fourteen letters Timothy is either referred to or directly addressed. Indicative of Paul's appreciation of his assistance is his appeal to Timothy during his second imprisonment: "Do your utmost to come to me shortly."—2 Tim. 4:9, *NW*.

Because of Timothy's devotion to Jehovah God and Christ Jesus, the apostle Paul, under the guiding influence of the holy spirit, appointed Timothy to serve as an agent of the governing body of the Christian congregation in his day; being authorized to appoint mature men as overseers and assistants in the various Christian congregations. (1 Tim. 1:3; 3:1-15, *NW*) In this capacity Timothy pictured or represented the instrument that Jehovah God is using today, the Society of footstep followers of Christ Jesus, which likewise appoints servants in the Christian congregation in keeping with Jesus' promise that he would set his faithful and discreet slave over all his belongings.—Matt. 24:45, *NW*.

Paul gave Timothy much good counsel, which all ministers today will do well to heed: "Continue applying yourself to public reading, to exhortation, to teaching. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." "Preach the word, be at it urgently in favorable season, in troublesome season." "Keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry."—1 Tim. 4:13, 16; 2 Tim. 2:15; 3:16, 17; 4:2, 5, *NW*.

Truly Timothy was a good example of the results of proper Christian training of children. Let all Christian parents be diligent to follow the example of Lois and Eunice in training their children. And let all young ministers manifest becoming humility as did Timothy, but at the same time remember Paul's counsel to Timothy: "Let no man ever look down on your youth."

HONEST 'SHEPHERD' CHANGES DIET FOR KOREAN FLOCK

SOME months prior to the outbreak of the Korean conflict a *moksa* (pastor) of a small church of the "Church of Christ" sect in Seoul permitted a friend to take refuge in his church building. His friend had recently fled across the 38th parallel to flee the Communist oppression to the north. The *moksa* had many different discussions with his friend on the Bible.

¶ One day his friend brought a young man to the church to talk to the *moksa*. The young man was a full-time minister of Jehovah's witnesses and had a 'strange version' of Christianity. The *moksa* and his friend listened and asked the young man many questions. They were sure the young man was mistaken, and the *moksa* encouraged his friend to accept the invitation offered by the witness to have another discussion a few days later. The *moksa* told his friend, Mr. Nam, that it was his duty to try to show this young witness of Jehovah his errors. Mr. Nam agreed and was confident he could.

¶ On his return from the discussion the *moksa* asked him how it went. Mr. Nam told him that the witness had called his attention to many things in the Bible he did not know and had asked him many questions about the church's beliefs that he could not answer. And he was very annoyed. Soon the discussions between Mr. Nam and the witness were being held with the idea in mind of Mr. Nam's honestly wanting to know the truth. Each time he would discuss the things he learned with the *moksa*. They would read and discuss the publications of the Watchtower Society.

¶ It was no surprise to the *moksa* when his friend, Mr. Nam, became one of Jehovah's witnesses too. Later he attended a meeting of Jehovah's witnesses at the Seoul missionary home and expressed his surprise that Watchtower missionaries were in Korea. He began to do some serious thinking. Then came the war. The *moksa* and Mr. Nam lost touch with each other. The *moksa* later made it down below the fighting in a little town called Yakmok, where he himself became a refugee. While there he had much time to think and study and he became convinced that Jehovah's witnesses have the truth. While in the little rural community he organized another "church", but taught them the truth about God's new world of righteousness with its provision of the paradise earth. Later he returned to Seoul and began preaching this truth to what was left of his former congregation.

¶ Then in the spring of this year when the Seoul company began to meet again in the damaged missionary home he found the witnesses again. He talked to the company servant about some questions that still were bothering him and asked where Brother Nam was. When he found that his friend was now a pioneer in Taegu he took a train to talk with him. In Taegu his final questions were cleared away and he asked Brother Nam to baptize him. Then (May 1952) he and Brother Nam went to visit the little group in Yakmok. They found the little group continuing in the way of truth. Brother Nam and the former *moksa*, now known as plain Brother Lee, baptized six of them and encouraged them to continue their meetings and carry out their obligations of service. Later during the month of July the Society's missionary paid a visit to Yakmok and found seven publishers working there.

¶ Brother Lee returned to Seoul and his former congregation. There he asked all of his flock who were interested to come to the Kingdom Hall where he was going. He resigned from his church, making a long statement of his reasons. He stated that he had nothing to criticize the Church of Christ about except on doctrine, and then he proceeded to give, point by point, the major points of the church's beliefs that he felt were contrary to the Bible's teaching and meaning. He had his statement mimeographed and distributed among all the other *moksas* and members of his former church that he knew.

¶ At this writing ten members of his former congregation have been immersed and others are studying and looking into the matter carefully. As for the former *moksa* himself—during the month of June he reported 140 hours in field service. His wife and son are Kingdom publishers now, too.

There Is No Place Like Ireland

By a Watchtower Society Missionary in Ireland

"AND phwat do you suppose the loikes of youse want to come over here praechin' to the loikes of us? Sure, isn't this the land of saints and scholars? Glory be, if you had your way, sure you'd build a roof over the whole country and turn it into one big factory." So said the Irishman with a roguish twinkle in his eye and in a delightful brogue as he approached the Kingdom publisher in the streets of Dublin.

That reminds me of the joke the American troops had for it when they were over here in the last world war. They said that Ireland would be perfect if only it had a roof over it. Well, of course, it does rain a lot, but if it didn't we wouldn't have everything so beautifully green, and then it wouldn't be Ireland, the Emerald Isle, sure it wouldn't. Truly this wee island is a green garden of delights. It is a land of stark contrasts too, not only in scenery but in the circumstances and types of its people. We are in the South, and that means Eire. The people are of pure Celtic strain, at times volatile and unpredictable, but with a native charm peculiarly their own.

How would you like to come with me for a day and visit some of the homes? I'll promise you never a dull moment, till we get back late at night. First we have a few miles of good broad road, just newly resurfaced. We pass a few scattered farms and cottages and now a village. The church is on the left and the clergyman's house is easily recognizable as the largest in the village, nearly as big as his church, standing in its own grounds and with peacocks strutting on the lawn. We turn off the road here and push on a few miles before we make our first visits.

Here we are at last. A long, low whitewashed house with thatched roof. As we approach the gate there is an excited chatter and children's faces appear at the tiny window, a woman looks out over the half door (most of the cottages have the door divided) and immediately disappears again. I wonder what sort of reception we are going to get here? You would never know!

THE FIRST CALL

Knocking at the door we peer into the slightly dim room faintly misted with turf smoke. No reply, so we call out, "May we come in?" "Surely," calls out the housewife over her shoulder, for she is already setting out the chairs before the fire and wiping them with a hastily snatched-up cloth. She quite expected us to walk straight in as the custom is in these parts. "Rest yourself," she says with a bright smile as she eyes us over. "That's a wild hill-up so it is," she says referring to our long climb up from the village. She is quite young, well under thirty years of age, black hair, strong and muscular but rather thin-cheeked and tired-looking. Grandma sits by the roaring turf fire in the great open hearth and watches over a huge black pot full of "praties". With many a scold

and a "whist now", the children are hushed and kept quiet during the conversation. Five lovely "wee cutties" (girls) with big wondering eyes and little bare feet. "No boys?" we ask with an amused smile. "Divil a one," says she, "not a cuddy [boy] in the house at all, at all." We all have a right good laugh, including Grandma, who shows all her gums, for she has not a tooth in her head.

The atmosphere now being congenial and the weather having been solemnly and unanimously denounced as "powerful", "wild bad," and suchlike, we proceed to explain our visit. Now, however, the man of the house has walked over to see what all the dog-barking was about. The weather has to be gone over again, but briefly this time, and we get down to business. All this has taken time, and the city man might feel impatient, but these are simple-living countryfolk who seldom see strangers. A hurried city brusqueness would repel them.

But now we have their attention; so we begin by showing that our mission is a holy one. Then we show its universality. The mention of its being carried on in over 120 lands brings forth a favorite phrase, "Man, but that's a wild number of countries," and when told that about half a million missionaries are engaged in this world-wide work they exclaim, "Boys a boys, but that's a dreadful lot of people."

Taking out the Douay Bible we open it at Isaias 7:14, the prophecy of our Lord's virgin birth, and pass it around for all to read. The wife says she has often heard it but never before has seen it for herself. The man just grunts, but it turns out later that he cannot read, and, of course, we read it out to him. Now we show them Matthew 24 and Luke 21 and they can see what the events of our generation mean. Now comes the test. The books are introduced and passed around. Grandma chimes up distrustfully, "We're Catholics here, we don't need to read any books; sure we get all the instruction we need." However, the young woman is interested. She yearns for kindness and freedom from want.

The man walks out. More points are explained about the kingdom we have all prayed and longed for. Yes, she would love to be there, to live on the earth forever under Christ the King. "Glory be to God," she exclaims, not irreverently but from sheer habit. "Wouldn't that be just great, just, och, I never heard the loike before." She has "no change", meaning she has no money at all, but she finds three or four pence to contribute a little toward their cost. It will be a joy to call back again and try to enlarge her vision of the Kingdom. As we leave with her parting, "God bless youse," the wee girls are permitted to shyly wave us good-by.

Well, did you enjoy that? The long climb was worth it to find someone who was meek like that and to sow seeds of comfort in their heart. Disarmed by our kindly reception we walk confidently up to the next house. It looks to be in a bad way. Grass grows profusely from the thatched roof, the barns are almost roofless, the house is dirty with garbage flung anywhere. The man who appears in the doorway is unkempt, with several days growth of beard and dirty clothes. He regards us with a sullen scowl as we wish him a cheery Good evening. At the very words of introduction, however, he shouts, "Get to hell out of here." Flinging open the half-door he grabs a nearby fork and, waving it wildly, roars, "Get up that road or I'll run youse through."

What a contrast! We move on to the next call. Ah now, here's a nice wee cottage. A pleasant woman answers our knock but does not invite us in. She has light-blue twinkling eyes and a good humored mouth. After a few words we show her the

literature and she exclaims, "Och sure, and didn't I know youse Jehovah's witnesses." "That's right," we reply. "Sure, youse don't believe in hell." A discussion is begun, and using the Douay Bible again the case of Jonah in the fish is cited. "Now," we ask, "what did he mean by saying he was in hell?" "The fish couldn't have been on fire surely?" Greatly puzzled, she reads the account over again and then her Irish wit comes to her rescue, "Och sure," says she, "and didn't he mean he was having a hell of a toime?" After a good laugh, the *Hope* booklet explaining hell is placed and we push on again.

At the next house we see the usual emblems and pictures hanging on the walls and the container of holy water hanging by the door. No progress here. The man is actually reading a newspaper but unblushingly tells us that he cannot read. He snaps out that he cannot understand a word we are saying. A little tactful handling and he says that he is filled with hatred of the political strife that has rent this country for many centuries and he concludes by unceremoniously telling us to "go to hell out of here". The woman of the house shoos us off and, grabbing the holy water, proceeds to sprinkle the porch, the door and even the path we walked up, while she calls on all the saints and specially the "Mother of God" to protect her from such "hathens" and "the loikes of their praechin' "

IRISH HOSPITALITY

It is time we made our way over the top of the hill now, as we have a family we have talked to several times and we must see how they are progressing. It is time to eat, too, but up here there is a slight misty drizzle and it is cold, so maybe we can eat our sandwiches when we get to O'Neill's farm. Here we are, my oh my, what a welcome! Such folks as these would take some beating for warmth. Such a scurrying and a dusting of chairs and clearing the table and poking the fire and quieting the children, all in one operation. Before long we are pushing our chairs back, for that black turf can throw out a terrific heat. The farmer and his two boys come in from a nearby field. The girls, all smiles and dimples, sit in a row on a long wall seat and the discussion is on.

Mrs. O'Neill is very careful to observe all the requirements of her religion, prayers, masses, fasts and feasts, but yet she says that she feels something is missing, she is still spiritually hungry. A Bible study is held using the Douay Bible, on the "New Earth". She is delighted with all she hears. Mr. O'Neill smiles approval while the boys ask one or two very good questions. They had never seen a Bible before we called, and they handle it with great reverence. Mr. O'Neill and the boys remove their caps immediately.

And now what's this? We are invited to take a meal. But our sandwiches? "Not at all, man dear, glory be, whoever heard of a man bringing his own food to eat?" "Sure we couldn't let you go on a day like this without a hot meal, sure we couldn't." The potatoes are boiled in their skins and a huge bowlful is set in the middle of the table. Everyone helps himself to a "pratie" and proceeds to deftly peel it, add a little butter, and with a bowl of buttermilk you sup away to your heart's content. There is no meat, but you would be surprised to find how satisfying and nourishing the meal is. After the meal we sing them Kingdom songs for about ten minutes and this is where our hosts' natural gifts come in, for though they could not read a note of music, they accompany us on the accordion. Now we must leave our friends and pass on to some further calls.

First, some little distance away, to a nice little woman in a cottage whose hus-

band burned the booklets she had taken from us before she could get to read them. Ah, himself has arrived home from work; so let's see what his trouble is. He doesn't look a very hopeful prospect, but here goes. O'Donovan is the name. He evidently knows who we are; so we dispense with preliminaries. We tell him of the suffering of our missionaries under the Russian domination, showing that we are not Communists as some mistakenly suppose. His eyes are narrowing, which is always a bad sign, and suddenly he interrupts us with a high-pitched scream of rage. Foaming at the mouth and shouting threats he grasps a turf spade and in lurid detail tells us what he will do to us until we safely have the garden gate between us.

Just one more visit and then we'd better call it a day. This is a mountain farm we are going up to. It is the last house in the hills, nothing but bog after this as far as the eye can see and reaching up to 2,000 feet. "Ould Tom" hears our voices and comes out with a light. "Och, its himsilf," says he, "come right in and warm yoursilf; bedad but it's a could noight so it is." Tom is a widower and around his fire you will always find a ring of neighbor men as the evenings begin to darken. It is about the only social contact they have.

After the usual greetings and all agreeing that "there's no hate" (meaning that there is no heat and the night is cold), a discussion opens up on hell and purgatory. During the discussion Tom lights an old short-stemmed pipe and after a few reflective puffs he passes it on to the next man. Each one solemnly has a few draws, and passes the pipe on again. As we do not use tobacco, we decline. It is a strange company that sits around that blazing hearth. There are more whiskery chins than you would see in a synagogue. They look like desperadoes, but they are quite harmless despite their rough appearance. Just honest, hard-working shepherds. At the end of the discussion tea is served with soda bread and butter; and so home to bed, which ends another tiring day in Kingdom service.

Many an incident occurs during the preaching work that is highly amusing. The folk here love a "crack", as they choose to call it, meaning a good chat, especially with a laugh in it. For instance, the woman who said, "Be off wid yez, weses not of youses," meaning, of course, that she was of a different religion, or the waitress who was asked what kind of soup was on the menu, was it thick or thin soup? "Sure now, it's not too tik and it's not too tin." For some reason they are unable to pronounce the 'th' sound. Then there is the frequent reference to luck. One never fails to smile when departing, the householder warmly says, "Well goodby now, and all kind of luck to yez." Presumably the bad and the good are lumped together to give a bit of variety. Another woman who did not appreciate the message of the Kingdom told a witness, "Och, lorney dear man, will ya go away, or you'll have me do a murther on me own doorstep."

Back in our room after a long and tiring day over the rough Irish roads and waiting for the evening meal to be prepared which is already about an hour late, we hear the gramophone churning out these words, "If Ireland isn't heaven, then it's only right next door." That's Ireland, and strange as it may seem, we grow to like it more and more. This wee island, land of contrast, laughter and tears has yet many men of good will, the Paddys and Mikes, the Sammies and Johnnies, the blunt Irish colleens with their love of fun, and their quick tempers too, who will yet come out of these old world hatreds and superstitions to new world freedom.

"God is light and there is no darkness at all in union with him. . . . God is love, and he that remains in love remains in union with God and God remains in union with him."
—1 John 1:5; 4:16, NW.

IN UNION WITH LIGHT

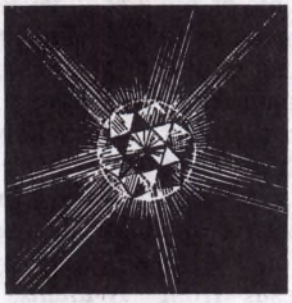
JEHOVAH used a man well qualified through whom he revealed some of the deepest and some of the most precious and vital truths, truths bringing the richest blessings when appreciated and entered into, but also carrying with them the most serious and searching responsibilities. That man well qualified was John, a favored servant of Jehovah. He was one of the "twelve apostles of the Lamb", one of the privileged three chosen by Jesus from among the other disciples on special occasions, and the one who enjoyed a unique and close relationship with Jesus above any others who knew him when on earth. What made John particularly suited to be used as just mentioned? Let us look at the record and see.

[2] John was one of the first four called by Jesus to follow him. This meant he had the advantage of being in the closest possible touch with Jesus throughout his ministry, listening to all his teaching, receiving direct training for the ministry, besides seeing how he dealt with all the different types of persons met and all the varying situations he had to face. But it is evident that in many respects John gained a deeper insight into the mind and heart of Jesus than his companions did, and not only that, but a fuller and freer access into the Lord's confidence and love. This close and intimate companionship was certainly not due to sentimental causes on either side; but, as clearly revealed by John's writings, it was solidly based on his keen appreciation and quick response to that which was uppermost in Jesus' own self—an intense love for righteousness, for God and toward all righteously disposed persons, and an equally intense hatred of evil in all its manifestations. The same basis formed that extraordinarily close friendship between those other two men, David and Jonathan. On his part, Jesus was quick to discern the true disposition of his disciple John and did not hesitate to show, not favoritism, but a justified preference and love and affection for this one who was worthy of it. Hence there came about a very close fellowship and partnership between these two. John was truly "in union" with his beloved Master.

[3] It is not our present intention to make a detailed study of the beloved apostle, but we remind our readers that this was the subject of an article in our issue of September 1, 1951. However, there is one other interesting feature we want to mention before taking up our main discussion, and that is John's unusual style of writing or composition. It raises a difficulty in our

1. In what way was the apostle John especially blessed of Jehovah, and why?
2. (a) How was John well qualified to be thus used? (b) What kind of relationship obtained between Jesus and John, and on what basis?
3. Is John's style of writing unusual in any way, and does this make for easy study?

readily gaining a concise and complete picture of any one of the various subjects he discusses. He does not appear to confine himself to a set outline, or progressive argument, and say all he has to say on one point at a time, with headings and subheadings, as it were. No; he starts off on one line of thought, leading on to another, then another, then frequently goes back and adds to what he has already said on a certain subject, like a diamond merchant examining a precious stone, turning it round and round, letting the light reflect from its many facets. This is one reason why we are not taking up a verse-by-verse study of what John wrote.



[4] Some might be tempted to say he repeats and contradicts himself; but, as is sometimes true of those thus accused, John does not really say the same thing twice, but looks at the subject from different angles; as, for instance, regarding sin. "If we make the statement, 'We have no sin,' we are misleading ourselves and the truth is not in us." But a few verses later John writes: "My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one." (1 John 1:8; 2:1, *NW*) First he shows we will sin, then writes as though we can avoid sin; but he goes on to show that we will sin because of imperfections, for which reason a helper is provided for us. So we must view such statements in their context. While these seeming contradictions, or paradoxes, occur once in a while in God's Word, careful examination of the context or background of events will dissolve the problems.

4. Can the Bible in any part be accused of contradicting itself? How can the seeming contradictions be explained?

[5] The reason for John's writing in the way he did may be partly that he knew, when writing his Gospel and letters toward the close of his long life and ministry, that his readers were already familiar with the themes on which he loved to dwell. In any case, we must remember that he wrote under the guidance of the holy spirit. His writings are part of God's Word. We wish now to take up a study of this part of God's Word, particularly the two main themes running through John's writings, (1) that "God is light" and (2) that "God is love", specially dealt with in his first letter. This must be done, however, in conjunction with John's Gospel, for the two are so closely interwoven.

[6] Perhaps we hear someone say at this point: 'Ah yes, such a study may be very profitable, but no one can possibly enter into the same personal and intimate relationship with Jesus as enjoyed by the beloved John.' But let us not reach too hasty a conclusion. Granted, we cannot come into physical contact with the Lord, or recline on him, as John did. But that was a mere outward, passing expression of the real inward harmony subsisting between the two. In any event, any twinge of envy or regret we may feel on this score is done away with when noting that the first reason given for writing John's first letter concerning "this partnership of ours" is "that *our joy* [his and yours] may be in full measure". We can have partnership in the same joy as John did. And did not Jesus speak to the same effect when he said: "These things I have spoken to you, that my

5. (a) What must be remembered respecting John's writings? (b) How are his two main themes summarized?
6. Why need we not hold back from aspiring to a close personal union with the Lord?

joy may be in you and your joy may be made full"? (1 John 1:3, 4; John 15:11, *NW*) Jesus undoubtedly "preferred" John, as we read several times (John 13:23; 21:7, 20, margin, *NW*); but this did not mean an exclusive friendship with John in the somewhat usual selfish meaning of that word. There is no need for us to hold back. Indeed, there is every encouragement from the foregoing to believe that we, too, can likewise be "in union" with our beloved Master, the closeness and depth of which union depends on each of us individually. How can this be? This, in turn, raises another important question. It is this:

WHOSE CHILD ARE YOU?

[7] Yes, it is a question of sonship. In his letter John does not discuss sonship until the third chapter, but in his Gospel sonship crops up early in chapter one, in its logical sequence. He points out that "the Word", the sole creative agent of life, was also appointed by God to be "the light of men". He came into a dark world, "but the world did not take note of him." Why not? Because, as John explains at the end of his first letter, "the whole world is lying in the power of the wicked one." He even "came to his own home", to those who should have welcomed him, but they were 'not at home' to him. His own people, the Jews, just did not want to be in union with him. There were individual exceptions, however, and it is regarding these that John writes: "As many as did receive him, to them he gave authority to become *God's children.*" On what basis this? First and foremost, "because they were exercising faith in his name." This stresses the importance of faith in becoming God's children. Let us make sure we see its importance from the correct angle, the Scriptural one.—John 1:4, 10-12; 1 John 5:19, *NW*.

[8] All familiar with the Bible know how often John refers to the command that children of God should love one another, and records Jesus' own words on the subject; but not all realize that our having faith, particularly faith in Jesus' name, is mentioned as a prior command. Writes John: "Indeed, this is his commandment, that we have faith in the name of his Son Jesus Christ and be loving one another." (1 John 3:23, *NW*) If something is *commanded* by God it must be important: a righteous requirement, a charge laid upon us, which we cannot afford to treat lightly. It is much stronger than an appeal or exhortation. There is no option about a command from God. It must be obeyed.

[9] The Jews recognized the importance of obedience to God's commands as contained in the Law; but they viewed obedience from the wrong angle. They pinned their faith on their own efforts to gain righteousness by keeping the works of the Law; but when they asked Jesus on one occasion: "What shall we do to work the works of God?" Jesus summed up the whole answer in one sentence: "This is the work of God, that you exercise faith in him whom that One sent forth." Paul argued the same matter out with the Galatians, asking: "Did you receive the spirit due to works of law or due to obedient hearing by faith?" Then he proceeds to show "that those who adhere to faith . . . are sons of Abraham" and are "blessed together with faithful [believing] Abraham". Finally, right on the question of sonship, Paul says: "You are all, in fact, sons of God through your faith in Christ Jesus. . . . for you are all one in union with Christ Jesus." Faith is necessary to gaining sonship. Admitted,

7. (a) What was Jesus' reception on coming into the world? (b) On what basis were some authorized to become God's children?

8. How is the importance of faith stressed in Scripture?
9. Where and how does the Bible explain the correct angle as to faith in relation to works and obedience?

these scriptures have their strict application to those called to the heavenly kingdom with Christ Jesus, the "little flock", but the same exercise of faith is required of the "other sheep", who can share in praying "Our Father", with the hope of gaining eternal life on earth.—John 6:28, 29; Gal. 3:2, 7-9, 26-28, *NW*.

[10] Another point about faith as being commanded of us is this. God never issues a command that is impossible for the creature to obey. There are ample grounds for confidence in the possibility of exercising faith. There is no excuse. It depends on the heart attitude, the 'right kind of soil'. The individual is responsible to 'turn his faith' to God's Son. If necessary to that end, as is often the case, one can experience a change of heart, like Joseph's ten half-brothers, or like the younger son, the prodigal son, who "came to his senses". —Rom. 1:20; Mark 4:8; 1 John 5:10, *NW;* Gen. 44:18-34; Luke 15:17, *NW*.

[11] It can be appreciated, therefore, that the question of whose child you are is not at all determined by fleshly birth or by mere professions. Neither does this mean that before you turned your faith to the Son of God you were one of the Devil's children. One is not identified as either a child of God or a child of the Devil until shown to be in union with either the one or the other in a time of national or world judgment; proved by one's fruits to be either a "good tree" or a "rotten tree"; either practicing righteousness and loving one's brothers, or hating them and seeking their life, like Cain.—Matt. 7:15-23; 1 John 3:10-12, *NW*.

[12] So we see, then, that we can enjoy union with God only by becoming his children, through faith in his Son. But it must be an *enlightened* faith based on the truth, especially the truth regarding Christ Jesus. He is the pivotal point, as John repeatedly stresses. Let us not stumble over Jesus, as the Jews did over his appearance as a sin-offering, though they reckoned they would have welcomed him as king; or like Christendom, stumbling over Christ as the present reigning king, though they reckon to accept him as their redeemer. Theirs is not an enlightened faith.

[13] This question of an enlightened faith brings us to a consideration of the main word in the present theme for study—"LIGHT". What a cheering word it is!

[14] "God is light," says the apostle; and in those three short words we feel there must be a wealth of meaning. (1 John 1:5, *NW*) It is one of the definitions, not of *who* God is, but of *what* he is. How is the word "light" used in the Scriptures? In this connection it is evidently used as a symbol, primarily meaning divine truth and the enlightenment therefrom, but also including closely related things, namely, God's favor and blessing, especially the crowning blessing of everlasting life. "For with thee is the fountain of life: in thy light shall we see light." So we petition God: "Oh send out thy light and thy truth; let them lead me: let them bring me unto thy holy hill." Yes, indeed, the light streaming forth from Jehovah's face means an endless flow of blessings, as Moses was instructed to say to Israel: "Jehovah bless thee, and . . . make his face to shine upon thee." These blessings can be enjoyed only by exercising an enlightened faith, rejoicing in the first shaft of light, the basic truth of God's existence, and then finding "that he becomes the rewarder of those earnestly seeking him". He is truly "the Father of the celestial lights", from whom comes "every good gift and every

10. Is faith a gift with some, but denied to others, or is it within the reach of all?
11. How is one identified as a child either of God or of the Devil?
12, 13. How do the Jews, also Christendom, stumble over Christ, and show the need for what?
14. In what way is light used as a symbol in Scripture?

perfect present".—Ps. 36:9; 43:3; Num. 6:24, 25, *AS;* Heb. 11:6; Jas. 1:17, *NW.*

15 What immeasurable advantage the God of light, who is called "the Victory of Israel", enjoys! (1 Sam. 15:29, *AS,* margin) Think of it! There is not a thing or a person, neither a circumstance nor a conspiracy, conceived in the inner recesses of the mind or suddenly put into action, that can escape or hide from that all-powerful, all-penetrating beam. "The eyes of Jehovah are in every place, keeping watch upon the evil and the good." "He that keepeth Israel will neither slumber nor sleep," and "there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting". He is never off guard; cannot be taken by surprise, knowing and "declaring the end from the beginning". With him, final victory over all his enemies is absolutely assured, and at all times he is entirely fearless.—Prov. 15:3; Ps. 121:4; Isa. 46:10, *AS;* Heb. 4:13, *NW.*

16 Victory is one of the inspired and inspiring themes of the Bible. There was a time when there was no need for such a word, for victory means the overcoming of an enemy in battle, or conflict, over some issue that has arisen. At that time there was no enemy, no Satan, no ruler of darkness. At this time, though, it is the issue of light *versus* darkness. In contrast with light, darkness stands as a symbol primarily of error and falsehood and the darkening effects thereof, namely, craftiness and corruption, leading to death. John quotes Jesus' testimony as to why the issue arose. Jesus said of the Devil: "That one was a manslayer when he began, and he did not stand fast in the truth, . . . he is a liar and the father of the lie."—John 8:44, *NW;* see also 2 Corinthians 11:3, *NW.*

17 At this point it is interesting to note how John, introducing his record of the good news with the masterly use of short and profound statements, closely ties in the three foregoing themes: life, light and victory. John tells us that Jesus said: "I am the way and the truth [the light] and the life." First, John reminds us that all life owes its existence to "the Word". Then he tells us that Jesus, "the life," is "the light of men". That means that the only way for man to gain life is to come to the light and forever stay in union therewith. Finally, John sounds the note of victory, saying: "And the light is shining in the darkness, but the darkness has not overpowered it." A victory for the light!—John 1:1-5; 14:6, *NW.*

18 Before discussing further how the darkness did its utmost to overpower the light in the case of Jesus, but utterly failed, let us see how we, too, come into the picture, examining it under the heading:

COMMISSION AND RESPONSIBILITY

19 As already noted (¶7), we become God's children by exercising faith in Jesus' name. In other words, as Jesus said, "Exercise faith in the light [meaning truth], in order to become sons of light." (John 12:36, *NW*) Faith is the first step that brings us into the picture. Then what? Our becoming "sons of light" brings us the richest blessings and privileges, but carrying with them searching responsibilities.

---

15. What Scriptural support is found for linking victory with the God of light?
16. Over what issue did conflict first arise, as expressed by Jesus?
17. How does John closely tie in life with light and victory?
18, 19. What first step brings us into the picture, leading to what further things?

To appreciate and enter into these, we must first get the measure of Christ's commission and responsibility as God's foremost light-bearer.

[20] The wording of God's commission to Jesus as His Servant, recorded long before, reads thus: "I, Jehovah, have called thee . . . and give thee . . . for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." (Isa. 42:1, 6, 7; see also 49:6, 9, *AS*) Did Jesus appreciate the charge laid upon him? Hear his answer: "I am the light of the world." And did he faithfully discharge his responsibility? He did. Because Jesus went up to Galilee to preach, his apostle Matthew quotes and applies to Jesus Isaiah's prophecy, that "the people [of Zebulun and Naphtali] sitting in darkness saw a great light". Then he says: "From that time on Jesus commenced preaching and saying: 'Repent, for the kingdom of the heavens has drawn near.' " (Matt. 4:15-17, *NW*) But with far greater emphasis comes Jesus' own testimony at the close of his earthly life. In fact, no expression ever fell from his lips with greater force respecting his mission than the declaration he made to Pilate: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth."—John 8:12; 18:37, *NW*.

[21] Do Christ's followers, the "sons of light", share in that same commission with its attendant responsibility? Most decidedly. Isaiah's prophecies concerning the "servant" often include these body members of the Christ in their major fulfillment. (See Isaiah 43:10, *AS*, for example.) We have, too, the Lord's pointed word to his disciples: "You are the light of the world. . . . let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens." (Matt. 5:14-16, *NW*) And now please observe Paul's word, showing both the blessing and the responsibility of our being in union with light and how we are brought right into the picture. First, he mentions "this ministry", which is "the good news we declare". Then he explains why "it is veiled among those who are perishing", namely, because "the god of this system of things has *blinded* the minds of the unbelievers, that the illumination [enlightenment] of the glorious good news about the Christ, who is the image of God [the source of all light], might not shine through". Then Paul forges a most unexpected link with that first great command which rang out, "Let there be light." (Gen. 1:3) That command seemed to refer only to literal light, but Paul now gives added symbolic significance to it. He says: "For God is he who said: 'Let the light shine out of darkness,' and he has shone on *our* hearts to illuminate them with the glorious knowledge of God by the face of Christ." —2 Cor. 4:1-6, *NW*.

[22] Yes, it is the truth, the glorious knowledge of God, that is the light, perfectly and fully reflected "by the face of Christ", and it is our commission for 'all of us, with unveiled faces, to reflect like mirrors the glory of Jehovah'; or, as Peter expressed it, to "declare abroad the excellencies of the one that called you out of darkness into his wonderful light".—2 Cor. 3:18; 1 Pet. 2:9, *NW*.

[23] It is the realization of our commission from God that drives home the *practical* responsibility of being in union with light. It certainly does not mean our mere mental agreement as to what is truth, just a placid acceptance of light, like a dull, dark

20. How did God foretell Jesus' commission, and how was it fulfilled?
21, 22. As "sons of light", is our commission likewise clearly set forth?

23, 24. (a) What aspect of our responsibility is brought to the fore? (b) How does John highlight this aspect?

surface, absorbing all the light rays without reflecting anything in return. No. It means being like a precious stone reflecting the light to such a degree that it appears to be radiating light from within itself.

[24] Thinking of the practical aspect of our responsibility brings us back to John's first letter. Some might say that, of all the Bible writers, James stressed most the practical side; and that, in contrast, John was the apostle of love. Nothing could be farther from the truth. Every time John enunciates a truth he immediately follows it up by showing both its practical application and the dire results of a failure to act consistently therewith. Observe, for example, John's remarks following his statement "God is light", showing we must not only believe and love the truth, but must keep on *"practicing* the truth". (1 John 1:5, 6, *NW*) Nobody could be either more hard-hitting or helpful than John in showing how we can identify those of the "antichrist", "who are trying to mislead you." (1 John 2:18-26, *NW*) And in his third letter he does not hesitate to mention by name a certain mischievous chatterbox, Diotrephes, followed by some terse counsel. It would not be of much use trying to hide anything from John's penetrating gaze. —3 John 9-11, *NW*.

[25] Much more could be said, of course, about our responsibility as "sons of light" both regarding mind and heart and course of conduct, and also our ministry. But, above all, we must act consistently in "practicing the truth" so as to be ever in union with the God of light, with whom there is never a "variation or shadow caused by a turning".—Jas. 1:17, *NW*, margin. See also Luke 11:33-36; Ephesians 5:6-14.

[26] In poetic mood, we think of the smile of our heavenly Father's approval as likened to the warm sunshine. (Num. 6:25, *Mo; AS; Knox*) And that is true. Light and love go hand in hand, leading us on to bright victory and making us fearless in God's service. If we have been helped to a closer union with God and his Son by our meditation on the theme "God is light", there is every reason to believe we shall find still further profit in considering that other definition of what God is, namely, "God is love."—1 John 4:16, *NW*.

25. Why is a consistent course of action so essential?
26. Is a close relationship seen between enlightenment and love?

IN UNION WITH LOVE

OUR understanding of Jehovah is entirely dependent on the revelation he is pleased to give of himself. By far the greatest enlightenment is given in his Word, as the psalmist wrote: "Thy word is a lamp unto my feet, and light unto my path." (Ps. 119:105, *AS*) Accordingly, in our study of that inspired statement, "God is love," we will not determine its meaning by our own conjectures and feelings. Still less will we pay heed to what worldly wisdom has said on the subject of love. Least of all will we be guided by the teachings of a false religion which preaches a God of love and, in the same breath, a God of eternal torment. Instead, the question we ask

1. (a) To gain enlightenment of Bible truth, what must be avoided? (b) What question will aid us in understanding "God is love"?

ourselves is this: In the Scriptures is there anything that is set forth pre-eminently as the fullest expression of God's love? If there is, then by carefully learning all we can about that expression, we can be assured of being guided into a proper appreciation of the sublime truth that "God is love". Not only so, but as we continually observe that expression, bringing ourselves into line with it more and more, we can confidently look forward to being brought ever closer in union with love. Let us see, then, what answer God's Word gives to our question.

[2] It seems to us beyond a doubt that John himself points us to the answer in that record he was inspired to give of the conversation Jesus had with Nicodemus, when he told him about that thing which God loved "so much that he gave his only-begotten Son", the dearest treasure of his heart. What was that thing? Jesus said: "God *loved the world* so much." (John 3:16, *NW*) Yes, the most popular scripture text in all Christendom, yet none more misunderstood. How so? "The world" that Christendom likes to think Jesus referred to is the world of which itself is a part, this "present wicked system of things", 'the heavens and the earth that are now, stored up for fire.' (Gal. 1:4; 2 Pet. 3:7, *NW*) It is on the basis of this interpretation that Christendom loves to prattle about the "Fatherhood of God and the brotherhood of man", as applying to this present generation and state of things. What a mockery and travesty of truth! The right understanding of any statement in the Bible must always harmonize with the context, also with all other scriptures relative thereto, without exception. Let us apply that rule in this instance.

[3] Note that John's comments at John 1:1-13 run parallel to those of Jesus at John 3:16-21 (*NW*), to show this: The true light came into the world that people of all kinds might exercise faith in his name. It was open to the people to accept the light and for the world to be saved. It was not God who prevented them, or influenced them, adversely. But what happened? The world took no note of him. Men loved darkness rather than the light. However, there were some exceptions who did exercise faith in him. And what happened to them? Why, by believing in him who became their sin-bearer, as Jesus had just previously explained to Nicodemus, they would escape the destruction ultimately to come on the world in its judgment day, and, instead, they were given authority to become God's children with the promise of everlasting life in that new world order, that new heavens and new earth where righteousness dwells.

[4] But, you ask, if the world God loves so much was something far future from the day when Jesus spoke, why did he speak of God's loving it in the past tense? The answer is, because God not only determined and set his mind on that new world order as soon as the need arose, away back at the time of the rebellion in Eden, but also set his heart upon it with unbreakable attachment and devotion. From the very commencement he loved it so much that he arranged and foretold long in advance the chief means by which it would become effective, the promised seed of his woman. (Gen. 3:15) His love was so great and unselfish that he gladly arranged and foretold concerning the bruising of the heel of that seed by the serpent. Not that God rejoices in the suffering of the seed for suffering's sake; but, as beautifully explained: "It pleased Jehovah to bruise him

2. What word of Jesus points us to the answer, and how is this misapplied by Christendom?
3. To get the right viewpoint of John 3:16, how are we helped by a comparison with John 1:1-13, *NW*?
4. (a) If referring to the new world, why did Jesus speak of God's love for it as in the past? (b) How does Scripture reveal the extent of God's love for "the world"?

. . . [to] make his soul an offering for sin, . . . He [Jesus] shall see of the travail of his soul, and shall be satisfied." As an outcome of this "travail", Jehovah says, "By the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities."—Isa. 53:10, 11, *AS*.

[5] From the foregoing we can appreciate it is not an impersonal kind of love that God has for a certain arrangement. That new world order under God's kingdom is made up of individuals, each of whom God dearly loves; first and foremost, the promised Seed himself, his own dear Son. Here is how Paul expressed it: "He [God] delivered us from the authority of the darkness [of this present world] and transplanted us into the kingdom of the Son of his love, by means of whom we have our release by ransom, the forgiveness of our sins." (Col. 1:13, 14, *NW*) How ungrateful and unloving if we did not respond to such marvelous evidence of God's love and undeserved kindness, and to such a glorious and appealing prospect as set before us in that most lovely of all things, God's kingdom! Is your heart not moved and stirred? As we remind ourselves of these precious truths, do you not earnestly desire to become more and more in union with the God of love and with his kingdom under Christ, the full expression of his matchless love? As an aid toward satisfying that good desire, let us consider more closely the expression so frequently used by both Jesus and John, "in union with."

[6] The word "union" is closely tied in with another word, "organization." You cannot have the one without the other. An organization is made up of parts, or members, all interdependent, in union with one another and at unity with the whole; a consolidated body. This raises an interesting question and also supplies the answer thereto. Some of our critics, who pose as our friends but are not "of our kind", are not slow to point out that the word "organization", which we use so much, is not found in any translation of the Scriptures. (1 John 2:19, *NW*) We do not argue the point, but, all the same, we do most strongly insist that it is a Scriptural teaching. Take three of the prominent illustrations used of God's people which have particular application right now, "at the full limit of the appointed times," when it is God's "good pleasure" to *"gather all things together again* in the Christ, the things in the heavens *and the things on the earth"*. These illustrations are (1) the human body "harmoniously joined together and being made to cooperate through every joint", and (2) the temple built up of "living stones", and (3) Jerusalem, or Zion, "a city that is compact together," where all "dwell together *in unity"*. Who can deny that organization is the common theme throughout? Only those who, for reasons best known to themselves, no longer want to be organized and be in union with Jehovah's witnesses.—Eph. 1:9, 10; 4:16; 1 Pet. 2:5, *NW;* Ps. 122:3; 133:1, *AS*.

[7] With these scriptures in mind, all telling of an organized unity, we shall be helped individually in gaining a correct estimation of the depth and closeness of the union with the God of light and love which is possible for each one of us. We must be careful to see that the estimation or picture of union which we form in our minds is not determined or limited by our own conception of things. May we recommend, therefore, that you read John's glowing description of the glory of "the

5. What response should God's great love call forth from us?
6. (a) How are the words "union" and "organization" closely linked? (b) Are we justified in a free use of the latter?
7. (a) How is the depth of the union between Jesus and his Father revealed? (b) What provision brings us into the picture?

Word" who became flesh, "a glory such as belongs to an only-begotten son from a father, . . . full of undeserved kindness and truth." Yes, this one who "is in the bosom position with the Father is the one that has explained him". (John 1:14-18, *NW*) Then remember the saddening effect of the request Philip made at the close of Jesus' ministry: "Master, show us the Father, and it is enough for us." Can you not hear the grieved tone in Jesus' voice as he replied: "Have I been with you men so long a time, and yet, Philip, you have not come to know me? He that has seen me has seen the Father also." (John 14:8, 9, *NW*) Philip did not properly appreciate the union between God the Father and Jesus. So Jesus went on to give emphasis to the union which existed between the Father and himself and to the provision he made, through the promise of "the spirit of the truth", whereby his followers could be brought into the same union, provided they prove true to the requirement: "He that has my commandments and observes them, that one is he who loves me."—John 14:17, 21, *NW*.

[8] We remind you, too, how Jesus took up the same theme of union, in John, chapter 15, under the figure of himself as "the true vine" under his Father's cultivation, and his followers pictured as "the branches". How forcefully is shown the purpose of being brought into such union, namely, that we may "keep bearing much fruit", the fruit of bearing witness! (John 15:8, 27, *NW*) How true to nature, where much light and warmth are needed for the growth of a vine to maturity to give the maximum yield! Again, when Jesus turned his eyes and thoughts heavenward, note how earnestly and repeatedly he prayed that "they may *all be one,* just as you, Father, are in union with me and I am in union with you, that they also may be in union with us".—John 17:21, *NW*.

[9] On that last evening spent with his devoted followers, after Judas, the one who was *not* in union, had gone out into the night, Jesus unloaded his mind of these precious and vital truths. We can imagine John reclining there, so close to the one he loved, intently listening and taking it all in, even though he would not fully appreciate the significance of what he had heard until receiving the spirit at Pentecost. It is no surprise, therefore, that this one, so well qualified, should make this same theme of union the main burden of his first letter, stressing particularly the *practical* side of our responsibility. So John writes: "He that says he remains in union with him is *under obligation himself* also to go on walking just as that one walked." —1 John 2:6, *NW*.

[10] Again, see how John uses the argument of God's love for the new world, as expressed at John 3:16, to show our obligation in another respect: "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins. Beloved ones, if this is how God loved us, then we are ourselves *under obligation to love one another.*"—1 John 4:9-11, *NW*.

[11] Does not all this bring home to us that if we are to be in union with God we must be in union with that on which he has set his heart, the Kingdom under his dear Son? To be in union with it means more than just believing the Kingdom message and looking forward to its blessings. It

8. By what illustration and prayer are we further helped to appreciate our part in the union?

9. How did John pursue that theme in his first letter?
10. The manner and evidence of God's love places us under what obligation?
11. To be in union with God and his kingdom means what?

means *identifying* ourselves with it and subjecting ourselves to it by our dedication to its Author and Creator, and then faithfully and zealously serving its interests and proclaiming its message, as commanded. (Matt. 24:14, *NW*) We each should have such a steady, burning love for that Kingdom, ever talking about it and living according to its righteous requirements and reflecting its spirit so much, that we can say to anyone in touch with us, as Jesus said to Philip, 'Have you known me so long and yet you have not come to know and understand about God's kingdom as our only hope?'

12 Now let us turn to another part of John's first letter. Unless the passage is fresh in your mind, we suggest you first read 1 John 4:16-19 (*NW*) so as to grasp more easily the following paraphrase and comments on the same. Our starting point is: "God is love." As we remain in union with God and he with us, so we learn in time to have perfect love, like God, in exercising unbreakable attachment and unselfish love and devotion for his kingdom, with complete confidence in it. Yes, "this is how love has been made perfect with us." As a result, our love gives us "freeness of speech", "boldness" (*margin*), now when most needed, "in the day of judgment." The reason is that just as God is love, seen in the fact that his mind and heart are fully set on that new world and he is supremely confident concerning it, so we, too, learn to have that same love and confidence while in this present world. This world is passing away, and on no account must we love either it or the things of which it consists. (1 John 2:15-17) Realizing, then, that love and confidence go hand in hand (you cannot increase in the one without the other), so we appreciate that the outcome of perfect love and confidence in God and his new world, with all its blessings of enlightenment and protection, means that every vestige of fear is thrown to the winds concerning the evil forces and pressure arising from this doomed and wicked world. Indeed, if you are at all suffering any restraint *through fear* and are tongue-tied, when you should be exercising "freeness of speech" regarding the Kingdom message, then you can be quite sure your love has not yet been brought to maturity. Finally, never forget that whatever progress we make in respect to love comes about only "because he first loved us".

13 Here is another important point: This "freeness of speech" is essential not only in proclaiming the Kingdom message in this judgment day, but also in regard to making our petitions to God for those vital spiritual necessities in meeting the divine requirements and in gaining the victory over all the persecution and pressure brought to bear on us. Writes John: "This is the freeness of speech which we have toward him, that, no matter what it is that we ask according to his will, he hears us. Further, if [speaking out of perfect love and confidence] we know he hears us respecting whatever we are asking, *we know we are to have the things asked* since we have asked them of him." What more could you want?—1 John 5:14, 15, *NW*.

14 With these thoughts in mind, we can more readily appreciate the full import of that grand word: "This is the conquest that has conquered the world, our faith." (1 John 5:4, *NW*) The issue is between the forces and personnel of light against those of darkness. It is the purpose of the latter, by causing us suffering and persecution and temptation, to break down our

12. (a) How is love made perfect with us, and with what result? (b) On what basis can fear be completely vanquished?

13. Why is "freeness of speech" toward God so essential?
14. On what issue and in what way can faith conquer the world?

integrity. Why did Jesus suffer? Because he persisted in letting his light shine amid the darkness and, testified John, "the darkness has not overpowered it." He conquered the world and gained the victory because, out of love for his Father and the honor of his name, he refused to submit to the temptations and pressure of darkness. At the end of his course he said for our encouragement: "In the world you will have tribulation, but cheer up! I have conquered the world." Are we, therefore, going to let 'tribulation or distress or persecution separate us from God's love that is in Christ Jesus'? "To the contrary, in all these things we are coming off *completely victorious* through him that loved us." —John 1:5; 16:33; Rom. 8:35-39, *NW*.

[15] In the preceding article (¶ 15) we spoke of the immeasurable advantage enjoyed by Jehovah, "the Victory of Israel." But do we not also enjoy a very measurable advantage over this world by being in full union with the God of light and love? Are we not enlightened as to the exact significance of the present world situation and its outcome? Are we not warned and kept on guard respecting the enemy's movements and foul purpose, so that we do not get caught by surprise? Can we not be absolutely fearless? We can, if we exercise perfect faith in the source of light and love: "God is our refuge and strength, . . . Therefore will not we fear, though the earth be removed." Provided, too, that we ever 'walk in the light', always grateful that "the blood of Jesus his Son cleanses us from all sin". We must do as expressed particularly for our day: "They conquered him because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even despite the danger of death."—Ps. 46:1, 2; 1 John 1:7; Rev. 12:11, *NW*.

15. To what extent do we enjoy an advantage over this world, and by observing what conditions?

[16] On the authority of God's Word, therefore, we can well afford to bring our study of union to a close on the note of triumph, namely:

IN UNION WITH ZION'S KING

[17] "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising." (Isa. 60:1, 3, *AS*) Ah! Zion, glorious city of light, the only city of its kind, built on the pattern of love! What an unspeakable privilege to be in union with Zion's "superior authorities", who themselves are the source of its light! What a joy to be in union with its King Christ Jesus, who has the victor's title, "King of kings and Lord of lords"! (Rom. 13:1; Rev. 21:23; 19:16, *NW*) And how appropriate that it should be our same writer, John, who experienced the ecstasy of seeing and recording that vision of Zion in its full splendor, the capital city of Jehovah's beloved new world! Jehovah says of Zion: "This is my resting-place for ever: here will I dwell; for I have desired it." And think of it! We have been graciously invited to dwell there at that royal theocratic organization in union with him, under his love and protection, with the delightful prospect of obedient humankind's enjoying like blessings when God will "reside with them, and they will be his peoples". That will be the real "Fatherhood of God and brotherhood of man".—Ps. 132:14, *AS;* Rev. 21:3, *NW*.

[18] Did we not say that our study of this subject would bring the richest blessings, coupled with searching responsibilities? Just a final warning in line with responsibilities, as John similarly ends his letter. His word seems a disjointed note, a subject

16, 17. How do the Scriptures highlight the union possible in our day for all who enter Zion?
18. On what note of warning did John end his first letter, and does this have a particular lesson for our time?

not previously mentioned by him, namely: "Little children, guard yourselves from idols." When an individual puts his own ideas and ways before those which the Lord God provides for his people through his organization, that is a very subtle form of idolatry. That is what is happening with some now and again right down to this late day. Oh yes, these still acknowledge the one Word, the Bible, but they do not acknowledge the one table, "the table of Jehovah." They invite any whom they can get to listen to them to turn away from feeding in unity at the one table and to their own individual side tables, where they provide dishes of their own concoction. To them, feeding at the one table spells bondage and loss of individual freedom. But we are glad to be Jehovah's *"slaves"*, mentally and entirely. Our heads were not left out of the water at our water immersion, were they? (Rev. 22:3, *NW*) Those independent ones, as "ministers of righteousness", seek to entice you with the promise of getting your eyes opened to real light and liberty. But it would be in exactly the same way as Eve got her eyes opened, and with the same result. *"Little children* [yes, this warning is specially needed by those young in the truth and not yet mature], guard yourselves from idols." (1 John 5:21; 2 Cor. 11:15, *NW;* Gen. 3:5-7; Isa. 1:3, *AS*) Note also the contrast between idolatry and Jehovah's table at 1 Corinthians 10:18-22, *NW*.

[19] Let us keep *"practicing* the truth", for "faith without works is dead". Love unexpressed "will cool off". Light hid under the "basket" of self and fear will get squelched, and "how great that darkness is!" To keep practicing the truth is the best antidote to any tendency to indulge in the world's spirit of apathy and indifference, with a consequent withholding of Jehovah's blessing and a lack of increase. Keeping in union now with the God of light and of love is essential to our life in the new world society, whether we live now as members of a local company of Jehovah's witnesses or of a missionary home or of a Bethel home.—Jas. 2:26; Matt. 24:12; 5:15; 6:23, *NW*.

[20] John was greatly privileged to live in the days of the first advent and enjoy being personally present with his beloved Master. Are we less privileged? Are we not, rather, far more highly favored to be living in the days of the establishment of God's kingdom, serving him under the direction of his organization, Zion, in union with its worthy King, Christ Jesus? We, too, can live today in union with light and with love, no less than John did. There is no need to hold back from desiring and entering into a close friendship now, as far as you personally are concerned. For your encouragement and guidance and that your joy may be full, consider the following gracious expressions: "The LORD [Jehovah] loves the pure in heart; and he who is gracious in speech—the king is his friend." "A capable servant will enjoy the king's favor." Finally, in line with our hope of victory, listen to that fearless 149th psalm entitled "Praise to the Conquering God": "Let the sons of Zion triumph in their king. . . . For the LORD [Jehovah] is pleased with his people; he adorns the humble with victory." (Prov. 22:11; 14:35; Ps. 149:2-4, *AT*) So keep your union with Jehovah God, who is light and love, unbreakable!

19. Why is there special need to keep "practicing the truth"?

20. (a) Are we in any way in a more favored position as compared with John? (b) To those in Zion, what words of encouragement and guidance are given?

Report from Nigeria

Ekritam Circuit Assembly

WHEN the circuit servant approached the village chiefs about holding an assembly in Ekritam they flatly refused to cooperate. So arrangements were made to build a booth on property belonging to one of Jehovah's witnesses bordering the Scottish Mission church. On seeing the earnestness of the witnesses in building the booth, the villagers protested against the action of the chiefs. Saturday, the witnesses were invited to the church to meet the chiefs. They had changed their mind. It would not be right to refuse to welcome strangers. They begged them to move the booth onto Scottish Mission ground. Building activity was transferred.

Came Sunday and work was in full swing. But the chief elder of the church began to plot trouble. Tuesday the district servant arrived and it only remained for seating to be installed. Returning from a public talk that evening the witnesses were met with a native court summons, charging them with trespassing on Scottish Mission property, claiming damages of £25 ($70) and seeking an injunction restraining the witnesses from using the booth. In court the elder denied that permission had ever been given, then adjournment.

What could be done? Build another booth! Back to the old site. With zeal and energy a new booth shot up in one day. The elder was stunned. From all sides came the villagers exhorting and encouraging the witnesses as they built. Arriving conventioners quickly volunteered. Friday morning, back to court. The court must inspect the Mission property, so another adjournment. That week eight persons in the village died and the chiefs became panicky. Maddened, the opposing elder came out with another summons for disturbing the peace on Sunday.

By five o'clock every seat was occupied. Present were 1,054 in a circuit with a peak of 733 publishers. The village was shaken to its foundations. Opposite stood the empty booth as a silent testimony to religious intolerance. Saturday evening over a thousand were at the circuit activity meeting. Sunday, 103 were immersed and by evening the attendance had swelled to 1,350.

Finally the case was settled and the witnesses were fined £5 for disturbing the peace. More people in the village died and the chiefs became terror-struck. The £5 was brought but the court clerk would not touch it. Off to the chiefs to pay. But no! they would not touch it either. They were quaking with fear lest a terrible calamity befall the village should they take the money. Now, three months later the £5 still remains with the circuit servant.

Catholic "Father" Booed Out of Town

When we arrived at Adagbrasa for the assembly I learned that the Catholic "father" had been pounding holes in the road between here and Warri, planning some strategy to hold Catholicism together before the onslaught of hundreds of witnesses wielding the "sword of the spirit". Catholics were warned to stay away from my lodgings, not to go near the assembly place, or dare to speak to any witness. In the evening the headmaster of the Catholic school and the catechist stayed around on police duty to see whether any Catholic boy was disobeying.

Next morning "father" was back in the village. In the evening, just as a fine service meeting was under way, "father's" strategy revealed itself. Crowds of Catholic hoodlums rushed out of the bush around the assembly booth, beating drums, shouting and making so much noise that no speaker could be heard. But this only backfired. The village elders and people present at the meeting rose up in indignation and drove the hoodlums off with many angry blows and threatened to break down the entire Catholic compound and drive Catholicism out of town. Saturday morning the chiefs made an announcement throughout the village: "Jehovah's witnesses are not to be disturbed. Anyone molesting them will be severely punished and fined five shillings and a bottle of gin."

Late afternoon "father" came bumping into the village again fearfully and desperately trying to hold his religion together. By this time the whole village was wholeheartedly for the witnesses. By the following afternoon things had got so hot for "father" he could stick it out no longer. As he stalked out of the village the people lined up and booed him.

● **In the case of where a father or mother or son or daughter is disfellowshiped, how should such person be treated by members of the family in their family relationship?—P. C., Ontario, Canada.**

We are not living today among theocratic nations where such members of our fleshly family relationship could be exterminated for apostasy from God and his theocratic organization, as was possible and was ordered in the nation of Israel in the wilderness of Sinai and in the land of Palestine. "Thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him to death with stones, because he hath sought to draw thee away from Jehovah thy God, . . . And all Israel shall hear, and fear, and shall do no more any such wickedness as this is in the midst of thee." —Deut. 13:6-11, *AS*.

Being limited by the laws of the worldly nation in which we live and also by the laws of God through Jesus Christ, we can take action against apostates only to a certain extent, that is, consistent with both sets of laws. The law of the land and God's law through Christ forbid us to kill apostates, even though they be members of our own flesh-and-blood family relationship. However, God's law requires us to recognize their being disfellowshiped from his congregation, and this despite the fact that the law of the land in which we live requires us under some natural obligation to live with and have dealings with such apostates under the same roof.

God's law does not allow a marriage partner to dismiss his mate because his mate becomes disfellowshiped or apostatizes. Neither will the law of the land in most cases allow a divorce to be granted on such grounds. The faithful believer and the apostate or disfellowshiped mate must legally continue to live together and render proper marriage dues one to the other. A father may not legally dismiss his minor child from his household because of apostasy or disfellowshiping, and a minor child or children may not abandon their father or their mother just because he becomes unfaithful to God and his theocratic organization. The parent must by laws of God and of man fulfill his parental obligations to the child or children as long as they are dependent minors, and the child or children must render filial submission to the parent as long as legally underage or as long as being without parental consent to depart from the home. Of course, if the children are of age, then there can be a departing and breaking of family ties in a physical way, because the spiritual ties have already snapped.

If children are of age and continue to associate with a disfellowshiped parent because of receiving material support from him or her, then they must consider how far their spiritual interests are being endangered by continuing under this unequal arrangement, and whether they can arrange to support themselves, living apart from the fallen-away parent. Their continuing to receive material support should not make them compromise so as to ignore the disfellowshiped state of the parent. If, because of acting according to the disfellowship order of the company of God's people, they become threatened with a withdrawal of the parental support, then they must be willing to take such consequences.

Satan's influence through the disfellowshiped member of the family will be to cause the other member or members of the family who are in the truth to join the disfellowshiped member in his course or in his position toward God's organization. To do this would be disastrous, and so the faithful family member must recognize and conform to the disfellowship order. How would or could this be done while living under the same roof or in personal, physical contact daily with the disfellowshiped? In this way: By refusing to have religious relationship with the disfellowshiped.

The marriage partner would render the marriage dues according to the law of the land and in due payment for all material benefits bestowed and accepted. But to have religious communion with the disfellowshiped person—no, there would be none of that! The faithful marriage partner would not discuss religion

with the apostate or disfellowshiped and would not accompany that one to his (or her) place of religious association and participate in the meetings with that one. As Jesus said: "If he does not listen even to the congregation [which was obliged to disfellowship him], let him be to you just as a man of the nations and as a tax collector [to Jehovah's sanctified nation]." (Matt. 18:17, *NW*) Hurt to such one would not be authorized, but there would be no spiritual or religious fellowshiping.

The same rule would apply to those who are in the relation of parent and child or of child and parent. What natural obligation falls upon them according to man's law and God's law the faithful parent or the faithful child will comply with. But as for rendering more than that and having religious fellowship with such one in violation of the congregation's disfellowship order—no, none of that for the faithful one! If the faithful suffers in some material or other way for the faithful adherence to theocratic law, then he must accept this as suffering for righteousness' sake.

The purpose of observing the disfellowship order is to make the disfellowshiped one realize the error of his way and to shame him, if possible, so that he may be recovered, and also to safeguard your own salvation to life in the new world in vindication of God. (2 Thess. 3:14, 15; Titus 2:8) Because of being in close, indissoluble natural family ties and being of the same household under the one roof you may have to eat material food and live physically with that one at home, in which case 1 Corinthians 5:9-11 and 2 John 10 could not apply; but do not defeat the purpose of the congregation's disfellowship order by eating spiritual or religious food with such one or receiving such one favorably in a religious way and bidding him farewell with a wish for his prosperity in his apostate course.

"TRIUMPHANT CLEAN WORSHIP"
WITNESSING PERIOD

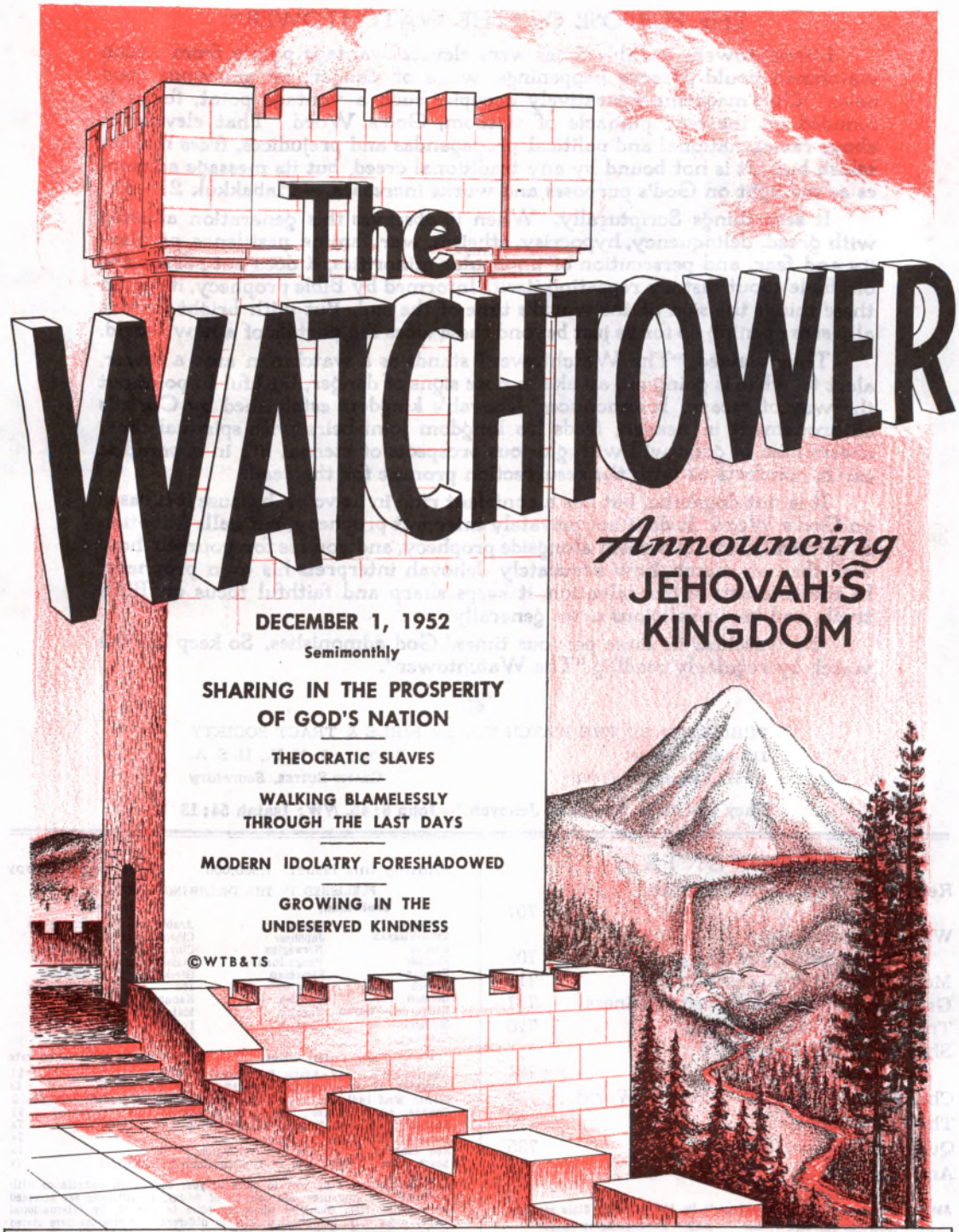
—Jas. 1:27, NW.

"Clean worship" must be directed toward the one true God. Any other worship is idolatrous and unclean, Scripturally condemned. It is vile unfaithfulness on the part of the creature to ignore the Creator and render worship to idols, demons or men. "Clean worship" triumphs over false worship because it is strong, enduring and unshakable. "The fear of Jehovah is clean, enduring for ever." (Ps. 19:9, *AS*) That right attitude of deep respect toward God will produce fruit in right works. It will seek to serve others, bringing them the knowledge that has so abundantly blessed the receiver. So, "clean worship" means to care for bereaved and desolate ones, giving them the comfort the truth contains.

"WATCHTOWER" STUDIES

Week of December 28: In Union with Light.

Week of January 4: In Union with Love.



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

Recommending Themselves as God's Ministers 707
Walking Blamelessly Through the Last Days 709
Modern Idolatry Foreshadowed 713
Growing in the Undeserved Kindness 717
Triumphant Clean Worship 720
Sharing in the Prosperity of God's Nation 721
Christ's Kingdom No Part of World 728
Theocratic Slaves 729
Questions from Readers 735
Announcements 736

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,500,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII December 1, 1952 Number 23

RECOMMENDING THEMSELVES AS GOD'S MINISTERS

In the Australian Tropics

THE apostle Paul, that pioneer Christian missionary of the first century, in discussing his commission as an ambassador of God substituting for Christ Jesus, stated: "In every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties," etc. (2 Cor. 6:4, *NW*) That Jehovah's witnesses in this twentieth century are recommending themselves as God's ambassadors or ministers in a like manner is apparent from the following experience had by a couple who are full-time ministers of Jehovah God.

"Our field for the ministry was a town in the tropics of Queensland, Australia. We brought a tent with us in case we should not be able to find any rooming accommodations; and after exhausting all possibilities—having found that there was not only an acute housing shortage but also great prejudice against Jehovah's witnesses—we resigned ourselves to continuing to live in our tent. All went as well as could be expected in our camp for about nine months, or until February, when the mid-winter rainy season reached its peak. And when it rains in the tropics it pours. It's only a matter of minutes before every crack in the ground, every gutter, drain and spout are flowing over and the town becomes just a lake of water.

"Our tent, after the hot sun had baked it for so many months, just could not take it, and so it was not long before water started pouring in everywhere, and we were forced to move into an old iron shed, after everything we had was soaked. As the rains continued, the rivers began to rise and flood warnings were broadcast.

"After staying in our 'home' for two days we decided that if we were going to meet our quota of 140 hours for the month as full-time ministers, we would have to get going. We started out, walked for half a mile and then came to water about a foot deep through which we plowed for some three miles before we reached the town in which we carried on our preaching work. Returning we found the water had risen half a foot higher. After several days of this we hit on the idea of walking along the railway; but as the waters kept rising it soon meant walking about half a mile through water three feet deep before we got to the railway and then pushing through water again at the end of the three-mile stretch along that way to get to our territory. It took two hours to make the trip each way.

"Walking along the railway line was not so bad for the first few days; but as the waters kept rising, inundating the countryside for miles around, the creeping things

looking for a dry spot got the same idea we had and made for the railway line also. There they came, by the hundreds—brown and black snakes, rattlesnakes and death adders; red bellies and yellow bellies; some were only six inches long, others six feet; some as thin as a worm, others as thick as your arm. They would slither through the water until they got their heads just over the rail. It being smooth, they couldn't pull the rest of their slimy bodies over it.

"For two weeks we kept on walking the half mile through the waters to get to the railway line, then three miles along it, killing snakes as we went, and then through water three feet deep for another half mile in order to get to our territory. By the end of two weeks there were so many dead snakes along the line it was hard to distinguish the dead from the living, so we had to be very careful. Just before the flood waters subsided our neighbor ran out of provisions and had to go to town. He had repaired his boat and yelled across the waters to ask whether we wanted a lift. We were only too glad to accept his offer, as by this time we were getting to be pretty tired.

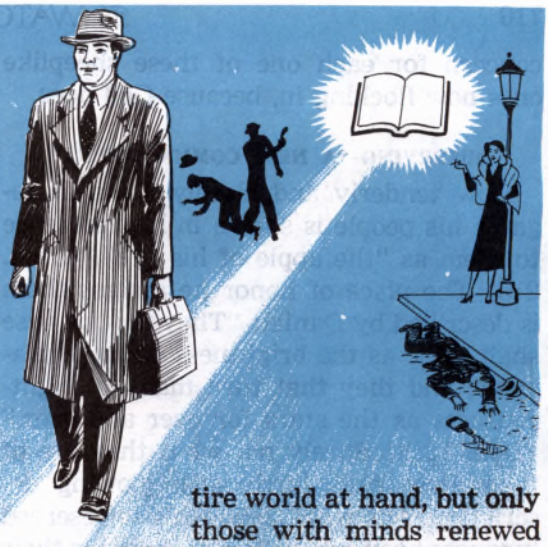
"We rowed that day over farm fences, through streets and people's backyards, four miles to town, and the stench of the water was enough to reach to high heaven. As we rowed beneath the trees we would see their tops filled with snakes, hanging from the branches, seemingly looking menacingly at us. We'd shudder and hope that they would stay up there.

"Life in our camp also left much to be desired those days. All the time the waters kept closing in on us until there were but a few square yards of dry land between us and the water. As a result there too we had to contend with all the creeping things imaginable, snakes of all kinds, frogs, rats, mice, etc. At night we had to tuck our mosquito nets tightly around our beds or we would find the creeping things getting into our clothes. And was the land black with mosquitoes! At times the mosquitoes were almost unbearable in spite of all the spray we used.

"Every cloud has its silver lining, so it is said, and so did ours. One day one of the folks with whom we were studying the Bible, after hearing of our experience, said, 'You mean you have put up with all that just so as to be able to tell people like us about God's kingdom? We have a nine-room house here; you can have a room and a veranda, and you can make it self-contained.' We moved in promptly. That was the first time in more than nine months that we had slept under a house roof. And did we appreciate it! As a result of our moving in, before a month was gone the young couple were going with us into the service, preaching the good news from house to house.

"On our four-mile trek to town we had to pass a settlement of houses whose occupants had shown extreme prejudice to our work when we first called. But having seen us walk to town daily in spite of the flood brought about a change in them and thereafter when they saw us pass by they showed such friendliness that many opportunities opened up to give them a witness concerning the Kingdom. Our sticking to it was richly rewarded, for we were able to start many interesting home Bible studies in the homes of the people of that tropical town in Queensland, people who manifested themselves as being of good will, as belonging to the 'other sheep' of the Right Shepherd, Christ Jesus.—John 10:16."

Walking Blamelessly Through the Last Days



A WORLD does not end every day! Not since the great flood of Noah's time has a "world" or system of things for governing the affairs of all mankind passed out of existence. But now, by occurrence of every detail of the great sign Jesus gave, we know that we face the imminent end of the present world system. (Matthew 24; Mark 13; Luke 21) We know too that we live now in most privileged times. There is an old worldly saying of some wit that states: "You will never get out of this world alive." Now, however, this is no longer necessarily true. God's people, his ministers, witnesses for his supremacy, today have their minds turned toward the new and righteous system of things looming just beyond this transition period. Their minds have been transformed. They find themselves now in the congregation of Jehovah God and they respond in grateful praise to their mighty Benefactor. They love life and want to be found in Jehovah's great congregation of survivors in the dawning new world as well. They wisely spurn the course of the dying old world, which travels the path of least resistance, boards the vehicles of self-gratification and will abruptly dead-end at the final Armageddon showdown. They engross themselves with God's commands and with how to keep them in a faultless way.

God's commands? What are they? "Who knows?" smiles the critic. "Who cares!" jeers the scoffer. But oh yes, God commands and directs his people today as always. All should recognize the special seriousness now with the judgment of an entire world at hand, but only those with minds renewed can grasp this. Only they see that "the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. But these people will render an account to the one ready to judge those living and those dead". (1 Pet. 4:3-5, *NW*) It is pitiful to think of those continuing willfully to scorn God's righteous requirements because of their stupor from the wine-cup of drunkenness or dish of gluttony. They are like the proverbial sluggard too lazy to lift his hand again to his mouth.—Prov. 26:15.

Pitiful, yes. But our concern must be for those who show repentance from the old course and who then go so far as to dedicate their lives to Jehovah and his service. And our watching the great visible congregation of God grow in numbers must move us to see that the individual members ever go on growing in spiritual strength and maturity as well. We must show this

concern for each one of these sheeplike ones now flocking in, because God does.

OBSERVING "A NEW COMMANDMENT"

How tenderly and closely Jehovah regards his people is shown in his reference to them as "the apple of his eye". (Zech. 2:8) The place of honor he assigns them is described by Daniel: "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) Surely not what they are of themselves calls forth such glowing description, but what Jehovah's undeserved kindness has bestowed upon them for their faithfulness. What is that? Something more powerful than the atomic weapons with which this world has just so recently become acquainted; something beyond comparison in value with the greatest stores of material wealth ever accumulated on this earth. It is the word of truth Jehovah entrusts to his witnesses by which he makes them his message bearers. The apostle Paul did not underestimate the importance of such a charge, but urged young Timothy, one of God's first-century messengers: "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:15, 16, *NW*.

To no idle work or vain reward are those now called who enter God's great congregation. It is *life* they are working for, "the real life." (1 Tim. 6:19, *NW*) Are you one already gathered into this congregation and helping others in the way to life? Then are you not moved with the seriousness of keeping the congregation a unit functioning to God's praise, meeting his requirements, a fit place for the Lord Jesus to direct his "sheep"? Then is it not an individual responsibility to do so, something to which each Christian minister must "pay constant attention"?

Yes. But no more are we motivated as the pre-Messiah Jews once were, by a code of written laws and rules and regulations. Jesus left behind instead a new spirit of authority based on his own unselfish devotion: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another." And note what this would show: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:34, 35, *NW*) This command cannot be fulfilled lackadaisically in the "easy come, easy go" attitude of many worldlings today. It must not be a groundless, empty affection or infatuation like that often displayed by Christendom's clergy who foolishly try to love everything in sight, including this wicked world, and fondly embrace it while professing to reform it. How far have they gotten? One dare practice no hypocrisy either in his love, for God and Christ can see what we do not, the heart motive of the individual. Christians are under orders from God through his organization to meet the divine requirements thoroughly and without fault. Said Paul: "I give you orders that you observe the commandment in a spotless and irreprehensible way until the manifestation of our Lord Jesus Christ." (1 Tim. 6:13, 14, *NW*) Now with that manifestation in evidence can we who are blessed with living today afford to relax? Certainly not. Judgment is searing this old world, piling up evidence warranting its early destruction. We hope for continued life; so let us make sure the life we live now is worthy of survival into the new world.

THE DISTINGUISHING SIGN

Christian growth is at stake, ours and that of our fellow Christians. Within worldly religious Christendom there is a flowery pretense of Christian love and good works. But this veneer is marred irreparably by hate, spite, idle gossip, slander, cheating, thievery and murder. God decries such practices: "There are six things which Jehovah hateth; yea, seven which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren."—Prov. 6:16-19, *AS*.

It would be folly to dismiss these evil practices with a wave of the hand and a self-assured word that 'I would never be guilty of that!' Every time we open our mouths in the heat of anger we chance becoming guilty. So easy is it to sympathize with our own cause, imagine ourselves all right, our brother with whom we quarrel all wrong, appeal to others for sympathy, perhaps embellish the tale a bit as we go along, gradually begin what spreads into a vicious cycle of gossip. Nor must we steal our neighbor's ox to be guilty of theft or slay him with a carnal weapon to be guilty of murder. "Death and life are in the power of the tongue." (Prov. 18:21) "Every kind of wild beast as well as bird and creeping thing and sea creature is to be tamed and has been tamed by humankind. But the tongue, not one of mankind can get it tamed. An unruly injurious thing, it is full of death-dealing poison." (Jas. 3:7, 8, *NW*) Theft of a good name is also stealing. Destroying a good standing in the eyes of others is likewise "killing".

Beware that you are not overcome by such practices and even your joys of Kingdom service shrink away, because the two, the bad and the good, cannot coexist indefinitely. James asks: "A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it?" And he answers: "If you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic. For where jealousy and contentiousness are, there disorder and every vile thing are. But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical. Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace."—Jas. 3:11, 14-18, *NW*.

Our trouble might even blossom into complaint or rebellion against God's organization that had once brought us the truth and mothered and nurtured us, perhaps beginning with faultfinding with one or more "servants" in the local congregation, our fellow slaves appointed to assist us in our praise to God. Jude warns against the fates of any like Cain, Korah, Balaam, Judas and others who fell to become "stars with no set course, for which the blackness of darkness stands reserved forever". Blacked out, then, all the splendor that had gone with their truth-telling and had formerly won for them a likeness to the brilliant stars of the heavens.—Jude 13, *NW*.

Viewing the possible fearful consequences of hate and spite, would not greater tolerance and more concessions by us be the wiser course in the very beginning of possible trouble? "Love," you know, "is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep ac-

count of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things." Small wonder Jesus named this quality as the distinguishing sign of his disciples. Remember?—1 Cor. 13:4-7, *NW*.

OVERSEERS OF THE FLOCK

No, not all will continually remember this. So that is where those of us who are stronger and more mature in the faith should joyfully take up the slack caused. That is an important reason for having servants, overseers in the Christian congregation. That is why the overseer's requirements are so rigid, assuring that he will be fully mature. (1 Tim. 3:1-13) The servant's job is not an honorary, title-holding ornament like the "honorary degrees" conferred by universities upon world dignitaries. The work of the congregation must be their work. They are spiritual shepherds, so the problems of the flock respecting its Christian activity must be their problems. That the flock is nourished must be a matter of deepest concern to them. Concern? Is that term strong enough? See how the burdens of his apostleship affected Paul: "Out of much tribulation and anguish of heart I write you *with many tears,* not that you may be saddened, but that you may know the love which I have more especially for you." —2 Cor. 2:4, *NW*.

Can we imagine a do-nothing, lackadaisical attitude by the stalwart men who worked prominently in behalf of God's purposes during Bible history? Can we visualize Noah saying to his household: 'Let me know when the ark is finished so that I may join you'? Did Moses say to the Israelites in Egypt: 'I will meet you at the Red sea—get there the best way you can'? Did Joshua say: 'Call me when the walls of Jericho fall'? Or do you think Jesus ever said: 'Go ahead and save yourselves the best way you can; form your own religion, you can do as well at it as the sectarian Jewish scribes and Pharisees'?

Think of how many times the Israelites murmured against Moses during the wilderness sojourn. Yet time and again he overlooked this baseless faultfinding and bickering; he continued leading by Jehovah's direction. On the one occasion when he did let this harping drive away his better judgment, while bringing forth water from a rock at Meribah, he railed back at the congregation and his anger led him to exalt himself in their eyes in the place of God.—Num. 20:10-13.

Now that we stand on the very crest looking into the antitypical promised land of the new world, do not all personal difficulties seem far too insignificant to allow them to crop up and overshadow the great issues of Jehovah's name and our eternal life? Maturity is what we want, is it not? Maturity that will culminate in fully grown true worshipers enjoying everlasting life and praise to God. Then why not cleanse out anything that will stunt either our own or our brother's growth to that desired goal?

"The ground that drinks in the rain which often comes upon it and that then brings forth vegetation suitable to those for whom it is also cultivated, receives in return a blessing from God. But if it produces thorns and thistles, it is rejected and is near to being cursed, and it ends up with being burned." Jehovah's undeserved kindness toward us all has been as rich and refreshing as new rain. Do not negate personally the effect of your Christian good works by making this all a waste. Instead may we keep walking in tune with God's organization toward increase, peace and prosperity and receive "a blessing from God".—Heb. 6:7, 8, *NW*.

MODERN IDOLATRY FORESHADOWED

GOD'S Word, the Bible, is 'a lamp to our feet and a light on our path'. (Ps. 119:105, *AT*) As time goes on that light increases true to God's promise: "The path of the righteous is like the light of the dawn, that shines ever more brightly till the day is full." This is what we should expect, for, as the apostle Paul assures us, "All the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope."—Prov. 4:18, *AT;* Rom. 15:4, *NW*.

Among the things written aforetime for our benefit are the series of prophetic parallels between Bible times and our day. For example, Jesus stated that just as it was in the days of Noah and Lot so it would be at the time of his second presence. (Matt. 24:3, 37-39; Luke 17:26-30, *NW*) The destruction of ancient Babylon foreshadowed the destruction of a modern powerful oppressive organization also termed Babylon. (Jer. 51:6-10; Rev. 18:4) And so we also find a parallel between an apostate people of God, Israel, and Christendom, which likewise has apostatized.

Because of the unfaithfulness of the nation of Israel Jehovah God purposed to end its sovereignty and to desolate its land for seventy years. Before executing that judgment, however, Jehovah sent prophets who rebuked them for their wickedness and warned them of impending disaster, even as he sent Noah to warn the antediluvians of the flood and Moses to warn Pharaoh of the plagues. One of the prophets thus sent to Israel with a message concerning her guilt and doom was Ezekiel. He was among the children of Israel that were taken captive together with King Jehoiachin in 618 B.C. (2 Ki. 24:10-16) In the fifth year of this captivity Jehovah commissioned Ezekiel to act as his spokesman:

"O mortal man, I appoint you a watchman to the house of Israel; and whenever you hear a word from my mouth, you shall warn them from me. If I say to the wicked, 'You shall surely die,' and you fail to warn him—if you say nothing to warn the wicked man from his wicked way, in order to save his life—he being wicked shall die for his iniquity, but his blood will I require at your hand. If, however, you warn the wicked man, and he turn not from his wicked conduct and his wicked way, he shall die for his iniquity, but you will have saved yourself."—Ezek. 3:17-19, *AT*.

One day, after Ezekiel had thus served as God's watchman for a year and two months, a glorious angelic messenger was sent to him: "And lo! there was a form of the appearance of a man, from his loins downward of the appearance of fire, and from his loins upward of the appearance of a luster like that of shining metal." This heavenly officer by means of visions brought Ezekiel to Jerusalem (he actually being in Babylon at the time) and there, on a tour of inspection, revealed to him the disgusting practices that were being carried on by his fellow Israelites, pro-

fessed worshipers of the one true God, Jehovah.—Ezek. 8:1-3, *AT*.

THE IMAGE OF RESENTMENT

The first thing Ezekiel saw was the "image of resentment" standing "north of the altar-gate, at the entrance" to the inner court and which was being worshiped instead of Jehovah God. Being man-made, and replacing Jehovah as the one to be worshiped, it would provoke him to resentment and jealousy even as he had forewarned, and therefore would be appropriately called the "image of resentment". —Ex. 20:4-6; Ezek. 8:4-6, *AT*.

This image or idol of resentment that Ezekiel saw was inspired by Satan the Devil and stood for or represented him as the very personification of jealousy and envy. He was jealous and envious of the worship that the first human pair gave to Jehovah God, and so he set out to estrange them from their Maker by means of slander. (Gen. 3:1-5) His offering all the kingdoms of the world to Jesus if he would do but one act of worship before him shows how greedy he was to be worshiped. (Matt. 4:9, 10, *NW*) And if he cannot get other creatures to worship him, he conspires to at least draw them away from the worship of his rival, Jehovah God.

To be like the Most High, Satan the Devil schemed to bring low the typical theocracy, Israel, which had its headquarters in Jerusalem. When he succeeded in causing the downfall of that nation he felt he had realized the ambition he had nursed in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High."—Isa. 14:13, 14, *AS*.

In his ambition to rival Jehovah, Satan, in these last days, has raised up a substitute for God's kingdom, which substitute arouses Jehovah, the true God, to righteous resentment. Jesus identifies this image for us in his great prophecy regarding his second presence, which, according to Bible prophecy, began in 1914. Therein he speaks of this image as "the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place".—Matt. 24:15, 16, *NW*.

This substitute, the product of Satan's jealousy, which is a disgusting thing in God's sight, which arouses resentment in Jehovah God, which desolates the people's faith in God's kingdom and which will eventually cause their destruction, is none other than that scheme of modern man, a world association of nations, first making its appearance as the League of Nations and then as the United Nations organization. How disgusting it must have appeared to Jehovah, and how it must have filled him with resentment to note men pushing aside his kingdom and hailing these man-made instruments as "man's only hope", the "only light there is" and as "the political expression of the kingdom of God on earth"!

These claims by the clergy certainly have caused the people to look to human schemes and agencies and to lose sight of God's remedy for mankind's woes. By extolling, serving and giving their allegiance to these man-made things they have become guilty of idolatry, worshiping the work of their own hands. And those clergymen claim to follow Christ Jesus, who refused to have anything to do with the kingdoms of this world!—Isa. 2:8.

MODERNIST AND FUNDAMENTALIST

The angelic messenger next bade Ezekiel to dig a hole through the wall of the temple court, and doing so, Ezekiel came upon a door. Entering, he saw to his amaze-

ment "all sorts of loathsome forms of reptiles and beasts, together with all the idols of the house of Israel, depicted upon the wall all around. And there were seventy of the elders of the house of Israel, . . . standing in front of the pictures, each with his censer in his hand, from which rose the odor of a cloud of incense." (Ezek. 8:10, 11, *AT*) Here were men claiming to be worshipers of Jehovah God and at the same time desecrating the walls of his temple with pictures of unclean animals and idols to which they burned incense. What parallels this in our day?

The great majority of clergymen in Christendom, both Catholic and Protestant, while professing to preach the Word of God, and though ordained, titled and paid to do so, teach the theory of evolution, that man is a blood relative of the lower animals, which theory flatly contradicts the Word of God. They deny special creation, that God made all creatures after their kind, even though all the evidence of geology and the operation of the laws of heredity support the Bible's position in this matter.

So as to be considered wiser than the Bible and to gain the approval of this so-called modern, scientific, "brain-age" world, they speak disparagingly of the Bible accounts of creation, saying that Moses, in the first two chapters of Genesis, merely recorded the primitive, unscientific beliefs of his day, and that God had nothing to do with what he there wrote. These idolaters overlook that Jesus himself quoted from the first chapter of Genesis, which he would not have done had he not considered it inspired. (Matt. 19:4-6) Thus, in their temples of religion the modern elders paint for their parishioners pictures of man owing all he has to the lower animals by means of evolution instead of to the Creator, Jehovah God, thereby engaging in a form of idolatry.

Telling Ezekiel that he would see still greater abominations, his angelic guide brought him to "the door of the northward gate of the house of the LORD. And lo! there sat women weeping for Tammuz". (Ezek. 8:14, *AT*) Tammuz was a Phoenician god, one of the demon gods provided by the Devil in his efforts to turn all men away from the worship of the only true God, Jehovah.

Do we find a weeping class of women among those professing to be Christians, the modern counterpart of the Israelites of Ezekiel's day? Yes, we do. There are many zealous church workers, particularly fundamentalists, who, seeking to bring God into business and religion, lament the decline in the power that their religious organizations are able to exert. Some of these agitate for an amendment to the Constitution of the United States whereby Christ Jesus would be recognized as the spiritual king of the nation; others would be content if only the name of God appeared in that document; as though such measures would make the nation God's kingdom. While claiming to worship God, they put their religious organizations first.

These earnest church workers, while professing to believe the Bible, are not interested in any of its prophecies that show that God's kingdom is at hand. They ally themselves with the modernists and evolutionists in their support of the governments of this world as the "higher powers", mentioned at Romans 13:1-3, as though the beastly totalitarian governments and the corrupt democracies were ordained by God. In keeping with the picture, we find that the womenfolk are the strongest supporters of these religious organizations.

IDOLIZING INTELLECTUALITY

Continuing the inspection, the angelic messenger revealed to Ezekiel, and through him to us today, further idola-

trous practices. "So he brought me to the inner court of the house of the LORD. And lo! at the door of the temple of the LORD, between the vestibule and the altar, there were about twenty-five men, with their backs to the temple of the LORD, and their faces to the east, worshiping the sun in the east."—Ezek. 8:16, *AT*.

The sun is the source of light and energy for this planet. In Ezekiel's day those who worshiped it overlooked the fact that the sun was merely an inanimate body and that it was Jehovah God who deserved the worship and praise for the blessings the sun brought to man. Those sun worshipers back there find their parallel in the modern clergy of Christendom and their parishioners who worship the light of materialistic worldly knowledge, science, intellectuality, and who ascribe to such the credit for man's enlightenment and blessings. Thus we find clergymen preaching on "scientific" matters, psychology, philosophy, the arts, the UNESCO; all of which emphasizes worldly wisdom and is very flattering to man but is foolishness in the sight of God.—1 Cor. 1:18-31.

Commenting on this situation, a resolution adopted by Christian ministers at a convention held at Indianapolis, Indiana, on August 29, 1925, and entitled "Message of Hope", among other things, had the following to say: "World powers, science and philosophy, commerce and religion,... claim to be the sunlight of the world, holding forth all the light that shines to enlighten and guide the human race. Intrigue, duplicity, and trickery are freely resorted to by the political and commercial powers; science and philosophy are marked by vanity and self-sufficiency; while the religionists, both Catholic and Protestant, are conspicuous by their arrogance, self-conceit, impiety and ungodliness. Therefore, it is apparent that the remedies offered by any and all of these aforementioned elements are vain, impotent and powerless to satisfy man's desires."

FRUITS OF IDOLATRY, AND ITS REWARD

In recent years there has been a great increase in lawlessness. Who is responsible for this sorry state of affairs? According to Jehovah's Word the fault lies with the professed Christians who have turned to idolatry. "Is it too slight a thing for the house of Judah to do the abominations which they are doing here, that they must needs fill the land with lawlessness, and vex me still more?"—Ezek. 8:17, *AT*.

When the people note the lack of faith and conviction, the vanity, hypocrisy and greed for selfish gain on the part of their religious leaders, is it any wonder that they themselves are losing whatever regard for God's principles of truth and righteousness they may have had, and that they have no more any fear of God before their eyes? The idolatrous practices of substituting the United Nations for God's kingdom, and the theory of evolution for the inspired account of creation, of mourning for their man-made organizations and worshiping materialistic lights of the world, are no power of righteousness against the forces of evil visible and invisible nor against the tendencies toward sin in our mortal bodies.

Will Jehovah God always tolerate this state of affairs? Will he permit it to continue until it sinks from the weight of its own corruption, thus permitting "history to repeat itself"? No, he will not. Just as he called a halt to Israel's wicked course in the year 607 B.C., so he will call a halt to present-day idolatrous and corrupt practices, even as he warned: "Therefore will I on my part act in fury. My eye shall not spare, nor will I pity; even though they call aloud in my hearing, I will not listen to them."—Ezek. 8:18, *AT*.

GROWING *in the* UNDESERVED KINDNESS

VIEWED in its proper light, everything we enjoy, life, the sunshine, the rain and what not, are all expressions of Jehovah's undeserved kindness. In the beginning, when God created man, gave him a beautiful home, a lovely mate and a mandate to be fruitful, multiply, fill the earth and subdue it and exercise dominion over the lower animals, all of that was just so much unmerited favor, so much of undeserved kindness; even as was God's permitting our first parents to live for many years after they had rebelled.

It was an undeserved kindness that the human race, as represented by Noah and his family, was spared at the time of the great deluge. And God's promises and dealings with Abraham and his descendants, the nation of Israel, were further expressions of his undeserved kindness. The greatest expression of Jehovah's undeserved kindness, however, was the gift of his only-begotten Son to be our Savior and Redeemer. Greatest expression both in what it cost the Giver—yes, it did cost Jehovah something to have his Son come to earth, suffer and die, as he well illustrated in the prophetic drama he had Abraham make in offering up his son Isaac—and greatest also in the benefit to the receivers in that it will mean everlasting life for us.—Eph. 1:7, *NW*.

Next only to that gift is the expression of Jehovah's undeserved kindness that has come to us in the way of an understanding of his Word, the Bible; the knowledge regarding Jehovah, who he is and what his attributes and purposes are; and particularly the knowledge regarding the vindication of his great name and supremacy by means of his kingdom.

This truth has brought with it further expressions of Jehovah's undeserved kindness, such as the relative freedom of God's children, the hope of the new world of righteousness and the blessings that come from serving God by honoring his name and bringing comfort to men of good will.

NEED OF GROWING

Having received so much of Jehovah's undeserved kindness, shall we content ourselves therewith, ignoring or refusing to accept the further expressions of his undeserved kindness he keeps on extending to us? May we be satisfied with the measure of growth to which we have attained? Can we stand still?

No, we cannot afford to stand still. We dare not content ourselves with what measure of growth we have attained to, whether still babes, as were those to whom Paul addressed his words at Hebrews 5:11-14 (*NW*), or more advanced. We may not feel satisfied with such undeserved kindness as we have received, but must keep on growing therein even as the apostle Peter admonishes us: "Be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness. No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ."—2 Pet. 3:17, 18, *NW*.

Since Jehovah continues to extend further expressions of his undeserved kindness to us, failure to accept these would show a lack of appreciation. Such lack of appreciation would soon result in our spurning all of his undeserved kindness. We owe it to our great Benefactor to keep on growing.

And we also owe it to our neighbor to keep on receiving ever more of Jehovah's undeserved kindness. How so? Because we have the obligation to help each one with whom we come in contact as opportunity affords to walk in the way of righteousness, and the more of undeserved kindness we have received ourselves the more we shall be able to help others. "In proportion as each one has received a gift, use it in ministering to one another as the right kind of stewards over God's undeserved kindness which is expressed in various ways." —1 Pet. 4:10, *NW*.

Additionally, we owe it to ourselves to keep on growing in Jehovah's undeserved kindness. We are living in perilous times. Iniquity is abounding. The love of many has grown cold. Satan has ever gone about as a roaring lion seeking to devour someone, but now, since he has been cast out of heaven, his rage knows no bounds toward those who observe the commandments of God. Opposition and temptations are increasing. Anyone who thinks he has acquired a firm position will surely fall. Unless we keep on growing we shall not be able to stand. If we do not make progress we shall relapse back into blindness, inactivity and sin. There is no standing still. —Matt. 24:12; 1 Cor. 10:12; 2 Tim. 3:1-7; 1 Pet. 5:8; Rev. 12:17, *NW*.

However, growing in Jehovah's undeserved kindness is not only a matter of safety but also one of joy. Jehovah's bounties are to bring us delight; if we ignore them by not growing in his undeserved kindness we simply do not know what we are missing. The joys of taking in knowledge and growing in understanding far exceed the benefits and joys received from material food. (Ps. 119:162; Job 23:12) And what interesting experiences and satisfaction await us in the ministry if we will but grow in quantity and quality of our service! And what joys of association, of co-operation, of brotherly affection can be ours if we will but grow in ability to get along with others! (Psalm 133) And what returns by making progress in our love for righteousness and our hatred of wickedness can be ours in the way of victories in the exercise of self-control. —Titus 1:15, *NW*.

GROWING IN FOUR WAYS

To grow in knowledge and understanding we must make use of all the helps that God has provided—his Word, his organization and his active force or holy spirit. We need to study privately, both the Bible and Bible aids, as well as assemble for congregational study. All such will make us grow in knowledge, but to grow in understanding we must acquire a heart appreciation of what we learn, causing us to act in harmony with our knowledge. Therefore we should continually ask ourselves, How does this apply to me?

Next we must grow in quantity and quality of our ministerial activity. How much of Jehovah's undeserved kindness can we expect to experience when we spend but an hour a week in his service? Surely that in itself would seem to indicate a lack of growth, when we can find only one hour out of 168 for preaching the good news of the Kingdom.

Nor is the amount of time the sole or even prime criterion as to how much we are growing in the undeserved kindness. The matter of improving the quality of our service is of even greater importance. By making use of the publications and

meetings and the opportunities provided we will be able to grow in the effectiveness with which we preach; in our ability to place literature, to refute arguments with tact, to establish Bible studies in the homes of the people.

And since we owe it to Jehovah God, to our neighbor and to ourselves to grow in the undeserved kindness of our God, let us not be afraid to accept additional privileges of service when such are extended to us. Rather, let us eagerly take hold of such and make the best of them. True, learning to do work in enlarged spheres of service may require training and involve the making of mistakes on our part; but what of that? Shall we weigh our pride against greater opportunities for doing good? Let us not say that we are not qualified. Let that responsibility rest upon the one delegating us added responsibilities and privileges. Keep in mind that the greater our privileges and the better we take care of them, the more of Jehovah's undeserved kindness we shall be able to enjoy.

To go on growing in the undeserved kindness of Jehovah also means to make progress in our ability to get along harmoniously with our brothers. Paul told the Corinthian brothers that jealousy and strife were evidences that they were still babes. (1 Cor. 3:1-3, *NW*) Yes, it is childish to magnify every slight or offense, to harbor grudges, to endeavor to retaliate. If we would enjoy ever more of Jehovah's goodness we must overlook all such trifles and try to help our brother who has erred, instead of trying to punish him.

And finally, to go on growing in the undeserved kindness of Jehovah we must make progress both in our ability to discern right from wrong and in our attitude toward these principles. We must grow in control of our spirit, expressing ever greater love for righteousness and ever greater hatred of wickedness.—Heb. 1:9, *NW*.

IMPETUS FOR GROWTH

While little can be done to stimulate natural growth, such is not the case regarding spiritual growth. The extent to which we grow in a spiritual sense depends upon our zeal, which is determined by our love, which in turn depends upon our appreciation. And the most fruitful way of expressing our appreciation, love and zeal is by helping another to grow.

In this regard note the servants in a congregation of Jehovah's witnesses. Are they not all appointed for the very purpose of helping others to grow? Assuredly. And does not their helping others to grow result in their growing themselves? No question about it. For example, does not the brother who conducts the study in *The Watchtower* profit greatly himself because of his thoroughly preparing his lesson so as to be able to help others? Unquestionably so, for to be able to explain a matter to others we must understand it ourselves.

The same applies to the other servants in the company. So as to be able to help others they have to prepare, they have to be on hand at all meetings and at assembly points for witnessing. By helping others to grow in knowledge and understanding, in quantity and in the quality of their service, in brotherly love and in self-control, they automatically help themselves.

Jehovah God has bestowed much undeserved kindness upon the human race and especially upon those who have dedicated themselves to his service. He has far more in store for us, and we owe it to him, to our neighbor and to ourselves to avail ourselves of it, to keep on growing in his undeserved kindness. To that end let us avail ourselves of every opportunity to expand in knowledge and understanding, in the quality and quantity of our ministerial activity, in ability to co-operate with our fellow ministers, and in our love of righteousness and hatred of wickedness.

Triumphant Clean Worship

TODAY Communists, atheists and other materialistically-minded persons scoffingly hold that all gods are imaginary. Such scoffers, however, must admit that the worship of gods is a very real and potent factor in the lives of men and nations.* Christians know that there is but one true God, Jehovah, and one Lord, Christ Jesus, that there is a false (but not imaginary) 'god of this system of things', Satan the Devil, and that he has associated with him lesser gods, demons. —1 Cor. 8:4-7; 10:20; 2 Cor. 4:4, *NW*.

The true God Jehovah challenges all the gods of this world on the question, Whose worship will triumph? Satan boasted in the beginning that God could not keep his worship free from contamination. To make good his boast he has used his own false worship to bring reproach and pressure to bear upon the true worship, seeking to make it compromise for the sake of self-gain, thereby hoping to so corrupt it that God would have to wipe it out, thus making Satan and his worship to triumph.

To guard against this danger God throughout his Word warned his people Israel against having anything to do with false worship. Failing to heed these warnings Israel so corrupted its worship that God permitted it to be taken into captivity in 607 B.C., and finally broken up A.D. 70. In each instance, however, there was a remnant whom Satan and his devotees of false religion failed to corrupt.

Ever since the second century A.D. Christendom has compromised with paganism in doctrine and practice for the sake of gaining popularity and in the fourth century she bartered away her freedom and virtue for the sake of gaining temporal power. Such spiritual adultery will gain for her an adulteress' death. —Mal. 3:5; Jas. 4:4, *NW*.

Judging from numbers it would seem that the Devil has won out in causing those who profess to worship God to corrupt their religion. But not so. He has not succeeded in wiping out true worship entirely. Just as a remnant of true worshipers survived the desolation of Jerusalem to return in 537 B.C.; and as a remnant of Christians survived Jerusalem's destruction A.D. 70, so again today Jehovah has a remnant whom the Devil has not been able to corrupt or to destroy.

It was in the final quarter of the last century that this remnant began to form. During World War I these servants of Jehovah were forcibly taken over by their religious and political enemies. Victory over them, however, was short-lived, for Jehovah released them from captivity to modern Babylon so that they could carry on the true worship.

Since the deliverance of Jehovah's people in 1919 Satan has tried to corrupt and destroy them by bringing against them the violent forces of fascism and nazism, the military pressures of World War II, and now the forces of international communism. But all of Satan's efforts down to this year of 1952 have failed and will continue to fail. Jehovah's clean worship has triumphed; his servants have been preserved, delivered, and their worship has been purified, and now the great crowd associating themselves with this remnant give further proof of that triumph. At Armageddon that triumph will be complete.

Let all who would enjoy the blessings of clean worship in Jehovah's new world now visit the fatherless and the widows in their affliction and keep themselves unspotted from the world.—Jas. 1:27.

* For details see *The Watchtower*, November 1, 1951.

Sharing in the Prosperity of God's Nation

"Oh visit me with thy salvation, that I may see the prosperity of thy chosen, that I may rejoice in the gladness of thy nation."—Ps. 106:4, 5, AS

PROSPERITY has but one source–Jehovah God. Worldly politicians have hypocritically acknowledged this fact. When launching their own schemes for material abundance, they have quoted Psalm 127:1: "Except Jehovah build the house, they labor in vain that build it: except Jehovah keep the city, the watchman waketh but in vain." (*AS*) As everybody knows, the prosperity the politicians said was now "just around the corner" did not show up in a real, lasting way when we turned the corner.

[2] In 1933 Christendom's mightiest religious system celebrated a special Holy Year to commemorate the death of Jesus Christ nineteen centuries earlier. To make the people believe that that religious system was the bringer of better times, the papacy's Holy Year was announced with the glowing promise that now 'a tide of religion would sweep the nations into peace and prosperity'. But six years later, what? The nations were swept into the most ruinous war in all human history. The celebration of another Holy Year in 1950 did not improve the postwar period but marked the outbreak of the Korean conflict, the pistol shot for a terrific armaments race between East and West that threatens a third world war soon, with nuclear bombs thrown from both directions.

[3] Why this failure of prosperity to crown the efforts and prayers of politicians and religious leaders of Christendom? This: Jehovah failed to co-operate with them. Jehovah refused to join in building their postwar structure for world peace and welfare. They have rejected him. He has rejected them. To their chagrin they are obliged to quote the scripture: "We looked for peace, but no good came; and for a time of healing, and, behold, dismay!"—Jer. 14:19, *AS*.

[4] In Christendom there is no stable, guaranteed prosperity. In so-called heathendom there is none either. Is there, then, no prosperity anywhere on earth to prove that Jehovah God is the source and creator of it? There indeed is. Where? There where it should reasonably be found —among the people who bear his name, Jehovah's witnesses. That explains the reason for their happiness, a happiness unequaled anywhere in this old world, a happiness that no turns for still worse or even the worst in this old world can dampen or wreck. Their happiness is not based on any material prosperity or any armed

1, 2. Whom have politicians acknowledged to be the source of prosperity, and how far have recent Holy Years aided prosperity?

3. Why has prosperity failed their efforts and prayers?
4. Where, then, is prosperity in proof of Jehovah as its source?

peace of this world. It is not dependent on having an abundance of the things of this world, such uncertain, vanishing things. It is a spiritual prosperity, a real, practical well-being that has transformed their lives and made them the happiest mortals on earth. It will never collapse. It is backed and guaranteed by the greatest and the only durable government in the universe, Jehovah's kingdom established in the heavens in the year 1914 and with his Son Jesus Christ at his side.

[5] God answers prayer. In answering prayer he favors, not Christendom, but only his true name people. Their flourishing condition at this crucial time is an answer to their prayer. He has heard their prayer because it was offered with a right motive and was in harmony with his will expressed in the prophecies of his Word. Almost thirty years ago to the day, namely, Friday, September 8, 1922, at the international assembly of Jehovah's witnesses in Cedar Point, Ohio, the presence of Jehovah's Day was announced and the prophetic prayer as contained at Psalm 118:24, 25, was shown to be appropriate now: "This is the day which Jehovah hath made; we will rejoice and be glad in it. Save now, we beseech thee, O Jehovah: O Jehovah, we beseech thee, send now prosperity." (*AS*) Today, after three decades, we can measure the amount of prosperity he has sent in this his day. Back there we were getting started on the road to postwar prosperity. Today the prosperity bestowed upon us is unparalleled in Christian history.

[6] The close of World War I in November of 1918 found the remnant of Jehovah's witnesses in poor condition. The vicious persecution by our religious enemies, using the military sword of the total state, had rendered them so. Their own fears and lack of understanding had helped to make it so. Throughout the world they were quite disorganized. Practical theocratic government was not in force among them. A number of their main officials were in literal prison for the endeavors of these to be faithful to God's cause. Because of world opposition their public voice for the kingdom of God was quite muffled. They were quite uncertain as to what God's further will was for them on the earth in the postwar period. Only some of them were in literal prisons in the world, but all of them were in a spiritual prison in the Devil's world system, which the Bible calls "Babylon". Here they felt the restrictions placed upon their free conscientious worship of the living and true God and upon their service of his kingdom. Here they felt the expression of God's displeasure with them because of sins and worldly uncleanness of which they were not fully aware. Before God they were in a condition which Revelation 11:8, 9 likens to dead bodies of God's witnesses lying exposed in the unclean city three and a half days. What poverty!

[7] A young generation has grown up since then. Little does it realize the state of mind and the state of the organization back there. Ah, but God is so merciful, so full of loving-kindness, toward those whose hearts are sincere toward him and striving to cling to him with an unbreakable affection! Though angry and displeased with them so as to let them be thrown down, Jehovah was not willing to destroy them, which would have suited our enemies very much. (2 Cor. 4:8, 9, *NW*) For his own name's sake and in the abundance of his mercy he had other purposes for the remnant of his anointed conse-

5. To whose prayers, and since when, is this an answer?
6. In what poverty did the close of World War I find the remnant?

7, 8. How did Jehovah show them his loving-kindness, and who has well expressed their yearning and gratitude, and in what words?

crated ones. So he opened their blind eyes to see that he had promised them deliverance in his Word and that they were to enter upon a great work to be blessed with astonishing prosperity. The loyal and zealous were willing to serve God on earth to the finish, and oh how their hearts responded to this wondrous outlook portrayed in his prophetic Word! If only he would get them out of this restrained condition and open the way to liberty and free, fearless worship of him, how gladly they would share in his further work till its glorious climax! Every willing heart poured out gratitude to God for the fresh hope! How well the psalmist, under similar circumstances, expressed their thankfulness, their disposition to praise and their yearning in these touching words of Psalm 106:1-5:

[8] "Praise ye Jehovah. Oh give thanks unto Jehovah; for he is good; for his lovingkindness endureth for ever. Who can utter the mighty acts of Jehovah, or show forth all his praise? Blessed are they that keep justice, and he that doeth righteousness at all times. Remember me, O Jehovah, with the favor that thou bearest unto thy people; oh visit me with thy salvation, that I may see the prosperity of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."—*AS.*

[9] Do you have the intensity of feeling toward the things of Jehovah God that the psalmist here expresses? Do you have a love and appreciation for Jehovah's people, his chosen ones, his nation, his inheritance, so that you want to be saved with them and to see their prosperity, to share God's favor to them, to be glad with them, and to feel glory in being associated with them as his inheritance?

9, 10. Do any have that intensity of feeling here expressed? And who are Jehovah's people, his chosen, his nation, his inheritance?

[10] That is the way each sincere member of the anointed remnant felt back there while languishing in Babylonish captivity to the powers of this world. Do you yourself personally have that consuming desire today? Jehovah's people are his name people whom he has been taking out of all nations, Jewish and Gentile, for the past nineteen centuries to be a "people for his name", anointed with his spirit. They are chosen ones of his, chosen to be joined with his Son Christ Jesus in his heavenly kingdom, his elect ones for whose sake he cut short the days of tribulation in 1918 that some flesh might be saved. (Acts 15:14; Matt. 24:21, 22) They are the only nation on earth that he recognizes and deals with, a nation of spiritual Israelites, Jews inwardly, over whom the true Messiah, Jesus Christ, is King. They are Jehovah's inheritance, the little flock whom he makes his spiritual sons and to whom he lays special claim and whom he finally takes away from mankind on earth and raises to heaven to rule as kings with Jesus Christ for the blessing of all his other sheep on earth.—1 Pet. 2:9; Deut. 32:9; Ps. 33:12; Isa. 19:25; 63:17.

[11] Evidently because you do have such an appreciation you have chosen to associate yourself with God's nation of chosen ones. You have discerned who are Jehovah's name people, and you realize that his favor is better than that of the old world, because in his favor there is real life; it is the only thing that makes life worth living. You mark how good he has been to his people at this end of the world, how his loving-kindness has not failed toward them even though in his displeasure he did let them come into the power of the enemy during World War I, and this loving-kindness he has shown in doing

11. (a) Why have you associated yourself with his people now? (b) What does fulfillment of Psalm 68:6 move us to do in response?

mighty acts of liberation and of reorganization for them. They are no longer in solitary confinement, few in numbers and prevented by enemy power from expanding with more publishers of God's kingdom and praisers of his name. Their growth now in numbers excites amazement. Jehovah has multiplied them not only with newer members of the remnant who have taken the places of any rebellious ones who have gone over to the enemy, but also with a steadily growing crowd of persons of good will, like great droves of sheep, other sheep, all brought together into one flock under the one Right Shepherd of God's flock, Jesus Christ. In this you see the final and complete fulfillment of his promise, at Psalm 68:6: "God setteth the solitary in families: he bringeth out the prisoners into prosperity; but the rebellious dwell in a parched land." (*AS*) How, then, can we who longed to see and share the prosperity of his chosen nation, yes, how can we resist the call to praise Jehovah and to give thanks to him publicly for his goodness? Really, how can we utter his acts with full description of his might, how can we show forth all his praise—there is so much to praise?

12 Think how poor off spiritually Christendom is! She has no evidence of divine favor. Her prayers and crusades for peace and prosperity in this world of which she is a part have no success. She is perplexed. She is in extreme fear for her further existence, despite all boasts of how old her institutions are. She has no timely message for the people, no spiritual food, no water of truth. She is not doing God's work foretold in the prophecies concerning the end of this world. On the other hand, think of the spiritual prosperity into which Almighty God has brought us—us who were once prisoners inside this Babylonish world! Our prayers for the last thirty years for him to save us and send us prosperity have been answered beyond our expectations this side of Armageddon. How his holy Word has been made clearer to us, its mysteries, its sacred secrets, unraveled for us! There is no longer any uncertainty as to why we have been left on earth since the end of the "appointed times of the nations" in 1914, no doubt as to what our mission is. Once marked by the enemy for death by their persecutions, we know that God revived us from our deathly state and that our foes are the ones who will die at Armageddon, but we are now marked by God's power for life in the new world, even by surviving Armageddon's destructive warfare.

13 We have God's message for today. Because we adhere strictly to his Word rather than to worldly philosophies and man-made religious creeds and traditions, we have God's message for today. It is the good news of God's established kingdom by Jesus Christ. Unlike Christendom's steady decrease in number of her priests and preachers, the number of our ministers active in preaching the good news of the Kingdom is ever increasing. We have God's work to do and are taking courage to do it. We have his spirit activating us and backing us up, and God is doing his foretold work through us, not by might nor by armies but by his spirit. It is the spirit of theocratic organization. Our cup runs over, our spiritual table is loaded with solid food in the very presence of our enemies. Poor materially most of us may be, but we are making many rich spiritually. All this spiritual welfare was meant to make God's nation glad. How can we keep from rejoicing and glorying in Jehovah?

12, 13. How does Christendom's poverty compare with our prosperity?

CONFESSION

[14] But let us take warning! Our own individual, personal continuance in this rejoicing in the gladness of Jehovah's nation and in sharing in its prosperity is conditional. Why? Because it is to his organization that he gives the sure word, "And no more will there be any curse," since he will see to it that his organization as such keeps clean and free and faithful. It is to his organization as a whole that he says: "No weapon that is formed against thee shall prosper; and every tongue [whether nationalist, fascist, religionist or communist] that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah." It is to his restored organization that he gives this word: "Thus saith Jehovah of hosts: My cities shall yet overflow with prosperity; and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem." (Rev. 22:3, *NW;* Isa. 54:17; Zech. 1:17, *AS*) But will you as an individual keep on sharing in all this spiritual welfare, favor and protection? It all depends upon your holding fast to Jehovah's theocratic organization and keeping at one and in harmony with it. It all rests with your living up to its faithful principles and conducting yourself worthy of being retained in Jehovah's organization.

[15] To that end you must shun the sins that easily entangle the careless and the self-reliant ones. We must not let spiritual prosperity go to our heads and make us conceited and feel sure of ourselves. Beware of saying yet as the psalmist did: "As for me, I said in my prosperity, I shall never be moved." (Ps. 30:6, *AS*) Do not forget your responsibilities and grow foolish by neglecting them, showing unfaithfulness in what is least. Remember the proverb: "The turning away of the simple shall slay them, and the prosperity [or, the careless ease] of fools shall destroy them." (Prov. 1:32; *AS*) Do not get like Christendom to whom Jehovah spoke prophetically: "I spake unto thee in thy prosperity; but thou saidst, I will not hear." (Jer. 22:21; Zech. 7:7) There is a danger that those self-conscious of their prosperity may disobey. Keep clearly in mind the sins that caused individuals inside Jehovah's ancient organization of Israel to be destroyed, yes, caused the entire nation to be turned over to its enemies for corrective punishment. Remember your own sins which once separated you from the true God and his nation. You can easily get to repeating them. Avoid doing so.

[16] The psalmist prayed God to favor him once more and save him and let him see and join in the prosperity and gladness of God's nation, but he immediately followed up his prayer by making a confession of the sins of his nation and not excusing himself but sharing the blame. He said: "We have sinned with our fathers, we have committed iniquity, we have done wickedly." (Ps. 106:6) Yes, "we," I as well as the rest. It is something for a nation to confess its national sins against God. At the close of World War I Christendom, dripping with blood, seething with internal strife, guilty of persecuting Jehovah's people, proudly refused to confess her sins. A few religious ministers made a sort of confessing, but not getting at the real heart of Christendom's sin and ungodliness. Hence, as Proverbs 28:13 says: "He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy." (*AS*) The loyal-hearted remnant of Jehovah's

14. But what warning do we need to take, and upon what does our personal continuance in this prosperity depend?

15. To that end, what must we do?

16. With what did the psalmist follow up his prayer, and who did likewise since the close of World War I?

anointed witnesses did make an organizational confession of their sins and failings toward God. They repented of them in a godly way which led to turning from them and correcting themselves in their teachings and practices. Their organization confessed such sins against the Most High God and the individual members owned up to having a part in those sins. So God reinstated them in his favor and service and prospered them.

17 As a reminder to himself and in warning to Jehovah's people down till today the psalmist detailed these sins for us. First was Israel's rebellion against Jehovah their Leader at the Red sea, where the Egyptian military pursuit forces threatened to overtake them. Second, in the wilderness they murmured at God's handling of the food situation for them, and put him to the test. Third, hundreds envied the theocratic positions of prominence of Moses and Aaron, only to be swallowed up with Dathan and Abiram in an earthquake and electrocuted with Korah and his Levite company. Fourth, during Moses' forty-day absence on Mount Sinai while in conference with Jehovah's angel, they molded a golden calf and worshiped it as their god of deliverance. Fifth, when the twelve spies returned from inspecting the Promised Land, they ignored Caleb's and Joshua's encouraging report and listened to the evil report of the ten faithless spies and refused to march into the land under Jehovah's leadership. Sixth, when on the plains of Moab thirty-nine years later and just across the river from the land, they yielded to the seductive wiles of idolatrous women and went worshiping the immoral false god Baalpeor. Seventh, at Meribah in the wilderness of Zin they rebelliously complained about the water shortage and provoked even Moses to lose his temper and act displeasingly toward God. Eighth, on top of those sins they disregarded God's commands and warnings when settled in the Promised Land, compromised with the pagans there and took up spiritual harlotry with their detestable false gods.

18 For each and all of these sins they suffered disastrous consequences, finally going captive to enemy lands while Jerusalem lay desolate seventy years and also coming under a period of 2,520 years of Gentile domination of the earth, till A.D. 1914. For rescue from such captivity in enemy lands and for renewal of God's worship in their desolated homeland the psalmist prayed, yearning to see and experience it himself with unspeakable joy and gladness. It was only God's mercy and his living up to his covenant with his chosen nation that answered such a sincere prayer with God's glory in mind. —Ps. 106:6-46.

19 Now take note of this about all those sins of the psalmist's people: There was a rejoicing for merely a time over Jehovah's works in behalf of his people and then a gradual or quick forgetting of his works and Godship, particularly when they faced some hard problems and situations. What resulted? Rebellion against God and his arrangements and appointed servants, and a turning back to this world and its filthy gods. The apostle Paul himself mentions a number of these same sins of Israel and warns us Christians against repeating them, saying: "These things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived. Consequently, let him that thinks he has a firm position beware that he does not fall."—1 Cor. 10:1-12, *NW*.

17. What eight national sins did the psalmist describe, and why?

18. So for what did the psalmist pray, and why was he answered?

19, 20. (a) What was it that marked all those sins of the psalmist's people? (b) So how are we warned and what do we need to do?

[20] Now we want to keep on enjoying the prosperity and gladness with which Jehovah has favored his chosen people and nation, do we not? Well, then, we need to watch all the time against forgetting his mighty acts and loving-kindness toward his nation and at last becoming complainers, selfishly ambitious, immorally unclean, desirous of the things of this world, fearful of world powers, idolizing our own wills and opinions, rebellious, neglectful of our responsibilities inside or under the theocratic organization. Having been delivered from this Babylonish world, we can never return to its sins and at the same time share the further prosperity of God's instructed people. For us to remember it was written, at Job 36:10, 11 (*AS*): "He openeth also their ear to instruction, and commandeth that they return from iniquity. If they hearken and serve him, they shall spend their days in prosperity, and their years in pleasures." Our own spiritual welfare dictates that we seek always the welfare of God's organization, praying for its integrity: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. For the sake of the house of Jehovah our God I will seek thy good."—Ps. 122:6-9, *AS*.

[21] We can never succeed in our own strength or by our own wisdom. When we face conditions and developments that threaten our prosperity as God's people, we simply have to rely upon Jehovah's strength, while we encourage ourselves to do so by remembering his marvelous deeds recorded in his Word, also his deeds toward us in fulfillment of his prophecies. As we continue marching forth toward the final battle, singing Jehovah's praises, we must display faith in his prophecies for our future. They are inspiring prophecies. His theocratic King exhorts us: "Believe his prophets, so shall ye prosper." (2 Chron. 20:20) We need the guidance and encouragement of his prophecies, which he makes plain to us in this time of crisis. When the restored nation of Israel was rebuilding the house of Jehovah their God, they were greatly helped forward by his prophets whose writings we have today, and concerning which it is written: "The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo." (Ezra 6:14) We, too, are busy in a rebuilding work respecting the pure worship of the living and true God. It is wisdom on our part to hearken to God's prophets speaking to us through his Word. It is necessary therefore for us to study the prophecies privately and go where we can hear them discussed, at meetings in our Kingdom Halls or in our circuit, district, national and international assemblies. If we take heed, then it assures our continuing to prosper in divine service.

[22] If we seek always the advancement of God's Word and Kingdom interests we shall prosper, for his Word will never return to him void, but, says he, "It shall prosper in the thing whereto I sent it," and, 'of the increase of his kingdom there shall be no end.'—Isa. 55:11; 9:7.

FURTHER WORK TO BE SHARED IN

[23] The work before the war of Armageddon is not yet done. Our own salvation is not yet complete. There are numberless other sheep far off from Jehovah's Right Shepherd who need help toward salvation. Our prayers need to rise to God, widening out beyond our own individual salvation

21. Upon what must we rely and to what must we hearken for a continued share in the prosperity?

22. To prosper what must we seek to advance, and why?

23, 24. Why is the psalmist's prayer for salvation not fully answered yet in our case?

and taking in that of these other sheep. The prayer that the psalmist offered in conclusion is appropriately ours now: "Save us, O Jehovah our God, and gather us from among the nations, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be Jehovah, the God of Israel, from everlasting even to everlasting. And let all the people say, Amen. Praise ye Jehovah."—Ps. 106:47, 48, *AS*.

[24] Many are the other sheep whom the Right Shepherd must yet gather. Among all nations they are held prisoner to Babylon through ignorance and fear, but deep down in their hearts they long to share in the prosperity of Jehovah's chosen ones and to rejoice in the gladness of his nation. Until we have worked for their deliverance according to God's will the prayer is not fully answered for God to save US and gather US (not simply me) from among the nations, to thank his holy name and to triumph through praising him.

[25] It is self-contradictory for us to call upon all the people to amen our blessing of Jehovah our God and then not let them hear and know about him and come in touch with his theocratic organization under Christ for their deliverance. Step forward, then. Let them see and hear us as his witnesses and observe our spiritual prosperity and feel an overwhelming desire to share it. Our attitude toward them must be that of the psalmist who said: "Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, Jehovah be magnified, who hath pleasure in the prosperity of his servant." (Ps. 35:27, *AS*) The prosperity with which he has blessed us is abundant enough for the great crowd of other sheep to share in it, no matter how many their number. We can afford to be liberal, openhanded. By sharing our welfare unselfishly with others we shall see the prosperity of God's visible organization boom yet more and more, despite the worsening situation in the world. We shall increase our own gladness in Jehovah with all his people, all the way into the new world. So to ourselves, to others, we join the psalmist in saying: "Praise ye Jehovah."

25. (a) In order not to be self-contradictory in calling on all people to say amen, what must we do? (b) Why can we, should we, be liberal with our prosperity?

Christ's Kingdom No Part of World

As long as the current percentage of religious and Biblical illiteracy exists, the clergy would do best to discharge their responsibility in their own avowed field, rather than ignoring it to dabble in others. God is not in earth's political wrangles. His kingdom is separate from such, and only through his power to abolish the wicked system will his blessing come to earth, not through any current politician. Christ and his apostles recognized this, and though in the world they were no part of it—a course far different from today's clergy. (John 15:17-19; 17:16, 17; 18:36; James 1:27) God speaks for himself through his Word. Those who contradict it should be rejected.

Theocratic Slaves

"Be slaves to Jehovah."—Rom. 12:11, NW.

IS THERE any honor and dignity in being a slave? By the standards of this world that could hardly be. During the prevalence of slavery generally those in such servitude, although often carrying on occupations and duties which are today looked upon as professional, cultured and honorable, were looked down upon as inferiors. There was great abuse of the institution of slavery, and relief for the slaves was slow and long in coming. Some Mohammedan lands are reported to cling to the institution still. It was introduced into the British colonies in America as late as the seventeenth century, and it was not abolished in the United States of America till the latter half of the nineteenth century. In fact, it was not till that same nineteenth century that slavery was abolished by the governments of Christendom in general. In many parts the descendants of those freed slaves are still considered with contempt and kept within bounds and under limitations. How, then, could being a slave carry any honor and dignity with it? How could being called a slave or choosing to call oneself such be anything but humiliating? Well, that all depends upon whose slave you are and upon what kind of one you are. To be a theocratic slave is an honor and privilege. It is a servitude that leads to eternal life.

[2] Slavery is an ancient institution. Its existence socially and economically before the flood is not recorded in the Bible. But that it would arise sometime after the flood was forecast when Noah, after being abused by his son Ham, cursed one of Ham's boys, saying: "Cursed be Canaan! The meanest of slaves shall he be to his brothers. . . . Blessed of the LORD my God may Shem be; and let Canaan be his slave! May God expand Japheth, and dwell in the tents of Shem; but let Canaan be his slave!" (Gen. 9:25-27, *AT; Mo*) This did not condemn one of the three main branches of the human family to unavoidable slavery. No, but the fact is that this curse which God inspired Noah to speak was fulfilled centuries later. At that time Jehovah God brought his chosen people, the Israelites, into the land of Canaan and at the divine command they exterminated the Canaanites or enslaved many of them, such as the inhabitants of Gibeon and allied cities. To be such a slave, because of being descended from the cursed Canaan, would indeed be a humiliation.

[3] But comparing slaves with slaves, what God-fearing man or woman would not count it an honor to have been a slave of Abraham the descendant of Noah's son Shem? Why? Because Abraham was a man of faith in the true God Jehovah, and for his obedient faith he was the "friend of God". Jehovah God did not forbid Abraham to have slaves according to the custom of that ancient time. Noah had blessed Abraham's great-grandfather Shem, and in harmony with that Jehovah would approve of Abraham's having slaves. While residing as an immigrant in the land of

1. What makes it questionable whether being a slave is an honor, but upon what features does it depend?
2. When did slavery begin, and for whom was it a cursed state?
3. Why was it honorable to be one of Abraham's slaves?

Canaan Abraham had hundreds of them. They fought with him to a theocratic victory when aggressor kings from Babylon's neighborhood invaded Canaanland and carried off his kinsman Lot and his household. We read: "When Abram heard that his kinsman had been taken prisoner, he called out his retainers, his household slaves, to the number of three hundred and eighteen, and went in pursuit as far as Dan. With his slaves he fell upon them at night, and defeated them." So those slaves were God's instruments and they were with Abraham on his return when King Melchizedek of Salem met him and ascribed his victory to Jehovah, saying: "Blessed be Abram by God Most High, the creator of the heavens and the earth! And blessed be God Most High, who delivered your foes into your power!"—Gen. 14:1-20, *AT*.

[4] As long as Abraham was childless a slave who managed the household for him after Lot's departure was logically his heir, namely, Eliezer of Damascus. When Abraham got his son Isaac and it came time to have him marry, it was again a servant, "the oldest slave of his household, who had charge of everything that belonged to him," likely this Eliezer, whom Abraham sent to procure the wife for Isaac. In this prophetic drama this old slave is dignified by representing God's holy spirit, the active force which Jehovah used in drawing and preparing for his only-begotten Son Jesus a bride, a company of 144,000 faithful followers adopted by Jehovah God as his children. (Gen. 15:1-3; 24:1-10, 61-66, *AT*) Abraham did not degrade the practice of slavery in his household by taking advantage of it for immoral purposes. This would have resulted in debasing the position of his true wife Sarah, a free woman. Also, it was by this one wife that God promised that Abraham would have a purely born heir in whom all the families of the earth would be blessed. Hence when Abraham did have his first son Ishmael by a slave girl, it was not by an immoral act. His wife Sarah, then so old as to despair of giving Abraham a son from her own body, asked him to take her Egyptian slave girl Hagar that she might adopt her son as her own. After Hagar's conception of Ishmael Abraham had no further relations with her. (Gen. 16:1-15; Gal. 4:21-25, *NW; AT*) Later Jehovah blessed Sarah miraculously with a son of her own.

[5] Abraham was theocratic. He had faith in the Most High God and obeyed him as his Creator, Guide and Ruler. He ruled his big household as Jehovah would have it ruled. As a slave owner Abraham determined and controlled the religion or form of worship of his slaves, whom he had gotten either by purchase or by having his slaves marry among themselves. In that way he permitted no ungodliness, nor idolatry, but built up only the true faith in his household. At God's command he got himself circumcised and had all males in his household circumcised. "Abraham took his son Ishmael and all the slaves born in his house and all those purchased by him—every male in Abraham's household—and circumcised them in the foreskin that very same day, as God had commanded him." Any male refusing the circumcision was ordered cut off from Abraham's household. Abraham taught his slaves about God. To this fact God testified, saying: "I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah." Further testifying to Abraham's education of his slaves in God's worship is the prayer of his oldest

4. (a) How was Abraham's oldest slave dignified? (b) Why was Abraham never guilty of degrading slavery by abusing it?

5. What position did Abraham take toward the religion of his slaves, and how is this shown?

slave when sent to get a wife for Isaac: "O Jehovah, the God of my master Abraham, send me, I pray thee, good speed this day, and show kindness unto my master Abraham." All through the arranging for the marriage this old slave acknowledged Abraham's God and openly worshiped him. —Gen. 17:9-14, 22-27, *AT;* 18:19; 24:2-56, *AS.*

[6] Abraham as a slaveholder pictured how the Most High God whom Abraham adored has slaves also on the earth. We do not refer just to the ancient past when the prophet Moses led the Israelites out of Egypt and through the Red sea to a free national existence. Moses and the Israelites sang after the pursuing Egyptians were engulfed in the Red sea. With fitting reference back to their song Revelation 15:3 describes the true Christians of our day in these words: "They are singing the song of Moses the slave of God and the song of the Lamb, saying: 'Great and wonderful are your works, Jehovah God, the Almighty.' " (*NW*) Yes, outstandingly Moses was God's slave then. But all of Moses' nation, the children of Israel, were God's slaves with him. How so? Because for many years they had been unwilling slaves in Egypt and their destruction was aimed at by their merciless taskmasters, and by superhuman means the God of their forefather Abraham had saved them and set them free. Said Jehovah when giving the Israelites the Jubilee law: "It is to me that the Israelites are slaves, being my slaves whom I brought out of the land of Egypt, I, the LORD your God. . . . they must not be sold as slaves."—Lev. 25:55, 42, *AT; Mo.*

[7] As their Savior and absolute Owner Jehovah had every claim on their services. He had every right to dictate that their worship should be of Him, the One who had executed judgments against all the ridiculous false gods of Egypt. In the first two of his Ten Commandments to Israel he asserted his right and acted on it, saying: "I am the Eternal, your God, who brought you from the land of Egypt, that slave-pen. You shall have no gods but me. You shall not carve any idols for yourselves, the shape of anything in heaven above or on the earth below or in the sea; you shall not bow down to them nor worship them, for I the Eternal, your God, am a jealous God." (Ex. 20:2-5, *Mo; AT*) He had them celebrate yearly that deliverance from Egyptian bondage. (Ex. 13:3, 14, *Mo; AT*) They had every obligation to worship and obey their Owner and Master undividedly, with no complaint but with gratitude. He let the Israelites hold slaves, doubtless the descendants of the slaves of their forefather Jacob or Israel and who had moved into Egypt with them for the time. (Gen. 30:42, 43, *Mo; AT*) But Jehovah had his liberated people apply His laws to such servants. As an illustration, his Fourth Commandment ordered the Israelites: "On the seventh day, a sabbath to the LORD your God, you must not do any work at all, neither you, nor your son, nor your daughter, nor your male or female slave." (Ex. 20:10, *AT; Mo*) As theocratic slaves of the Lord God, the Israelites were bound to see that their own slaves conformed to God's law and covenant.

[8] For nineteen centuries the natural Israelites have ceased to be Jehovah's chosen people. Now he deals with the spiritual Israelites, those who are Jews inwardly. Are YOU one? Have you dedicated yourself entirely to him through his Son Jesus Christ and do you have the evidence of

6. What was the position of Moses and the Israelites toward God? Why?

7. So what claim and right did God have toward Israel, and what did he have them do toward their own slaves?

8. Why are spiritual Israelites slaves, without need for shame?

being begotten by his spirit to a heavenly life? You are? Then, do you know that you are a slave? According to your own admission, you must be Jehovah's slave. Do not feel embarrassed at the term. Let the world scoff all they want to at the idea that God has slaves and imagine that, because they refuse to be His, they are the slaves to no one. Every man, woman and child on earth is and has to be the lowly servant of one of two opposing masters. If you refuse to be Jehovah's slave, do not sneer at His slaves. You are then the low-down slave of his opposer, Satan the Devil. What Jesus stated in the sermon on the mount makes it sure you cannot serve both masters. If you hate and despise the one, then it is inescapable that you must love and stick to the other. The only other is the Devil, the god of Mammon, selfish worldly riches. (Matt. 6:24, *NW*) You can have him, if you want to. But, as for us, we choose Jehovah. It is a blessed state to be his lowly servants, theocratic slaves. Greater men than you have counted it a high honor to be such, even Jesus Christ himself. We cannot avoid it: we are the slaves of the god whom we worship.

[9] Jesus Christ the Son of God also has those whom he owns and controls and who are obligated to serve him. In this he matches Abraham's son and heir, Isaac, who inherited all the slaves of his father. (Gen. 26:19-32; 25:5, *AT*) All the 144,000 members of Christ's body are in servitude to Jesus, for he is the rightful Head of this body. This does not leave out the "twelve apostles of the Lamb". They and other prominent disciples of Jesus felt honored to declare themselves as his slaves, calling attention to their subservience to him at the beginning of their letters to the Christian congregation. (Rev. 7:3-8; Rom. 1:1 and Titus 1:1 and 2 Pet. 1:1 and James 1:1 and Jude 1 and Phil. 1:1, *NW*) Today the remnant of the members of his body on earth find themselves in no higher status than the apostles. Jesus placed this obedient remnant in that same status when he asked in his prophecy on the world's end: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." —Matt. 24:45-47, *NW;* Luke 12:42, 44.

[10] It is upon the members of this faithful and discreet class, after they have repented of their failings and shortcomings during World War I, that God's prophecy through Joel applies: "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." The apostle Peter first applied this prophecy in his day, from Pentecost forward, and it has its final and complete application upon the remnant since the close of World War I in 1918.—Joel 2:28, 29, *AT; Mo;* Acts 2:16-18, *NW; AT; Mo.*

[11] It was not by any cheap payment of a few gold or silver coins that Jesus made us his property, to have control over our very life and death. He shed his own precious blood when he hung on a torture stake like a despicable criminal slave and by this he bought us. (1 Pet. 1:18, 19) What, then, do we have to fear from having such an unselfish, self-sacrificing, god-

9. How does it come that Jesus has had slaves down to this world's end?

10. On persons in what station, too, does Joel 2:28, 29 have fulfillment?

11. How did Jesus make us his property, and why need we not fear?

ly Master as he is? How could he ever oppress us, harm us or do anything but good to us?

[12] Appreciating at what a personal cost he bought us, how could we willingly yield ourselves to any other master, to sin, to our bellies, to this corrupt world, to the Devil? "For anyone in the Lord that was called a slave is the Lord's freedman: likewise he that was called a free man is a slave of Christ. You were bought with a price; stop becoming slaves of men.... Also, you do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people." (1 Cor. 7:22, 23; 6:19, 20, *NW*) Never do we want to deny his ownership of us. We are determined therefore to resist false prophets who Jesus said would rise up at the world's end; and Peter warned: "These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves." (Matt. 24:11, 24, 3; 2 Pet. 2:1, 2, *NW*) Never will we raise up a slave's revolt, like that of the Roman gladiator Spartacus A.D. 73, against our rightful Owner! Never will we desert his service and become runaways. We are in love with our Master. Rather than traitorously forsake his service we prefer to be like the Hebrew slave who refused to quit his master's service and had his ear bored through with an awl to the doorpost to signify that he was now his slave to time indefinite.—Ex. 21:1-5, *AT;* Deut. 15:17.

12. In view of the cost to him, how do we feel toward our Owner?

EGYPTIAN FAMINE SUFFERERS, GIBEONITES

[13] The spirit-begotten remnant, the faithful and discreet slave class, are not alone now in preferring this proper servitude to God through his Son Jesus Christ. A fast-growing crowd, already hundreds of thousands, have yielded themselves over to God through Christ. In this day when death-dealing spiritual famine has hit Christendom and all the rest of this world but when there is spiritual plenty at the disposal of the remnant of Christ's body, these other sheep have imitated the Egyptians during the seven-year famine for which Pharaoh's prime minister Joseph had made ample provision. These good-will people have come to the Greater Joseph, Jesus Christ, who represents the Greater Pharaoh, Jehovah God, and have said in the language of the Egyptians: "There is nothing left for my lord but our bodies and our land. Why should we and our land perish before your eyes? Buy us and our land in exchange for food, and we and our land will be the property of Pharao. Give us seed that we may live and not perish, and the land may not become a waste." Christ Jesus has acted now just as Joseph did: "Joseph therefore bought all the land of Egypt for Pharao, for every one of the Egyptians sold his field because the famine was unbearable for them. Thus the land became Pharao's and from one end of Egypt to the other, Joseph made the people slaves." In response to Christ's rescue of them from a death by spiritual famine they respond like those famine-stricken Egyptians: "You have kept us alive; let us win the favor of my lord, and we will

13. Who also today have become slaves like the Egyptians in Joseph's day, and why?

be slaves of Pharao." (Gen. 47:15-26, *CB; AT*) So these other sheep have become State slaves, Kingdom slaves.

[14] These earthly-destined other sheep of the Right Shepherd must follow him obediently wherever he leads. No one may pluck them out of his care without due punishment. They must serve God at his temple day and night. Their lives are to be spared like those of the Gibeonites, who were the descendants of the accursed Canaan and who were meant to be destroyed with the rest of the Canaanites by Joshua and the Israelites. But like the ancient Gibeonites they have sought and gained peace with the Greater Joshua, Jesus Christ, and his God Jehovah. As they keep coming out from among the modern condemned Canaanites, the Greater Joshua says to them: "Cursed then shall you be; never shall you cease providing slaves, hewers of wood and drawers of water, for the temple of my God!" To this they reply: "Here we are, then, in your power; do whatever you think it right and proper to do to us." They are cursed, not like Canaan, but because a ban, a taboo, has been put upon them. They have become the property of Jehovah God and his Christ, and no one may execute them or take them away from their temple service with impunity. God has absolute power over their life and death and only He can execute them for failing to be faithful slaves. Woe to anyone violating this divine prohibition over them! Five kings of the Amorites immediately tried to do so and their attacking forces were wiped out, Jehovah himself tossing down large deadly hailstones from heaven and causing the sun and moon to stand still at Joshua's prayer in order to complete the slaughter. In fanatical nationalism King Saul once tried to destroy the tabooed Gibeonites, and the whole nation of Israel suffered a three-year famine for it until the death of those Gibeonites was expiated. Jehovah God will do similarly to Christendom for laying violent hands on the modern Gibeonites to prevent their doing temple service to God and gaining life in the new world.—Josh. 9:3-27, *AT;* 10:1-27; 2 Sam. 21:1-14.

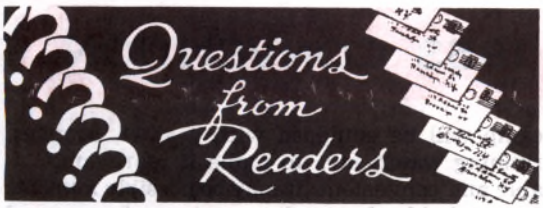
[15] The faithful and discreet slave class welcome these fellow servants to their midst and try to protect the rights of these. Together with the Greater Gideon, Christ Jesus, they join in the iconoclastic work of tearing down the altar of the false god Baal and his sacred pole of false worship, and devote their sacrifices of praise to Jehovah God, in obedience to his command. As it is written: "So Gideon took ten of his slaves, and did as the LORD told him; . . . So Gideon was named Jerubbaal that day, meaning, 'Let the Baal take his own part against him; for he tore down his altar.'" (Judg. 6:27, 32, *AT*) *Baal* means "owner".

[16] Jehovah is our Owner and our God. Gladly we all, both the remnant and the other sheep, confess ourselves to be his living property whom he has bought by the blood of his Son Jesus Christ. We bear the marks of it, like the apostle Paul, who said: "Henceforth let no one be bothering me, for I am bearing on my body the brand-marks of a slave of Jesus." (Gal. 6:17, *NW*) Hence we acknowledge God's right to dictate what must be our religion, our form of worship, and we will worship only Him as the true God. As against Him we have no rights. His commandments we are obligated to keep and we will lovingly render our sacred service to him, choosing to obey him as Ruler rather than men. We are his theocratic slaves now and forever.

14. Why may these recent slaves not be taken from temple service or be killed off?

15. In what work do all his slaves join the Greater Gideon?

16. In view of God's ownership, what do we acknowledge and what do we determine to do?



● Is it desirable to make provisions in Kingdom Halls for a soundproof room to which disturbing children can be taken and in which the parent can hear and perhaps see the sessions and yet the child cannot disturb congregational meetings?—G. E., Pennsylvania.

Children should be in the congregation with their parents, and the children should behave themselves. The parents should so train their children that they will behave. To provide some kind of "nursery" or "rumpus" room for unruly children seems to us a concession to obstreperousness. It deprives the children of training that should teach them that there are times when they must sit quietly and listen to others, when they are not to be the center of attraction. If a child cries or otherwise disturbs the meeting, it can be taken from the hall for whatever time is necessary to quiet it and then brought back. But if a special room is provided some parents will misuse it, going there and having their attention divided between the children and what is coming in over the loudspeaker, with the result that they give neither their children nor the meeting the attention necessary. Better for parent and child to be in the meeting, and when necessary the parent can take the child out and give it undivided attention, returning when the problem is settled. Parents can do this if they will sit with their children, and do it with little disturbance to others if they will sit toward the rear of the hall and near the end of the rows of seats.

We firmly believe that where disturbing children are a problem the solution lies with the parents and not in providing a soundproof room. Undoubtedly some parents are negligent in looking after their children and training them in proper conduct at meetings. It has been observed that it is in the more civilized countries such as the United States that children are most disorderly, disobedient and generally unruly, and the responsibility for correcting this lies squarely upon the parents. In many countries of the world where children are attending meetings in greater numbers there is much less disturbance than there is in the United States and some of the other countries usually considered among the most civilized. Children must be trained, not spoiled. It is our belief that the problem is being dodged, not solved, by providing a separate room or "isolation ward" for negligent parents and obstreperous offspring. Such a room caters to parental negligence and juvenile disorderliness.

● Is it proper for a Christian witness of Jehovah to have business relationships with one who has been disfellowshiped?—F. G., California.

The circumstances of each case might influence the answer. Generally speaking, it would be desirable for us to have no contact with disfellowshiped persons, either in business or in social and spiritual ways. If it is possible to make new business connections relative to employer, employee, the acquiring of raw materials or the performance of needed services, and so forth, it would be advisable to do so. However, if circumstances do not allow for this as you continue to make necessary provision for yourself or family in a material way, then you may decide to continue the business contact with a disfellowshiped person. But if you deem this necessary, you must be very careful to see to it that you do not associate with the ousted one and do not discuss spiritual matters with him. Always bear in mind that our spiritual interests are of far greater concern to us than material interests, and follow closely the recommendations of the congregation regarding one who has been disfellowshiped. We safeguard not only our own personal spiritual interests by so doing, but also those of our brothers, and especially those of weaker ones or new ones who might be easily stumbled by our contact with disfellowshiped persons.

"TRAILER CITY" FOR 1953 CONVENTION

Here it is! There will be a trailer camp in conjunction with the 1953 International Convention. The Butterworth and Marks farms, located on Old New Brunswick road, near New Market, New Jersey, will again be the site of the camp. These properties that the Society has rented for this purpose comprise between eighty-five and ninety acres, which should provide ample room for all desiring accommodations for tents or trailers. Additional property will be available if more is required.

While this is about forty miles from Yankee Stadium, improved highway facilities have been built during the past two years that will make traveling to Yankee Stadium easier. The New Jersey Turnpike is a through highway to the George Washington bridge. Also, improvements have been made in the present four-lane highways to the Holland Tunnel.

You may begin making personal plans now if you wish to stay at the "Trailer City". The camp will be equipped with a store, supplies, running water, etc., to make it more comfortable and convenient. It may be possible for some to get hold of camping equipment now and hold it through the winter for next summer. Whatever the case may be, planning should begin now, so that come next July you will be ready to travel.

We would suggest, however, that you do *not* write until you receive the form for trailer camp accommodations through your local company in the spring. There will be a nominal registration fee for each unit, to cover the cost of utilities and temporary buildings required. It is expected that the camp will be equipped with sound direct from the stadium so all the programs can be heard the same as in 1950.

Pioneer missionaries living in trailers, publishers with large families and those who think eight days of city living will be too expensive, here is your answer. J. W. "Trailer City" welcomes you!

"WATCHTOWER" STUDIES

Week of January 11: Sharing in the Prosperity of God's Nation.

Week of January 18: Theocratic Slaves.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 15, 1952
Semimonthly

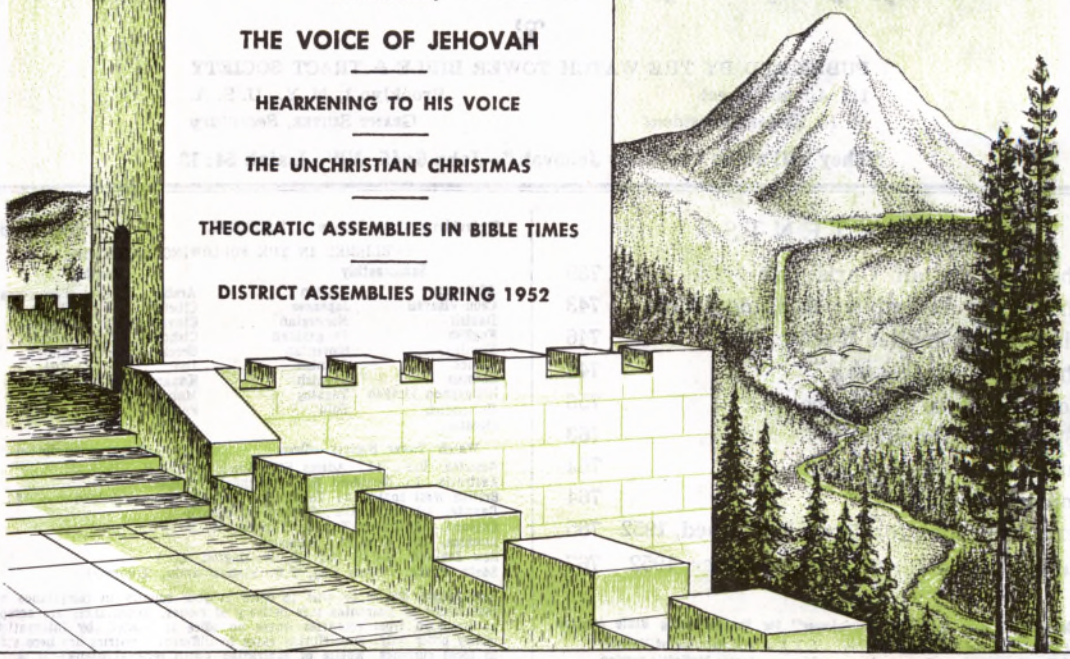
THE VOICE OF JEHOVAH

HEARKENING TO HIS VOICE

THE UNCHRISTIAN CHRISTMAS

THEOCRATIC ASSEMBLIES IN BIBLE TIMES

DISTRICT ASSEMBLIES DURING 1952



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

CONTENTS

The Unchristian Christmas	739
Theocratic Assemblies in Bible Times	743
District Assemblies During 1952	746
The Voice of Jehovah	749
Hearkening to His Voice	756
"Few Read the Bible"	763
Questions from Readers	764
Announcements	764
Scripture Index for Texts Explained, 1952	765
Subject Index for *The Watchtower*, 1952	767

Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,500,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Cebu-Visayan, Danish, English, Finnish, French, German, Hiligaynon-Visayan, Hollandish, Ilocano, Italian, Japanese, Norwegian, Pangasinan, Slovenian, Spanish, Swedish, Tagalog, Zulu

Monthly

Arabic, Cibemba, Cinyanja, Cishona, Greek, Ibo, Kanarese, Malayalam, Polish, Portuguese, Russian, Siamese, Silozi, Slovak, Twi, Ukrainian, Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Bereaford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7s

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 here stated 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.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXIII December 15, 1952 Number 24

THE UNCHRISTIAN CHRISTMAS

"JEHOVAH'S Witnesses—Christmas Not Observed by Them. One religious group in New Ulm, Jehovah's witnesses, will not be following the usual tradition of celebrating Christmas. The local congregation has no special services planned for the yuletide holidays." Thus began an article in the New Ulm, Minnesota, *Daily Journal,* last December 22.

Do you wonder why, when nearly all other professing Christians make so much ado over Christmas, Jehovah's witnesses deliberately ignore it? You do? But would you wonder if you knew that Christmas is not Christian; that in spite of its name it not only is non-Christian but is un-Christian; that it is based on pagan customs and superstitions and medieval traditions; that it is in fact the very antithesis of everything that is truly Christian? These statements no doubt seem radical to you, but if you will read on you will learn the reasons why Jehovah's witnesses, who take God's Word seriously, cannot afford to have anything to do with Christmas. Nor need we offer any apology for taking the Bible seriously. After all, Christmas is supposed to be a Christian holiday, celebrated by Christians, and both Christ Jesus and his apostles accepted the Bible as God's inspired truth.—John 17:17; 2 Tim. 3:15-17; 2 Pet. 1:20, 21, *NW.*

WHEN WAS JESUS BORN?

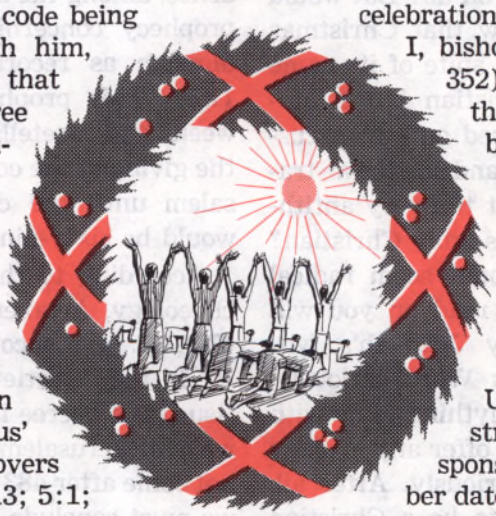
Jehovah's witnesses do not celebrate December 25 because, among other reasons, that is not the date of Jesus' birth, practically all historians being agreed on that fact. However, to state, as did one prominent United States clergyman a year ago, that "it might very well have been any one of the 365 days in the year" is to betray ignorance of Scriptural information on the subject, for the Bible does indicate, at least approximately, the date on which Jesus was born. How so? By several lines of evidence, among the strongest of which is the prophecy concerning the coming of the Messiah as recorded at Daniel 9:24-27 (*AS*). This prophecy speaks of seventy weeks and foretells that from the time of the giving of the command to rebuild Jerusalem until the coming of the Messiah would be sixty-nine weeks.

According to the latest findings of archaeology, Artaxerxes III began ruling in 474 B.C.; and according to Nehemiah 2:1-10, in the twentieth year of his reign he issued the decree for the rebuilding of the walls of Jerusalem. Since the Messiah did not come after 483 literal days (69 weeks), we must conclude that the Scriptural rule of a "day for a year" must apply. (See Numbers 14:34; Ezekiel 4:6.) Counting 483 years from 455 B.C. we come to A.D. 29. There was no year 0 B.C. or 0 A.D.;

therefore from 455 B.C. to A.D. 29 was 483 years instead of 484 years.

Jesus began his ministry as the Messiah when he was about thirty years old; and since that was the age according to the Mosaic law for a priest to begin to serve it seems reasonable to conclude that Jesus began his ministry as soon as he reached that age, which, according to the prophecy above referred to, was A.D. 29. This date, incidentally, agrees with what the Bible shows to have been the time when John the Baptist began his ministry.—See Numbers 4:3, 23; Luke 1:26-45; 3:1-4, 23, *NW*.

Daniel's prophecy further foretold that the Messiah would be cut off after the sixty-ninth week and that in the middle of the seventieth week (or, after three and a half years of it) he would "cause the sacrifice and the oblation to cease". Since it was by his cutting off or death that Jesus made an end to the validity of the Jewish sacrifices, their code being nailed to the tree with him, this prophecy foretells that Jesus would die after three and a half years of ministry. (Col. 2:14, *NW*) This is the length of time generally accepted by Bible scholars as the duration of Jesus' ministry and harmonizes with the evidence available in John's Gospel that Jesus' ministry saw four passovers come and go. (John 2:13; 5:1; 6:4; 12:1; 13:1) (For details see *Equipped for Every Good Work*, page 280.) There being no question about Jesus' being cut off at passover time, about the first of April, A.D. 33, it follows from the foregoing calculations that he was born 33½ years prior thereto, or on about October 1, and in the year 2 B.C.



This October date is in keeping with all the circumstantial evidence available. The shepherds were watching their flocks at night at the time and Joseph and Mary had traveled a long way to Bethlehem to be registered in keeping with the decree of Caesar Augustus. The shepherds would not have their flocks outside during the cold wet rainy winter season of Palestine, nor is it reasonable to conclude that Caesar would require all the Jews to do so much traveling at the worst time of the year for it; a fact apparent from Jesus' words, "Keep praying that your flight may not occur in wintertime."—Matt. 24:20; Luke 2:1-20, *NW*.

ITS PAGAN ANTECEDENTS

In view of these facts, what accounts for December 25 as being chosen for the celebration of Jesus' birth? Julian I, bishop of Rome (A.D. 337-352), is reputed to have been the first to fix the celebration of Christmas on December 25. And on what basis? Says the *Catholic Encyclopedia* (Vol. 3, page 727), "The well-known solar feast however, Natalis Invicti [Birthday of the Unconquered] has a strong claim on the responsibility for our December date." And according to the *Encyclopedia Americana*, the church of Rome arranged for the celebration of Jesus' birthday on December 25 "on the day of the old Roman [pagan] feast of the birth of Sol, as no certain knowledge of the day of Christ's birth

existed". (Vol. 6, page 623, 1942 ed.) Other authorities tell us that the church, being unable to wean the people away from this feast, adopted it and gave it a new significance. This caused Tertullian to complain: "By us, who are strangers to Sabbaths, and new moons and festivals, once acceptable to God, the Saturnalia [and other pagan feasts] are now frequented, gifts are carried to and fro, . . . and sports and banquets are celebrated with uproar."

But perhaps someone will ask, Granted that December 25 is of pagan origin and that Jesus was born on about October 1, why not celebrate that date? Why not? Because the very celebration of birthdays is pagan. Nowhere in the Scriptures do we find recorded the date of anyone's birth; nor any record of birthday celebrations by Jehovah's servants, either before or after the time of Christ. The only two birthday celebrations mentioned in the Scriptures were held by pagan emperors and each was marred by an execution, the one by Pharaoh by the execution of his chief baker and the one by Herod by the execution, the beheading, of John the Baptist.—Gen. 40:20-22; Matt. 14:6-11.

Nor are its date, the merrymaking and the giving of gifts the only pagan aspects of Christmas. Its use of the evergreen tree, the mistletoe and the holly are based on the pagan reverence for the things of nature. According to the historian Professor Hislop, the Christmas tree celebration actually harks back to the time of Nimrod some 4,000 years ago: "Now the Yule Log is the dead stock of Nimrod, deified as the sun-god, but cut down by his enemies; the Christmas-tree is Nimrod *redivivus*—the slain god come to life again."—*The Two Babylons,* pages 97, 98.

Christmas tree decorations go back to pre-Christian Teutons who decorated their evergreens with coiled strings of fruit and grain in honor of the sacred dragon Nithager. Glittering balls of gold were used to pay homage to Balder, god of the ever mystical sun. (Today, antigod communist lands such as Romania make a great deal of the Winter Tree Festival; decorated evergreens are featured, and last year in Bucharest, the capital, the center of attraction was "a tree 70 feet tall, on which there were thousands of lights, golden globes and metal bells".)

The same is true regarding the mistletoe. According to pagan traditions it was a divine branch that had come from heaven and represented the Savior; it was claimed that the god Loki in envy killed the handsome god Balder with a dart made from the mistletoe; all other plants having vowed not to harm Balder; the mistletoe, having been overlooked, was therefore used. According to this pagan tradition the mistletoe dart was plucked out of Balder's fatal wound and given to the goddess of love, Freya, whence the custom that a lad may kiss a lass if he sees her under the mistletoe.

In ancient times both the mistletoe and wreaths of holly were hung in windows and doorways for their curative and protective powers, to keep witches and evil spirits from entering. According to another pagan superstition the red berries of the holly represented drops of blood of the pagan god Balder.

And what about the three wise men appearing on Christmas cards? More paganism. In the first place, note that the Bible does not state how many wise men there were. Secondly, it is most likely that they visited Jesus and his mother Mary when Jesus was about two years old, for the account refers to Jesus not as an infant but as a young child; and not as being in a manger but in a house; note also Herod's decree to kill all male babes two years old and under. Further, it is quite evident that

the one directing the wise men with the light was not the same one that directed the shepherds to Jesus' manger by means of the angels; otherwise why direct them to Jesus' greatest enemy, and cause Jesus' life to be put in jeopardy and the death of so many children? No, it is not at all reasonable to conclude that the God who warned his people not to have anything to do with pagan religions would direct astrologers or magi, pagan worshipers of demon gods, to his Son.—Isa. 47:13; compare Matthew 2:1-18 with Luke 2:8-20, *NW*.

And what about the hanging up of stockings, Santa Claus and St. Nicholas? To the extent that these may not be of pagan origin they can be traced to early medieval origin and, of course, find no basis in the Scriptures.

WHY NOT CELEBRATE

It may be asked, Why not celebrate Christmas, since it seems to bring much joy in spite of its pagan antecedents? Because God's Word repeatedly warns his servants not to have anything to do with false worship. For example, note how emphatically the apostle Paul states this matter. In discussing the matter of foods offered to idols, after making the point that idols actually are not anything, he goes on to say: "The things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons. You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons. Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?"—1 Cor. 10:19-22, *NW;* see also Exodus 23:24, 32, 33; Deuteronomy 7:16; 2 Corinthians 6:14-18; James 1:26, 27, *NW*.

In view of the foregoing, what lack of Scriptural understanding is evinced by Donald Harrington, pastor of the New York Community Church, who, in seeking to justify the celebration of Christmas in spite of its pagan antecedents, states: "It is this integration of pagan rites and ceremonies which stand as an example of the universality of God and makes one realize that Christmas is not merely a Christian festival but a holiday of mankind."—New York *Times,* December 24, 1951.

Nor is that all. Note some of the material ills associated with it. In 1951 Christmas holiday deaths totaled 789 in the United States, many of which were caused by drunken Christmas drivers. The New York *Times* for December 12, 1951, editorialized on the "starkly tragic" aspects of many of the fires caused by Christmas trees. And not only undertakers and firemen but also doctors have extra work during the holiday season as hospitals fill up with victims of overindulgence.

Big business exploits the season, overcharging the public, selling them inferior goods and doing everything within its power to give one and all the Christmas fever, to have 'the holiday spirit get into their blood'. Estimates as to how many hundreds of millions of dollars are spent by the Christmas shoppers of the United States vary, but the fact that in New York city alone the sanitation department had 25,000 tons of rubbish to clean up after the 1951 holiday indicates to what extent the people are taken in.

Sensing that Christmas is being greatly commercialized, certain clergymen are agitating for a more "Christian" Christmas, actually a contradiction in terms. To what extent their campaign has been successful may be determined from the full-page advertisement that appeared in a daily to the effect that "we think it's a bright-eyed idea to give someone manure for Christmas. We'll ship a magnificent

one-ton of Daisy's best to your door (or to the rear of your barn door) for $19".

True, Jesus said that "there is more happiness in giving than there is in receiving", but such is true only if one's giving is sincere and unselfish. Remember he also said: "When you spread a dinner or evening meal, do not call your friends, or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones."—Luke 14:12-14, *NW*.

Under the artificial stimulation of the Christmas fever some unfortunates may get some "charity". But that hardly compensates for the fact that Christmas is in reality a snare of the Devil, to deceive the people into thinking that they are Christians by reason of indulging in pagan customs and ceremonies that gratify the fleshly instincts, waste money, health and lives and, worst of all, arouse Jehovah God to jealousy.

True Christianity does not work that way. It does good to its fellow men 365 days a year and not just one day, and not just in material ways but in the far more important spiritual treasures which lead to everlasting life. Jehovah's witnesses have devoted their lives to doing this very thing.

And now do you understand why they do not celebrate Christmas?

Theocratic Assemblies in Bible Times

THE great Creator of the universe, the Almighty God, Jehovah, is a wise and loving God. He knows best what will advance his righteous and loving purposes and how best to equip his servants so that they may co-operate with their Maker to his praise and to their own happiness. Proof of this is seen in his provision for having his servants come together in assemblies. And since he is the great God-Ruler or *Theocrat*, it follows that all assemblies arranged by him would be *theocratic* assemblies.

Among the very first assemblies that Jehovah caused to be held by his earthly servants was the one that took place when Jehovah's time came to deliver the children of Israel from Egyptian bondage. At that assembly "Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. And the people believed: . . . bowed their heads and worshipped". (Ex. 4:29-31, *AS*) Without doubt, that assembly was a joyous occasion, revealing as it did Jehovah's purpose to deliver his name-people.

Some months later the Israelites were

assembled at Jehovah's command at the foot of Mount Sinai for the purpose of witnessing the giving of the law. "And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And . . . the voice of the trumpet waxed louder and louder." (Ex. 19:18, 19, *AS*) What a strong basis for faith, what abundant proof was there given that Moses was no impostor but was indeed the spokesman of the Supreme Being, Jehovah God! At that assembly the children of Israel agreed 'to do all the things Jehovah commanded and to be obedient'. At that assembly also the law covenant, previously made in Egypt with the celebration of the Passover, was inaugurated. —Ex. 24:7.

However, the Israelites failed to live up to the agreement they made at that assembly and so, instead of entering the Promised Land in a matter of months, the older ones, with few exceptions, all perished in the wilderness; and we find their offspring thirty-nine years later assembled on the plains of Moab, still on this side of the Jordan river. At this assembly Moses reiterated God's law and recounted the marvelous way in which Jehovah had preserved and led them, repeatedly exhorting them to faithfulness, and introduced to them Joshua as his successor. To appreciate the heart-warming lesson of faith that Moses there gave to the assembled Israelites one must read the book of Deuteronomy.

Without a doubt that assembly and the words uttered by Moses deeply impressed themselves upon the mind of Joshua, for after leading the Israelites across the Jordan and serving as their military commander and theocratic judge for some twenty years, shortly before his death he also called together an assembly. Gathering all the people at Shechem, he recounted the way Jehovah had dealt with his people and voiced his determination that, regardless of what they decided to do, 'he and his house would serve Jehovah.' (Josh. 24:1-28, *AS*) The people voiced a like determination.

After having had judges such as Joshua, Gideon, Samson and Samuel for some 350 years, another outstanding assembly, marking another milestone in the history of the nation of Israel, was held. The occasion was the request of the people to have a king like those of the surrounding nations, they not being content to have Jehovah as their invisible King. Having first determined Jehovah's will and choice in the matter, Samuel told the people assembled at Mizpah what Jehovah had said regarding their request. By lots Saul was found to be Jehovah's choice, he in fact having been previously anointed to be king by Samuel.—1 Sam. 10:17-24, *AS*.

ASSEMBLIES AT JERUSALEM

The law which Jehovah gave the children of Israel by the hand of Moses provided for three annual assemblies at which every male was to be present. These assemblies were to be held in the city that God would choose, which turned out to be Jerusalem. The first of these annual assemblies was the feast of unleavened bread, which immediately followed the Passover, lasting for seven days beginning with the fifteenth day of Abib or Nisan. This feast, like the Passover that preceded it, commemorated the deliverance of the children of Israel from Egypt, at which time they were in such great haste that they had to bake their bread before it was leavened.—Ex. 12:39; 23:14-17, *AS*.

Next came the feast of the harvest or first fruits, celebrated fifty days after the first sheaf of grain had been brought to the priest to be waved before Jehovah. And

finally, there was the feast of ingathering or of tabernacles in the seventh month, at the conclusion of the harvest, and which was celebrated for seven days beginning with the fifth day after the day of atonement. Regarding that feast the Israelites were commanded: "Ye shall dwell in booths [made of branches] seven days; . . . that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."—Lev. 23:39-43, *AS*.

The convening of yearly assemblies at Jerusalem undoubtedly taxed the housing facilities of that city and its suburbs to the limit, requiring many to use tents and other improvised shelters, except for the feast of tabernacles, when all were required to live in booths. The people saw the significant ceremonies, such as that of the day of atonement, performed by the priests, heard God's Word read to them and listened to the singing of thousands of trained Levite singers accompanied by huge orchestras.

These annual assemblies impressed upon the minds of the Israelites the awesome majesty of Jehovah their God and of his laws as well as graphically reminding them of the marvelous deliverances he had performed for them in times past, all of which would cause them to rejoice with songs of praise and thanksgiving. Those assemblies, no doubt, also meant the making of many new acquaintances, and we may be sure that even the traveling to them had a broadening effect as they became more and more acquainted with other parts of their land of Palestine.

David called together a special assembly at Jerusalem after all the material needed for the building of the temple had been gathered, at which time he gave Solomon instructions regarding his office and the building of the temple and exhorted the people to faithfulness. To catch the spirit of that occasion read 1 Chronicles 29:10 to 19, *AS*.

About eleven years later Solomon caused another great assembly to be convened at Jerusalem, this one to mark the dedication of the glorious temple, at which 'all the congregation of Israel was present with King Solomon and so many sacrifices were made that they could not be counted or numbered for multitude'. That assembly lasted more than three weeks, the people returning to their homes on the twenty-third day "joyful and glad of heart for the goodness that Jehovah had showed". —2 Chron. 5:2 to 7:10, *AS*.

EARLY CHRISTIAN ASSEMBLIES

At the time of Jesus the Jews were scrupulously observing the feasts commanded by the law. And while in a sense it might be said that the public meetings held by Jesus at which thousands were in attendance, lasting for hours and making it necessary that Jesus provide them with food, were the first Christian assemblies, it was the feast of Pentecost that really was the first of all Christian assemblies.

The supernatural phenomenon accompanying the outpouring of the holy spirit, and which marked the beginning of the Christian congregation, might well be compared with the assembly held at Mount Sinai at the inauguration of the law covenant. "And they all became filled with holy spirit and started to speak with different tongues," thus enabling them to preach to the many reverent Jews in Jerusalem at the time for the celebration of the feast of Pentecost from "every nation of those under heaven".

That assembly of 120 Christians saw a twenty-fivefold increase on its very first day, for the number grew to three thousand. (Acts 1:15; 2:1-41, *NW*) No question about that's being a joyful occasion! Truly,

the theocratic assemblies of Bible times brought praise to Jehovah, knowledge and instruction to his people, and invariably gave them much cause for rejoicing. The same is true of theocratic assemblies held in modern times.

THE expansion of true worship in the earth has been shown in the increase in the size of modern theocratic assemblies. Back in 1893, 360 were in attendance; in 1919, at the Cedar Point, Ohio, international assembly, some 7,000 heard the president of the Watch Tower Society, J. F. Rutherford, speak; while 123,707 heard the president of that Society, N. H. Knorr, give the public lecture at the Yankee Stadium, New York city, in 1950.

In 1952, instead of one international assembly, some 70 district assemblies were held during the months of August and September alone in upward of twenty different lands, with a combined peak attendance of 313,751 persons. Of these assemblies, 35 were held in the United States, 11 in Canada, 8 in Germany and 6 in England and Wales. The programs of these assemblies were identical.

Growing to maturity by making good use of Jehovah's undeserved kindness was the theme of these assemblies. The outstanding feature was the public discourse "World Unity, Is It Just a Dream?"

ADVERTISING THE PUBLIC LECTURE

Every conceivable and possible means of advertising, ancient and modern, was used to invite the people to come to hear the public discourse Sunday afternoon. Among the ancient means used were those of going from house to house and standing on the streets, particularly on Friday and Saturday mornings, as well as by the witnesses' making use of every contact with the public to give the invitation. By such methods millions of handbills also were distributed and much Bible literature was placed.

Signs were also extensively used. Many of the witnesses had one or more signs on their cars; bumper signs, signs on the sides and rear and some signs even attached to the tops of their cars. Motorcades toured the streets advertising the lecture. Large signs were put up along the highways, across streets, on the sides of buildings and on hotel marquees. Thousands of signs were placed in store windows. At Galveston, Texas, the request by one of the witnesses to be permitted to put a sign in a certain window resulted in a heated argument between two business partners, one a Jew, the other a Catholic; the Jew was in favor of having the sign placed in the window, the Catholic was opposed thereto. Thinking it futile to wait, the witness left them arguing and proceeded to the next store. However, before reaching it the Jewish businessman called, "Hey, you, come back here and put one of those signs in my window. *We* won!"

News releases were given to all the newspapers in each area, and very favorable response was given in many cities. In the Syracuse, New York, area some 70 different papers carried items regarding the assembly. Some welcomed the witnesses in

their editorial columns, such as the Portland, Maine, *Evening Express,* and from which we quote: "A more earnest, more orderly gathering of men, women and children (whole families are attending this assembly) one could hardly hope to see. . . . The Witnesses are here on serious business and their assembly is attending strictly and devotedly to that business. And Portland is glad to have them."

Nor was such fair and even favorable publicity limited to the press. Many radio stations gave good co-operation both by having ten- and fifteen-minute interviews and by spot announcements. In some cities television lent the final word to the modern means of advertising the assembly and particularly the public lecture. As a result of all these various means of advertising, the previously mentioned total of 313,751 persons attended the public lecture Sunday at the assembly points.

HOW JEHOVAH'S WITNESSES IMPRESSED OTHERS

Vainly the world tries by selfish pursuits, by self-indulgence, pleasure-seeking and excesses to find joy and happiness. On the other hand, Jehovah's witnesses by engaging in the pure worship are seen to be the happiest and most joyful people under the sun. The world calls the Bible and its principles old-fashioned and impractical, but in spite of itself it has to gape in utter amazement as it sees Jehovah's witnesses apply the principles of the Bible in this twentieth century and obtain results possible in no other way. And yet those of the world continue in their selfish course, overlooking entirely that generosity, love and unselfishness are just as contagious as are greed and selfishness, and far more powerful.—Luke 6:38.

A fire department official at Allentown, Pennsylvania, marveled at the way Jehovah's witnesses not only succeed in interesting young people in their message but also get the young folks to share in the work at hand. The obvious unity between all races and the very good behavior of the children caused a Bridgeport, Connecticut, newspaper reporter to exclaim, "What you are doing is very practical indeed!" But the world continues too proud to imitate such practical Christianity.

At that same assembly a city official expressed wonderment: "You mean to *tell* me people are working like that for nothing?" Being assured that such was the case, he replied, "I just don't get it! We pay people and can't get them to work like that!" But that is just it: people working for selfish ends do not work that hard. This fact was clearly appreciated by a certain Philadelphia professional tent erector who supervised the erection of the tents for the Wilmington, Delaware, assembly. Commenting on the co-operation he received from Jehovah's witnesses in the erection of these tents, he said: "You can tell that those men are volunteers. Men working for money just do not work that hard!"

Expressing the same sentiment was the comment of a Buffalo, New York, auditorium official, "You can't get men to work like that if you paid them money. In my language, you fellows are tops!" And noticing such activity an official at Portland, Maine, moaned, "Why can't I get men to work like that instead of griping all the time?" Yes, the world wonders why, yet it is all so simple. Love for one's Creator, Jehovah God, and for one's neighbor is the strongest force in the world. It accomplishes what no selfish inducement ever could. And yet they say the Bible is impractical!

And that such unselfishness is contagious, as already noted, was particularly apparent from the experiences had by

those engaged in the work of obtaining rooms. Many people offered rooms freely, some turning their entire homes over to the witnesses. In more than one city upward of a hundred free rooms were obtained. At Rockford, Illinois, a householder, regretting that he would not be in town during the assembly, offered to pay the cost of two rooms for three days at a hotel. At Amarillo, Texas, another householder expressed regrets at not being able to accommodate any of the witnesses, and contributed five dollars to help provide hotel accommodations for one of the witnesses. In every city the response for rooms was better the second and third times than at the first time the householders were approached.

SOME OPPOSITION

However, not all were ready to cooperate with Jehovah's witnesses. The American Legion at Rockford, Illinois, did its best, or worst, to keep the witnesses from using the armory, for which a contract had been signed. But state officials did the American thing by standing for freedom of worship, not being cowed by the un-American position of the Legion.

And the American Legion at Galveston, Texas, tried to prevent Jehovah's witnesses not only from meeting at the city auditorium which had been contracted for, but also from meeting anywhere else in the city, charging that Jehovah's witnesses were "opposed to the defense of our country and followed the direct teachings of Russian theology", a charge which obviously revealed either ignorance or prejudice. However, their efforts not only proved to be futile but served to better advertise the assembly and the position of the witnesses on communism, etc.

At one of the district assembly public meetings held in Austria a bishop sent 30 students to disrupt the meeting. However, they were so impressed by what they heard they forgot why they came there and listened attentively to the lecture. Afterward they shame-facedly confessed why they had come and who had sent them!

Some in the United States also experienced a change in heart. A union official at Zanesville, Ohio, stated: "Before your assembly there was an ill-feeling toward Jehovah's witnesses in this town, but your assembly has surely changed a lot of minds. I am one that changed his mind." At another assembly, the official in charge, a World War II veteran, started out by doing all he could to make it difficult for the witnesses, and ended up by doing all he could to assist them.

Needless to say, no district assemblies were held behind the Iron Curtain and the Communists in East Germany did their best to keep Jehovah's witnesses from attending any of these assemblies. But in spite of their opposition, of the some 9,000 witnesses that attended the Berlin district assembly fully half of them crossed over from the Eastern zone. Incidentally, at the Berlin public meeting 14,800 attended, exceeding even the best United States attendance, which was some 13,000 at Los Angeles.

And now Jehovah's witnesses all over the world look forward to the great international convention to be held July 19 through 26 at the Yankee Stadium, New York city. They are not only looking forward to it but praying for it and making plans to attend it. Are you planning to be there? Those who attended the assembly there in 1950 do not need to be urged.

If you can possibly get there, in faith arrange to come. Remember that according to our faith it will be unto us, that the arm of Jehovah is not shortened, and that 'positive thinkers and actors will be there'. "If Jehovah wills, we shall live" and be present.—Jas. 4:15, *NW*.

"Worship Jehovah in holy array."
—Ps. 29:2, AS.

JEHOVAH'S witnesses are dedicated to the publishing of Jehovah's name. His name is clearly indicated in the Hebrew Holy Scriptures by the tetragrammaton יהוה, for which the Latin characters are JHVH, or English YHWH. While the exact pronunciation of the four Hebrew characters for this name is not known, the name of the Sovereign Ruler of the universe as we have long known it is Jehovah in English. Jehovah's witnesses want all peoples from one end of the earth to the other to become acquainted with that name and its meaning. The inhabitants of all nations should know the divine name in their own languages. But to the reasoning mind it is a strange thing that the religious leaders in Christendom should try to hide, even destroy, that name. This they have done in the recently released Revised Standard Version of the Bible, because the Division of Christian Education of the National Council of the Churches of Christ in the United States of America wants it removed and so takes the credit and the responsibility for removing the name Jehovah from their new revised English text.

[2] One wondered how they would make Psalm 83:18 read, where the *King James Version* states: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." This Christian educational committee of the National Council now holding the copyright for the *Revised Standard Version* says it should read, "whose name is the LORD." However, that rendering of the Hebrew tetragrammaton does not give any distinction or sovereignty or supremacy to the highest Being in all the universe. "Lord" to the ordinary person of today has many meanings. Is this religious committee trying to make the Sovereign Ruler a common individual or less than that by not letting the people of the world know his real name? Or are they saying that he has no real name? Why hide it? Why let the people think that God Almighty is just another master, ruler or nobleman, by letting the tetragrammaton read as a title, "the LORD," instead of giving him his actual name? Why this degrading of God's name by the removal of it? When God spoke to Moses, he said: "And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them." (Ex. 6:3, *AS*) The *Revised Standard Version* now reads: "but by my name the LORD I did not make myself known to them." However, this committee, by a wide circulation of its *Revised Standard Version,* cannot destroy the name of the only true God of the universe, Jehovah. Why? Because Jehovah's witnesses are still alive, and they will be busier and more energetic than ever announcing and making known Jehovah's name to all kindreds and tongues in all nations of the earth.

[3] These religionists of modern days may

1. To what publishing are Jehovah's witnesses dedicated, and so in what way do publishers of a new Bible version appear strange?
2. How have they degraded God's name, and yet why without the power to destroy it?
3. What will the "voice of Jehovah" now do, and for making what decision is it now the time?

do what they will with God's name, Jehovah, but the Great Ruler will see to it that his people proclaim his name and make it known. "The voice of Jehovah" will do this. Nothing, not even Christendom's religionists, will stop Almighty God from making his name known throughout all the earth, for he himself says: "I will deliver my people out of your hand; and ye shall know that I am Jehovah." (Ezek. 13:23, *AS*) Jehovah knows that the clergy of Christendom are serving this old system of things, which he himself is going to destroy at the battle of Armageddon. They are certainly not serving him. That is why Jehovah's Word says to those that love him: "Get out of her, my people." (Rev. 18:4, *NW*) The time has come for all persons to make a decision as to whose side they are going to be on, Jehovah's, or that of those who are against Jehovah.

[4] Let us listen to what Jehovah himself has to say through his writer, David, when he wrote the 29th Psalm. The opening verses of this very descriptive psalm say: "Ascribe unto Jehovah, O ye sons of the mighty, ascribe unto Jehovah glory and strength. Ascribe unto Jehovah the glory due unto his name; worship Jehovah in holy array." (Ps. 29:1, 2, *AS*) From this description it appears a time has arrived for celebration, a time for a joyous occasion.

[5] In considering these two verses we might wonder, Just who are these "sons of the mighty"? It could be those who hold very high positions in the theocratic organization of Jehovah God, maybe the powerful servants that Jehovah has appointed to special work. On the other hand, it could mean "sons of God", as is pointed out in the footnote of the *American Standard Version*. If that be so, then "sons of God" could take in all the angels of the heavens that are invisible to man but form Jehovah's universal organization. In the book of Job it is stated: "Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them." (Job 1:6, *AS*) On festive occasions such as this what singing and praise must have been given to the name of the Most High God, Jehovah! It must have been a beautiful, majestic spectacle to behold! Even the rebellious Satan came to look in on this magnificent assembly and to hear the songs the faithful servants must have been singing. On this particular occasion, Jehovah said to Satan, "Whence comest thou?" or "Where did you come from?" to which Satan answered, saying he had been going to and fro in the earth and walking up and down in it. (Job 1:7) What was on the earth was the Devil's world. He had corrupted it. He had not come to this assembly before the mighty ones of Jehovah to praise the Sovereign Ruler. He was just an observer of the splendor and majesty that surround the Creator of heaven and earth.

[6] The psalmist expressed beautifully Jehovah's superiority over these powerful ones, saying in Psalm 89:5-7 (*AS*): "And the heavens shall praise thy wonders, O Jehovah; thy faithfulness also in the assembly of the holy ones. For who in the skies can be compared unto Jehovah? Who among the sons of the mighty is like unto Jehovah, a God very terrible in the council of the holy ones, and to be feared above all them that are round about him?"

"SONS OF THE GODS"

[7] There is still another possible rendering of Psalm 29:1, according to a second footnote in the *American Standard Ver-*

4, 5. What "sons" does Psalm 29:1 mention, and who could they be? Why?

6. How does Psalm 89:5-7 show Jehovah's superiority?
7. What other possible rendering of Psalm 29:1 does the *AS* footnote show, and who, then, would those sons be?

sion. The Hebrew text could read, "Ascribe unto Jehovah, O ye sons of the gods." This then would refer to the sons of the nations who have forgotten the first man's true parentage, the Creator, Jehovah God. Men of all nations have arranged themselves under the imaginary protection of deified heroes. Of course, to help their imaginations, they have made great idols of silver and stone and gold and wood. In this way the peoples of the world have invented and made their own gods. These they have worshiped for centuries; but what has this worship gotten them? The many religions in the world have often been the cause of wars, strifes, hatreds between peoples and nations, class distinction, isolationism. Jesus said to false religionists: "You are from your father the Devil." (John 8:44, *NW*) The sons of the gods they worship are still carrying on the false religion which began in early mythology, and their doctrines, ideas and philosophies of life have been carried right down to our day. The Sovereign Ruler Jehovah calls on all these sons of the many gods now to ascribe to Jehovah the glory that is due, to ascribe strength to him. Nimrod of centuries past placed himself above God. He wanted to be a mighty one ahead of Jehovah. Where are his strength and glory today? Let the followers of Nimrod and the followers of the many pagan gods, practices and beliefs all forsake their gods and their false religion if they want to live, and give glory to Jehovah, not to some man or image. But the religionists with their many gods will not recognize Jehovah; rather, "modernists" try to hide him.

[8] Today we have throughout the world many kinds of religions with their many different gods. Even Christendom wants to have many gods and lords, and she wants the sons of these many gods to be satisfied with the latest product of the National Council of the Churches of Christ in the United States of America, their new Revised Standard Version Bible. So they remove the name Jehovah and make it "the LORD". But their new version or their revision of their old version makes the translators look vague when we read Psalm 29:2 (*RS*): "Ascribe to *the LORD* the glory of his name." Hence we ask the Committee, What is his name? Is it *the LORD?* No! At Psalm 83:18, according to the book entitled "Studies in The Psalms", by J. B. Rotherham, a very accurate translation is: "That men may know that thou, whose name is Jehovah, thou alone art most high over all the earth." While Christendom goes on its wayward course, the faithful followers of the Almighty will hearken to the voice of Jehovah, and they will make his message and his name known to the nations. If we allow as possible this third rendering of the text inviting the "sons of the gods" to praise Jehovah, it means that all creation should tremble before him, not only the creatures of the invisible heavens, but all humankind. The writer of the 96th Psalm expresses this thought in verses 7 to 9, where it is stated: "Ascribe unto Jehovah the glory due unto his name: bring an offering, and come into his courts. Oh worship Jehovah in holy array: tremble before him, all the earth." (*AS*) Here the appeal is to all earthlings to worship Jehovah, and the expression is very similar to that at Psalm 29:1, 2.

[9] While the majority of the peoples of the nations of earth turn a deaf ear to this call, there are many of the other sheep who are listening to the group of praisers in the earth who love to call their God by his name Jehovah, and these sheep are coming to them and joining them in this

8. How have the *RS* translators rendered Psalm 29:2 vaguely, and upon whom does this verse call and to do what?

9. Who are listening to the praisers of God's name, and how is their turning and worshiping him foretold?

song of praise. If Jesus said he had "other sheep", which he must also bring to associate with the "little flock" who are being called out as joint heirs with him in heavenly glory, then these he must bring and make one flock, and Christ Jesus will be their "one shepherd". (John 10:16) Those whose hearts are right will find Jehovah and know him because of Jesus the Shepherd, and they will be guided to Jehovah's organization, just as the psalmist pointed out in the 22d Psalm, verses 26 and 27: "The meek shall eat and be satisfied; they shall praise Jehovah that seek after him: let your heart live for ever. All the ends of the earth shall remember and turn unto Jehovah; and all the kindreds of the nations shall worship before thee." (*AS*) This is in full accord with the expression in Revelation where the thought is brought out that a great crowd shall come from all nations, kindreds and tongues. They will worship before Jehovah, because they know that glory is due to his name. (Rev. 7:9, *NW*) Jesus their Shepherd acknowledged that there is one living and true God; not many gods, not many lords. And this unique God, the Sovereign Ruler of the universe, has been distinguished from all the false gods by having a name which is worthy of praise on the part of all creatures in heaven and on earth.

[10] Jehovah's witnesses are not going to be mixed up with a lot of other gods. Now that we are in the last days of the Devil's organization, the other sheep are seeing the confusion of the worship among the peoples of the nations and they are fleeing from this confusion. Already hundreds of thousands know what Jehovah's name stands for. They know that Jehovah is revealing his purposes toward his creatures. They know that Jehovah has fulfilled his promises, and they have confidence in him. They have turned to his Word and have found it to be reliable. And who is the one who has done all this for the lovers of right things and truth? Jehovah—that is his name, and they worship him.

[11] The expression in Psalm 29:2 (*AS*), "Worship Jehovah in holy array," takes in so much. It is hard to comprehend the magnificent spectacle that takes place in the heavens and upon the earth when this Psalm comes into complete fulfillment. When Jehovah God had called out the children of Israel as a special people, he had his priests array themselves in holy garments. Aaron's garments are described at Exodus chapter 28 and they were most beautiful. His garments distinguished him from all the other priests. When he appeared before Jehovah God he was on certain occasions in his robes of glory and beauty. In days gone by when Jehovah's people were marching through the wilderness, he had them array themselves in proper positions. All this was done according to his direction. It was organization. Each tribe was happy to take its right position. It was not that one tribe was trying to be the first in position. It was that God had placed them by his own direction. Jehovah was their God and he guided them. He led them through the wilderness and eventually into the Promised Land. They should have worshiped him in holy array. So when they went to the worship

10. Why does this crowd of other sheep do this?

11, 12. How and why should Israel have worshiped Jehovah in holy array, and how did they fail to do this?

of other gods, then Jehovah showed his displeasure.

12 Time and time again the children of Israel went to the worship of false gods, even after Jehovah had provided them with food, with clothing that did not wear out, with shoes that did not get full of holes from walking. Even though they were well acquainted with God's deliverance of them from Egypt and his power demonstrated in the destruction of Pharaoh and the Egyptians who followed after him, still they forsook Jehovah and went to the worshiping of other gods. These gods were not able to do anything for the Israelites, no more than they were able to do anything for the nations that worshiped them. The prophet Jeremiah put it very forcefully and plainly when he said in his second chapter, verses 26-28 (*AS*): "As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets; who say to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face; but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah."

13 As it was with the children of Israel, it is with the nations of the world today. Where are the powers of the gods of the nations? Where do they bring blessings to the people? The nations of the earth have marched forth with their armies, they have fought their murderous battles, they have taken possession of new countries, their priests and clergymen have blessed them in their actions, but where is the blessing? The priests that blessed the losing nations have become captives with the losers. The religious leaders who have blessed the victorious nations have not brought peace and prosperity to the winners. Why do not the peoples of the world turn from these religious leaders? Some few do, but the majority of the peoples of this earth are following their blind religious guides and when the guides fall into the pit so will the peoples of the nations. (Matt. 15:14, *NW*) The falling into the pit of all such peoples of the wicked governments along with their rulers is not far distant. The battle of Armageddon is not too far away, when Jehovah God in holy array will strike against all these nations and destroy them utterly.

14 The 29th Psalm gives us a beautiful description of the power of God and how he can destroy the nations, and what an easy matter it will be for him to bring low the great power of the organized governments of the world. Jehovah God, through his kindness and mercy, has spoken through his Word and through his people for centuries. Today he has massed together hundreds of thousands of his witnesses for making proclamation of his name to the ends of the earth. They listen to his voice through his Word. But in a short while the voice of Jehovah will speak in an altogether different manner. He will speak from the heavens in thunderous tones.

LIKE THUNDER

15 The 29th Psalm shows that the thunder of the heavens is like the voice of God. The terrible phenomena of the storm in the heavens are an expression of God's majesty, his eternalness, his sovereignty and his unshakableness. When Jehovah speaks

13. How has it been similar with the worldly nations today, and that with what end near at hand?

14. How has Jehovah spoken for centuries, but how will he speak shortly?

15. To what did Jehovah's voice get likened, and what example of this did Israel have at Sinai?

with his voice of authority from heaven, then all the nations of earth will tremble and shake and pass out of existence. Now the time has come for those of sheeplike disposition to heed the voice of God as spoken in his Word before his voice will speak from the heavens at Armageddon. Jehovah's expressions are powerful. When he gave the Ten Commandments to Moses at Mount Sinai, it presented an awesome spectacle. He had just effected a great deliverance of his people. Probably over two million of them, men, women and children, had been brought out of Egypt now into the wilderness. He was going to lead them on to the Promised Land. They were his chosen ones; they were his theocratic organization. And he showed them his power from the heavens. "And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled." (Ex. 19:16, *AS*) And then, in the 18th verse, we read: "And Mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."—See also Exodus 20:18.

[16] The great God of heaven is not a soft-spoken individual. He is a God of indignation, a God who will express his wrath against those who do not serve him and who are fighting against him. He is not a god who can be pushed around by those whom he has created. "Behold, the name of Jehovah cometh from far, burning with his anger, and in thick rising smoke: his lips are full of indignation, and his tongue is as a devouring fire." (Isa. 30:27, *AS*) The God that Jehovah's witnesses worship is the Sovereign Ruler of the universe and he has shown forth his magnificence and his wonderfulness as the only rightful ruler of the universe. His people are acquainted with his creation, they are acquainted with his Word, they are acquainted with his mighty acts in times past, and they have faith in what he is going to do in the near future. They can say with the psalmist, "Bless Jehovah, O my soul. O Jehovah my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh winds his messengers; flames of fire his ministers; who laid the foundations of the earth, that it should not be moved for ever." (Ps. 104:1-5, *AS*) So his witnesses beware when Jehovah speaks.

[17] Those who have now come to know the true God of the universe and his name Jehovah are delighted to honor his name. They want to do something; they want to express to others their knowledge of Jehovah. That is why you will find Jehovah's witnesses so active. And they say: "I will sing unto Jehovah as long as I live: I will sing praise to my God while I have any being." (Ps. 104:33, *AS*) They are anxious to join in the worship of Jehovah in holy array. They recognize that there is an organization that has been formed in the earth, Jehovah's visible organization.

[18] Just as Jehovah has an invisible organization of principalities and powers, of cherubim, seraphim and angels, all in their proper station in his organization, so upon the earth Jehovah God has built up a great organization. God's servants in the earth

16. Why do his witnesses beware when Jehovah speaks?

17. What is it that those who have now come to know him want to do?

18. What has Jehovah built up on earth, and so where is our safety?

speak one language, the language that Jehovah God teaches in his Word. At the same time they are able to speak these truths from God's Word in many tongues throughout the earth. God has not gathered his people together into one city or locality or one earthly place of safety and refuge. Through their Leader, Christ Jesus, they are sent forth to the ends of the earth, there to preach the good news of God's kingdom. But as long as they are in his organization speaking the many tongues of the peoples, they are still sending forth the pure language of God's Word. It is not a matter of geographic location that brings protection. It is a matter of being faithful to Jehovah God and close to him in his organization, worshiping him in holy array when Jehovah strikes at Armageddon. There must be unity among God's people; no matter where we find them in the earth, they must see in harmony now that Jehovah has brought forth his organization Zion. Even as the children of Israel were organized in their day for marching from one place to another, and had their respective positions in the camp in the wilderness, so it is today.

[19] We find Jehovah's people organized in small units where they carry on Bible studies, in larger units where they carry on company organization, and in still larger arrangements where they have their circuit assemblies. Then many circuits are gathered together into district organizations, and all of these districts in certain localities come under the direction of a branch organization. These branch organizations are scattered throughout the world, but they still come under the direction of the home office. All receive the same organizational instructions through the *Watchtower* magazine. They know how to act, what to say and to do, how to comfort the poor and the meek, how to release the prisoners, how to bring them forth from the Devil's organization into God's organization, how to help these take their stand in the midst of God's people and worship Jehovah in holy array. There are many full-time ministers associated with these company organizations, and they devote their full time to preaching the good news, singing praises continually before the throne of God. Some of these have been trained in the Watchtower Bible School of Gilead and have been sent off into other lands as missionaries. Sometimes they are alone there for a while until they have found the other sheep, and then these assemble with them in a small group for Bible study and eventually a company is started. Then in that part of the earth another segment of Jehovah's organization grows.

[20] Everyone has his position in God's organization and all work together in joy and gladness. Whether they be a district servant, a circuit servant, a company servant, a worker in a home or branch office, a pioneer, a missionary or a company publisher, the only thing they all are interested in is to worship Jehovah their God. Their worship is pleasing to the Most High. They know Jehovah has a great work to be done before he strikes in the battle of Armageddon. Just as it was in the days of Noah, so it is now. The warning must be given to the people. Jehovah does not destroy the nations without giving them due information as to what is going to happen. Jehovah's witnesses know what is going to happen, so they are giving forth the message of doom and at the same time a message of comfort. Jehovah's kingdom must be announced. When he says that the nations of the earth will be crushed and will be as the dust in the balance of a scale, that

19. What groupings are there in this visible organization, and how does it spread into new territories?

20. What is our common interest, and what do we call on all people now to do?

is exactly what he means. This is not the time to lull people to sleep, saying that everything is going to work out all right and that peace and prosperity can be brought about by efforts of men of the nations. Jehovah God has declared in no uncertain terms that all must worship him in holy array, and those who do not come forth to worship him he will then shake and destroy.

Hearkening to His Voice

IN Psalm 29:3-9, Jehovah shows how thunderings and lightnings will come forth from the heavens and even the great cedars of Lebanon will be broken like matchsticks. The mountains in the wilderness will shake. In like manner will the nations of earth be shaken by the Sovereign Ruler of the universe, because they will not worship Jehovah God. All the false gods of this world must be destroyed. There is no place for them. When Psalm 29:1 (*AS*) said, "Ascribe unto Jehovah," it meant we must give, we must attribute, the right things to Jehovah God. Is it not Jehovah who gave us life? Was he not the Creator of man and all the things in the earth? What else could we give to Jehovah except our praise? We should be grateful. We should show our gratefulness. So worship him, and not false gods.

[2] It is by what we do and say that we can *show* Jehovah God that we recognize his great power and supremacy, his strength and his glory. When Jehovah God gave Moses the victory when coming through the Red sea and let him see the destruction of Pharaoh and his armies, Moses sang a song to Jehovah. Forty years later Moses sang another song with these opening words: "Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth. My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender grass, and as the showers upon the herb. For I will proclaim the name of Jehovah: Ascribe ye greatness unto our God." —Deut. 32:1-3, *AS*.

[3] Today Jehovah's witnesses proclaim the name of Jehovah, and they ascribe greatness to their God. They appreciate the bounties that fall from God's throne and the blessings that come down from heaven. They are grateful for an understanding of Jehovah's teachings and for his instructions as to how we are to live today in a new world society. Oh, there are many who have received the blessings of God who do not give glory to God for the blessings they have received. That was true with the Israelites who turned away from God after having come through the Red sea and after having traveled through the wilderness. They became disgruntled. The song that Moses taught them faded in their minds because they failed to continue in the worship of the Most High. They did not stay close to those who were worshiping Jehovah in holy array, but they isolated themselves and turned away to heathen gods.

[4] You remember the ten cleansed lepers.

1. What must be ascribed to Jehovah, and why this?
2. What did Moses, in song, ascribe to Jehovah, and when?
3. Who today follow Moses' course in this song, and who not?
4. What miraculous cure by Jesus does this cause us to remember?

Jesus was passing through upper Palestine at the time. There were ten lepers there and Jesus cleansed them all. After he had done that he said: "Go and show yourselves to the priests." The reason for doing this was so that they could give praise to Jehovah God in the place of worship. They were to offer their sacrifices of praise to God through the priests, which was according to the arrangement of Jehovah. But was it not strange that only one of them, when he saw that he was healed and was overjoyed about the whole matter, came back to Christ Jesus to glorify God with a loud voice? He sought the feet of Jesus, and it was a Samaritan that gave thanks for the blessings that had fallen upon him. Jesus said to this one: "The ten were cleansed, were they not? Where, then, are the other nine? Were none found that turned back to give glory to God but this man of another nation?"—Luke 17:17, 18, *NW*.

[5] There are many today who hear the message of Jehovah, there are many who then have dedicated themselves to God, but for just a short period. Yes, they were healed, but where is their giving "glory to God"? They associate themselves for a few weeks, a few months or maybe a few years with Jehovah's witnesses, but they do not show lasting gratitude to Jehovah God for being cleansed. They are not worshiping Jehovah. They do not sing praises. They do not go out to the houses of the people, from door to door, and preach to the people the good news they have learned. They do not conduct Bible studies. They do not make back-calls on those who want to hear. They do not even study God's Word thoroughly. They do not want to worship Jehovah in holy array. They merely associate for a while and then drift away. Like the nine cleansed lepers that came near Jesus and partook of his blessing for a while, they never give glory to Jehovah for his blessing. Today, with all the preaching of Jehovah's witnesses, there are not very many who turn completely aside from this old world and start worshiping Jehovah with his great organization. The responsibility to do so is theirs, because they have knowledge and understanding. Gratitude is a wonderful thing to have, and those who study God's Word and worship Jehovah in holy array along with his entire organization happily express to their God in heaven the gratitude they have for having received the truth and for being able to see that God's kingdom has now been born, that the Kingdom is established and is here, that shortly Christ Jesus in Kingdom power will show forth his strength against the nations of earth, and that he will crush them along with Satan the Devil and all his demon organization.

[6] To pull away from this gaudy tinseled world takes faith on the part of an individual. This faith, though, comes only by a careful study of God's Word. That is why it is so important for God's servants in the earth, his slaves, to continually go to Bi-

5. How are many today like the nine cleansed ones who went their way, and how are some like the Samaritan?

6. What does it take to pull away from this world, and how is this quality exercised regularly toward becoming mature?

ble studies and meet with their brothers. They must have faith as Abraham had faith. They must appreciate that God's power can operate on us through his holy Word and make us better servants. One must appreciate that when he comes into the truth he is just a novice. One can grow up. He does not have to be a baby all his life. One can gain more knowledge and understanding of Jehovah's Word. He can conduct Bible studies if he has the faith in Jehovah God to take a Bible study. He can comment at a *Watchtower* study if he has faith in Jehovah God that he knows something about his Word. He can come to the meetings of God's people and there constantly take in knowledge. He can associate himself with the theocratic ministry school of Jehovah's witnesses and take his part in the speaking program. Eventually, through faith and study and putting forth an earnest effort, one can become a public speaker for Jehovah's organization. But it takes faith, and you know faith without any effort or works is dead. Make your faith live. Give glory to God like the grateful one, not the nine ungrateful.

[7] Too many think, "I can't do it. That work was not for me." But everyone who comes under God's organization must eventually become a good minister, a good preacher. That is part of his training in carrying on true worship in holy array. Why, look at Abraham's faith. He was an old man when God told him Sarah would bring forth the seed of promise, a son from the freewoman. Paul tells us that there was deadness in the womb of Sarah, Abraham's wife. "But because of the promise of God he did not waver in a lack of faith, but became powerful by his faith, giving God glory and being fully convinced that what he had promised he was also able to do. Hence 'it was counted to him as righteousness'." (Rom. 4:20-22, *NW*) Do you have such faith that what appears to be impossible you can do by Jehovah's help? The help is there. Use it. Make it work for you in all the meetings you attend. Do you believe you could not be a minister? You could not proclaim the good news for Jehovah God? If so, then you lack faith and you will not be a minister. You will not even try. But if you have faith and believe in Jehovah's power and you put forth every effort to study, and you come to the study meetings and take in knowledge and learn the truth from God's Word so as to worship him with all his people, then you will worship Jehovah in his great organization, in holy array. You can bring glory to God.

7. Whose faith is held up as an example, and in what will the failure or the effort to exercise it result?

THE TIME TO LISTEN

[8] Jehovah's name will be made known, not only to his servants today, but to all the nations of the earth by proclamation of it by his witnesses. But even a greater witness will be made, for he will reveal himself by performing wonderful acts. The psalmist in the 29th Psalm describes a storm, a terrible and mighty storm. It is the power of nature in all its fury, but behind that power stands Jehovah God controlling it at Armageddon to his honor. Verse three says: "The voice of Jehovah is upon the waters: the God of glory thundereth, even Jehovah upon many waters." (*AS*) Jehovah's voice is heard in thunder, and at the battle of Armageddon they will know who is striking against the nations of the earth, even as Jehovah struck against Pharaoh in Egypt. In Exodus the ninth chapter, the 23rd verse, it says: "And Moses stretched forth his rod toward heaven: and Jehovah sent thunder and hail, and fire ran down unto the earth; and Jehovah rained hail upon the land of

8. Against whom will Jehovah's voice be expressed, as stated at Psalm 29:3, but what will be their reaction?

Egypt." (*AS*) Jehovah's voice was heard and felt in his expression of wrath upon man and beast and field. However, in the land of Goshen, where Jehovah's chosen people were, there was no hail nor storm. This plague, along with all the other plagues that were brought against Pharaoh, only hardened his heart. He would not recognize Jehovah's name, his glory, his power; he would not hearken to the voice of Jehovah. When the battle of Armageddon strikes, the nations of the earth will not hearken either to the voice of Jehovah. Now they can hear it through his faithful witnesses, but then it will be too late. There will not be a last-minute confession on their part that they were wrong and then all running to Jehovah's side. No, they will harden their hearts as they always had done at hearing Jehovah's voice.

[9] Now is the time for the people to listen to the voice of Jehovah. Now is the time for them to study his Word and listen to Jehovah's servants, his witnesses in the earth who are proclaiming the message of the Kingdom. Now is the time to study and find out. At Armageddon time it will be too late. Why keep hardening your heart now? Why keep pushing Jehovah farther away from you? Why not listen to his voice and hear what he has to say? Those who *do* listen to the voice of Jehovah now will worship him in holy array. The psalmist was under inspiration when he wrote, "The voice of Jehovah is upon the waters." He was writing this about the storm out of which Jehovah God would manifest himself. Certainly Jehovah will show forth his power out of the heavens in the battle of his great day. Why wait until then to listen to the voice?—Jer. 10:12, 13; Ps. 24:7.

9. Why is now the time to listen to Jehovah's voice, and how can one do it?

[10] In Psalm 29:4 (*AS*) David says: "The voice of Jehovah is powerful; the voice of Jehovah is full of majesty." It is true that very few people in the world today believe the voice of God. They do not hearken to his Word. However, Jehovah God has proved his Word by the things he has done. People in the world despise the Word of God, and those who do are going to take the consequences, just as it is expressed at Numbers 15:31 (*AS*): "Because he hath despised the word of Jehovah, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him."

[11] Those who have come to know the Word of God certainly should be obedient to it, because God's Word means life to those who hearken to it. God does not ask us to just pick out that part of the Bible we want to live by and forget the rest of it. So many of the religious leaders of today are choosy as to what they want to believe, and often when Jehovah's witnesses discuss matters with clergymen and members of their flock and quote Scripture, they say: "We don't believe that." Jehovah is not asking us which part of the Bible we want to believe and which part we do not want to believe. He is giving us his commandments. He expresses the matter very plainly in his own Word: "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which Jehovah sware unto your fathers." (Deut. 8:1, *AS*) Jesus as the Son of God was willing to accept the whole Word of God, that which was given in the Law and the Prophets and the Psalms. He lived by them, and he received eternal life. In fact, it was only three days after he was

10. How do people now fail to hearken to God's voice, and with what consequences to them?

11. Can we be choosy about what part of God's Word we want to believe? And what does God require of his sons today?

killed upon the torture stake that his Father in heaven raised him from the dead and gave him the glory which he had before, even greater, for he had him sit down at his right hand until he would make his enemies his footstool. Jehovah God requires of his sons today faithfulness, the same as he required of his Son Christ Jesus. Moses had it clearly in mind when he said: "For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment."—Deut. 10:17, 18, *AS*.

12 A person cannot be a servant of the Most High God and carry on worship just for a little while and then expect to go his own way and still expect to get eternal life. It is necessary, therefore, that "thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his ordinances, and his commandments, alway". (Deut. 11:1, *AS*) What God says is what counts. It is the voice of Jehovah that we should give heed to. It is not for us to run ahead of Jehovah and decide things ourselves and say: "We are going to do them this or that way; God is wrong." It is better for us to take the counsel of God and listen to his voice. (Deut. 1:41-46) The faithless Israelites on one occasion were told by him not to go out and fight the enemy, but they thought better of it. No, they were going to go up into the mountains and fight those who were opposed to them. And what happened? They were defeated, they were whipped, they were scattered. Jehovah had told them not to go up into the mountain and fight those people. Jehovah said to Moses: "Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies." (Deut. 1:42, *AS*) They were very presumptuous, and they went up into the hill country against the commandment of God. They rebelled against Jehovah's voice and hence were smitten.

13 We should always remember that Jehovah's Word has authority behind it. Jehovah's Word is right, it is powerful. Believe it. No one should show disrespect for what God has set forth in his Word. It is his voice. He is the most majestic one in all the universe. He is the most authoritative one. No greater knowledge or wisdom is to be found in anyone. He is the Almighty, the Most High; he should have our respect. Those who are proud and haughty will certainly be brought low in the battle of Armageddon, when his voice is heard in the storm in the heavens. The prophet Isaiah said concerning the humbling of the haughtiness of man: "For there shall be a day of Jehovah of hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan."—Isa. 2:12, 13, *AS*.

14 When that battle of Armageddon strikes men will certainly appear small and puny, even though some may be likened to the great cedars of Lebanon. These mighty trees were there in the high mountains to the north of Israel. Even these mighty trees, great in size and which have stood for centuries, Jehovah will bring low. Psalm 29:5 (*AS*) said: "The voice of Jehovah breaketh the cedars; yea, Jehovah breaketh in pieces the cedars of Lebanon." When he breaks them and uproots them

12. For how long must we worship God? and how did faithless Israelites illustrate it to be disastrous to disregard God's voice?

13. Why should none be disrespectful and haughty toward God's Word?

14. What does Psalm 29:5, 6 indicate will happen to the symbolic cedars of Lebanon and the mountain itself?

they will skip along the snow-covered sides of Mount Lebanon like young calves jumping about. The sixth verse tells us: "He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox." A small gamboling calf can certainly jump around and be playful. It twists and turns every way. Now, can you imagine a tremendous cedar tree bouncing and jumping around on the side of a mountain? Not one, but all the cedars of Lebanon will be brought low due to a mighty act of Jehovah God. Not only will the trees be moved, but the earth will literally shake. The voice of Jehovah says these things will happen. "The mountains skipped like rams, the little hills like lambs." (Ps. 114:4, *AS*) "Then the earth shook and trembled; the foundations also of the mountains quaked and were shaken, because he was wroth." (Ps. 18:7, *AS*) When Jehovah shows his anger against the nations of earth they certainly will know it. It is not going to be a small thing.

[15] "The voice of Jehovah cleaveth the flames of fire. The voice of Jehovah shaketh the wilderness; Jehovah shaketh the wilderness of Kadesh." (Ps. 29:7, 8, *AS*) This is a poetic expression and describes the lightning darting from the clouds. Surely, too, there will be great earthquakes during the battle of Armageddon, even as there are today, only much worse. Now is the time to make the announcement of these things. Now is the time to give the warning of the impending destruction that is coming upon the world of mankind. Now is the time to tell the people of the coming storm, not when it arrives or after it is over. Psalm 29 shows that the storm does not center itself only around the mountains to the north of Palestine, but it sweeps the whole land from one end to the other, even down to Kadesh in the southern extremity in the wilderness. It shows that Jehovah God will sweep through the whole earth and not one nation will be safe.

15. How does Psalm 29:7, 8 show over what extent Jehovah will carry the destruction? So what is it now time to do?

PROTECTION DURING THE STORM

[16] The only ones to come under his protection will be those who have hearkened to the voice of Jehovah. So he says in verse nine (*AS*): "The voice of Jehovah maketh the hinds to calve, and strippeth the forests bare: and in his temple everything saith, Glory." This will be such a fearful time that even the animals in the fields carrying calves will bring them forth in premature birth. This storm will be so fierce that even the trees will be stripped of their branches and leaves, even their bark. And while all this storm is going on, this display of Jehovah's anger against the nations, this display of his power, this voice of Jehovah speaking to the nations in the battle of Armageddon, he says: "And in his temple everything saith, Glory." Yes, all who understand God and who have come to know him through his Son will say, "Glory," for the glory belongs to Jehovah. They will worship him in holy array. All creatures in heaven and in earth who have come to worship him will be glad in this day and will rejoice, for it means the vindication of Jehovah's name and Word. It means the

16. Amid the storm where is protection, and what do those under it say?

complete destruction of all wickedness and the Devil's organization.

17 This beautiful description of majestic power in the heavens and upon the earth is now brought to a conclusion in the tenth and eleventh verses of Psalm 29. It says: "Jehovah sat as King at the Flood; yea, Jehovah sitteth as King for ever. Jehovah will give strength unto his people; Jehovah will bless his people with peace." (*AS*) There is certainly no question in the mind of Jehovah's witnesses that Jehovah was King at the Flood. Noah, his wife, his three sons and their wives hearkened to the voice of Jehovah, and it must have been a wonderful array of animals marching into the ark under the direction of these eight persons. And the door of the ark was shut, and then the flood came. Jehovah sat as King at the flood. He had everything under absolute control. When he opened the heavens and the waters poured down on the earth, when the flood came in from all sides, Jehovah was in absolute control, destroying the enemy, bringing to nought all those false gods and their sons, the worshipers of the gods; and there, riding upon the waters, was Noah, his family and all that God desired to have preserved through the flood. He was absolute Ruler; he was King.

18 So will it be in the battle of Armageddon. He will have full control, directing his Son as to what to do in destroying the Devil and his organization and preserving his own people. Certainly Jehovah's witnesses can have full confidence in the Sovereign Ruler, Jehovah. Even while this fearful condition exists in the earth, even while terror is thrown into the hearts of the enemy, his servants will have refuge. The words of the psalmist will come to mind: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof."—Ps. 46:1-3, *AS*.

19 It was not only during the Flood that Jehovah was King. He has sat as King and Ruler forever, even from the time that Adam disobeyed God in the garden of Eden. He just allowed Satan and his organization to r e m a i n after Satan reestablished it some time following the flood, so that God might show forth his power. He showed his power greatly at the time of the flood. He is going to show forth his power again in the battle of Armageddon. So Jehovah will sit as King then and forever, even throughout all eternity. Jehovah's witnesses will not be in terror at the things that are going to happen, nor are they fearful of the things that are happening now in the persecution that is brought against them in many lands, because they know that "Jehovah of hosts is with us; the God of Jacob is our refuge". (Ps. 46:11, *AS*) They are fully confident that the end of all this trouble will bring peace, prosperity and blessings in a new world.

20 God's people in the world today meet up with much opposition. They have to work hard to preach this good news of the Kingdom and to make known Jehovah's name while they are afflicted and persecuted; but they count it all joy. This hatred on the part of the nations is not going to discourage them. They are looking forward to the great battle, this time of trouble, for it means peace to them afterward. They do not look forward to it with an

17. How did Jehovah sit as King at the Flood?
18. How will it be likewise at Armageddon, and where will refuge be?
19. For how long is Jehovah King, and why do we not fear coming trouble?
20. Why do we look forward to this great battle, and why are we willing to wait till it breaks out?

overanxious spirit. They are patient. They are willing to wait until the storm breaks, for they know that between now and the time of that final battle a great work must be accomplished. It is the great work of preaching this good news of God's kingdom in all the world for a witness, and while they are doing it they are going to worship Jehovah in holy array.

[21] So now they have a big work on their hands, and they know the religionists of all lands are against them in getting their work done. They know that the rulers of all nations are against their message. The Communists refuse to let Jehovah's witnesses preach concerning Jehovah God's kingdom, for the Communists believe there is but one form of government that should exist on this earth and that is the communistic form. Why then allow anyone to speak of God's kingdom and its rule of peace? Communistic opposition or anybody else's opposition does not dishearten Jehovah's witnesses. They continue to preach despite all the persecution. They are just like Jehoshaphat and his subjects in his day: "They rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had taken counsel with the people, he appointed them that should sing unto Jehovah, and give praise in holy array, as they went out before the army, and say, Give thanks unto Jehovah; for his lovingkindness endureth for ever." (2 Chron. 20:20, 21, *AS*) His people did not slack the hand then, nor will they now, in singing praises to the Most High. They have the grand privilege of preaching the good news to the poor and bringing forth those who are prisoners of the god of this world. Satan is his name.

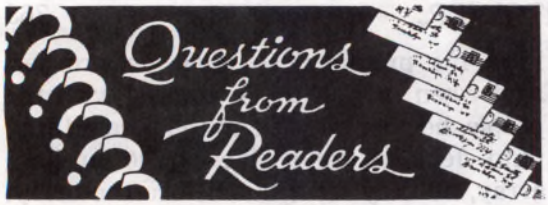
[22] The time is here for preaching and comforting the peoples of the world and telling them of the God of the new world. Jehovah is his name. God's servants are offering themselves in his service willingly. They are joyful in going forth. They are mindful of Psalm 110:3 (*AS*): "Thy people offer themselves willingly in the day of thy power, in holy array." With real joy and gladness Jehovah's witnesses go forward in their work today in unity with one another and as one man to sing the praises of the Most High. What joy is theirs because they listen to the voice of Jehovah! So, in the words of the text which Jehovah's witnesses have chosen for their 1953 calendar, they will "worship Jehovah in holy array".—Ps. 29:2, *AS*.

21. Despite what do we continue to preach, and how under circumstances like those of Jehoshaphat's day?

22. How do we offer ourselves in Jehovah's service, and what yeartext do we carry out?

"Few Read the Bible"

Under that heading a New York newspaper reported the statement of Dr. Robert J. McCracken of New York's Riverside Church that "the Bible-reading habit is passing away". "Too much should not be made of the fact that the Bible is the world's best seller," he said. Also, "All the evidence goes to show that in a disconcertingly large number of homes it is consulted as rarely as the collected works of Shakespeare or the volumes of the classics presented as dividends to members of book clubs. It serves more as an ornament than as an instrument. Brides carry it to their wedding and then put it away among their souvenirs. Politicians swear on it when they take office but seldom swear by it afterwards. Even where church members are concerned, the Bible is largely an unknown book. It is a fact that the majority of the people in this country have only the haziest notion of what the greatest book in the world teaches."



● Is vaccination a violation of God's law forbidding the taking of blood into the system? —G. C., North Carolina.

The matter of vaccination is one for the individual that has to face it to decide for himself. Each individual has to take the consequences for whatever position and action he takes toward a case of compulsory vaccination, doing so according to his own conscience and his appreciation of what is for good health and the interests of advancing God's work. And our Society cannot afford to be drawn into the affair legally or take the responsibility for the way the case turns out.

After consideration of the matter, it does not appear to us to be in violation of the everlasting covenant made with Noah, as set down in Genesis 9:4, nor contrary to God's related commandment at Leviticus 17:10-14. Most certainly it cannot reasonably or Scripturally be argued and proved that, by being vaccinated, the inoculated person is either eating or drinking blood and consuming it as food or receiving a blood transfusion. Vaccination does not bear any relationship to or any likeness to the intermarriage of angelic "sons of God" with the daughters of men, as described in Genesis 6:1-4. Neither can it be put in the same class as described at Leviticus 18:23, 24, which forbids the mingling of humans with animals. It has nothing to do with sex relations.

Hence all objection to vaccination on Scriptural grounds seems to be lacking. The only proper objection that some persons could raise to it would be on the matter of the health risks involved or of keeping their blood stream clean from diseased matter coming from a foreign source, whether from an animal sore or from a human sore. Medical science, in fact, claims that vaccination actually results in building up the vitality of the blood to resist the disease against which the person is inoculated. But, of course, that is a question for each individual concerned to decide for himself and as he sees it to be Jehovah's will for him.

We merely offer the above information on request, but can assume no responsibility for the decision and course the reader may take.

"WATCHTOWER" STUDIES

Week of January 25: The Voice of Jehovah.
Week of February 1: Hearkening to His Voice.

SCRIPTURE INDEX FOR TEXTS EXPLAINED, 1952

GENESIS
1:3 694
1:11, 20, 22, 28, 31 539
1:26 558, 628
1:28 164, 628
1:29 640
1:29, 30 165
2:15 164
2:15-17 199, 628
2:17 629
3: 2-5 630
3:4 407
3:4, 5 200
3:14, 15 262
3:15 479, 630
3:16 254
3:17-19 165
3:21 52
3:24 558
4:3-7 640
4:3-8 70
4:4 264, 640
4:10 339
5:4 352
6:1-4 764
6:5-8 201
6:5, 7, 9, 13, 18 335
6:8 264
7:2 639
8:20 640
8:21 166
9:2-4 640
9:4 764
9:5, 6, 13, 15, 16 618
9:25-27 729
11:1-9 647
12:1-3 202
13:10 166
13:14, 15 251
14:1-20 730
15:1-3 730
15:6 206
17:9-14, 22-27 731
18:17, 19 558
18:19 731
18:25 591, 666
19:12-26 391
21:33 590
22:1-18 559
22:15 264
22:18 631
24:1-10, 61-66 730
24:7 264, 759
25:5 732
26:19-32 732
29:4 759
31:11 264
37:2 569
37:30-34 439
39:9, 22 569
40:9-13 648
41:15, 16 242
41:46 569
47:15-26 734
48:16 264

EXODUS
3:14, 15 590
4:10-16 614
5:1, 2 202
6:3 749
7:3 192
7:3, 4 607
8:15, 32 192
9:15, 16 549, 667
9:16 262
9:23 758
12:14 149
12:26, 27 414
13:14-16 414
14:19 264
15:20, 21 288
17:14-16 593
20:4, 5 37
20:5, 6 626
21:1-5 733
21:23-25 106
22:10-13 438
23:31 251
25: 37 249
28:41 308
29:35-37 309
30:30, 31 250
31:16, 17 151
31:18 245
32:1-6 159
32:10 159
32:25-27 159
32:28-35 159
32:29 310
33:19 591
34:5-7 591
34:12-16 70
34:15, 16 190
34:16 543
34:27, 28 245

LEVITICUS
9:23, 24 309
11:44 591
14:7, 8 249
16:14 149
17:10-14 764
18:19 406
18:23, 24 764
19:9, 10 410
19:17 431
20:18 406
24:5-9 574
25:9, 10 208
25:10 404
25:55, 42 731

NUMBERS
6:24, 25 693
6:25 695
12:10-12 287
13:23 166
13:27 166
13:27, 28, 30-33 614
15:31 759
16:1-35 384
16:32, 35 135
20:5-12 569
25:4, 5, 9 223
26:9, 10 384
26:9-11 344
35:10, 11, 14 617
35:26-28 618
35:31, 32 619

DEUTERONOMY
1:42 760
6:4-7 39
6:6, 7 50, 382
6:7 40, 41
7:1-6, 16, 25, 26 70
7:3, 4 49, 190
7:4 543
7:9 590
8:1 759
8:7-9 166
10:17, 18 760
11:1 760
11:10-15 166
11:16, 17, 26-28 166
11:26-28 558
13:3, 4 558
13:6-11 703
14:22-26 48
15:17 733
16:19 50
17:18-20 50
18:15-19 297
18:15, 17-19 464
19:4-6 617
19:18-21 617
19:21 106
21:10-13 543
21:22, 23 223
23:17, 18 337
27:9, 10 558
30:1-10 558
30:19, 20 167
31:11-13 414
31:29 666
32:1-3 756
32:3, 4 591
32:39, 40 590

JOSHUA
2:15 648
3:14-17 648
4:18 648
6:5, 17, 18, 20, 22-24, 26 648
8:29 223
9:3-27 734
10:1-27 734
10:26 223
23:6-8, 12, 13 190
24:15 415

JUDGES
2:11, 14, 15, 666
6:27, 32 734

1 SAMUEL
15:21 560
15:22 560
15:23 170
15:29 693
16:6, 7 560
16:13, 14 192
16:21 574
17:15 574
17:43-47 594
17:55-58 574
21:1-6 575
30:6 596

2 SAMUEL
6:14, 15, 20-22 568
21:1-14 734
22:1-4 589
24:1 351
24:9 351

1 KINGS
8:41-43 317
11:1-11 71, 190
12:27-30 570
16:33, 34 649
18:21-28 83
20:11 391

2 KINGS
2:11, 12 468
11:12 250

1 CHRONICLES
16:22 568
17:11-14 632
21:1 351
21:5 351
28:9 528
29:5 311

2 CHRONICLES
13:5, 6 571
20:12 595
20:20 727
20:20, 21 763
29:31 311
32:7, 8 595
36:22, 23 656

EZRA
1:1 656
1:1-3 656
6:1-10 378
6:14 727
9:1, 2 190

NEHEMIAH
1:4, 11 379
2:4, 5, 8 379
8:10 459
9:29 568

ESTHER
4:16 379
5:2 379

JOB
1:6 750
1:6-12 263
1:7 750
12:2, 7, 8 83
12:13 628
14:1 623
14:1, 2 164
14:7-10 623
14:13 623
26:2, 3 83
36:10, 11 727
38:1, 4, 5, 12, 13, 19 370
38:32, 33 49
39:26 49

PSALMS
1:1, 2 566
2:1-3 597
2:2, 6, 7 465
2:6, 7 274
2:7-9 275
2:10-12 207
6:6* 625
9:15 659
16:10, 11 469
18:7 761
19:1, 2, 7-11 373
19:11-14 183
22:8 592
22:26, 27 752
24:1 52
24:7 759
24:8, 10 472, 665
27:13, 14 184
29:1 750, 756
29:1, 2 750
29:2 749
29:3 758
29:4 759
29:5 760
29:6 761
29:7, 8 761
29:9 761
29:10, 11 762
30:6 725
31:2, 3 591
33:8 373
34:7 264
35:10* 626
35:27 728
36:6 591
36:9 693
40:5 661
40:6-8 306, 507
40:7, 8 661
40:9, 10 662
43:3 693
44:21 182
45:7 529
46:1 327
46:1, 2 700
46:1-3 762
46:11 762
48:1, 2 602
48:2, 3, 15* 624
48:16* 624
49:3, 4 246
50:5 312
57:6 659
59:4-6, 11-13 600
59:16, 17 601
61:12* 628
62:2 591
68:6 724
68:17, 18 469
69:7-12 566

*Douay numbering system

74:10, 11 600
74:23 597
75:5-7 77
78:2 246
83:2-4 597
83:9-18 600
83:18 749
88:49 624
89:3, 4, 29, 35-37 465
89:5-7 750
91:1, 2, 9, 10, 15 597
94:21, 22 591
95:3, 7, 8 294
96:2* 628
96:5 675
96:7-9 751
102:13-16 603
103:5* 630
103:20 558
104:1-5 754
104:33 754
106:1-5 723
106:4, 5 721
106:6 725
106:47, 48 728
107:17-20 259
110:1 273
110:3 763
110:4 313
113:1, 7, 8 158
114:4 761
118:18-20 603
118:22-26 465
118:24, 25 722
119:105 695
119:143, 144, 153, 157, 161 184
121:4 693
122:3 697
122:6-9 727
123:2 561
127:1 721
132:14 700
133:1 697
139:1-6 532
139:17, 18 532, 661
139:19-22 599
139:22-24 532
139:23, 24 601
144:20* 626
145:4* 625
147:1-3 259
147:2, 3 497
147:5 497
147:10, 11 497
147:16, 17 52
147:20 497

PROVERBS
1:32 725
4:18 81
4:23 182
6:16-19 711
6:20-23 39
8:10, 11 415
8:22-31 127
8:22, 27, 30 661
10:22 635
11:4 619
12:15 174
14:12 51
14:12, 14 174
15:3 693
15:31, 32 295
16:9 184
16:20-23 183
17:28 67
18:6 67
18:10 589
18:15 295
18:21 711
19:8, 21 174
20:11 39
21:2 51, 174
21:27 109
22:6 40, 50, 351, 681
22:6, 15 415
22:15 39
22:17, 18 295
23:12 295
23:13, 14 39
25:12 295
26:15 709
27:11 662
28:13 725
28:23 431
29:19, 21 39

ECCLESIASTES
1:4 631
1:10, 14, 15 3
2:4, 5, 9, 11, 12 3
3:1, 8 665
4:13 40
5:2, 4-7 318
8:11 607
9:5, 10 625
9:10 626
10:16 44

ISAIAH
1:3 82
1:18 198
1:21 677
2:2, 3 261
2:12, 13 760
6:5, 3 472
6:8 30
6:9, 10 30, 607
6:10 192
6:11 681
6:11, 12 30
7:14 621
8:9, 10 275
8:13 372
9:3, 6, 7 537
9:6 191, 383
9:6, 7 465, 632
11:4-9 632
11:12 249
13:17-22 656
14:1, 4, 8, 12-16 656
14:4, 8, 12-16 267
14:13, 14 205, 531
14:15-20 205
23:1-13 655
24:5 618
24:5, 6 372
24:5, 6, 17-20 167
24:15, 16 603
25:6 613
25:10, 11, 2 602
26:1, 2 602
26:1-4 601
26:3 603
26:5, 6 602
28:8 82, 613
29:13 82
29:18 296
30:27 754
32:1 188, 588
34:2 618
35:3, 4 184
35:3-6 63
35:5, 6 296
39:6, 7 656
40:3-11 252
40:8 660
40:13, 15 370
41:22, 23 653
42:1, 6, 7 694
42:19 662
43:8, 9 296
43:9-12, 20, 21 517
43:10 77
43:12 411
44:6 590
44:6, 8 517
44:7, 8 653
44:24-28 656
44:28 656
45:1, 2 656
45:7 665
45:11, 12 401
45:18 630
46:10 693
46:10, 11 169
53:7-9 274
53:10, 11 697
54:17 725
55:1-3 423
55:3 295
55:4 518
55:8, 9 281, 415
55:11 169, 630
56:10, 11 83
59:21 537
60:1, 3 700
60:1, 4, 5, 8 537
60:18 603
61:1 250, 445
62:10, 11 276
64:4 413
65:17, 21-23, 25 404
65:21-25 632
66:7, 8 603

JEREMIAH
1:4-10 614
2:26-28 753
5:31 294
7:1-16 127
7:31 626
8:6 250
8:7-9 67
10:23 49
11:14 127
14:11 127
14:19 721
17:10 182
17:14-16 259
18:2-10 370
18:2-12 266
19:5 626
20:9 614
22:21 725
23:5 465
23:29 612
25:9 656
25:29 680
25:33 348, 667
27:1-11 655
29:1-7 378
29:10 655
32:14 652
49:36 249
51:6 619
51:30, 37 655

EZEKIEL
1:5 249
2:7 296
3:17, 18 442
6:13, 14 676
8:4-6 714
8:10, 11 715
8:14 715
8:16 716
8:17 716
8:18 716
9:1, 2 678
9:1-7 304
9:1-8 677
9:4 679
9:4-6 342
9:5, 6 680
9:6 43
9:6, 7 680
9:8 680
9:9, 10 680
9:11 680
12:23 472
13:23 750

16:12 250
16:53-55 336
18:4 624
18:20 344
21:25-27 266
21:27 410
26:1-14 655
28:12-16 262
28:12-18 200
28:14-16 402
28:15, 17 531
28:16-19 262
33:11 634
36:22-24 334
43:3 607
43:26 311

DANIEL
1:20 120
2:31-45 477
2:44 52, 275, 477, 632
4:9-16 269
5:1-4 319
5:1, 29, 30 650
5:30, 31 650
7:13, 14 274
8:3-8 657
8:20-22 657
8:8 249
9:24-27 251, 658, 739
9:27 649
10:13, 21 264
11:31 649
12:3 710
12:4 253
12:11 649

JOEL
2:28 252, 253
2:28, 29 732

AMOS
8:11 228

MICAH
4:3, 4 632

NAHUM
1:8 655
2:6, 8 655
3:13 655

ZEPHANIAH
2:1-3 207, 679
2:2, 3 471
2:3 619, 635
3:8 598
3:8, 9 207

ZECHARIAH
1:8 250
1:17 725
2:4 88
2:8 710
7:7 725
7:10, 11 568
8:23 250
9:2-4 655
13:4, 5 67
14:3, 13 598

MALACHI
3:1 252
3:1-3 426
3:2 567
3:6 590
4:2 475
4:4-6 464
4:5 471

MATTHEW
1:20, 21 31
1:22, 23 191
2:19-23 224
3:10 172
3:11-15 31
3:16 245, 413
3:16, 17 32
4:10 615
4:15-17 694
5:7 550
5:10-12 563
5:14-16 694
5:15 701
5:17-20 287
5:43-45, 48 668
5:44 598
6:2, 3 320
6:9 383, 518
6:10 409, 633
6:12 550
6:23 701
6:24 732
7:7-11 80
7:13, 14 75, 173, 456
7:15 646
7:17-20 230
7:20-23 72
7:21 73
7:21-27 171
7:23 427
7:24, 25 295
7:24-27 408, 643
8:21, 22 639
9:36-38 89
10:14, 15 338
10:14, 15, 23 345
10:39 255
11:2-6 62
11:5 210
11:11 287
11:20-24 338
12:1-4 575
12:22-32 126, 339
12:22-33 231
12:30 73, 342
12:31, 32 146, 599
12:41, 42 339
12:43-45 191
13:3-9, 18-23 229
13:34, 35 246
13:39-43 89
15:1-9 76
15:3-9 51
15:12-14 171
15:14 74, 339, 343, 753
15:19 31
16:6, 11, 12 74
16:22, 23 391, 616
16:23 662
16:24-26 391
16:27 471
16:28 463, 654
17:1-9 462
17:1, 2, 5 654
17:5-9 463
18:15-17 147
18:17 704
19:9 31, 190, 414
19:11, 12 487
19:14 383
19:16-22 170
19:24-30 286
20:1-16 287
20:28 106, 444
21:5, 9 466
21:12, 13 662
22:15-21 374
22:42-45 466
23:5 67
23:9 383
23:12 95
23:15, 33 339
23:17 83
23:38 138
24:3 275
24:7 273
24:10 634
24:12 701
24:13 391
24:14 79, 88
24:15 649
24:15, 16 714
24:20 51
24:30 471
24:34 542
24:45 253, 683
24:45-47 77, 382, 732
24:45-51 78
24:48 414
25:14-30 78
25:31 275, 471
25:31-46 317, 341
25:40, 45 73
26:19-29 103
26:27-29 105
26:39-44 616
26:52, 53 592
26:63, 64 273
27:43 592
28:19, 20 55, 411, 419

MARK
3:28-30 127
5:22-24, 35-42 639
7:21, 22 31
8:27-29, 31 462
9:1 463
9:1-10 462
9:38-40 72
9:49, 50 571
10:11, 12 190, 414
10:13-16 383
10:17-21 38
10:23-31 286
10:39 111
11:12-14 228
12:17 42
12:29-31 572
13:30 542
14:22-25 103
14:23-25 105

LUKE
1:30-35 31, 466, 622
1:31-33 632
1:41-43 31
1:67-79 31
2:8-14 204
2:8-20 31
2:9-11 466
2:25-32 31
2:26, 34 466
2:36-38 31
2:39 223
2:49 31
3:15 658
3:22 466
4:8 599
4:18 250, 445
4:18, 19 8
5:33-39 74
6:43, 44 549
7:11-15 639
8:11 229
8:31 479
8:41, 42, 49-55 639
9:27 463
9:27-36 462
9:31 463, 468
9:34, 35 469
9:62 391
10:10-15 338
10:27, 28 170
11:9-13 80
11:13 500
11:24-26 191
11:31, 32 339
12:1 74
12:42 81
13:6-9 228
13:23-30 286
14:11 287
14:26 255
16:10 88
16:19-31 157, 602
16:24 251
17:4-6 622
17:14 757
17:17, 18 757
17:26, 27 335
17:28-30 335
17:32 391
18:16 37, 48
18:18-30 391
18:25 338
20:13, 14 467
20:25 37
21:24 267
21:27 273
21:28 276
21:32 542
21:34-36 182, 217
22:19 105
22:42 409

JOHN
1:1-5 693
1:1-13 696
1:4, 10-12 691
1:5 700
1:14 466, 470
1:14-18 698
1:15 32
1:18 622
1:19-25 466
1:34 466
1:49 466
2:1-11 320
2:13-17 662
2:19 606
2:20-22 606
3:16 444, 629, 696
3:30 32
4:20-24 496
4:34 613, 661
5:22, 27 619
5:26 112
5:26-29 633
5:28, 29 347
5:30 661
5:36 127
5:39 233
5:43 518
6:28, 29 692
6:38 661
6:53-57 112
6:62 469
7:24 229
8:12 694
8:31, 32 403
8:44 83, 407, 599, 693, 751
10:3-5 294
10:11, 14, 16 112
10:11-16 440
10:16 317
10:37, 38 127, 210
11:11-15 625
12:13 250
12:36 693
12:47-49 339
12:49, 50 246
13:1-38 10
13:23 691
13:34 131
13:34, 35 710
14:6 693
14:8, 9 698
14:16 297
14:17, 21 698
14:26 246
14:30 264
15:1-8 228
15:2, 8 534
15:5 537
15:8, 27 698
15:11 691
15:15 223
15:18-20 118
15:19 190
15:26 297
16:2, 3 173
16:7 297
16:12-14 9
16:33 118, 700
17:3 636
17:4, 6 518, 662
17:4-6 622
17:5 32
17:6-8, 11, 14 9
17:6, 26 411
17:12 441
17:14-16 190
17:17 645, 652
17:20 660
17:21 698
18:11 111
18:36 54
18:37 518, 662, 694
19:10, 11 374, 592
19:13-18 76
19:32, 33 223
20:21, 22 244
21:7, 20 691
21:15 419

ACTS
1:8 411
2:2-4 244
2:25-31 624
2:37-40 315
2:41 538
2:46 324
3:19, 20 315
3:19-22 472
3:20-23 297
3:22 251
3:22, 23 470, 561
3:24 242
4:4 538
4:19 415
5:14 538
5:27-29 375
5:29 415
5:40-42 459
6:7 538
7:22 120
7:30, 35 264
7:51 127
9:36-41 639
10:9-16 640
10:10-16 247
11:5-10 247
11:27, 28 243
12:6-11 264
13:44-50 339
14:22 118
15:10, 11 151
15:20, 29 126
15:21 41
16:1-3 681
16:3 446, 447
16:5 538
16:30-33 315
16:31-34 390
17:11 80, 233, 623, 636
17:27, 31 505
17:30, 31 347
18:18 446
19:9 140
19:13-20 73
20:20 615
20:29 646
21:10, 11 243
21:20-26 446
21:25 126
23:6-10 72
25:10, 11 158
26:28-32 380

ROMANS
1:26, 27 406
2:13-15 100
2:21-23 431
3:4 659
4:3 206
4:13 251
4:20-22 758
5:2-5 459
5:12, 14 443
5:18 403
6:3-5 111
6:9, 10 107
6:14 408
6:16 445
6:16-23 95
6:23 412, 624, 633
7:6 150
7:7 150
8:7-13 616
8:16 500
8:16, 24 63
8:21 401
8:24, 25 459
8:26 500
8:33 670
8:35-39 700
9:17 262
9:17-26 550
9:20, 21 370
9:22, 23 457
10:2, 3 172
10:4, 8-10 316
10:10 183
10:13, 14 295
10:13, 14, 17 659
11:33, 34 6
12:2 527
12:11 729
12:14 564
12:17 95
13:1 375
13:2-4 376
13:5 99
13:6, 7 377
13:8-10 152
14:2, 3 96
14:2-4 550
14:17 476
15:3 566
15:4 391
16:17 82, 135
16:17, 18 137
16:20 665

1 CORINTHIANS
1:10 135
1:11-13 114
1:19, 20 659
1:26-31 95
2:6-10 497
2:10, 12, 15 500
2:11-16 498
2:12, 13 253
2:13 500
3:1-4 501
3:3, 4 114
3:6-9 13
3:10-15 425
4:12, 13 564
4:15 383
5:1-12 134
5:1-13 114
5:5-11 414
5:6 74
5:7, 8 149
5:9-11 704
5:11 140
6:5-8 668
6:9 31
6:9-11 134
6:19, 20 10, 223, 733
7:2-4 406
7:12-16 511
7:14 43, 343, 510
7:20-24 95
7:22, 23 733
7:23 223
7:28 512
7:32-35 487
7:38 488
7:39 49, 191, 414
8:1-10 126
8:1-13 575
8:5, 6 676
8:6 519
8:7-10 639
8:7-13 100
8:11-13 126
9:16 442
9:19-22 94
9:19, 20, 22 324
9:20-23 447
9:24-27 392
9:27 616
10:1-5 392
10:1-12 726
10:4 105
10:8 223
10:11, 12 392
10:13 564
10:16, 17 110
10:18-21 126
10:18-22 701
10:23-33 126
10:25-30 551, 575
10:27-29 100
11:2-10 254
11:3 415
11:17-22 114
11:23-34 102
11:26 113
11:28-30 102, 110
11:29, 30 110
11:31, 32 529
12:4, 8-11 412
12:7-11 245
12:18 79
12:27 110
12:28 243
13:4, 7, 8 458
13:8 244
13:8-11 231
13:11 44
14:8, 9 296
14:16 318
14:26 412
15:24-28 670
15:25, 26 634
15:33 351
15:45 106
16:2 283
16:10, 11 682

2 CORINTHIANS
1:12 669
2:4 712
2:6-11 142
3:7-11 151
3:16 504
3:16—4:6 504
3:17 404
3:18 694
4:1, 2 669
4:1-6 694
4:4 263
4:8-10 592
4:16-18 548
5:16 536
5:17 412
5:20 55
6:3-10 458
6:4, 5 592
6:11-13 536
6:14, 15 190
6:14-18 75, 138
6:15-17 474
6:17 445
7:1 591
9:7 283
10:3, 4 589
11:2 54
11:3 531
11:4 532
11:12-15 531
11:14 402
11:14, 15 68
11:15 701
12:1-4 248
12:20, 21 114
13:10 114

GALATIANS
1:8 172
3:2, 7-9, 26-28 692
3:16, 29 537
3:24, 25 150
3:28 94
4:1, 2 44
4:21-31 150
4:26 251
5:1 444
5:2-6 446, 447
5:9 74
5:13 405
5:19 31
5:19-23 230
5:19-24 445
6:1 145
6:17 734

EPHESIANS
1:9, 10 697
1:16-18 593
1:19-21 469, 592
2:13-16 150
2:19, 20 243
3:5-9 498
3:8, 9 6
3:10-13 7
3:18-21 498
4:1-3 10
4:3, 4, 15 536
4:4-6 11
4:4-13 77
4:7, 8 10
4:8 469
4:11, 12 243
4:11-14 12
4:11-16 535
4:15 14
4:16 14, 132, 697
4:30 146
5:1, 2 131
5:15, 16 430
5:21-33 358
5:33 254
6:1, 2 44
6:4 43, 50, 382
6:10-12 589

PHILIPPIANS
1:7 411
2:1-5 663
2:5-8 661
2:5, 9-11 375
2:10, 11 519
3:13-16 530
4:8 431

COLOSSIANS
1:10, 11 459
1:13, 14 697
1:15 472
1:15, 16 557
2:8 646
2:13, 14, 16, 17 149
2:17 438
2:18, 19 537
3:5-10 144
3:21 43

1 THESSALONIANS
2:19 471
5:14 139

2 THESSALONIANS
1:6-9 601
1:7-9 626
2:3 414
3:6, 7, 11 132
3:13-15 133
3:14, 15 704

1 TIMOTHY
1:4, 7 82
1:12-16 5, 346
1:19, 20 138
2:1-4 377
2:5, 6 106, 444, 633
2:9, 10 360
3:1-13 346, 712
3:4, 5, 12 415
4:2 100
4:8 46
4:10 593
4:12 682
4:16 15, 460
5:22 346
5:23 682
6:1, 2 95
6:3-5, 20, 21 82
6:5-10 96
6:10, 11 458
6:13 518

2 TIMOTHY
1:5 382
1:12 593
1:13 82
2:10 460
2:14, 16-19, 23-26 82
2:15 233
2:15, 16 68
2:19 88, 343
3:2, 3 406
3:2-5, 13 102
3:12 118, 598
3:15 382
3:15-17 233, 631
3:16 244
4:3, 4 294
4:3-5 68
4:7, 8 391, 593

TITUS
1:6 415
1:13-16 100
2:8 704
3:9-11 82
3:10, 11 137

PHILEMON
10-16 94

HEBREWS
1:1, 2 467
1:1-3 470
1:3 412
1:9 529
1:14 264
2:1 613
2:1, 3 470
2:14 671
2:14, 15 444
3:1 309
3:12 460
4:13 528, 693
5:1-6 307
5:7, 8 391
5:8, 9 560
5:11-14 516
5:11—6:3 501
5:12-14 615
6:1 516, 615
6:4-8 192
6:7, 8 516
6:11-15 457
6:19 613
7:4 432
7:15, 16 251
7:16, 24, 25, 27 107
9:11-14 149
9:14 669
9:17-20 107
9:22 106
9:23-28 109
10:1 149
10:1-4 107
10:4-10 306
10:5-7 560
10:7 661
10:10-18 108
10:19-22 314
10:25-38 146
10:26 83
10:26, 27 127, 192
10:32-39 613, 616
10:36 456
11:1, 6 659
11:4 339
11:6 693
11:9 432
11:18, 19 251
11:32-38 243
12:1 517
12:1-3 457
12:2 661
12:3, 5, 6 564
12:4-11 415
12:22-25 476
13:4 31
13:11, 12 109

JAMES
1:2, 3 659
1:2-4 460
1:5 500
1:6, 7 80
1:6-8 659
1:14, 15 402
1:22 613
2:1-4 319
2:1-9 552
2:14-26 659
2:17, 24 316
2:23 206, 558
2:26 701
3:7, 8 711
3:11, 14-18 711
4:2, 3 4
4:4 55
5:4 665
5:7, 8 534
5:10, 11 458

1 PETER
1:6, 7 659
1:10-12 498
1:16 591
1:25 660
2:4-7 606
2:5 697
2:9 356, 518, 694
2:16, 17 133
2:17 377
2:19 101
2:21 170
2:21-23 564
3:1-4 511
3:1-6 360
3:7-9 406
3:16 101
3:21 669
4:2, 3 445
4:10 718
4:15 158
5:2, 3 441
5:2-4 10
5:6, 7 564

2 PETER
1:2, 3, 8 461
1:4 412
1:5, 6 459
1:16-18 462, 654
1:19 471, 474
1:19-21 631, 654
1:20, 21 242, 476
1:21 245
2:1-4 335
2:4 136
2:5-9 335
2:12 351, 406
2:19 400
2:20-22 83, 192
2:22 613
3:3-13 348
3:16 646

1 JOHN
1:3, 4 691
1:5 689, 692
1:5, 6 695
1:7 700
1:8 690
2:1 690
2:1, 2 430
2:6 698
3:4, 6-8 430
3:4, 8 402
3:15 618
3:23 691
4:1 42
4:8 152, 628
4:8-13 622
4:9-11 698
4:16 621, 689
4:16-19 699
5:3 170, 458
5:4 699
5:7 388
5:14, 15 699
5:16, 17 127
5:19 691
5:21 701

2 JOHN
9, 10 142
10 704
10, 11 346

JUDE
7 336
12 228
13 711
14 264
18, 19 406

REVELATION
1:4, 12, 16 249
1:5 518
1:8 242
1:10, 11 248
2:10 250
2:23 529
3:14 518
3:15, 16 72, 612
3:16 138
4:4 250
4:6 249
6:2 250
7:1, 2 249
7:4-8 250
7:9 250
11:8 251
11:8, 9 722
11:15 274
11:18 167
12:4, 5 274
12:7 264
12:7-10 275
12:11 700
12:12 206
13:1 250
13:2 263, 375
13:15-17 304
13:18 249
14:1 250, 276
14:9, 10 304
14:14 250
15:3 731
16:13-16 205
17:8, 10-14 657
17:8-14 52
18:1 473
18:2, 7 251
18:4 264, 445, 473, 750
18:4, 5 423
18:4, 5, 8 333
18:8, 20 618
19:6 375
19:8 678
19:11 250
20:2 205
20:3 479
20:4, 5 250
20:7 479, 670
20:8-10 671
20:9 348
20:10 479
21:3 700
22:1-3, 17 259
22:3 725

SUBJECT INDEX FOR "THE WATCHTOWER," 1952

Abandoned Bible Aid Yields Fruit 671
Above All Else, Guard Your Heart! 181
Aids for Understanding Prophecy 249
"All the Gods of the Nations Are Idols" 675
Alpine Countries Join in Theocratic Expansion 153
Answering the Question, Are You Saved? 389
Appreciating God's Gifts 485
Are the Popes Infallible? 177
Are You Choosing Life or Death? 163
Assemblies in Frankfurt, Berlin, St. John's 56
Avoid Shame by Study 67

Basis for Believing the Bible 645
"Be Transformed by Making Your Mind Over" 527
Better Basis for Belief, A 653

Catholic Clerics Differ on Church Gambling 452
Choosing Now to Live Then 169
Christian Expansion in the Arab States 328
Christians—First of All Jehovah's Witnesses 517
Christians Shun Political Ambassadors 53
Christians Suffer Violence in the Philippines 492
Christ's Kingdom No Part of World 728
"Clean Worship" Assembly in Frankfurt 25
Clergy Philosophers Void the Bible 515
Climax of Clean Worship Assemblies at Washington 185
Complete Cycle, The 660
Counteracting Old World Influence on Children 44

Dedication for Life in the New World 315
Dedication to God and Consecration 304
"Defending and Legally Establishing the Good News" 451
Defense That Wins, The 483
Determining the Year by Fact and Bible 265
Devil Worshipers Accept Truth 232
Distributing French *Awake!* in Quebec 477
District Assemblies During 1952 746
Do Catholic Bible Claims Fit the Facts? 580
Do You Have Hearing Ears? 293

Efforts to Undermine the Bible 643
Enduring to the End 456

'Ethiopia Stretches Forth Her Hands' 509
Evidences of the Year's Correctness 272

Fear Jehovah the Superior 368
"Feed My Young Lambs" 419
Few Read the Bible 763
Field of Bible Prophecy, The 241
Fiji Island Youth Remembers Creator 573
Fixing Destinies in This Judgment Period 341
Following Apostolic Footsteps to Cyprus 301
Freedom with Security 400
Fruitfulness a Manifestation of Holy Spirit 229

"Get Out of Her, My People" 333
Gift of Singleness, The 487
Gilead Class Appreciates *What Has Religion Done for Mankind?* 61
Gilead's Nineteenth Class Graduates 637
Giving God's Word First Place in Our Lives 396
Glad Tidings in the Troubled East 364
God's Spirit Essential to Maturity 496
God's Way Is Love 621
God's Way of Financing His Work 281
God's Word a Sure Guide 49
Good News from Korea! 213
Growing in the Undeserved Kindness 717

Happiness in an Unstable World 3
Harvest Time in Northern Europe 89
Healing for Life in the New World 259
Hearkening to His Voice 756
"He Done It" 636
"Hold a Good Conscience" 99, 669
Honest 'Shepherd' Changes Diet for Korean Flock 684
Horse Blessing Undergoes Change 584

International Assembly in Rome, An 217
In the Image and Likeness of God 489
In Union with Light 689
In Union with Love 695
Is God Responsible for World Distress? 195
Is Interfaith God's Way? 69
Istanbul 284

Jehovah Makes Peace, Creates Evil 665
Jehovah's Merciful Provision 617
Jehovah's Theocratic Organization Today 76
Jehovah's Witnesses Stand Firm in Albania 525
Jubilee Trumpet, The 208

Keeping Christ's Mental Attitude 661
'Keeping Strict Watch on How We Walk' 429
Keeping the Organization Clean 131

Legal Papers in Cookie Jar 652
'Let Each One Watch How He Builds' 425
"Let Your Kingdom Come!" 476
Lost Sheep Finds the Right Shepherd, A 115
Loyalty the Test 565
Luke, the Beloved Physician 493

Mark and His Gospel 585
Marking Those Who Sigh and Cry 677
Marriage Ceremony, The 355
Matthew, from Publican to Apostle 393
Mature View of Dedication, A 504
Maturity Essential to Increase 533
Memorial—Are You Entitled to Partake? The 101
Ministers of Good News at Your Door 323
Miracle of the Transfiguration, The 461
Missionary Activity in the Gold Coast 424
Missionary Work Spreads Liberty and Love 291
Modern Idolatry Foreshadowed 713

Name of Jehovah a Strong Tower, The 589
Need to Awake, The 579
New "Bible" Omits God 638
1914 a Marked Year! 260
No Division in the Mosaic Law 149
"Not the Kind That Shrink Back" 612

Obedience Leads to Life 557
Only One Catholic Church? 453
Opposed Pure Worship Flourishes in Eastern Mediterranean Lands 237
Organizing for the Ministry 12
"Out of the Mouth of Babes" 83

Paganism Routed 48
Palestine in Spring 1952 553
Papal Unity versus Communism 35
Patriarchal Society 432
Paul, Apostle to the Nations 520
Pharisees Past and Present 148
Pinning the Blame on the One Responsible 201
Power and Presence of Our Lord Jesus Christ 467
Preaching Effectively at the Doors 324
Preaching in West Africa 664
Princes' Just Rule 588
Propriety of Disfellowshiping 137
Publish Uplift and Comfort for the Poor 157
Purifying Worship in Nigeria 620

Questions from Readers ..... In every issue
Quran—A Literary Miracle? The 209
Quran—Confirmatory of Previous Scripture? The 233
Quran—Harmonious with Itself? The 277
Quran—Of God or of Man? The 297

Recommending Themselves as God's Ministers 707
"Record Record" 75
Religious Fog and Concealment 296
Report from Nigeria 702
Restrictions of Christian Freedom 405
Rulers of Malaya Oppose Free Worship 20

Scripture Index for Texts Explained, 1952 765
Shadows Out of the Past 437
Sharing in the Prosperity of God's Nation 721
Should We Go to School or Quit? 117
Sin Making Reinstatement Impossible 145
Small Christian's Big Decision, A 207
"Son of the Man, The" 587
Spiritual Refugees in Israel and Westward 397
Strong Refuge 327
Strong Refuge Today, A 596
Subjection to Superior Authorities 373
Subtly Discrediting God's Word 387

"Teacher of Trouble" Gets Fined 604
Tell the People "Until Cities Be Waste Without Inhabitant" 30
Testing the Chain of Papal Successors 84
Theocracy's Increase 88
Theocratic Assemblies in Bible Times 743
Theocratic Assemblies in Sweden and Norway 121
Theocratic Slaves 729
There Is No Place like Ireland 685
Thessalonian Pattern Repeats 381
"Things Unseen Are Everlasting, The" 547
Timothy, the Youthful Minister 681
Tolerance for Unity and Increase 549
Too Many Blood Transfusions 114
Training Children for Life in the New World 36
Triumphant Clean Worship 720
Truth Inspires Zeal in Youth 605

Unchristian Christmas, The 739
Unity of God's Visible Organization, The 5

Vatican's View of the Ambassador 222
Voice of Jehovah, The 749

Walking Blamelessly Through the Last Days 709
Waterless Clouds, Fruitless Trees 227
What About Those Not Partaking? 111
Why Are They Leaving the Churches? 420
Why Maturity of Discernment Vital 528
Witness Replies to a Clergyman, A 541
"Word of God Is Alive, The" 611
Works of Charity 447
World Assembly 1953 428

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.
—Prov. 2: 3-5, AS.