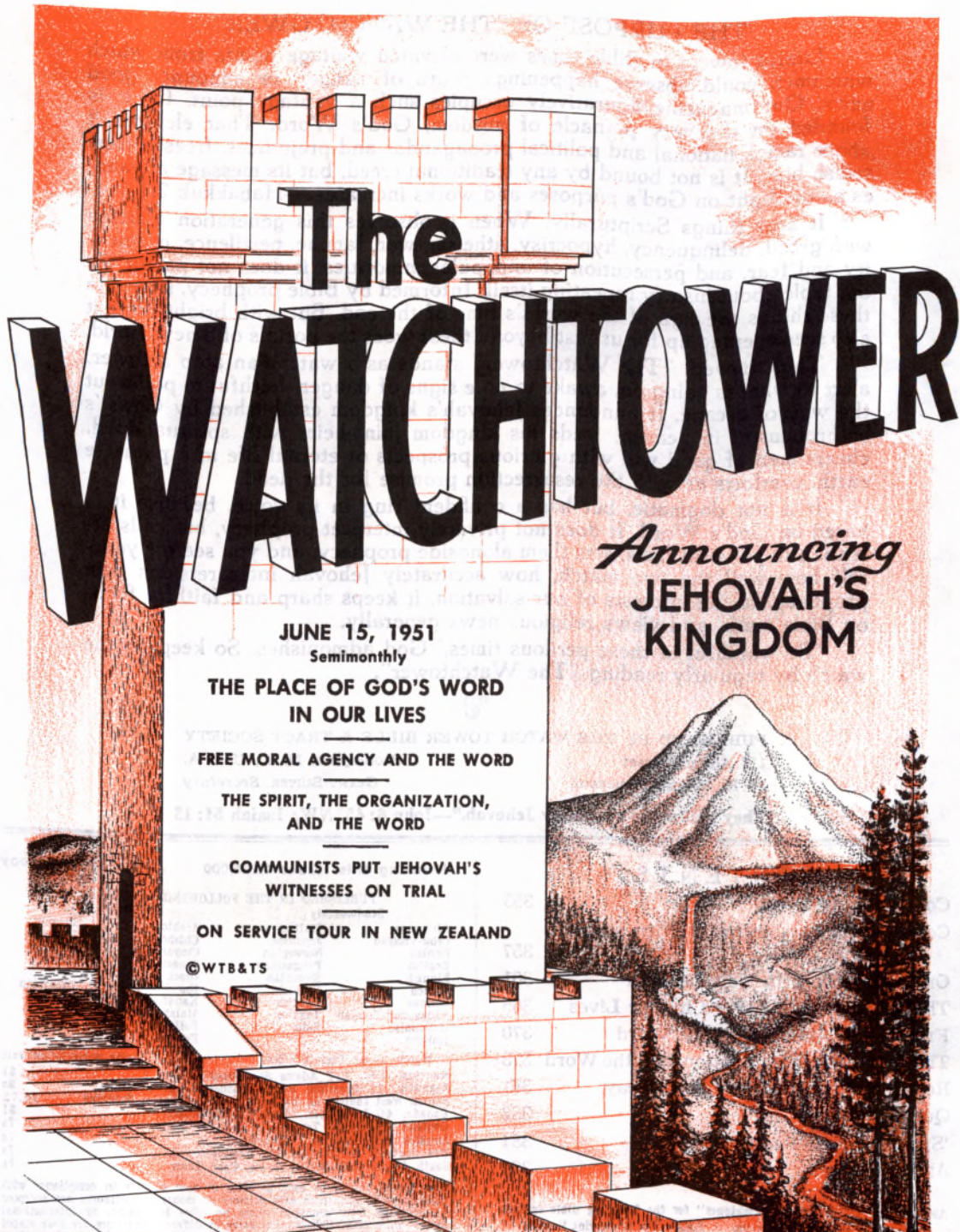




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 15, 1951

Semimonthly

**THE PLACE OF GOD'S WORD
IN OUR LIVES**

FREE MORAL AGENCY AND THE WORD

**THE SPIRIT, THE ORGANIZATION,
AND THE WORD**

**COMMUNISTS PUT JEHOVAH'S
WITNESSES ON TRIAL**

ON SERVICE TOUR IN NEW ZEALAND

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"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".



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

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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
Dg - 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

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Announcing
**JEHOVAH'S
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CONQUER YOUR FEARS!

THIS is a frightening age. Terror and calamity rule with a high hand. Fear seems as common as evil and pain, as inescapable as sorrow and death. From childhood to the grave the black shadows of fear and worry, in one grotesque shape or another, pursue earth's inhabitants. Some fear the darkness and all its real or imaginary evils. The East fears the West, the West the East. The rich fear a financial crash and poverty. The poor fear unemployment and starvation. So it goes.

The problems of living from one day to the next, also the memories and experiences of the past, cause fear of the future. The homeless, the orphans and widows of bombed and battle-scarred Europe are living testimony of a past reign of fear. The memory of Hitler and Mussolini is vividly and inerasably engraved in the minds of millions, the horrors and stench of concentration camps are branded in their flesh and linger in their nostrils. Is it any wonder that freedom-loving people fear that totalitarianism will overtake them?

Such names as White Sands, N. Mex., Bikini Island, Hiroshima and Nagasaki have raised up new fears to plague the minds of men. Look at the future, the plans and preparations for even greater sacrifices to the god of slaughter. What a horrible sight, all-out atomic warfare! Little wonder politicians and statesmen are trembling and are terrified with fear. The military leaders are fearful; the financiers are fearful; the priests and ministers of

organized religion are fearful. Listen to their warnings, their outcries of terror, their wails and howling over what they see coming! It is just as the Scripture says it would be: 'Men becoming faint out of fear and expectation of the things they see coming upon the inhabitants of the earth.' —Luke 21:26, NW.

Fear has carved cruel furrows in the faces of men, has turned heads gray, bleached others white, caused much premature baldness. Fear makes the knees to shake, the hands to tremble, the confident step to slow down and falter. Fear brings mental fatigue, misery, pain and sorrow. Fear often kills. It is therefore not natural for men to live in constant fear. By nature man was not made to be shackled in chains of fear. He was not created to live in a pressure box of propaganda, there to have his nerves constantly bombarded in a cold war. Neither was he created to be torn to pieces in a hot war of atomic bombs and bloodshed. Intelligent, thinking people want to live, not die. More than that, they want to live in peace, mentally and physically, far away from bomb shelters, ammunition dumps, machine-gun nests and barbed-wire enclosures. And so it is only natural for man to put up a hard fight to conquer the causes of his fears.

The last two global wars were fought presumably to remedy the basic cause for fears. But alas! Instead of conquering these fears the great wars gave birth to new ones. Likewise, the conferences, treaties,

peace pacts and alliances since 1945 have all failed to establish genuine freedom from fear. Notwithstanding the dramatic efforts of the United Nations to blot out fear and make the world a cozy family, the world is sicker with the jitters than ever.

Science also has attempted to conquer fear. But what a miserable failure it has been! Credit for the modern tanks, warships, guided missiles, flame throwers, atomic bombs and biological weapons goes to science. Around the neck of science hangs the laurels for reducing London, Berlin, Hamburg and hundreds of other cities to piles of rubble. To science goes the glory for the gutted cities, the maimed soldiers, the tortured women and children, the death of millions. Certainly it will take science a long, long time to save as many lives as it has destroyed and may yet destroy in this present generation. Science is by no means the conqueror, but rather the creator, of fear. How true the saying, the scientific, social, political, commercial, military and religious leaders of this world promise the people freedom from fear, while at the same time they themselves are slaves of corruption and fear!—2 Pet. 2:19, NW.

Now, is there no remedy? No escape from these killing and fearful conditions? Indeed there is, but not in the schemes of men. The great Teacher, Christ Jesus, extends the invitation: "Come to me, all you who are toiling and loaded down, and I will refresh you." (Matt. 11:28, NW) All who will sincerely accept this extension of mercy will have great peace of mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3) Such ones take up the song and jubilantly sing: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear." "Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, even

Jehovah, is my strength and song; and he is become my salvation."—Ps. 46:1, 2; Isa. 12:2, AS.

If you put full trust and confidence in Jehovah God, and refuse to rely on princely leaders of men or their armored chariots of war, you will not worry over world conditions or the threat of another global war. These are faithful sayings: "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe." "In God have I put my trust, I will not be afraid; what can man do unto me?" (Ps. 146:3; Isa. 31:1; Prov. 29:25; Ps. 56:11, AS) By exercising faith in Jehovah and exhibiting love for his kingdom, you can conquer all worldly fears. "This is the conquest that has conquered the world, our faith." "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love."—1 John 5:4; 4:18, NW.

Here is another secret for successfully overcoming worry: "The fear of Jehovah is the beginning of wisdom." (Ps. 111:10, AS) If you fear this Most High and Lofty One you will study his precious Word the Bible and you will obey his righteous commandments. "You will know the truth, and the truth will set you free." (John 8:32, NW) In turn, this not only will give you peace of mind now, but will lead you toward the new system of things which will shortly replace the present, where boundless freedom from every sort of fear will be yours forever and ever.

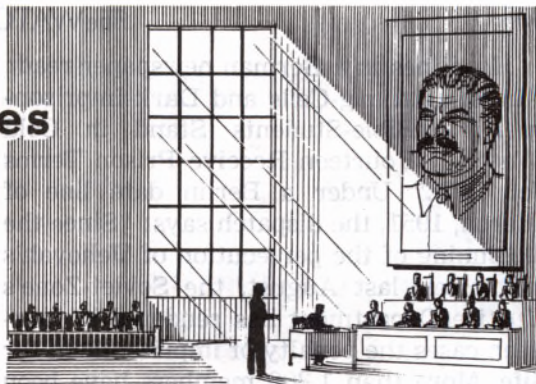
Just think of it! No more sighing, no more crying, no more dying. No fear of cold and hot wars. No fear of inflations or depressions. A beautiful paradise full of peace, goodness, love and joy. A new world over which Jehovah God will reign supreme! Hope placed in such removes all fear over the collapse and destruction of the present satanic system.

Communists Put Jehovah's Witnesses On Trial

"SINCE September, 1950, sentences of Soviet Zone courts [Eastern Germany] have condemned the Sect of Jehovah's witnesses to 1,679 years in the penitentiary, by which 222 members have been affected!" This is the shocking report published by the *Wiesbadener Kurier* in its edition of February 23, 1951. However, these figures reveal very little of the gruesome details connected with these convictions, nor do they show the utter disregard for justice and righteousness displayed by the courts under Communist domination.

First a wave of arrests by the Communist "*Volkspolizei*" swept hundreds of Jehovah's witnesses into prison. Then came the ill-famed "public trials". These were patterned after Soviet court procedure, which means that the judges and lawyers are all under the absolute control of the Soviet "State Security Service" (SSD), the dreaded secret organization of Russia that controls every department of the Eastern Zone government. Under this system judges and state attorneys do not have to be professional lawyers. In fact, most of them are nothing more than fanatical members of the Communist party. Even the few professional lawyers who are still practicing are under such rigid control by the SSD that their licenses may be taken away any time they fail to follow the dictates of the party.

The charges brought against Jehovah's witnesses by the SSD always contain the same impossible lies that the witnesses are American spies and instigators against peace and democracy. The defendants are usually represented by what are called



"deputy counsels for defense" who dare not produce the facts for fear they themselves will be arrested. Outside witnesses cannot take the stand in defense of Jehovah's witnesses without running a great risk of being immediately arrested. The defendants too are at a great disadvantage, having very limited freedom to defend themselves.

Before being brought to trial, Jehovah's witnesses are prepared and conditioned for a long time by torture, hunger, cold and the severest threats, in order to force them, when brought into court, to confess they are guilty of the charges made. For example, Witness L—— said that he had been kept in a dark cell and saw daylight for the first time in many months when brought out for trial. Others told how they were subjected to the ordeal of standing as long as eight hours in the glare of spotlights, during which time they were constantly questioned. All the time these witnesses are in prison awaiting trial they receive very little food, their daily starvation ration consisting of 150 grams of bread and a little thin, watery soup. Conditions in these Communist prisons, it is reported, are worse than the worst of the Nazi concentration camps. So this explains why the witnesses appear in such frightful physical condition, often nearly as thin as skeletons, when placed on trial.

Headlines in a German newspaper read: "In Standing-Cells and Dark-Imprisonment," "Bible-Students Stand in Cold Water," "Fourteen Receive Prison Terms for Life." Under a Berlin date line of March, 1951, the dispatch says: "Since the beginning of the persecution of 'Jehovah's witnesses' last August, the Soviet-Zone's Justice Department has rendered in fourteen cases the penalty of imprisonment for life. More than 1,300 members have been arrested. Of that number about 250 received heavy prison sentences.

"About two-thirds are still under arrest. In many cases the prisoners were kept for four months, without interruption, in 'Dark-Imprisonment'. Others were locked up, for 16 days, in 'Standing-Cells', or, being tied to posts in cellars, had to stand for hours in water up to the chest."

FAITHFUL AND TRUE WITNESSES

The instigators of these trials are experiencing one disappointment after another. Usually when one of these mock trials begins there is a lot of scoffing and mocking, but this soon quiets down. Those present, even the judges, become interested in the testimony of the defendants and pay close attention as Jehovah's witnesses joyfully and vigorously take their stand for Jehovah's kingdom and for freedom of worship. Their logical arguments put the truth so clear that the judges often have a hard time finding reasons for upholding the sentences, which are usually fixed before the trials begin. One is reminded of that ancient witness for Jehovah, the apostle Paul, who spoke with such sincere and forceful conviction when on trial that the judge in the case, King Agrippa, cried out in accusation: "In a short time you would persuade me to become a Christian!"—Acts 26:28, NW.

With only a few exceptions all of Jehovah's witnesses have displayed frank and

fearless conduct, following closely the Biblical examples of faithful witnesses in the past. As then so now, they climax their testimony as Peter did: "We must obey God as ruler rather than men."—Acts 5:29, NW.

In their final words, after being sentenced, Jehovah's witnesses often express implicit confidence and trust that their righteous course will be vindicated by the Supreme Judge over all, Jehovah God. Confidently one shouted: "We will outlive you the same as we outlived the Nazis!" Another defendant warned: "You have sentenced me to twelve years but Jehovah will sentence you to life!" Under enthusiastic applause by the courtroom audience another witness pointed to the title of one of the public talks given by the witnesses, and said: "The kingdom of God is established and the just vengeance of Armageddon is near—Mrs. State Attorney, it is nearer than you think!"

Though it was a great encouragement to the defendants when fellow witnesses attended these trials, it was not always easy or possible. Sometimes the public was excluded altogether, and at other trials only a restricted and controlled "public" was permitted, individuals such as reporters for Communist newspapers, party members, etc. These were admitted on special tickets which they had received from the Communist organization. Sometimes the back of the courtroom was filled with a mob that continually sneered at the mention of Jehovah God or His witnesses, in an attempt to mentally oppress and confuse the defendants.

At one trial several of the women witnesses who tried to attend were refused entrance because they did not have the special Communist tickets. In the course of conversation that followed they told the guard they were witnesses. "Now that is different," the guard replied, "if you are witnesses come on in." Later, when

more of the witnesses came, it finally dawned on the court official that they meant they were Jehovah's witnesses when they said they were "witnesses".

SPECTACLE BEFORE MEN AND ANGELS

During a trial in Ch—— the courtroom was invaded en masse by Jehovah's witnesses who desired to be with their captive brothers during their trialsome hours. The trial was very unusual in that it lasted two days, due to the fact the defense lawyer was one of the few who still had the courage to fight every one of the false charges made by the Communists. During this trial it was possible for the defendants to give a thorough and detailed witness about the Kingdom activity of Jehovah's witnesses. At times, long discussions went on respecting the conduct of the theocratic ministry school. As a result the fellow witnesses in the courtroom developed so much enthusiasm that even political party members were caught by it. In the hallways and in the courtroom, when the court took its recesses, officials and others stood around in groups with the witnesses, asking questions and receiving a mighty witness about God's wonderful kingdom. Finally, at the conclusion of the trial, when the defendants were led away after receiving their sentences, which ranged from many years to life imprisonment, the witnesses among the spectators formed a corridor at the exit and sang theocratic songs of farewell. "It was just like a circuit assembly," was the opinion echoed by all witnesses present!

In all of these trials the demand of punishment made by the prosecution is for many long years of imprisonment, even for life in many cases. This is why at only 25 of these mock trials, during a two-month period, 200 of Jehovah's witnesses, both men and women, received sentences totaling nearly 1,700 years! And this does not include the many lifetime sentences

handed down. There is actually no just or true appeal in these cases either, for only a formal review by another politically controlled and demon-inspired court is allowed. But what else is one to expect in the way of justice under godless totalitarian rule?

The following translation of a portion of a letter received from an eyewitness at one of these kangaroo trials proves interesting. "When the mock trial was in E——, and all the brothers had been sentenced to many years in the penitentiary, they were told they could appeal. The first brother then got up, and later the others followed his example. He said: 'We renounce this appeal, we need no mercy from man, we await mercy from the Highest Judge, and this day we are already looking forward to His judgment!' In the meantime brothers from E—— and vicinity that were in front of the courthouse on the stairs, in the halls and in the courtroom, shouted in chorus—there were several hundred brothers who had stuck through the two days of the trial—they shouted: 'We want to say good-by to our brothers! We want to see our brothers!' There was nothing else for the court to do, because the police had already gone into action and had even beaten some of the brothers. But the brothers stood like a wall and did not budge. Not even if they would have arrested them all would they move. So the brothers that had been on trial were escorted to the front of the courthouse, where they all took one another in their arms, shook hands, admonishing one another to endure on the side of the Great King to the final victory, because the time is nearer than we think. All this took place before the eyes of the police, the population of E——, and the judges and officials of the court, who were watching from their windows. Truly a mighty theatrical spectacle before angels and men! (1 Cor. 4:9, NW) We cannot

thank Jehovah enough that we belong to this people!"

WHAT A POWERFUL BOND IS LOVE!

Another very interesting letter reads: "As I was at the court prison discussing the case of my husband a policeman who sympathized with us came up to me and said: 'Today there is a trial of Jehovah's witnesses; maybe your husband is among them.' He brought me into the courtroom from the rear, because only those having a court pass issued by the state attorney came in through the front door, and these passes were given only to those of the opposition, not to Jehovah's witnesses, and yet this is what they call a 'public trial'.

"There were seven brothers on trial from the Watchtower Bethel home who received penitentiary sentences ranging from eight to ten years. When they were led into the court I received an awful shock, in spite of the fact I can take a lot. They were all tied together, and escorted by dogs as if they were terrible criminals. They were in an awful state, physically; but out of their skinny, pale faces beamed forth a peculiar light. Their shining eyes literally sparkled. But a look at their bodies showed they had suffered a great deal of torture. The trial lasted ten hours. The determination and loyalty of the brothers which was manifest throughout their testimony was simply wonderful! And how disgraceful were the lies and how unjust the dealings of the enemy! The world in general has not yet seen the like.

"When the brothers were led out I stood in the hallway in order to see them once more. One of them said: 'Be courageous, and may you be guided by the Lord.'"

Yes, the State Security Service and the court officials in the Soviet zone of Germany have gazed in perplexity at this attitude of Jehovah's witnesses. Never had this happened to them before. All their so-

called "tried and proved methods", which have worked so successfully in causing others to present a broken, self-confessing and repentant attitude when brought to trial, have proved vain when applied against Jehovah's witnesses. The truth of the matter is, the opposers of Jehovah God and His witnesses know nothing about the power of God's spirit or active force.

For God's servants to be forewarned is for them to be forearmed. Both the warning and the arming counsel are found in the Bible, a study of which gives God's servants great comfort and hope and peace of mind during such ordeals. Warned Jesus the great Prophet: "Be on your guard against men; for they will deliver you up to local courts and they will scourge you in their synagogues. Why, you will be haled before governors and kings for my sake for the purpose of a witness to them and the nations. However, when they deliver you up, do not become anxious about how or what you are to speak; for what you are to speak will be given you in that hour; for the ones speaking are not just you, but it is the spirit of your Father that speaks by you."—Matt. 10:17-20, NW.

If the apostle Paul were on earth today, and read these reports from the Soviet zone of Germany, surely he would exalt and praise Jehovah God that His witnesses are standing firm and faithful for Theocracy, fully determined not to bend or break under the pressure of totalitarian persecution. Again Paul would exclaim: "We ourselves take pride in you among the congregations of God because of your endurance and faith in all your persecutions and the tribulations which you are bearing." Why would he do this? Paul explains: "This is a proof of the righteous judgment of God, leading to your being deemed worthy of the kingdom of God, for which you are indeed suffering."—2 Thess. 1:4, 5, NW.

On Service Tour in New Zealand

This article continues the account of the travels of the Watchtower Society's president, N. H. Knorr, and his secretary, M. G. Henschel. The previous article brought us up to their departure from Fiji.

WE MANAGED to sleep about 3½ hours on the trip to Auckland that Saturday morning and then we took our breakfast. After breakfast it seemed no time at all until we could see land below us, the tip of New Zealand's North Island. It was cloudy below us and there was not much to see, and when we landed at the Whenuapai airport at 10:15 we caught only a glimpse of Auckland. The Wellington convention was on and we did not know if there would be any publishers at the airport, but almost at once we noticed some people holding up a copy of *The Watchtower*, and we realized that a few had been unable to take the special train to Wellington, about ten of them. We had to go through customs and immigration formalities, and a Pan-American passenger representative checked with us on the onward passage to Wellington via the New Zealand National Airways. He arranged that we depart on the 10:55 plane, and thus we were able to spend only a few minutes with the brothers at the airport, but even that was a pleasure.

So we boarded the Airliner *Piere* (which in New Zealand, we were told, means "Robin") and were soon flying above the clouds at 183 m.p.h., in company with 18 other passengers. The clouds were so thick that all we could see besides them was the blue sky and the peaks of Mt. Egmont and Mt.

Ruapehu that showed themselves at our 7,000-foot altitude, until we finally sighted land and sea while passing over Wanganui. The sun was shining brightly when we landed shortly thereafter at Paraparaumu airport, about 35 miles from Wellington. None of the brothers expected us on that flight, so we had to wait about 45 minutes until the branch servant, a brother from Bethel and one of the

Gilead graduates arrived at about 2 p.m. Then we drove into Wellington, passing along the coast for a few miles and then through narrow valleys. The steep hills along the way were very green and some were covered with yellow gorse, which we were told is a prickly pest in New Zealand. It looked beautiful from the highway. It was drawing near the end of summer and there were still many flowers in the yards of the homes we passed.

When we reached the branch office we had lunch and then went on to the Town Hall where the convention was in session. Brother Henschel and I were not scheduled to speak on Saturday night, but due to the fact that we were there early it seemed best to change the program and switch the Saturday night program with the Monday morning session. Actually, it was on account of the fact that we could not arrive earlier that a Monday program was planned.

Before the evening session started we were told how the March 8-11 national convention had aroused the publishers when they learned that visitors from America would attend. Gilead graduates Crosswhite, Betley and Benesch were called in from circuit work to help organize the preconvention activities. Accommodations had to be provided for more than a thousand visitors, so rooming work was a big job for the fair-

ly small Wellington company. A camping ground for caravans and tents was set up too. Advertising was emphasized. About 1,000 window placards were used, signs appeared on the trams, miniature billboards appeared along the highways and many publishers were busy walking the streets with signs, so everyone in the city knew that there would be a speech on "Proclaim Liberty Throughout All the Land" at the Town Hall on March 11.

WELLINGTON CONVENTION

The branch servant, Brother R. Lazenby, opened the convention on March 8. Acting as chairman he delivered the address of welcome and thus opened the way for discourses, demonstrations, experiences and general features of interest to the delegates. Early attendance surpassed 1,000 and all wondered what the number would be for the public talk. The enthusiasm of the conventioners ran high right from the start and they were in very good spirits when we arrived.

After a few songs were sung by the conventioners, Brother Henschel spoke and showed how courageous witnessing brought the Lord's approval, protection and blessing, and that contrariwise those who fled from their responsibilities would meet with disaster. He encouraged the publishers to show fearlessness today as the faithful men in Bible times did, even in the face of growing opposition and persecution.

My first subject was concerning marriage and proper living. From the Scriptures it was shown that it is proper for Christians to marry and the purpose of marriage is the rearing of children. The dangers of adultery, loose conduct and fornication, which Satan would like to bring into Jehovah's organization from the outside world, were discussed. Strong admonition was given for proper conduct and maintaining a clean organization that Je-

hovah would bless. The audience of 1,111 gave rapt attention. It was good information for them to know and I had found it appreciated in Hawaii and Fiji too.

Brother Henschel spoke on three other occasions during the convention, showing the importance of seeking godly devotion instead of material wealth or things of this world. He made clear that the time of judgment is now here and how imperative it is now to serve the theocratic government and be content with such service, and pointed out the real joy that godly devotion brings. He also told of the experiences and problems of publishers throughout the earth and how they should all make wise use of their time and overcome their problems.

It was my privilege to speak three times on Sunday and Monday, in addition to the public talk, and I used the time to good advantage, making it clear that every trouble or accident encountered was not from the Devil, just as it is a mistake to imagine that an angel of the Lord stands at one's side at all times protecting the Christian from natural diseases and accidents. Divine healing was explained and it was shown that the apostles did not heal themselves or those who were consecrated, but it was a gift that was used to spread the truth and that the gift passed away with the death of the apostles. What is to be looked forward to is the healing that was foretold and that which will be brought in through the new world. These general subjects I planned to cover wherever I went on the trip, and the New Zealand publishers in convention surely appreciated the information.

Sunday morning, March 11, dawned rather cold and cloudy and before long the rain was falling. But that did not stop those who had made a consecration from being baptized. There were 51 persons who underwent immersion that morning, and that

brought great joy to everyone. The rains did not interfere with the public meeting either, for when 3 p.m. came around the Town Hall was almost filled. There were 1,645, and they listened attentively as I spoke for an hour and twenty minutes. That was the largest public meeting Jehovah's witnesses ever held in New Zealand.

I was glad that the convention held over until Monday. Most of the publishers were able to stay and they enjoyed the sessions very much. At 9 a.m. the pioneers came together in the balcony and I talked to them about Gilead and missionary service and complimented them on the splendid work they are doing in New Zealand and showed them that if more publishers took up the service in New Zealand we could take some of the pioneers and send them to other lands, as was done with 13 other New Zealand pioneers who graduated in the past and are now in distant lands. Nineteen volunteered to go to Gilead, if they met the requirements. A number also expressed a desire to go out into the islands of the South Pacific, if the Society cared to send them, and some may be able to take the good news out to new territories in that way.

That morning there was a review of the New York assembly. Here again a fine program was presented. A good number of the New Zealand publishers had gone to America to attend the assembly, so they had a few minutes apiece on the program to tell of their impressions and experiences. In between, Brother Clayton announced various recorded features from the convention, such as a few sentences spoken by various ones on the New York program, some of the music that preceded the public meeting in Yankee Stadium, and some of the songs that were sung by the Bethel family.

Though the public meeting had been a very large meeting for any organization in New Zealand, the press were more interest-

ed in the fact that the Town Hall had been used as a restaurant as well as meeting hall for five days and that over 800 meals had been served to conventioners three times daily. This they took special note of and published a good report and two photos.

Before the British took charge of New Zealand it was occupied solely by the Maori people. They are Polynesians and they have a language of their own. Many of the younger generation know only English, but the language is still widely used in New Zealand. Many of them have taken to the truth and over a hundred are now active publishers. One of their number is now a graduate of Gilead and he is being sent to a distant land. An American Gilead graduate who is serving as a circuit servant in New Zealand has learned to speak the Maori tongue and he gives public talks in many towns, which is helping the increase. There were about 80 of the Maori brothers at the convention and they were rejoicing. They have broken from the traditions of their people and this has brought them some problems too. They have refused to indulge in the heathen rites of the Maoris that are practiced at the time of a funeral. They do not believe that they must wash themselves with water and rub themselves all over with bread to keep away the evil spirits, and because they do not do this they are not permitted by the Maori people to bury the dead in Maori cemeteries. This demonstration of their belief in God's Word has been a means of giving a great witness.

The convention ended with Monday afternoon, and that night the special train with more than 350 left for Auckland. They were all rejoicing in the blessings of Jehovah and the increase of the work. It was truly a great privilege for me to be back in New Zealand and see so many of them, because in 1947, when I was there before, the publishers were 678, on the average, and

now there are 1,213 as a new peak. There is theocratic expansion in New Zealand too.

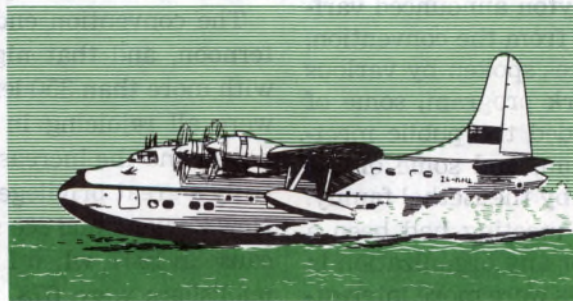
The Society has a very fine Bethel home in Wellington to house the staff. That is where we stayed during our visit to New Zealand. Also, there are offices in the central part of the city where business is taken care of and shipping and printing done. The stock of literature is very low at the moment because of the dock strike. The 1951 *Yearbook* and other literature has been in the port for some time, but there has been no solution of the strike and the books remain unavailable to the publishers. The strike has brought about many shortages in New Zealand, which so depends upon shipping because it is one of the most isolated countries of the world, and it is another proof that the world of Satan is so divided that its members cannot get together regardless of all the peace and harmony they talk about. Yes, every government on earth wants to tell another how to run affairs, but it seems they cannot run their own to the satisfaction of all the people. The only hope of the world is the government that Jehovah has established, which he says will sweep away all other rule and stand forever.

March 20 to 22 were spent in the Wellington office. It was a pleasure to talk with the circuit servants and learn of the obstacles that the publishers have overcome in making the theocratic advances. Arrangements were made for more expansion in New Zealand.

Friday, March 23, was a clear day, but it was quite cool. Summer was coming to an end. So was our visit to New Zealand. After breakfast a few of the Wellington

company came by and then we all drove away to Evans bay where the Solent flying boat was moored. The Tasman Airways representatives informed us that the plane had arrived late and was not going to be ready for departure until about noon, but they did not want us to leave the vicinity of the terminal. We had a very enjoyable time visiting with the brothers at the bay-side, and gradually the numbers increased until over 20 of the local publishers were on hand. The call for passengers to board the launch was made at about 11 o'clock, but after we had cleared customs and boarded the launch we were politely told that the captain was still in the city and would be late. So we stepped ashore and enjoyed practicing increasing our volume while speaking at a distance with some of the publishers who were behind the barrier set up by the customs officials. When the captain did arrive the passengers were tempted to cheer, but he was reputed to be a rather stern fellow and advice was given against the act. All boarded the launch and we were transported across the calm blue waters to the side of the flying boat. We waved good-bye to those on the shore and climbed into the side of the big ship. Forty other passengers were with us. The breeze was from the north, so the big boat proceeded to the south end of Evans bay and then with a roar of her four engines she threw up a great spray of water before finally taking off for the west and Australia.

Once again we were winging through the clouds anticipating a meeting with other old friends and a view of theocratic expansion in another part of the earth.



The Place of God's Word 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.

JEHOVAH God has given us his Word in writing. More than four thousand years in producing that Word, he finished the last of its sixty-six books in the first century A.D. Certainly he did not spend all that time to produce something that would be of no value for all mankind, especially today in this highly critical period. He meant it to accomplish a worthy purpose of his. In this it cannot fail. (Isa. 55:10, 11) The big question is, Is his Word accomplishing its purpose with each one of us?

² God's written Word, the Holy Bible, has had a telling effect on mankind. Powerful religious hierarchies that have influence with the political authorities have had hundreds of thousands of copies of the Holy Bible burned, ground into paper pulp, or otherwise destroyed and made unreadable and inaccessible. Such action is an indirect confession that this Word does have an effect on its hearers and readers. There must be some compelling power issuing from that sacred Book when it causes those who love it to print and circulate it to the number of hundreds of millions of copies in over eleven hundred languages and in all parts of the earth. The distribution of it is, of course, greatest within the

realm of Christendom. From this men might conclude that Christendom today is what the Bible has produced. The actual fact is, Christendom is what her ignoring of the Bible or her failure to heed it has produced. Her possession of the Bible has not made Christendom Christian. Christendom has only a form of godliness but is not Christian. The reason is that she has proved false to the Bible which she claims to follow; she has proved false to the real power of the Bible. Hence Christendom has not kept her path pure, but is spotted all over with the uncleanness of this corrupt world. Being Christian in name only, she is guilty of religious hypocrisy. For all the reproach she has brought upon true Christianity she will shortly be destroyed by the true God of Christianity, Jehovah.

³ We have reached the development in world conditions foretold by the founder of Christianity, Jesus Christ. He said: "Also there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation." (Luke 21:25, NW) The nations of Christendom are feeling this anguish most keenly. What her religious clergy palm off as God's will does not turn out to have his blessing. She misrepresents the will of God, and the people are left in the dark as to what his will is. In this dark day it is very important to know God's will, for his Word says: "The world is passing

1. How and why has God given us his Word, and so what question arises regarding us and it?

2. How is the telling effect the Bible has on mankind shown, and why does Christendom's condition not disprove this?

3, 4. To determine what must we examine the Bible, and how is the importance of doing this shown?

away and so is its desire, but he that does the will of God remains forever." (1 John 2:17, NW) It is only by examining what is written in his Word that we can arrive at what his will is. That this is the way to determine God's will Jesus Christ his Son indicated, for we read: "Hence when he comes into the world he says: . . . '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; Ps. 40:6-8) When he was fasting from material food for forty days in the wilderness, he was feasting upon the written Word of God. This fact is made plain in that when Satan the adversary came to tempt him into going contrary to God's will Jesus repelled each wrong suggestion of the Tempter, saying, "It is written," and then quoting what was written concerning God's will for him.—Matt. 4:1-11.

⁴ To become a true Christian you cannot follow what Christendom teaches. You must learn direct from the Bible itself and heed its instructions. You must read what Jesus himself said and what his inspired disciples wrote. A Christian approaches God through Christ and devotes himself to do God's will as Jesus set him the example. Sincerely the Christian prays in the words of the psalmist David: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me in the land of uprightness."—Ps. 143:10, AS.

⁵ Many problems enter a Christian's life in this world, especially as he now finds that the world is hostile to him and yet he must do what God wants him to do. Many personal matters give him trouble and he gets perplexed as to what the divine will is for him. The difficulty oftentimes is this: Heavenly wisdom marks out for him a certain path which assures him blessings and privileges, but he has some selfish consid-

erations in his heart and he wants to take another course that is not for the best. The question for him might be, Shall I get married or stay single? Shall I quit my secular employment and enter into field work as a full-time publisher of the good news of God's kingdom or shall I continue to give the greater part of my time and the best part of my strength to earning a comfortable living? Or, even, Shall I quit one branch of service in God's organization and leave its opportunities and privileges and take up another branch of the work? The Bible was not written to him personally to mark out each step *he* takes, and so how is he to determine what God's will is for him?

⁶ The inquiring person may take his problem to God in prayer. How, now, will he get his answer? By just opening the Bible after prayer to wherever it happens to open and putting his finger blindly on a text, and then taking that text to be the answer indicating God's will for him? No; that is leaving the matter to chance, not handling God's Word rightly; whereas Second Timothy 2:15 (NW) says: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." Well, then, should he listen for some voice to whisper from the unseen world into his ear and tell him the way to go or the choice to make? No; that would be clairaudience, a form of spiritualism. It would subject him to the deceptions of the demons, the angels of Satan the Devil. Ah, then, he is to look for some angel from heaven to appear and give him direct advice to keep him from making a mistake. Did not angels appear to faithful men of old and convey messages to them, and intervene in the lives of Christ's disciples in the first century? So why not now?

5. Why do problems enter a Christian's life, and what questions may present themselves?

6. How might some wrongly expect to get an answer for their problem?

ANGELIC INTERVENTION

⁷ We cannot deny it. There are many instances of where angels appeared to the early Christians and informed them of what God's will was for them then and there. While we have no case of where an angel appeared to Jesus to tell him what to do, we do read that, immediately after Jesus was baptized in water and God's spirit came upon him, "then Jesus was led by the spirit up into the wilderness to be tempted by the Devil." He told his disciples: "You will see heaven opened up and the angels of God ascending and descending to the Son of man." This was that these angels might serve him, rather than make God's will known to him. (Matt. 4:1, 11, and John 1:51, NW) But when Jesus' apostles were arrested for carrying on their Christian work in Jerusalem and were imprisoned, Jehovah's angel brought them out and said: "Be on your way and take a position in the temple and keep on speaking to the people all the sayings about this life." Later an angel directed the disciple Philip to where the chariot of the Ethiopian government officer would pass, and said: "Approach and join yourself to this chariot." After Philip had preached and baptized this Ethiopian, "Jehovah's spirit quickly led Philip away," and Philip was next found in Ashdod. Then an angel directed the Gentile centurion Cornelius to send to Joppa for Peter, and God sent a vision to Peter to go with Cornelius' messengers and preach to the uncircumcised non-Jews or Gentiles. Besides these cases, the apostle Paul had visions to direct him, and the holy spirit operated to guide him in his preaching and to assure him he had God's backing.*

* Acts 5:19, 20; 8:26-29, 39; 9:3-6, 10-16; 10:3-33; 13:2; 16:6-10; 18:9-11; 22:17-21; 27:21-24, NW.

7. What instances are given of where God's servants in the first century enjoyed the intervention of angels and visions?

⁸ But we ask, In the interval between such visions or appearances of angels to them what did those same early disciples of Christ do to make certain of God's will in their day-to-day affairs? Those cases of sending visions or angels were special, because the general interests of God's people were then concerned. The course that the proclamation of God's message was to take was involved, and those men were representative men who were to be used in connection with these momentous matters. But in strictly personal matters and in everyday matters they had to determine God's will just the same as we have to do now. The time for these open angelic appearances and these audible directions of God's holy spirit is past, just as the time for the miraculous gifts of the spirit has passed. (1 Cor. 13:1, 2, 8-11) Happily, though, we still have God's holy spirit or active force with us, and we still have the ministrations of his holy angels to depend on though they do not become visible.

⁹ We are not to expect the unseen angels of God to be constantly hovering at the side of each one of us and directing us in every step we take lest we go the wrong way or meet an accident. Yet we have the comforting assurance that God's angels are rendering an important service in our behalf. We can still draw individual comfort from Jesus' words: "Keep watching that you men do not despise one of these little ones, for I tell you that their angels in heaven always have access to my Father who is in heaven." These angels are now subject to the glorified Jesus and we know he uses them to help and serve his faithful followers on earth, that they may gain salvation in the coming new world. "Are they not all spirits for public service,

8. In between such visions and angelic appearances how did they determine God's will concerning their ordinary affairs?

9. What are we not to expect from these angels, and yet what assurances have we of their services now?

sent forth to minister for those who are going to inherit salvation?" The answer to that question of the apostle is Yes. (Matt. 18:10 and Heb. 1:14, NW) We are living at the time of the presence of Christ Jesus in his glorious kingdom, and one of the visible evidences of this is his separating of the people of all nations into two classes, sheep and goats, symbolically speaking. Mighty angels attend this separation work, for Jesus predicted respecting this time: "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne." Those angels are not just ornaments, but are with Jesus for some service in the work to be done.—Matt. 25:31, NW.

¹⁰ We are living in the consummation of this system of things. So the angels are concerned not alone with gathering the sheep to the King's right hand of approval but also with keeping the organization of true Christians clean from all frauds. With the immediate participation of his angels the King has been gathering out of God's visible organization all who fraudulently pose as being heirs of God's heavenly kingdom but who are in reality sons of the wicked one the Devil and who have no proper place among the Kingdom heirs. Illustrating how these are cleared out like weeds plucked out from the field of wheat before harvesting, Jesus said:

¹¹ "The harvest is a consummation of a system of things, and the reapers are angels. Therefore, just as the weeds are collected and burned with fire, so it will be in the consummation of the system of things. The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, and they will pitch them into the fiery furnace. There is where their weeping and

the gnashing of their teeth will be. At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father." (Matt. 13:39-43, NW) If, now, we are active in letting the light of the good news of God's kingdom shine out and have its separating effect between lovers of light and lovers of darkness, the angels under command of the King Jesus Christ will co-operate with us.

¹² Ours is a time of great peril, particularly so since the war in heaven dislodged Satan and his demons from their position up there and they have been confined to this earth. Infuriated at his abasement and knowing that the short time left to him till the battle of Armageddon forces him into the abyss for a thousand years is continually dwindling, Satan the Devil is bent on destroying those who give their allegiance to God and the kingdom of his Christ.

¹³ If you are observing the commandments of God and carrying on the work of bearing witness to Jesus, you can be certain that the dragon Satan the Devil is waging a war of attrition upon you and is maneuvering to change you from being a true Christian or to wipe you out. Take Revelation 12:17 as the absolute truth for it. What a consolation and encouragement it is to realize that we have still mightier angelic protection! Mighty forces of destruction are held in restraint by angels until the last of the spiritual Israelites, the slaves of God, are sealed with his final approval and also until the "great crowd" of fellow worshipers of God are gathered out and brought under the care of the Right Shepherd Jesus Christ. As John foresaw it: "After this I saw four angels standing upon the four extremities of the earth, holding tight the four winds of the earth, that no wind might blow upon the

10, 11. How are we assured of angelic co-operation at this time of harvest of wheat and tares?

12, 13. Why is ours a time of particular peril, and how is it pictured that we have suitable superhuman care?

earth or upon the sea or upon any tree." Till when? "Until after we have sealed the slaves of our God in their foreheads." (Rev. 7:1-4, 9-17, NW) So the remnant of these sealed slaves of God and the great crowd of their fellow witnesses out of all nations are an object of high concern to the angels. We get the benefit of their care.

¹⁴ Now the dragon Satan the Devil is concentrating his bitter warfare upon the remnant and their fellow witnesses. For this time the blessed assurance was written and preserved: "This poor man cried, and Jehovah heard him, and saved him out of all his troubles. The angel of Jehovah encampeth round about them that fear him, and delivereth them." (Ps. 34:6, 7, AS) True, there is a great encampment of visible enemies round about us, backed by the invisible dragon and his demons. But we have faith to believe we have encamped about us invisibly the angel of Jehovah who defeated the dragon and his demons in the war in heaven and who now holds them underfoot here at the earth before he crushes them at Armageddon. Were it not for this superior angelic protection, the remnant of spiritual Israelites and their faithful fellow worshipers would have been overwhelmed and wiped out before now, in order to halt their bearing witness to Jehovah and his King Jesus Christ.

¹⁵ We have approached God's kingdom now established on the heavenly Mount Zion, and also "myriads of angels, in general assembly". We have the satisfying evidence of their help and protection. In what way? In that the visible organization of Jehovah's servants is preserved amid an embattled world and our Kingdom witness prospers. (Heb. 12:22, 23, NW) This angelic guardianship, however, does not

relieve us of being just as careful as we can, to guard against accidents. We cannot expect the angels to protect us against our own carelessness, rashness and foolhardiness. In the midst of wolves, we are instructed to be as cautious as serpents and to beware of men. We must not test God too far with what is unreasonable. The Devil quoted a Scriptural truth, when he said to Jesus at the temptation in the wilderness: "He will give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." But this was no basis for the Devil to suggest that Jesus defy the known laws of gravity and hurl himself from the high temple battlement and force God to save his Son by means of the angels. That was unreasonable and contrary to other scriptures. It was a tempting of God or putting him to the test beyond what he had really promised. (Ps. 91:11, 12, AS; Matt. 4:5-7, NW) So with us today, who are God's children, but not nearly as important as Jesus. While we have angelic protection for the sake of God's work and cause, yet we dare not put God to the test with irrational actions and carelessness and expect his angels to keep us from harm and accident in spite of it.

A BOOK FOR CONSULTATION AND ADVICE

¹⁶ We are therefore not to look for miraculous intervention by these innumerable holy angels to help us decide what is God's will in personal matters and problems. God has given us his written Word, and he provided it for us to consult. If we do not consult it, it will not serve us as a guide. In his Word he reveals himself to us. He opens up his mind and heart to us, telling us what he thinks, what he has already done and is now doing and will yet

14. According to the psalmist, who is it that encamps round about us, and why?

15. Of what responsibility as to personal welfare does this angelic guardianship not relieve us, and how was this shown in Jesus' case?

16. In view of our having what may we not expect miraculous intervention in deciding our problems, and why not?

do, and informing us what he would like us to do in order to gain his favor and the gift of eternal life in his new world. We need his Word, because in our flesh it is impossible for us to see him. He makes known to us that his name is Jehovah, meaning the One who causes to be; and he shows us his attributes of wisdom, justice, power and love and how all four attributes work together without clash. So the only way we definitely know about him is by his written Word. Getting to know him through the Word we learn to develop confidence in Him and to respect his advice and to see that his commands are authoritative. We build up faith that his Word is right and without mistake or misdirection. This makes us consult it in our problems and take its advice.

¹⁷ The question with us is, then, What

17. What, then, is the question with us as to God's Word? And what may we expect if we heed it, and what if we do not?

FREE MORAL AGENCY AND THE WORD



GOD recognizes us as free moral agents and lets us choose to take his Word or leave it. If we keep his Word and meet up with great blessings for this, then we can ascribe those blessings to God. "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." (Jas. 1:17, NW) But if we take no heed to his Word and follow our selfish desire or some creature's word because it agrees with our selfish desire and then we get into trouble, we may incline to say,

1. How has God left us as free moral agents concerning his Word, and so to whom are we to ascribe blessings and to whom our troubles?

place does God's Word occupy in our lives? Do we place it above the word of everybody else, above human philosophies and man-made religious traditions and the commands of men which run contrary to God's will? If we follow God's Word and keep his commands through it and pay attention to its advice, we shall have God's approval and blessing. It will work for our spiritual good, keeping us always in the relationship of children to Him and under his protection by his angels, and guaranteeing to us the gift of everlasting life for our faithfulness. God assures us, as he did the Israelites of old, that if we take heed to his Word we shall avoid much trouble and grief. But if we do not consult and keep familiar with his Word and do what it says, we shall run into personal, private trouble and difficulty and we shall miss the divine approval and blessing.

"The Devil did that!" Yes, the Devil did that, but remember that he did it through you, through your yielding to him. You played into his hands. It did not necessarily have to be that way.

² Our difficulty in determining God's will in our personal matters arises often because his Word was not written for each of us individually, but was written for the organization of his people. The advice and instructions in his Word apply, therefore, to all individuals in the organization or associated with it. It does not say one thing to one person and another thing to

2. From what features about God's Word does our difficulty often arise in determining our problem? What does this let us prove?

another person so as to please each one according to his individual likes. God does not bend or alter his law just to suit the selfish desires or inclinations of some individual. His law is theocratic and according to his will and rule of action. It is not determined by the selfish will of any individual creature. So the advice and instructions given are often general, setting out the principle to follow but leaving each individual a free moral agent to choose to follow the faithful principle set forth or to follow his selfish desire. In that way God allows each individual the opportunity to prove how much love and confidence he has toward God the Giver of the Word, and how eager he is to do the divine will. God does not force his will upon any creature. He wants loving obedience.

³ For instance, the Bible gives a great deal of advice on marriage and the relationship between the sexes. The apostle Paul advises that where immorality is prevalent and a Christian person is sexually sensitive and is inclined to be inflamed with passion he might well marry and have his own legal wife. He also says: "Are you loosed from a wife? Stop seeking a wife. But even if you did marry, you would commit no sin. And if a virgin married, such one would commit no sin. However, those who do will have tribulation in their flesh." Besides tribulation, their freedom of choice and movement will be curtailed. Husband will try to please wife, and wife husband. Both will be somewhat anxious therefore concerning things of this world, to gain each other's approval. But "the single woman, and the virgin, is anxious for the things of the Lord, that she may be holy [fully set apart] both in her body and in her spirit". There is no sin in legally marrying. Each Christian is free to marry, but "only in the Lord", that

is, only if the mate is in union with the Lord. So the question is one of the state which is preferable, singleness or marriage. Paul answers the question as a man who has God's spirit: "He also that gives his virginity in marriage does well, but he that does not give it in marriage will do better."—1 Corinthians, chapter 7, NW.

⁴ Marriage will sometimes disqualify a person for a particular place of service in connection with God's visible organization, because there a single man is needed. Despite that, a single man takes a liking to a girl and the desire to marry her wells up in him. Shall he carry out that desire or not? He asks himself, What is God's will? Then he says, I will pray God to show me his will. But God gives him no direct personal answer for his own particular case. He consults a brother Christian. But God does not inspire this brother to be a prophet and give him a specific message to tell the inquirer that he should or should not get married. All the brother can advise him is to consult God's written Word, or he can tell the perplexed brother what *it* says. The brother is disappointed and goes away dissatisfied and hurt. But he would not feel that way if he were not letting his selfish desire get the better of him.

⁵ God is not going to tell any individual Christian whether to get married or not. He lets each one make his own decision and take the consequences. But the idea of some person who wants to marry is this: In view of the poor way many marriages turn out these days he wants somebody else to assure him everything will be or will turn out all right if he gets married, and so to take the responsibility for advising him to get married. If the marriage does not turn

3. What does the apostle Paul say on marriage, and what question is left open to each individual Christian?

4. If a Christian prays about marriage or consults a brother about it, what may he expect or not expect?
5. Does God advise any Christian to marry, and what is the idea of some in seeking advice from others to marry?

out well, then he does not have to blame himself for getting married; he was not doing his *own* will in taking this step, oh no! but was following the other person's advice and *he* is to blame.

⁶ God will not take the responsibility of advising us directly to marry and so be chargeable with the consequences. We must bear in mind we are not Isaacs and Rebekahs. Isaac was not the one that decided upon marriage. Abraham his father did so and sent an agent or go-between to procure a wife for Isaac from his brother's family relationship. Was it God's will for Isaac to marry? Yes; because Abraham's seed or offspring was to be called in Isaac's line and hence Isaac must raise a child or children and have a legal wife for this. But she had to be a wife from his own Shemite relations. Isaac did not choose his bride. He had never seen her before the go-between finally presented her to him. To determine upon the unknown girl, the go-between while at the well where he met her proposed a sign to God. By fulfilling this God indicated who the girl to be chosen was. The girl turned out to be a second cousin of Isaac.

⁷ Today, however, we are not subject to any such marriage arrangements in Western democratic lands. We are not Isaacs who are obliged to marry and raise children in order to keep the line of descent unbroken until Christ the Promised Seed of Abraham arrives. Marriage is a personal item upon which each Christian must decide for himself. There is no divine obligation upon him to do so. If he does not want to take the responsibility of making up his *own* mind on whether to marry, then let him do as they did in Bible times and have his parents or guardians decide

for him. If they decide he should marry, then let them pick the girl for him, even if he has never seen the girl before, and let them draw up the contract binding the girl to him. Oh, but that would curtail his liberty of picking his own girl! He does not like that! Then let him shoulder his responsibility and decide whether to marry and decide on the girl he wants. God's directing in the procuring of a wife for Isaac was not a picture of how God selects a bride for each individual Christian who wants to marry. It is a picture of how God selects a bride for the great Bridegroom, his Son Jesus Christ, and how he sends his angel and selects those who are to be members in the bride class.—Gen. 24:1-67.

⁸ Hence, except that a Christian is to marry "in the Lord", God exercises no will to decide, but lets each Christian have full freedom of will on the matter. God assures him he does not sin if he marries "in the Lord", but he tells him what will be his portion if he stays single and what if he marries. He is free to stay single and enjoy the larger sphere of service and the special privileges for which his singleness adapts him. He is free to marry, without thus sinning, to enjoy the pleasures, blessings and privileges of wedlock. But he must part thereby with some control over his own body and must expect "tribulation in the flesh". There is no sin in exercising his wish in this case. What does he wish? God's will only is that, if he does marry, he must love his wife, keep the marriage bed undefiled by committing no adultery, and bring up his children in the discipline and authoritative advice of Jehovah and prove his integrity toward God in payment of his vows to God.—Eph. 5:22-33; Heb. 13:4; Eph. 6:4, NW.

6. Was it God's will for Isaac to marry? How was his wife obtained?

7. What Biblical procedure is open for a Christian not wanting to make up his own mind on marriage? What did Rebekah's selection picture?

8. What pointed information does God give respecting singleness and marriage, and what is God's will for those who do marry?

The Spirit, the Organization, and the Word

SINCE the Holy Bible sets out God's will, and since a Christian is dedicated to doing God's will, the Christian is held responsible to consult and study God's Word. Only that way he can learn how to gain eternal life. To Timothy Paul the apostle wrote: "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. 3:15, 16, NW.

² True, those words of Paul were written to a man who was an overseer in the Christian congregation. But this does not mean that personal reading and study of the Holy Scriptures is limited to only an official servant class, and the rank and file of the congregation may not study it for themselves. Timothy knew the holy writings before ever he became an overseer; and the fact that an overseer is to be an example to the flock means the members of the flock are to follow his example in themselves studying God's Word. In this way they can determine whether the things taught them are true, that is, in harmony with God's will and Word.

³ But now a question. Can any individual Christian with just the Bible alone un-

derstand by himself all that the Scriptures teach? Is all he needs for determining God's will the Bible alone? He has a right to have a personal copy of God's Book and he is under apostolic instructions to make a private study of that Book. But he cannot depend upon just himself to understand it fully. In a general letter to Christians the apostle Peter writes: "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) Since God's Word was released to us through men under the power of God's holy spirit or active force, the help of God's spirit is needed in understanding that Word.

⁴ The canon or authorized collection of inspired Hebrew Scriptures was finished in the fifth century before Christ, and yet the Hebrews who knew the original language of it could not understand its full meaning. The prophetic writers themselves did not understand the meaning of the prophecies they uttered and wrote down. How was it, then, that the early Christians came to get an understanding of those Scriptures? By the help of God's spirit or active force with its illuminating power operating upon their minds.

1. What is a Christian held responsible to consult and study? Why?

2. How is it shown Bible reading and study is not limited to officials?

3, 4. Can a Christian with just the Bible alone understand God's Word? And what are the reasons for the answer given?

⁵ To illustrate: There is a sacred mystery contained in God's Word, and which holds out the hope of heavenly glory for Christians. It takes the illuminating power of God's spirit to probe into the depths of that secret and discover its meaning to us. Showing our need of the spirit's help Paul writes: "We speak God's wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. This wisdom not one of the rulers of this system of things came to know, for if they [Jewish rulers with the written Hebrew Scriptures] had known it they would not have impaled the glorious Lord. But just as it is written: 'Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him.' 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. So, too, no one has come to know the things of God, except the spirit of God. 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. . . . because they are examined spiritually."—1 Cor. 2:7-10, 11-14, NW.

⁶ Yes, we need the spirit in addition to God's written Word. Again emphasizing this, Paul writes: "You, when you read this, can realize the comprehension I have in the sacred secret of the Christ. In other generations this secret was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by spirit." (Eph. 3:4, 5, NW) In apostolic days the Christian believers had God's spirit make his written Word plain

to them. Not only that, but they also received gifts of the spirit which manifested itself in various ways by miraculous power to speak foreign tongues, translate them, perform cures, do powerful works and utter prophecy. In his same letter the apostle tells how, after they had believed the Word, they received the outpouring of God's spirit with its various manifestations. This was as an authoritative seal upon them that they belonged to God and were his possession.

⁷ Writes Paul: "We should serve for the praise of his glory, we who have been first to hope in the Christ. But you also hoped in him after you heard the word of truth, the good news about your salvation. By means of him also, after you believed, you were sealed with the promised holy spirit, which is a token in advance of our inheritance, for the purpose of releasing by a ransom God's own possession, to his glorious praise." "Christ Jesus himself is the foundation cornerstone. In union with him you, too, are being built up together into a place for God to inhabit by spirit."—Eph. 1:12-14; 2:20, 22, NW; 2 Cor. 1:21, 22.

⁸ This holy spirit communicates a joy to believers even in the face of persecution and oppression. Paul says that this was true of the Thessalonians, to whom he writes: "You accepted the word under much tribulation with joy of holy spirit, so that you came to be an example to all the believers in Macedonia and in Achaia." One of the fruits or products of the holy spirit in us is a joy over God's Word, work and people. This joy strengthens us to endure many things we could not otherwise bear, especially in the right frame of mind and heart.—1 Thess. 1:6, 7, NW; Gal. 5:22; Neh. 8:10.

⁹ Because of the important part the

5. How does Paul explain the need of the spirit in connection with God's sacred secret?

6, 7. (a) In apostolic days how did the spirit manifest its power toward the disciples? (b) Of what is having the spirit a seal?

8. What fruit of the spirit strengthens us to endure many things?

9. How are we not to grieve the spirit, and of what help is it to us when studying God's Word?

spirit performs in us as Christians, we should not grieve it by working against its operation or by living contrary to that which it seals us as being, namely, God's possession, children belonging to him. "Do not be grieving God's holy spirit, with which you have been sealed for a day of releasing by ransom." (Eph. 4:30, NW) If we all have this holy spirit or active force at work in us in common, and if we let it bring forth its fruitage in expressions of love, all of us are bound together by a force that is stronger than human relationship. Having this spirit does not relieve Christians of studying and consulting God's Word to ascertain his will. But when they do study the written Word, then God's spirit helps them understand and appreciate it.

NEED OF HIS ORGANIZATION

¹⁰ God's spirit is an active force that does things. It was used to call for the disciples Barnabas and Saul to be set aside for special missionary work. It was used to forbid them to speak God's Word in the district of Asia. Also it did not let Paul travel eastward into Bithynia, but directed him westward into European Macedonia. (Acts 13:2; 16:6-10, NW) However, may we today expect God's spirit to move us around that way in our individual efforts in God's service? No; the spirit is not manifesting itself in that way today. Nevertheless, we can look to see what God's leadings indicate while we are diligently consulting his Word. But if each of us were left to himself just because he has a copy of the Bible and were to direct his movements independently as he thought he understood that Word, what? It is likely, or possible, that there would be a great deal of confusion or working in competition among us.

¹¹ Hence, besides individually possessing God's Word, we need a theocratic organization. Yes, besides having God's spirit of illumination, a Christian needs Jehovah's theocratic organization in order to understand the Bible. He needs to attend the meetings arranged for by that organization and to study with fellow Christians. He needs the organization, too, in order to work in harmony with God's purposes and to be directed aright in his movements. The reason is that Jehovah God is dealing with his organization, and does not deal with individuals who are outside of his organization or who defiantly try to act independently of it.

¹² Aside from Jesus Christ, God's Word of prophecy did not foretell the personal work, course and activities of any individual. His Word foretells his dealings with his theocratic organization under Christ, and about its work, its experiences, its persecutions, its deliverance and its triumph. Consequently, if we do not see the organization but try to apply the prophecies to ourselves individually, we cannot see prophecy's true fulfillment and understand God's Word. If we are not attached to his organization and working in harmony with it and undergoing its experiences, we cannot get the sense of God's Word and do his work right. It took Jesus the head of God's organization to open up the minds of his disciples to grasp fully the meaning of the Scriptures. After Jesus ascended to heaven, it took the apostles under the power of God's spirit given through Jesus to explain the deep things of God's Word and purpose. The apostles were foundation members of God's visible organization back there. Today Jehovah God has built up his visible organization with those whom he has delivered from great mystic Babylon, in fulfillment of Bible prophecy.

10, 11. In addition to the Word and the spirit, what also is needed by Christians, and why is this so?

12. Why is it so necessary to see the theocratic organization and receive of its services?

In our days the steady unfolding and understanding of God's written Word has been by means of this theocratic organization filled with his spirit.

¹³ Jehovah is dealing with his visible organization and he knows those who belong to it no matter how isolated bodily they may be from others of his organized people. It is his organization that he is teaching through its head Jesus Christ. Those who are lovingly holding with that organization get the benefit of his dealings and teaching. It is not to any one of us, but is to the organization whom he addresses as his wife that he speaks these words: "Thy Maker is thy husband; Jehovah of hosts is his name; and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." —Isa. 54:5, 13, *AS*.

¹⁴ Just because you have the Bible and have it as your guide and basic instruction Book, you cannot act independently and imagine you have direct connections and dealings with Jehovah apart from and with slight to the theocratic organization. His Word does not teach that you can go on your own with just the Bible and with a private operation of the holy spirit upon you. It is necessary to see God's handiwork and to recognize the organization he has built up and deals with. This organization, filled with his spirit and adhering strictly to his Word, is what he uses today in guiding us in our combined efforts throughout the world. This organization is needed in order to integrate the efforts of all of us throughout the many nations of many different languages. It is needed for serving all believers unitedly with the revelations

of God's Word. It brings all Kingdom publishers into co-operation with the one "pure language" of the truth. It prevents our working to cross-purposes, or duplicating our efforts, or having territories overlap, or having weaknesses resulting from disunity, and other things hindering our getting God's work done. Jehovah is directing his organization through its Head Jesus Christ. If we want to get the benefit of his direction and leadings we need to work with the organization. If the enemy isolates you, then carry on as you have been taught and trained through the organization.

¹⁵ This is the proper thing to do, rather than to look for an angel to appear as in days of old and give us specific directions as to what to do in this and that case, or than to hear a clairaudient voice speak to us out of the invisible and tell us what to do and where to go. That is not the meaning of Isaiah 30:20, 21 (*AT*): "Your Teacher will no more hide himself, but your eyes will behold your Teacher. And when you turn to right or to left, your ears will hear a voice behind you, saying, 'This is the way; walk in it!'" The voice behind us is God's voice from the past, speaking through his written Word as it is made plain through his organization.

¹⁶ To the visible theocratic organization we can look to give us an assignment in which to work, and this will keep us from straying onto another's territory and causing confusion, irritation and friction. It will bring our efforts into harmony with those of all other Kingdom publishers in the territory of the local congregation and will result in peace and unity. This will please God, for it is written: "God is a God, not of disorder, but of peace. As in all the congregations of the holy ones, . . . let all things take place

13. Who does Isaiah's prophecy show get the benefit of Jehovah's teaching and dealings?

14. Why does possessing the Bible not do away with the need of the organization to get the benefit of God's direction and leadings?

15. To tell us where to go, what is it we hear behind us?
16. Why do we well look to the organization for territory assignment?

decently and by arrangement."—1 Cor. 14:33, 40, NW.

¹⁷ While we work under God's general direction by collaborating with his theocratic organization, he leaves us free to decide upon our more personal or private movements. On numbers of occasions the apostle Paul was guided directly by operations of the spirit or visions from the Lord. This was for his general movement; but in other respects he had to lay out his personal plans and decide upon what arrangements were best to make. On his first missionary trip with Barnabas he was sent specifically by call of the holy spirit. But as to his second missionary trip it was Paul who 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." (Acts 13:1-4; 15:36, NW) But there was disagreement as to who should be taken along, and there was no direct action of the holy spirit or of an angel to settle the difficulty. Again, when the Lord Jesus appeared to Paul and informed him of the work Paul was to do, he said: "Get on your way, because I shall send you out to nations far off." Those were general directions, but Paul was left to plan his movements and then to work at them and see how far they matched God's will. He tells us that he resolved for himself to go to really foreign territory where Christ had not yet been preached, so as not to build on another's foundation.—Acts 22:17-21 and Rom. 15:18-21, NW.

"IF JEHOVAH WILLS"

¹⁸ Paul did not brag of what he was going to do, but he did map out what seemed to serve the best interests of the work and

its expansion. He trusted God to guide him in carrying out these plans and to back him up in them as far as it worked in harmony with God's purpose. Did God let Paul's plans get interfered with? Writing to the congregation at Rome, Paul shows God did, for he says: "I was many times hindered from getting to you. But now that I no longer have untouched territory in these regions, and for some years having had a longing to get to you whenever I am on my way to Spain, I hope, above all, when I am on the journey there, to get a look at you and to be escorted part way there by you after I have first in some measure been satisfied with your company. But now I am about to journey to Jerusalem to minister to the holy ones." Telling of hindrance elsewhere, Paul wrote the Thessalonians: "Brothers, when we were bereaved of you for but a short time, in person, not in heart, we endeavored far more than is usual to see your faces with great desire. For this reason we wanted to come to you, yes, I Paul, both once and a second time, but Satan cut across our path."—Rom. 15:22-25 and 1 Thess. 2:17, 18, NW.

¹⁹ Paul was not improperly blaming something onto the Devil. No doubt by his fanatical dupes on earth Satan raised up effective barriers against Paul's coming back to Thessalonica when he wanted to go there. At any rate, all these things show that Paul was left to much personal freedom and much personal responsibility in outlining his course in spreading the good news. He was not looking for God's angel at every turn or for a vision or a clairaudient utterance of the holy spirit. He made decisions. For instance, he determined in his spirit that "he would travel to Jerusalem, saying: 'After I get there I must also see Rome.'" He was so set on

17. Aside from general direction by the organization, what are we left free to decide, and how is this Scripturally shown?

18. After making his plans what did Paul trust God for, and how is it shown whether God let Paul's plans be interfered with?

19. Was Paul improperly blaming things on the Devil, and how does the account show he made decisions and tried to carry them out?

going up to Jerusalem from there at Ephesus that, when the holy spirit by various agencies indicated Paul would run into trouble in Jerusalem, he pushed ahead in his determination. At Caesarea, just 55 miles from Jerusalem, he received final warning by the prophet Agabus. So the disciples there tried to dissuade him. But Luke tells us: "When he would not be dissuaded, we acquiesced with the words: 'Let the will of Jehovah take place.'" And Jehovah's will did take place. Paul eventually did get to Rome, even though it was as a prisoner.—Acts 19:21; 20:22-24; 21:4, 10-14, NW.

²⁰ Thus it is with us today. As we co-operate with the theocratic congregation of Jehovah's people we are left to considerable freedom of movement. The responsibility is left to us of planning for our personal course of action in our territory. After we have decided on our personal course, we can look for Jehovah's blessing, guidance and use of us in his service. If we sow much, making good preparation for it, we may expect to reap much; and vice versa.

²¹ We should not brag over our plans or rely on our own strength and wisdom to carry them out. James warns against this, with these straightforward words: "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. Instead, you ought to say: 'If Jehovah wills, we shall live and also do this or that.' But now you take pride in your self-assuming brags. All such taking of pride is wicked. Therefore, if one knows how to do what is right and

yet does not do it, it is a sin for him." —Jas. 4:13-17, NW.

²² In accord with this, after we have made our personal plans regarding where, when and how we are going to be active in the field as a public witness of the Most High God, we should say, "If Jehovah wills, I will do his work then and there." If he spares you and lets you get there and serve, you can thank him for this privilege. If you have pleasant experiences and get encouraging results from your efforts, you can thank him for these expressions of his favor, because every good gift and every perfect present comes from him the Father of celestial lights. If there is opposition or trials, if favorable results do not quickly show up, you can study the matter and determine how far Satan is responsible, as in Paul's case, or how far the fault lies with you in your lack of preparation for service, your lack of tact, your bringing reproach on the message by personal conduct, or other causes. Do not be discouraged by trouble, opposition or persecution; no more than Jesus or Paul was. But, knowing you are doing God's will, carry on his service faithfully and by this persistence defeat the enemy's intention.

ARMOR OF PROTECTION

²³ Your authority to do God's work as one of his proclaimers of the good news of his kingdom you have direct from his Word. His theocratic organization recognizes your authority from his Word, the Bible. So it uses you as one of its representatives in the field and it co-operates with you, supplies your needs, and renders you assistance. It gives you the benefit of what legal help and protection it can furnish you. It helps you to fight for the truth

20, 21. (a) After making personal plans, for what should we look? (b) What admonition is given us against bragging about our plans?

22. After making our plans, to whose will should we subject them, and how should we take our experiences while pushing ahead?

23. Why and how does the organization co-operate with you at work?

in unity with your brothers all over the earth.

²⁴ You cannot stand alone. You must fight shoulder to shoulder with your fellow witnesses, as Paul describes it: "You are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God, 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. For you have the same struggle as you saw in my case and as you now hear about in my case." (Phil. 1:27-30, NW) You must not fight physical combats with men and women outside the theocratic organization. Certainly you must not do so within the organization. You must fight the common enemy, and not your brothers. All the time be "earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace [between the brothers]. One body there is, and one spirit, . . . one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all". This insures victory, this unity!—Eph. 4:3-6, NW.

²⁵ The theocratic organization affords us a great deal of help and protection, not to speak, too, of the invisible holy angels under Christ. Yet there are also personal defensive measures that we must individually take. In these measures the written Word of God performs a necessary and vital part; it is powerful for our protection. Paul makes this clear in his further words to the congregation of Ephesus with whom he was pleading for Christian unity.

²⁶ We are in a real fight, and Paul points

out who our real foes are against whom to strive, saying: "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." In view of this, think of what we are up against—all this great invisible host is against us! It is working in an organized way by means of the visible organization of the Devil with all its propaganda and all its power to put us under pressure to destroy our faith and to entice or force us away from God's service. We would quail in terror if we did not assure ourselves that God has made provision for protecting us. But we may not leave all the responsibility of protecting us to God. He has provided certain things for us to use for protecting ourselves and our brothers, and we must use these. What? The pieces making up the complete suit of spiritual armor. Not to use it leaves us exposed.

²⁷ "On this account," continues Paul, "take up the complete suit of armor from God, that you may be able to resist [all the above-mentioned spirit foes] in the wicked day and, after you have done all things thoroughly, to stand firm. Stand firm, therefore, [how?] with your loins girded about with truth, and having on the breastplate of righteousness, and with your feet shod with the equipment of the good news of peace." Righteousness is a breastplate of protection for our hearts, and the peaceful gospel message equips our feet to march on in field service in a peaceable way. Promoting peace rather than tactlessly stirring up strife makes it easier going for us over longer distances. Righteousness

24. So how are we advised we must fight, but not against whom?

25. Is all our defense left to organization and angels? What instrument plays a part?

26. Who are our real foes? So what must we make personal use of?

27. What is our girdle, our breastplate, our footwear in this outfit?

and the good news of peace you learn from the Bible and with the help of the theocratic organization.

²⁸ "Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles." Our faith, which rests on our knowledge of God's Word and on our acquaintance with him and his works, prevents the burning missiles of bitter words of reproach and false accusation from sticking in us and inflicting a mortal wound on our spirituality. The more we know God's Word and the more experience we have with his dealings, the larger our shield of faith becomes.—Ps. 64:3; Jer. 9:8.

²⁹ But there is more you need: "Also accept the helmet of salvation, and the sword of the spirit, that is, God's word, while with every form of prayer and supplication you carry on prayer on every occasion in spirit." For a protection of your head or mind God has provided the helmet of salvation or "hope of salvation". By begetting Christ's "little flock" of followers with his spirit the heavenly Father has created in them a hope of heavenly salvation. But today by means of his Word and his organization God acquaints the "great crowd" of other sheep with a hope of salvation to life in human perfection on a paradise earth. By faithfully enduring as Christians and thus gaining God's approval we increase our hope or our expectation of receiving the things we desire according to his promise. With this intelligent hope of salvation we fight on with the "sword of the spirit, that is, God's Word".

³⁰ It is a spiritual sword for battling with the enemy at close quarters. The spirit of God forged, hardened, shaped and sharpened that sword, because the writers of that Word were just men and so they

needed the spirit or active force of God to move them to write God's message. Hence God's spirit speaks to us by that Word, and that Word is an expression of the spirit of God. His spirit is invincible, and that is what makes this sword of God's Word invincible against man and devil.—Eph. 6:11-18, NW; 1 Thess. 5:8, 9.

³¹ Jesus set us the example in using that spiritual sword, God's Word. When the Devil put him to the test in the wilderness, Jesus parried every stroke of the Devil's suggestions with the sword of God's Word, saying, "It is written." And when the Devil and all his organized demons attacked Jesus through their wicked visible organization and assailed his message and his course of action, he met their assaults with a thrust of the spiritual sword, quoting the written Word of God. "It is written" killed or stopped cold the traditional arguments and worldly philosophies or unscriptural reasonings of the religious dupes of the demons. But along with his expert use of this sword from God Jesus prayed. He prayed regularly and sincerely and in full accord with God's purpose set out in his recorded Word. So his prayers were heard.

³² With Satan and his demons now cast down from heaven and creating woe on the earth and warring against those belonging to God's *woman* or organization, we are in the wicked day. We must wrestle determinedly against the mighty spiritual foes. We therefore need to put on and keep on the full suit of armor from God. The armor is the same for each and every one of us, and with it we can stand firm unitedly and hold the enemy at bay and beat back their assaults. So keep on each piece. Keep your heart fixed on righteousness, God's righteousness, for your protection. Hold fast and enlarge your faith as a

28. What is our shield, and how is it made large?

29, 30. What are our helmet and our sword? How are these provided?

31. How did Jesus set us an example as a swordsman? How did he pray?

32. Why is this the "wicked day"? What does it make urgent?

shield. Keep walking in the equipment of the good news of peace to protect you from the hardness of the road. Buckle about you the belt of the truth for strength to bear the load and to hold out. Keep your head helmeted with the right hope which leads to no disappointment. Strengthen your grip on the sword of the spirit, God's Word. Now that we have come to close grips with the enemy, learn to brandish this sword. With it turn aside every hostile thrust and drive this two-edged weapon into the vitals of the enemy's propaganda, traditions, philosophies and deceptive arguments.

³³ If we are thus armored, we need never back down before our assailants, and the Devil and all his hosts of demons cannot do us one bit of spiritual harm. We may be killed as a result of their invisible influence on their earthly agents, but God will safeguard and preserve our inheritance of life in the new world, granting us a resurrection in his due time. We may be in prison or concentration camp because of demonized men and governments, but our enemies cannot take our spiritual armor off us. We can still retain this armor and fight in it there in detention, for Paul himself was wearing this armor in prison

33. Can we thus fight and pray while under detention? How so?

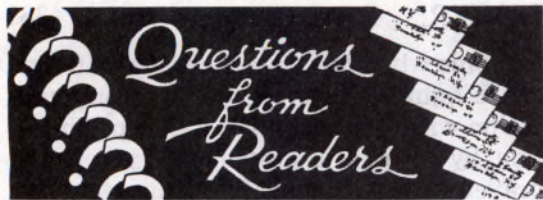
at Rome when he wrote us to wear it. And as we fight in it we can keep in communication with God and his invisible organization by means of prayer, every form of prayer, praise, thanksgiving, appreciation, petitions, and earnest supplications, for ourselves and for our brothers, our fellow fighters. Prayer makes us feel divine aid near.

³⁴ All considered, then, we cannot underestimate the value, importance and power of God's Word. We must give it a continual place in our lives, ahead of the words and commandments of any men who would make God's Word null and void, even under persecution. For our guide Psalm 119:161 (AS) says: "Princes have persecuted me without a cause; but my heart standeth in awe of thy words." Hence we cleave to God's written Word and obey it. By taking heed to his Word we can cleanse our path and keep it pure and clear through this dirty world. His Word taken into hearts and heads can make our minds over, and in this way can transform our lives away from all imitating of this corrupt system of things over to a course acceptable to God, in full harmony with him and leading us to eternal life in his new world.—Rom. 12:1, 2, NW.

34. What place, then, must we give God's Word, and with what outcome?

Religious Respectability and Decay

"The power of Christian Society cannot be measured by the number of its members who are listed in *Who's Who*." That was the point put across recently by Elton Trueblood, professor of philosophy and religion at Earlham College, Richmond, Indiana. He wrote in *Presbyterian Life*: "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." Referring to early Christians, he continued: "But they were the ones who won, while most of the respectable people of that time are now forgotten. . . . We may as well face the fact 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 the article "The Lord's Evening Meal", January 15 *Watchtower*, page 48, paragraph 15, it states: "For the first four celebrations of the Memorial (A.D. 33-36) those who participated were Jews, proselytes and circumcised Samaritans." Who were the proselytes? Were they Gentiles, partaking before Peter took the message to Cornelius?—M. M., New York.

They were Gentiles or non-Jews who had been converted to the Jewish religion, and were called proselytes. Since the start of the nation of Israel and the giving of the Law covenant, provisions were made for non-Jews to associate with the nation, as did the mixed multitude at the time of the exodus from Egypt. (Ex. 12:38) Repeatedly the Scriptures speak of strangers or sojourners among the Hebrews, who were circumcised, kept the Passover, brought sacrificial offerings, could flee to the cities of refuge, were often under the same regulations; in short, in these and other instances the rule was: "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you."—Ex. 12:48, 49; Lev. 24:17-23; Num. 15:15, 16; 35:15.

When Jesus came, these proselytes in Israel and the circumcised Samaritans, who were blood relatives of the Jews, were sharing the Jewish hopes for a coming Messiah. These proselytes being closely associated with the Jews, they were not viewed as being separate like the other Gentiles. So they heard Jesus' preaching, believed, and were accepted into the Christian congregations years before the gospel went to the uncircumcised Gentile Cornelius. That is why the evangelist Philip could go to Samaritan cities and preach, and convert the Ethiopian eunuch, and why the apostles in Jerusalem felt free to send Peter and John to the Samaritans. Peter showed no hesitancy to preach to these non-Jews. But how he held back when first instructed by a vision to go to uncircumcised non-Jews! (Acts 8:5, 14, 27-39; 10:9-48) It was the fact of *uncircumcised* Gentiles being accepted that precipitated heated contention, and not the mere fact that they were Gentiles. (Acts 11:1-3; 15:1, 2) That

was because Gentiles who were proselytes, and hence circumcised, had been accepted all along, without contention. Such proselytes, being spirit-begotten and in the Christian congregation, would of course partake of the Memorial emblems, from the beginning.—Acts 2:10, 41, 42.

● In several instances in the Greek Scriptures men are called "good". Yet when a young man called Jesus "good" he was rebuked and was told that none was good but God. Why?—T. C., Pennsylvania.

Jesus said that Jehovah "makes his sun rise upon wicked people and good". Concerning Barnabas the record is, "He was a good man." Young Christian women were instructed to be "good". House servants were told to be in subjection to their owners, "not only to the good and reasonable, but also to those difficult to please." (Matt. 5:45; Acts 11:24; Titus 2:5; 1 Pet. 2:18, NW) For other instances see Matthew 12:35; 20:15; 22:10; 25:21, 23; Luke 6:45; 19:17; 23:50. In all of these cases "good" translates the one Greek original word, *agathós*. The same Greek word is used where the record tells of the rich young ruler who questioned Jesus: "Good Teacher, what must I do to inherit everlasting life?" Jesus said to him: "Why do you call me good? Nobody is good, except one, God."—Mark 10:17, 18; Luke 18:18, 19, NW.

Certainly if imperfect men could be called "good", Jesus would qualify even more so as such. Nor would he object to the term "teacher"; he accepted that designation. (John 13:13, NW) Then why did he answer this young man as he did? It seems that the rabbis of Jewry affected this title, which would explain Christ's rejection of it. When this ruler addressed him thus it amounted to classing him with the rabbis. Jesus wanted no rabbinical titles, and by this rebuke Jesus showed the impropriety of using such titles. (Job 32:21, 22; Matt. 23:7-10, NW) Christ had no objections to being properly identified as the teacher or master or leader, as he said it was well that they called him such, but when designations were linked in a title-setting commonly used to address rabbis in a flattering way he did protest. He drove the point home forcefully by taking the extreme and highest view of the matter, spotlighting Jehovah God as the one deserving of such title. Incidentally, this shows Jehovah no part of the trinity with two others equal with

him, and trinitarian attempts to offset this by referring to Matthew's wording of this meeting do not erase the two accounts by Mark and Luke—Matt. 19:16, 17, NW.

That the rich ruler was using "Good Teacher" as a formalistic title rather than as expressing his honest conviction concerning Jesus is shown by his rejection of Jesus' advice. Apparently he did not consider Jesus such a good teacher in reality, for he went off without following Christ's counsel. He deserved rebuke.

● In establishing the length of the seven times of the Gentiles, a time or year of 360 days is used, to give 2,520 days, which become 2,520 years when Ezekiel 4:6 is applied. Yet when we figure from 607 B.C. down to A.D. 1914, the 2,520 years are solar years of 365½ days each, and not lunar years of 360 days each. Is this proper?—N. N., New Zealand.

The Bible records ignore the solar year of 365½ days as far as measuring natural time and prophetic time. The moon was used for fixing the months, and then the spring growing season for determining the beginning of the year in relation to the moon, making necessary 7 times every 19 years the addition of an intercalary month or Ve-Adar month, a thirteenth month. So since the length of the Jewish year was not stabilized to 365 days plus a leap year of 366 days, prophecy fixed a system of measurement of its time periods at 360 days for a year or time, calculating 30 full days to a month instead of the actual 29½ days to a lunation. Genesis 7:11, 24; 8:3, 4 shows Noah calculated 30 days roughly to a month. Further confirmation of this unit as a prophetic norm of time is given us at Revelation 11:2, 3, where 42 months are run parallel with 1,260 days, making a year of 12 months equal 360 days. Note also that when Revelation 12:6, 14 parallels 3½ years or times with 1,260 days it takes each time or symbolic year as equal to 360 days, and not 365½ days by saying that the 3½ times equal 1,278 and a fraction days. In 3½ years or times there would be at least one and possibly two intercalary months, as explained by *The Watchtower*, March 15, 1948, pages 91, 92; yet Revelation ignored such intercalary months in giving the days of the 3½ times. So we figure according to God's Biblical way and are on firm foundation in saying that the symbolic seven times equal 2,520 years. And these 2,520 years should be counted as solar years,

because the Jewish lunar years of 360 days, over long periods of time, kept pace with the solar years by means of the intercalary months added at set intervals, thereby always maintaining the necessary harmony between the year's beginning and the seasons.

That this method of calculating is correctly used to bring us to A.D. 1914 from 607 B.C. is confirmed for us by the physical facts that have become manifest from that year 1914 on, in fulfillment of Matthew 24 and 25, Mark 13, Luke 21, and other prophecies concerning Christ's second presence, in the time of the end.

● How many resurrections are there? Some say three, a first, a better, and a general. Others say only two, of the just and the unjust. Or, a resurrection of life and a resurrection of judgment. What is correct?—B. C., Michigan.

Actually, there are only two kinds or types of resurrections: a spiritual or heavenly one, and a physical or earthly one. The little flock of anointed "sheep" are raised to spirit life in the heavenly fold to reign with Christ, as Paul shows: "It is sown a physical body, it is raised up a spiritual body." (1 Cor. 15:44, NW) All other persons receiving life through a resurrection will be of the earthly fold of Jehovah's "sheep". To catalogue the resurrections according to time or standing, as attempted in the question, is inconclusive in itself. For example, the first resurrection applies to Christ's body-members and is first in time and importance. However, before the last ones sharing in this "first" resurrection have their instantaneous change from flesh to spirit it may be that some of the faithful men of old will have been resurrected. The resurrection of such men is sometimes spoken of as a "better" resurrection; but that is not a conclusive designation, since it merely means a resurrection better than those mentioned in the Hebrew Scriptures, where some were resurrected only to die again in a few years. But all resurrections now and in the new world will be better than those ancient ones. Not only the heavenly but also some of the earthly resurrections will be resurrections to life, so that term is not limited to one group. So Scripturally viewed the proper divisions of resurrection are heavenly and earthly, and these two types are sound divisions and unaffected by any qualifying conditions of time or standing.—Acts 24:15; John 5:28, 29; 1 Cor. 15:51, 52; Heb. 11:35; Rev. 20:4-6, NW.

'Spoiling Their Pastures'

Some colored people of Winnabow, North Carolina, whose Methodist preacher speaks to them only once in four weeks (he having three other "churches" to look after) requested that one of Jehovah's witnesses speak at their church. Arrangements were made for one Wednesday evening at 7:30, and 47 came to hear. In view of the scattered population this was good. The one giving the lecture reports:

"All were very attentive during the entire discourse. Before dismissing them a few prominent men wished to speak to the audience. It being their 'church' and since I was but a guest, I agreed. One rose, faced the audience and told them that he had never heard so much of the Bible explained in one hour in his whole life, and that it was all true. He said that he couldn't understand why their preachers hadn't told them of these things and why they didn't 'explain the Bible so we could understand it', as this talk had done for them.

"Another man rose and said that during the talk he was thinking about all the different religions and how none of them explain the Bible like Jehovah's witnesses and that he has come to the conclusion that Jehovah's witnesses were the only ones that were right.

"Another elderly man pointed out that he had gone to church many years and that this was 'the best Bible sermon that I ever heard, and the first one I've been to that was free'. He added that he had learned more from this free sermon than from the ones he had to pay for. Their preacher had to be guaranteed so much money before he would preach. One friendly lady spoke up: 'Dat's right, No money, No preacher!' All voiced their approval of what was said, expressed their appreciation, and invited us back to give some more talks. It has not yet been ascertained as to what was the reaction of their 'hired preacher' to this activity in 'spoiling his pasture'."

"CONTINUE IN THE THINGS YOU LEARNED"

In the book of life-giving knowledge, the Bible, is to be found this admonition: "Continue in the things you learned." (2 Tim. 3:14, NW) The servants of the Almighty God, Jehovah, have learned from this source of knowledge the truths so vitally necessary to one's gaining life. They have studied these truths and now want to unselfishly aid others to learn of this knowledge. During the month of July these faithful servants will offer to others this information by means of the book *"This Means Everlasting Life"*, together with a self-covered booklet. If you have learned these truths and are now happy in them, why not work along with Jehovah's witnesses? Associate with others who are continuing in these same things and then report your activities to the local company of Jehovah's witnesses, or send it to the Watchtower.

BROOKLYN BETHEL VACATION

From August 4 to August 19 inclusive the Bethel home, offices and factory printing plant will be closed down to give the family a rest period. No mail or correspondence will be handled during this period. There will also be an unavoidable delay during all of August resulting from the accumulation of mail. Bear this in mind by making plans early and ordering needed supplies well in advance of this time.

"WATCHTOWER" STUDIES

Week of July 15: The Place of God's Word in Our Lives.

Week of July 22: Free Moral Agency and the Word; also, The Spirit, the Organization, and the Word, ¶ 1-13.

Week of July 29: The Spirit, the Organization, and the Word, ¶ 14-34.