The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 15, 1952
Semimonthly

PATRIARCHAL SOCIETY

SHADOWS OUT OF THE PAST

WHY ARE THEY LEAVING THE CHURCHES?

'LET EACH ONE WATCH HOW HE BUILDS'

'KEEPING STRICT WATCH ON HOW WE WALK'

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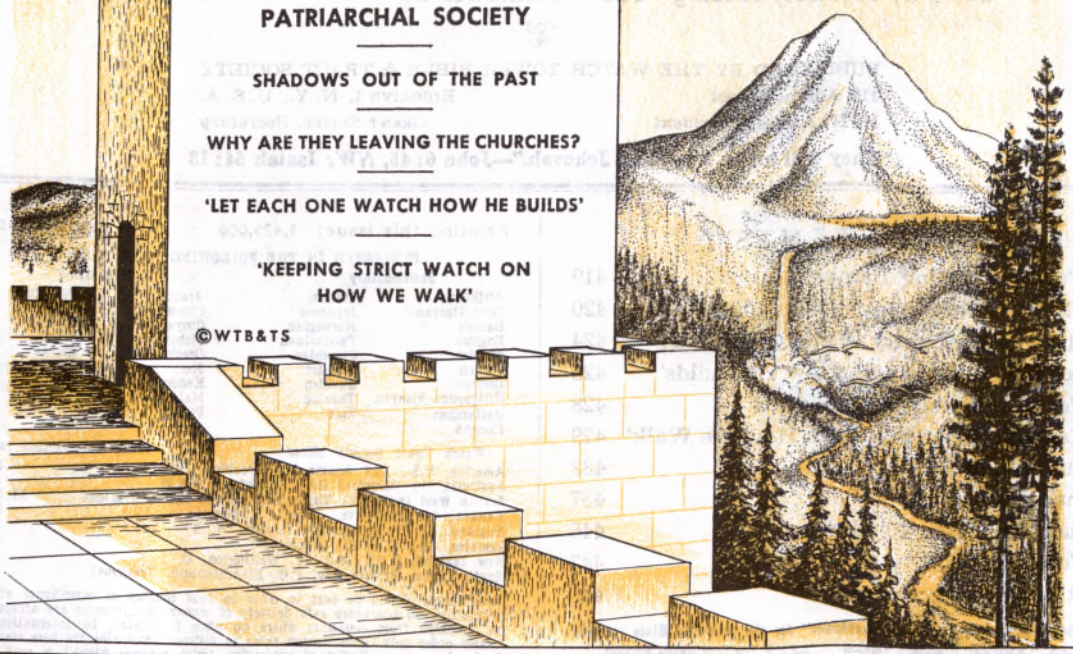

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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"FEED MY YOUNG LAMBS"

AFTER his resurrection Jesus appeared to certain of his apostles on the shore of the sea of Tiberias. At that time Jesus commanded Peter, "Feed my young lambs." And just before his ascension into heaven Jesus commanded Peter, and the other apostles with him, "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."—John 21:15; Matt. 28:19, 20, *NW*.

One of the various ways in which Jehovah's witnesses today follow in the footsteps of Christ Jesus and imitate the example set by the apostles and obey the above commands is by calling back on the persons with whom they have left literature while going from house to house. That such activity does indeed result in feeding the young lambs of Christ Jesus is apparent from the following experience.

A witness for Jehovah was going from door to door in a certain town in Germany and came to a Catholic rest home. A young nun answered the door and, after listening very attentively to her testimony, accepted a copy of the *Watchtower* magazine and agreed to have the visitor call back in two weeks. However, a day or two later, the witness happened to meet the nun on the street in town. With considerable excitement the nun told of how the mother superior had found the copy of *The Watchtower* and was very angry. She warned the witness not to return because the mother superior would be sure to throw her out.

But when two weeks had rolled around the witness reasoned with herself that it still was her responsibility before Jehovah as one of his witnesses to keep her promise and make that call. So she made the call, and who should answer the door but the mother superior herself, who asked: "Are you the woman that left that *Watchtower* here last week?" Expecting the worst the witness braced herself and calmly answered, "Yes, I am that woman." "Won't you step inside?" the mother superior then asked.

The witness followed her to an inner room where she found six other nuns seated. Then the mother superior said: "We have all read *The Watchtower* very carefully and have decided that we want you to teach us more about the Bible; will you?" A study was started then and there.

After the study had gone on for about a month or two a priest came to the rest home to recuperate from an illness. By this time the library of the rest home contained some books of Jehovah's witnesses and several copies of *The Watchtower*. Observing that the priest was interested in these publications he was asked to join the Bible studies, which he readily did. After some time he returned to his parish with the request that he be supplied with copies of *The Watchtower*. However, before long he

wrote that it was no longer necessary to send these, as he had come in contact with Jehovah's witnesses in his own community. Soon the priest shed his clerical garb and became a farmer and witness for Jehovah.

He wrote the nuns about this and extended to them the invitation to come and work for him on his farm. Two of them accepted the invitation, the rest preferring to remain at the rest home for the time being. When inquiry was made by her overseers whether the mother superior wanted replacements for the two that had left, she replied: "No, there really was not enough work for so many." She was not taking any chances on having their Bible study interfered with.

Shortly after this a Protestant pastor and his wife came to this rest home looking for accommodations. The mother superior tried to discourage them from staying and had almost succeeded when the pastor surprised her by inquiring if she happened to know of any Jehovah's witnesses in town. "Why yes," she answered, "in fact one of them comes here quite frequently." Curious and surprised, the pastor asked, "What? and do they work for you?" "No, not exactly," she replied, "this witness comes here to teach us about God's Word, the Bible."

At this the pastor's face lit up and he said: "Well then, this is the right place after all for me and my wife. You see, we met some of Jehovah's witnesses in England, and so are very much interested in learning more about Jehovah and his Word, too." So they also joined in the study during the time of their stay at the rest home.

Yes, calling back on persons who have manifested interest in God's Word is one of the effective means Jehovah's witnesses are using to feed the young lambs of their Right Shepherd, Christ Jesus.

Why Are They Leaving the Churches?

"WHY are the old churches with fine buildings losing prospective members to the 'less respectable' sects?" asks *Presbyterian Life* of January 20, 1951. The writer, Alton Trueblood, goes on to say: "If tradition and wealth and an early start make any difference [the Catholics], the Presbyterians and Episcopalians should be doing very well, while those who worship at the other end of the street should be relatively less successful. But the fact is reverse." He further observes:

"If we care about the Christian enterprise we must deal realistically with the fact that, in this particular comparison, the Christian organization enjoying the least social standing, having the shortest history, occupying the least fashionable district, and guided by the least trained ministry is going ahead of the others, not only in numbers, but also in zeal, in commitment, and in proportionate giving. This ought to bother us mightily." It should do more. Should it not call for an examination to see whether or not such so-called "fashionable" churches hold in common "the

faith that was once for all time delivered to the holy ones"? (Jude 3, *NW*) Should it not spur us to inquire whether there is any comparison between the early Christian church and this world's "respectable" religions?

THE EARLY CHURCH

Christianity was not born on a "respectable" corner in a magnificent cathedral amid softly playing organ music, but in a manger. Its seed did not take root in the hearts of the high, mighty, and so-called "reputable" religions of the day, but Christianity found a home in the hearts of the poor, despised, and lowly—men called "unlearned and ignorant" and of no reputation. (Acts 4:13) They were preachers, all of them. None were paid. "You received free, give free," is what they were taught. (Matt. 10:8, *NW*) Meetings were held in varied surroundings, indoors and outdoors. Their sermons were spontaneous, from the heart. So were their prayers. Each sermon was packed with truth and instruction regarding Christian conduct and ministry. —2 Tim. 4:3-5.

Christians especially were not to seek either wealth or fame, and were to show no preference to the possessors of such. (1 Tim. 6:9, 10; Jas. 2:1-4) They had neither political power nor intellectual prestige. They had the spirit of the Lord, which they would not sell or trade for all the fame and fortune in the world. They were not considered "reputable" in the eyes of the Stoics or Platonists, nor in the eyes of the "fashionable" Jewish religions of the day, the scribes, the Pharisees, or the Sadducees. Christianity, even though unpopular, was alive and progressive. It needed no revivals then, needs none now!

PRESENT SO-CALLED "CHRISTIAN" CHURCHES

Two things are certain. First, the so-called "reputable" and "Christian" churches of today do not match the pattern laid down by the early Christian church, but quite perfectly fit the pattern set by those "reputable" societies that vanished into oblivion. And, second, there is a famine for proper Bible instruction within these religious institutions. Millions of persons attend church regularly every Sunday and listen to their pastors, but after a ten- or fifteen-minute sermon and the religious ceremonies for the day the people leave with no good news to preach to the world. They have heard about a popular book, or about the political situation existing in the world, or perhaps a résumé of the economic crisis. Maybe the Bible was mentioned or a Scripture text was used, but the pastor soon wandered off into some easy-to-listen-to philosophy. But where is the energizing message to spur the congregation to Christian activity? Where is the one hope? Where is the accurate knowledge of God's Word? Of God? Of his Son? Where is the spiritual food to aid the congregation to grow to full maturity? Where is their interest in the kingdom that Jesus taught all Christians to pray for? Where is the energetic Christian organization built on love? It is quite obvious all this is sorely lacking.

S. Parkes Cadman, a minister at one church for thirty-five years, at the close of his ministry had this to say: "My church is slipping, and my men won't do anything about it. Do you know what is wrong with my church? My people like me, but they don't love God."* After thirty-five years the verdict ran, "They don't love God!"

Dr. Frederick K. Stamm, who served as a clergyman since 1910, and for some time headed the country's largest Congregational Church, had this to say of the spiritual quality of one of the so-called "fashionable" and "respectable" churches where he served for many years:

* *If This Be Religion*, by F. K. Stamm.

"I looked around for people with a dream, and found none. Aside from the president of the Board, who died two months later, I found no man of spiritual stature who I felt would help to 'meet the mortal need' of that community . . . If it ever had a dream it had faded into oblivion. Its face was toward the past, not toward the future. I had expected to find men of tall spiritual stature. Instead I found pygmies, men who had never grown out of their infantilisms. . . . It was the finest money-making institution I have ever seen that called itself a church. It was said in the board meeting, 'What we need in this church is someone who can leave us more money for our endowment.'"*

If these so-called "Christian" churches were being taught the Word of God and the truths presented in the Bible this morbid condition would not be present. All the members of the congregation would be fine specimens of tall spiritual stature filled with love for God and their neighbor. They would not be spiritual "midgets" still dependent on the milk of God's Word, and which milk is even denied them. Each would be a trained minister; for is not that the reason that teachers were given "with a view to the training of the holy ones for ministerial work"? Yes. To engage in the pure worship of God means one must be a preacher, a minister, a servant of the Most High God, Jehovah. (Jas. 1:22-25, *NW*) Christendom has miserably failed in this respect. Her false religious shepherds have fed themselves but not the sheep. Therefore, "Thus saith the Lord Jehovah, Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver my sheep from their mouth, that they may not be food for them."—Ezek. 34:10, *AS*.

* *If This Be Religion*, by F. K. Stamm.

SOWING ACCORDING TO THE SPIRIT

In contrast with the indifferent way taken by these "respectable" religions of Christendom, Jehovah's witnesses diligently work to make everyone who shows interest in the truth a competent minister of God's kingdom. They try to bring all immature ones to a mature knowledge of God's Word. They work in unity, manifesting the spirit of God. They have "one Lord, one faith, one baptism; one God and Father", and all the Lord's people are associated in one visible organization built up in love. This is the answer to the zeal and the unusual growth of the organization of Jehovah's witnesses. Jehovah's witnesses hope in the kingdom of God and proclaim it to the ends of the earth as a witness to all nations. Not only are they interested in doing this themselves, but they have interest in training others for ministerial work. They know this means the salvation of others.—1 Tim. 4:16.

In their work they copy Christ and the apostles very closely. This is admitted in religious circles. William Charles Walzer, whose article on "The Early Church" appeared in the July 1951 issue of *Adult Student*, said:

"The apostles preached with conviction and enthusiasm. An apostle's purpose was not primarily to stimulate thinking but to convince his fellow Jews that the crucified Lord was truly the long-awaited Messiah and to win them to the Christian fellowship. The preaching of the apostles was simple, intimate, and spontaneous. On the spur of the moment Peter used the healing of the lame man as the springboard for an intimate address to the bystanders. (Acts 3:12-26) Apostolic preaching was Scriptural. . . . In this respect cultists like Jehovah's witnesses more nearly resemble the early Christians than do members of the more-regular denominations."

On this same point Alton Trueblood, in the article in *Presbyterian Life,* observes:

"In many localities the initiative has moved away from the places marked by cushioned pews, fine organs, and professional singers, to the poor little store-front churches. Small but vigorous bands of Jehovah's witnesses meet in their modest quarters called Kingdom Halls, and Alcoholics Anonymous meet wherever they can; but the lack of impressive surroundings seems to hinder them not at all. Neither are they hindered by the lack of trained leaders. Apparently the power of Christian society cannot be measured by the number of its members who are listed in *Who's Who.*

"There can be no doubt that these vigorous and unrespectable sects which now flourish so mightily in our land are, in many respects, far closer to original Christianity than are those of us who represent the conventional movements of Christendom. We call ours the older tradition, but in this we may be inaccurate. Perhaps they represent what is truly old in the Christian witness. The early Christians were undoubtedly despised and they frequently met at the wrong end of the street."

This is all so very true. Is this not why not only prospective church members but also members of long standing, monks, Catholic priests, nuns, and Protestant clergymen are coming forth completely abandoning their old traditional organizations and are joining in the proclamation of "this good news of the kingdom" with Jehovah's witnesses?—Matt. 24:14, *NW.*

The people of good will are fleeing the famine-stricken churches of Christendom. They can no longer be held in those false religious prison houses by soft pews, professional singers, organ music, or by a claim of respectability. The people are spiritually starved. They are hungry. They want to be fed. They do not want to die a death of slow starvation. "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." (Amos 8:11, *AS*) So they are coming forth! They are coming "to the mountain of Jehovah" to be fed.—Mic. 4:1, 2, *AS;* Isa. 58:11; 65:13-16.

"We may as well face the fact," said Mr. Trueblood, "that in so far as our religion is represented exclusively or even chiefly by the attendance of well-dressed, upper-middle-class people at an impressive church for one hour on Sunday morning, we are already in decay. In so far as this is a conventionalized ceremony, disassociated from the common life which most people now live, it will eventually lose the vitality it still has." The honest truth is that there is no life left in Christendom's churches. She is passé. What is the only hope for people of good will? "Get out of her," God answers, "if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind."—Rev. 18:4, 5, *NW.*

Now is the time for the honest-hearted persons to respond to Jehovah's command to "get out of her" before he completely destroys her at the battle of Armageddon. Jehovah God is now inviting all peoples of all nations to dine at his table and live. "Ho, every one that thirsteth," says he, "come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live." —Isa. 55:1-3, *AS.*

MISSIONARY ACTIVITY IN THE GOLD COAST

IN OBEDIENCE to Jesus' command Jehovah's witnesses today are making "disciples of people of all the nations". A letter at hand shows how this is being done in Gold Coast, Africa.

"Wednesday we walked two miles to Brauta, witnessing to the village of Amoanda on the way. To continue witnessing with us the sisters carry their babies on their backs and loads on their heads. The brothers have learned much in the past few years and now they will carry the baby and at times both the baby and the load so as to relieve the sisters; a thing most unusual among these native Africans. In the past I have been criticized for carrying my brief case while traveling through the *bush;* 'that's a woman's job,' they would say. Theocratic organization is making a striking difference in our brothers over here. The kindness and love they show is not generally found among the Africans in their dealings with their wives and families, and it is widely noticed. I gave a public talk at Brauta and 297 attended.

"Friday, three of us—the linguist, a young native boy of eight or nine years (they never know just how old they are) and myself—went two miles farther to Objubi. After making known our presence and the purpose of our call we were escorted to the chief's palace to await the arrival of the elders and the chief in formal attire. There we sat in the lone palace courtyard, before a line of twelve stools, before each of which lay an animal skin, a special deerskin lying before the chief's stool. After they entered and took their seats, I began the formal greetings by shaking hands first with the lowest in position and on up to the chief. After I had sat down, then they came and shook hands with me, beginning with the chief and on down to the lowest.

"Then the chief spoke to me through a linguist who served as a *logos,* tribal custom forbidding his speaking directly to a person. He related what had taken place in his village before my arrival, etc. I briefly told him the purpose of my visit and he returned the greetings of his elders and subjects. Only then was I able to proceed with the witnessing and to present my request for him to ring the gong to call the villagers to my meeting and public talk. During my witnessing all was very quiet. Then I called for the young boy with the big vernacular Bible to read Job 32:9, a favorite text of his which he could read surprisingly well. The young boy, dressed in his native cloth, walked to the center of the courtyard, opened the Bible to the place and read to the chief: 'It is not the great that are wise, nor the aged that understand justice.' The boy's reading had a humbling effect on the chief.

"I proceeded with the witness and when I had concluded the chief said that my coming into the village was something never before done in the history of his people; no white man had ever entered, so humble and so friendly with the dark-skinned Africans. Forgetting about custom and tradition, the chief spoke to me in such a warm and friendly manner that it was apparent that they were happy to receive me, not as a representative of the white man but as an ambassador of Jehovah's kingdom. Neither the chief nor any of the elders could read. However, the schoolmaster could, and so I left him some literature in Twi for him to read to the chief.

Doubtless all the village came to hear the talk, as there were 475 in attendance.

"The next day we walked another two miles through the *bush* to Bereku. The brush was so thick that it was like walking through a tunnel; it being so dark I could not take any pictures. A native Methodist clergyman hearing one of the young witnesses read from the Bible sent for me. He asked how it was that so many of our people could read when he had been instructing boys a long time in the Methodist school and these could not read nearly as well as did our people. The young witness spoke for himself and gave a sufficient answer. There were 232 that came to hear the public talk at Bereku.

"From there I traveled to Winneba, a village near a beach and of some 15,000 population, where, on Sunday, the largest crowd ever gathered to hear the public lecture. There, a young lad, after hearing a previous lecture, told his fisherman father: 'We made that boat with our own hands and now we are sacrificing to it. I learned today that this is wrong and I'm not going to do it again.' "

Yes, Christian disciples are being made of men of all kinds, including the African natives of the Gold Coast.

'Let Each One Watch How He Builds'

THE Scriptures speak of Jehovah God as a builder or constructor. "Every house is constructed by someone, but he that constructed all things is God." They also speak of Christ Jesus as a builder. "On this rock-mass I will build my congregation, and the gates of Hades will not overpower it." Christ's followers are spoken of as being both God's building and his fellow workers: "For we are God's fellow workers. You people are God's field under cultivation, God's building."—Matt. 16:18; 1 Cor. 3:9; Heb. 3:4, *NW*.

As to the activity of Christians in building the apostle Paul continues: "According to the undeserved kindness of God which was given to me, as a wise director of works I laid a foundation, but someone else is building on it. But let each one keep watching how he is building on it. For no man can lay any other foundation than what is laid, which is Jesus Christ. Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire, and the fire itself will prove what sort of work each one's is. If anyone's work which he has built on it remains, he will receive a reward; if anyone's work is burned up, he will suffer loss, but he himself will be saved; yet, if so, it will be as through fire." —1 Cor. 3:10-15, *NW*.

To whom are these words addressed? Primarily "to the congregation of God that is in Corinth, to you who have been sanctified in union with Christ Jesus, called to be holy ones, together with all who everywhere are calling upon the name of our Lord, Jesus Christ". (1 Cor. 1:1, 2, *NW*) These, "God's fellow workers," by accept-

ing Christ Jesus as their Savior and Redeemer and as their Exemplar have made him their foundation. Now it is up to each one to "keep watching how he is building on it [him]".

They are to watch "how" they build, or the kind of building materials they are using; that is, what kind of hopes they build for themselves, what teachings they accept and preach, and what course of action they take. Clearly the gold, silver and precious stones would picture the right kind of hopes, teachings and activity, whereas the wood materials, hay and stubble would picture the wrong kind.

Christ Jesus gave many illustrations showing that at his return he would judge and reward his faithful followers. (Matthew chapter 25) Such Bible prophecies as Matthew chapter 24 and Revelation 11:15-18 show that he returned in 1914. However, the physical facts indicate that he did not begin to take an accounting with his followers until 1918; thus paralleling his work of cleansing the typical temple at Jerusalem and pronouncing judgment upon that nation three and a half years after his appearance as the Messiah.—Matt. 21:12, 13; 23:1-39; 2 Cor. 6:16; 1 Pet. 4:17.

Prior to that time Jehovah had a work done of preparing the way before the Lord, even as he commissioned John the Baptist to prepare the way before Jesus' first advent. (Mal. 4:5, 6; Matt. 11:14; Luke 1:17) This preparatory work brought together a great number of Christians who professed to be dedicated to God, and to recognize Christ Jesus as their foundation.

However, coming from apostate religious systems these brought with them many beliefs and practices which were, in fact, just so much wood material, hay and stubble. Among such were the beliefs that it was necessary to develop a beautiful character to get to heaven and that that was a Christian's chief duty; the notion that Christians must appear sanctimonious and pious, evincing more concern over what men thought than over what God thought; false teachings such as that the political powers of this wicked world were the "higher powers" of Romans 13:1 who must be obeyed even though they contradicted God's expressed commandments; that a pile of stone in Egypt constituted a witness to Jehovah (Isa. 19:19, 20); that one imperfect man living in our day was repeatedly foretold in Bible prophecy; etc.

Among the Lord's people at that time were two classes. One of these was building with the durable materials by humbly, sincerely and unselfishly serving God to the best of their ability and understanding. These had, however, some of the wood, hay and stubble with them. And then there was the other class, who were self-centered, proud and insincere. These were serving God solely for what they got or hoped to get.—2 Thess. 2:10-12.

As with the illustration of the wheat and the weeds, these two classes were permitted to continue alongside each other until the harvesttime, or time for judgment, which was foretold as the time of the Lord's coming to his temple. "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple. . . . But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness." (Matt. 13:36-43; Mal. 3:1-3, *AS*) Similar prophecies are to be found at Zechariah 3:1, 2; 13:9.

What is this fire which will make manifest the kind of building that each one has

done? Catholic theologians use this text, 1 Corinthians 3:15, to support their teaching of purgatory. But how could that be? Are we to understand that the gold, silver, precious stones, wood material, hay and stubble are to be taken literally? No? Then why view the fire as being literal? Logically, if all those substances were used to represent something else, then the fire also would represent something and would not refer to literal fire. It would picture something that exposed and destroyed the false hopes, false teachings and unchristian activities of those who were or professed to be Christians, God's fellow workers, would it not?

And what was that? The facts show that the instrument that God used to destroy this worthless combustible material was and is the truth. Yes, the truth of God's Word is pictured not only as a sharp sword, as hail and as a hammer, but also as fire. "Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?" (Isa. 28:17; Jer. 23:29, *AS;* Heb. 4:12) This fire appeared as lightning flashes from God's temple; bright shining truths which burned up the wood, hay and stubble. (Job 37:3; Rev. 11:19) The truth destroyed these things in the eyes of the faithful ones by exposing their unscripturalness, unreasonableness and folly.

Those whose hearts were honest were only too glad to get the increased light and to let go of the false teachings and wrong practices as soon as the fire brought them to their attention. They had no selfish affinity for such. They wanted their message to be as pure as Jehovah's words, as silver purified in a furnace seven times. (Ps. 12:6, 7, *AS;* Isa. 12:1) Their chief concern was to have Jehovah's approval and share in the vindication of his name.–Prov. 27:11.

On the other hand, those who had accepted "present truth" because of some selfish reason or motive, refused to let go of the wood, hay and stubble. It was these very things that had attracted them to the truth, and so they could not let go of them. They were too proud to admit that they had made mistakes; they were too self-centered to let go of the flattering occupations of character development and creature worship; they were too fearful of what Satan's world could do to them to take an unequivocal and bold stand for God's kingdom. So they, together with their hay, wood and stubble, perished as far as Jehovah's organization was concerned. If they had let go of these things they might have been saved.—1 Cor. 3:15, *NW*.

The words of Paul which we have just considered not only are of prophetic interest to us, but announce a principle of Jehovah God which applies to all his creatures, not just to the remnant of the "body of Christ" which were on the earth at the time that the Lord came to his temple. Today there are a great number of professed Christians who are building with wood materials, hay and stubble; doing great works in Jesus' name, but to whom he is going to say: "I never knew you at all. Get away from me, you workers of lawlessness."—Matt. 7:23, *NW*.

These go to church on Sundays, occasionally or regularly, but have no conception of what the Bible teaches or what God requires of them. They hold to the trinity teaching even though Jesus said "the Father is greater than I am", and that he was "the beginning of the creation by God". (John 14:28; Rev. 3:14, *NW*) They believe and teach that man has an immortal soul, whereas the Bible plainly states that "the soul that sinneth, it shall die". (Ezek. 18:4) They further teach that sin's penalty is eternal torment, whereas God plainly told Adam that because of his disobedience he would return to the dust, and Paul states that the "wages sin pays is death".—Gen. 3:19; Rom. 6:23, *NW*.

Further, they believe that hundreds of millions, either at death or via purgatory, will go to heaven; whereas the Scriptures plainly teach that only comparatively few, a little flock of 144,000, will do so. (Matt. 7:13, 14; Luke 12:32; Rev. 14:1) They mix in with the politics and commercial schemes of this world, even though Jesus told his followers not to lay up treasures on earth and that they were to be no part of this world. (Matt. 6:19; John 15:19) They put the laws of man above the laws of God, although Jesus plainly commanded: "Pay back, therefore, . . . God's things to God," and the apostles stated, "We must obey God as ruler rather than men." (Matt. 22:21; Acts 5:29, *NW*) They accept the evolution theory which makes void the Word of God, which Jesus plainly stated is the truth.—John 17:17.

Surely the false religious organizations of the world are building with combustible materials, which suffer damage now as the fire of truth strikes them, and which will be consumed entirely at the coming battle of Armageddon. Politicians and financiers also build with materials that cannot last beyond Armageddon.

In view of these facts let all men of good will bestir themselves. Let them investigate as to just what the Bible teaches, just what is the hope that God holds out for them, and just what his requirements are which must be met if they would realize that hope. Jehovah's witnesses everywhere consider it a privilege to help all such sincere ones to build with the durable materials and to follow the apostle's injunction: "Let each one keep watching how he is building."—1 Cor. 3:10, *NW*.

WORLD ASSEMBLY 1953

The Watch Tower Bible and Tract Society is pleased to announce that Jehovah's witnesses will hold a world assembly in the summer of 1953 at Yankee Stadium, New York city. All of Jehovah's witnesses everywhere will have this assembly in mind and will ask Jehovah to bless all the arrangements and things that are to be done there so that the assembly will redound to his honor and praise. God's servants in the earth should begin now to plan their vacation for the summer of 1953. The exact dates of the assembly will be announced in an early issue, but it can be said now that the convention will be held the latter part of July or early in August. All persons loving righteousness and desiring to worship the Most High Jehovah are welcome.

It is hoped that representatives from most of the Society's branches will be present. Missionaries from their far-flung fields of activity will be there to make reports. Witnesses in the United States and Canada and other nearby countries will come in strong numbers. By the Lord's undeserved loving-kindness this will be the greatest assembly ever held by Christian people promoting true worship.

All who live in countries overseas should communicate with their local branch office if they plan to attend the convention. The branch offices will be in position to advise what the best means of transportation available may be and will tell you what procedure to follow for obtaining visas or meeting other immigration requirements. It may be possible for many from other countries to arrange for group travel to New York.

Disturbing world conditions should not hinder persons from making plans to attend. Trust in the Lord. He knows when the battle of Armageddon will come and there is no need for us to be worried about the turmoil in the world. We know what it means and what it is leading to. Jehovah is with us. So do not let the troublous times in the world hold you back from planning to take in the blessings that Jehovah has in store for his people at this assembly. For many it will mean weeks or maybe months of traveling; for others just a few days. But, regardless, it means planning now, a year in advance, not only for you but for the Society. By Jehovah's undeserved kindness we hope to make it the best assembly yet.

'Keeping Strict Watch on How We Walk'

JEHOVAH God, the Most High, is righteous, pure and holy. He is the Father of celestial lights and all his work is perfect. (Lev. 19:2; Deut. 32:4; Jas. 1:17, *NW*) His Son, Christ Jesus, so imitated his Father that he could say: "He that has seen me has seen the Father." (John 14:9, *NW*) And for this globe Jehovah has purposed a new heavens and a new earth of righteousness.—2 Pet. 3:13, *NW*.

Can we for a moment imagine that in that new world persons will be getting drunk? will practice immorality? will seek divorces on many pretexts? will have wild parties? will see how far they can go from the right way without actually falling? will see how near they can approach to fornication or adultery and still draw back? Of course not! People then will live clean, decent and upright lives.

There are some persons, however, who imagine that because of inborn sin such works of the flesh may now be passed over, lightly or heavily, but passed over nevertheless. In the new world, they reason, they will be different. But will Armageddon, which will mark the end of this old world, make such a change in such persons that they will no longer want to do then what they want to do now? Will that mighty act of Jehovah instantly and miraculously eradicate their selfish inclinations and automatically make everyone chaste?

Let us not deceive ourselves. Armageddon will destroy this wicked world just as surely as the flood destroyed the evil world in Noah's day, but it will not wipe out the fallen tendencies in our mortal bodies. It is the ransom, not Armageddon, that cleanses us from sin. To get the benefit of the ransom we must co-operate with God's holy spirit by opposing sin.—Matt. 24:37-39; Eph. 4:30; 1 John 1:7, *NW*.

Yes, in the new world we will still have to fight these fallen tendencies although it will doubtless be easier then than it is now. Progress in right doing will be rewarded with improvement in mental and physical well-being, making for still more improvement. Then there will be no Satan and his demons to tempt us; neither will there be a filthy, drunken, gluttonous, greedy and sex-mad old world to tempt God's servants. All that will perish at Armageddon. —1 John 2:16, 17; Rev. 20:3; 21:4, *NW*.

But let no one think that such a change in surroundings will entirely solve the problem, for even then some will be cut off in death at the end of 100 years because of selfishness. And it seems that at the end of the 1,000 years a considerable number will show themselves to be selfish and will be destroyed with Satan and his demons. —Isa. 65:20; Rev. 20:7-10.

If we wait until the new world to clean up because circumstances will be more favorable then, most likely we will never enter it, for God will not spare any who are in sympathy with this present wicked system of things and its practices. If we would enjoy the blessings of the new world we must live according to its pure and righteous principles to the best of our ability now. We may not postpone the struggle. We must war against sin in our bodies now if we would have God's mercy; for

his mercy is not for careless, willful and continual sinning, but only for single acts due to Adamic weakness.—Psalm 51.

Note how the apostle John contrasts the two kinds of sin. On the one hand he states: "My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's." Here we see that there is a forgiveness for the committing of a sin. But on the other hand John states: "Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. Everyone remaining in union with him does not practice sin; no one that practices sin has either seen him or come to know him. Little children, let no one mislead you; . . . He who practices sin originates with the Devil, because the Devil has been sinning from when he began." Here we clearly see that there is no forgiveness for those who make a practice of sin.—1 John 2:1, 2; 3:4, 6-8, *NW*.

Some, seeking to find justification for their careless conduct, point to the mistakes that faithful men of old made, such as Noah, David and others. But these overlook the fact there is nothing to indicate that those servants of God repeatedly erred in these respects. Rather, they committed *a sin,* sincerely repented, accepted the Lord's chastisement, and were restored to God's favor. And these deflections were written down so that those coming after them who erred in like manner might take comfort and hope in God's mercy, but not to excuse sinning or to justify laxity. —Rom. 15:4.

Therefore let every Christian who hopes to gain life in the new world now heed the apostle's admonition: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." (Eph. 5:15, 16, *NW*) Yes, and let anyone "that thinks he has a firm position beware that he does not fall". Ours is a wily and vicious foe, the adversary the Devil, who "walks about like a roaring lion, seeking to devour someone". We must therefore take our "stand against him, solid in the faith", confident that if we 'oppose the Devil then he will flee from us'. If we grow careless and let him trip us up we cannot blame the Devil. That excuse did not help Eve, neither will it help us. —1 Cor. 10:12; 1 Pet. 5:8, 9; Jas. 4:7, *NW*.

We must also steer clear of the world, for "what fellowship does light have with darkness"? The world follows the line of least resistance. "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, . . . Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you."—2 Cor. 6:14-18; 1 Pet. 4:3, 4, *NW*.

Both the Devil and his world appeal to our natural desires and our depraved tendencies, and if we are not alert these desires and tendencies will govern us instead of our governing them, and thus we become slaves of sin. (Romans chapter 6; 1 John 2:16, 17) Better is he that rules his spirit than he that takes a city. (Prov. 16:32) We have a warfare going on within us, so that what we wish to do we do not, and what we would not, that we practice. That is why we must continually exert our will power and browbeat our body; keep it down where it belongs, as an abject slave, otherwise it will make itself a willful and capricious master. (Rom. 7:15-23; 1 Cor. 9:27, *NW*) To help us to avoid injurious things God's Word gives many examples of what happened to those who walked carelessly.—1 Cor. 10:5-11, *NW*.

If we would keep strict watch over our actions we must begin with the mind, the heart. That is where the trouble starts, as Jesus well pointed out, and that is why the wise man counsels us to guard, above all else, our minds or hearts. (Prov. 4:23, *Mo;* Matt. 15:19) The best way to keep out the wrong things is to keep the mind filled with the right thoughts: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Phil. 4:8, *NW*.

We profess to love God, do we not? If we do love him we will keep his commandments. (1 John 5:3) Carelessness will bring reproach upon his name. That is what Israel of old and certain ones in Paul's day were guilty of. (Ezek. 36:20-32; Rom. 2:24, *NW*) Being zealous for his name Jehovah has no alternative but to withhold his blessings from those that bring reproach upon it by a selfish course of action. When Achan and the sons of Eli grievously transgressed, the entire nation suffered defeats. (Josh. 7; 1 Sam. 2:22-25; 3:11-14) God's principles do not change. Wanting to have Jehovah's blessings will make us careful.

Loving our neighbor as ourselves will also make us careful regarding our conduct. How can we interest others, who are sighing and crying because of all the abominations they see in the land, in God's kingdom, if they also see such wickedness in us? (Ezek. 9:4) How can we conscientiously instruct others and we ourselves not be making a sincere effort to live up to God's requirements? "Do you, however, the one teaching someone else, not teach yourself? You, the one preaching 'Do not steal', do you steal?" (Rom. 2:21-23, *NW*) Let the apostate clergy take that course, but not the genuine ministers of Jehovah God.—Ps. 50:16, 17, *AS;* Matt. 23:1-5, *NW*.

Love for our neighbor will also dictate that we do not encourage him in his wrongdoing. Evildoers may think they are smart, but as opportunity affords we should give them to understand that we do not think that they are. "Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him." "He that rebuketh a man shall afterward find more favor than he that flattereth with the tongue." (Lev. 19:17; Prov. 28:23, *AS*) That is far better than gossiping about your neighbor's mistakes. Gossip helps neither the gossiper nor the one gossiped about nor the ones hearing the gossip; in fact, it hurts all three classes. So why indulge in it?

However, in keeping strict watch that how we walk is wise, let us not go to fanatical extremes. Let us not be like the old-fashioned religionists who frowned on all dancing, drinking, laughing, and who even considered it a sin to kiss one's mate or children on Sunday. There will be no "killjoys" in the new world; the new world will be a joyous world, but the joy will be in the right kind of things. They will be pure, wholesome joys, joys that will last. The joys that the Devil and his world now offer us are as bitter ashes. They leave one disappointed, discontented. Why lose peace of mind, suffer shame and perhaps miss out on eternal life for the sake of momentary thrills and transitory pleasures?

Godly devotion with self-sufficiency is a means of great gain. (1 Tim. 6:6, *NW*) God knows what is best, and when he counsels against certain actions let us not fly in the face of divine wisdom and spurn divine love by ignoring that counsel. Yes, for the sake of the honor of Jehovah's name, for the benefit of our fellow man and for our own welfare, let us 'keep strict watch that how we walk is as wise persons'.

Patriarchal Society

"Abraham, the family head, . . . By faith he resided temporarily in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise."
—Heb. 7:4; 11:9, NW.

GOD-fearing people earth-wide are aware of the present disintegration of the corrupt old world society. Bible prophecies and the sign of the times prove conclusively that these old world systems of things will make their permanent exit in a low bow of total defeat in the immediate future. Fortunately for the generation of the righteous now on earth, Jehovah God in his great mercy and foresight has preserved a record of his divine revelations which contain a host of secrets pertaining to our present and future welfare. By the force of events many of these secrets are now being unlocked by the Great Interpreter himself. (Dan. 2:47) From these it is possible to obtain a clearing vision of the details which will operate in the new world order of things. Actually the new order of things is already taking shape and will be fully operating at Armageddon time to fill the vacuum left after the cataclysmic disappearance of the old order. For this reason God's witnesses on earth are now diligently studying the Holy Scriptures to fully examine the numerous shadows, principles, methods, procedures and systems employed by societies of God's servants in Biblical times. God's dealings with those ancient societies foreshadowed many developments in the new world order of things.—Rom. 15:4, *NW*.

1. Why do Christians today find it timely to examine some of the shadows and systems of earlier societies?

[2] Our present purpose is to make an examination of patriarchal society. To commence with we should know what the word *society* generally means. *Society* means an organization of persons associated together for various purposes with the individuals generally living together as members of a community. For 856 years after the flood the form of human society that Jehovah God had dealings with was that of a patriarchal society. However, the last 215 years of this patriarchal era found the Israelites in slavery as a patriarchal society subservient to Egypt. A patriarch was a family head. (Acts 7:8, 9, *NW*) Therefore a patriarchal society was the organization of individuals related by blood, by marriage or by adoption who lived and worked together in a community under the leadership of a male family head. Such a patriarchal society formed a "family government".*

FAMILY HEAD NOAH

[3] The first great patriarch or family head of the immediate post-flood society was Noah. From the Bible's account of Noah's activities and from later evidences of his leadership, we observe that Noah was a great organizer of society. For about 40 or 50 years before the flood, Noah organized his family of three sons and their

* *Biblical Law*, by H. B. Clark, pp. 53, 125.

2. What is meant by "patriarchal society"? When did such a form of Biblical society exist?
3. Describe Noah's organizing activity.

wives and his own wife for the building of the ark. This was a prodigious project necessitating the gathering and assembling together of much timber and other materials. All this required negotiations with neighboring peoples, payment in money for goods and services and making of contracts which brought into play rules of conduct and business. Likewise the marshaling together of the host of animals which later entered the ark required planning and orderly handling. Noah, the 599-year-old shrewd organizer, after caring for all preliminaries, went into the ark in 2370 B.C. with an organized society of which he was the head. For a year and ten days he maintained order and the well-being of this community in the ark while the flood waters held sway over the earth.—Gen. 6:13–8:19.

[4] Jehovah God had blessed and guided this preflood patriarchal society under Noah's headship. Just as this society had gone into the ark fully organized so they came out fully organized under a family government. Having disembarked safely on dry land in 2369 B.C., Noah immediately led his family in making a gigantic burnt offering of praise to their deliverer Jehovah. Jehovah was pleased with this evidence of gratitude and proceeded to give Noah instructions for continuing human society. God promised man that never again would he curse the ground and that the earth would continue to enjoy its seasons. Also a divine command was given to fill every part of the earth with families of his descent. By direct revelation God began to give man divine law through the instrumentality of Noah. The rainbow was set in the sky as a sign of God's great covenant with surviving society under Noah's leadership. Hence Jehovah God as the great Superior took steps to give man a righteous start upon a cleansed earth. God gave righteous man a law around which to develop his post-flood government.—Gen. 8:20–9:17.

[5] By reason of his having been in direct communication with God many times and having received revelations of the divine will, Noah as a keen lawyer and organizer was in the authoritative position to guide the expansion of human society after the flood. And that he zealously did during the 350 years he continued to live after the deluge. A man of great wisdom, foresight and of long experience in ways theocratic, Noah could be relied upon to set the proper lead in matters of post-flood government. When new problems arose he would be able to make clear right principles, establish proper precedents, initiate wholesome customs and give sound judgment in harmony with the mind of the Lord which he enjoyed as God's confidential servant and prophet. How fortunate human society was after the flood to have had such a well-trained theocratic organizer as their counselor!—Gen. 9:28, 29.

[6] Did Noah seize the opportunity after the flood to become a king of a supergovernment to rule over all the rapidly increasing number of his descendants? No. Noah was a God-fearing man of faith in the promised Seed who was to be sent as King to establish a new world government over all mankind. (Gen. 3:15; Heb. 11:7)

4. What did God do for human society right after the flood?

5. How was Noah equipped to give a proper lead to human society after the flood?

6. What governmental pattern did Noah set for society after the flood?

Kingship was not Noah's assignment. Rather Noah proceeded to set a pattern of developing small units of family governments or patriarchal societies, which family groups would live independently of each other and migrate into all parts of the earth. The unit of this arrangement was not the individual but the family, a group of related individuals ruled by its family head, the patriarch. After the death of a family head, the oldest son would continue the headship of that unit and permit the other sons to move off, as did Esau and Jacob, in later history, to start separate societies. Later in time, the sons of a family head held together after their father's death under the leadership of an outstanding brother as did the twelve sons of Jacob and thus became a "house" or a clan of twelve families. In time each family of Israelites developed into a tribe, and finally these kindred tribes grew into a nation under the headship of Jehovah.—Gen. 46:2, 3; 49:28; 50:24, 25; Ex. 19:4-6.

[7] Under Noah's wise supervision the typical divine mandate of populating the earth proceeded to the point where eventually seventy nations were in operation all speaking one language but migrating as nomadic communities in all directions. Twenty-six of these nations sprang from Noah's son Shem, fourteen from his oldest son Japheth and thirty from his youngest son Ham. (Gen. 10:1-32) Noah also lived to witness the beginning of a cancerlike growth of rebellion against the great Sovereign Superior, Jehovah God. It all began with a young great-grandson of his by the name of Nimrod who was not honored as among the seventy family heads of the seventy nations. By defying God's rainbow covenant, by using war to put men in fear of himself, and as a tool of Satan, Nimrod rebelled against the Noachian system of rule. Instead he set up the first kingdom government with Babylon as the center. This upstart tried to make himself greater than Noah by proclaiming himself as the first human king. He embarked on a religious tower-building project to keep many of the families from spreading to the four corners of the earth as God purposed. God expressed his wrath against this rebel movement by confusing the tongues of these tribes under Nimrod, thus forcing them to migrate abroad in accord with his original will. Having lived a long life as a counselor among many ancient nations, organizer Noah finally died, in 2020 B.C., at the ripe age of 950 years. Before his death he witnessed God's mandate carried out in spite of Satan's thwarting efforts by uniting man under governments opposed to Jehovah God. —Gen. 11:1-9.

7. What did Noah live to see? How did Satan try to interfere with God's post-flood purposes, and what resulted?

INTERESTING FEATURES

[8] We will now proceed to examine several interesting features of patriarchal society. At this point it should be understood that while many legal features found in the Bible are also found in the ancient nontheocratic legal systems such as the Babylonish Code of Hammurabi, the Hittite Code and the Assyrian Code, all three codes having been found in recent times by archaeologists, such are no evidences that these features were borrowed by the Hebrews from their pagan neighbors. Rather, expressly to the contrary. These are evidences that heathen nations have carried over many ancient laws and customs from the Noachian system of law and order, which pattern the faithful Hebrew patriarchs followed.—Ezek. 14:12-14, 20.

8, 9. (a) From where did the Hebrew family heads get their customs and law? (b) How was it possible for the theocratic patriarchs to deal with their pagan neighbors according to a common legal procedure? (c) What argument is there for thinking that many of these customs were of a divinely sanctioned origin?

[9] As the early tribes and nations came under greater control of Satan and his false theories of government, the Noachian structure of early law and order receded somewhat into the background. Nevertheless, since it was a fact that many of their basic laws were still of early Noachian origin, this made it possible for faithful theocratic patriarchs like Abraham, Isaac and Jacob to deal with their pagan neighbors according to common customs of legal procedure. It is also well to state at this point that, since many of the legal features practiced by the faithful theocratic patriarchs were later incorporated in the Law covenant dictated by God to Moses, it strongly indicates that they were of a divinely sanctioned origin. For surely God would not have incorporated laws and customs which originated with Satan's demon-empowered governments.—2 Cor. 6:14-16, *NW*.

[10] As already alluded to, the family rather than the individual was the unit in patriarchal society. Generally there was no holding of individual property aside from a few personal belongings. All property as to herds, household goods, equipment and lands was held in common by the family, since they were all related to one another by birth, marriage or adoption. This is confirmed in the statement made by Rachel and Leah to Jacob their husband and family head on the occasion when they separated with all their goods from their father Laban's tribal household to commence an independent patriarchal society. "Rachel and Leah replied [to Jacob their husband and head], 'What share or possession is left for us in our father's house? Does he [Laban their father] not treat us like aliens? He has sold us, and he goes on to spend all the price of our marriage! All the wealth that God has taken from our father now belongs to us and to our children; so do whatever God tells you.' " (Gen. 31:14-16, *Mo*) Thus by holding their wealth in common, as noted above, the small family government formed what might be likened to a modern corporation with its official head being the father or the oldest son in the oldest line from the common ancestor if several families lived together in a "house" or tribe. We also see in Jacob's case how the family head served as a priest communicating with God. Furthermore, as a representative of God the family head led in offering family sacrifices.

[11] The patriarch further served as a fatherly ruler and overseer. He gave commands as to the family's daily work and carefully supervised the training of his children, as he was fully responsible legally for their every violation of law. He made contracts with neighbors and also judged and punished his household for any violations of law and custom. Actually the family head completely controlled and governed the lives and property of all the members of his household organization. Being the family's spokesman before God and man, the patriarch was furthermore held responsible for the conduct of his family. He and the family as a whole were answerable for trespasses and offenses committed by himself or by members of his family against other family units. The family head might be required to deliver up a member of his family or pay in property to make satisfaction for wrongs done. —Josh. 7:24, 25.

[12] As in the case of modern corporations made up of many persons where the whole corporation is considered just one artificial legal person to be sued for any damages committed against others, so the entire ancient family was considered a legal cor-

10. How was property held in patriarchal society? Explain.

11. What responsibilities fell upon the family head?
12. To what in modern times may the patriarchal family unit be likened? Explain.

porate person* to make retribution for wrongs done. Thus right from the beginning after the flood there was what is called "family responsibility" which later expanded into "community responsibility" holding the entire body responsible for wrongs done by any member. This was so viewed because all jointly owned the property and their lives were bound up closely to their family head. It is noted from the Bible that these closely knit, legally responsible families prospered greatly with security and lived in much happiness wherever their family head was theocratically minded by serving Jehovah. Such ones ruled their households lovingly and wisely. —Gen. 24:1.

PROCEDURES

[13] The patriarchs had an interesting way in which they offered and transferred possession to land. The prospective buyer would be taken to a vantage point where the seller would describe the precise boundaries and the advantages of the land being offered. After lengthy bargaining back and forth, the seller would finally recite the exact four boundaries of the land for transfer. When the buyer said, "I see," then the deal was considered closed and a contract made.† The conveyance was made in this manner before witnesses without a literal "handing over" of the land by means of a written deed. However, written contracts also were used. At times the bargaining process itself involved quite a ceremony. —Gen. 23:3-16.

[14] Jehovah God himself conformed to this custom when he made a legal offer to Abraham of the Promised Land. At a vantage point in Canaan, God pointed out to Abraham the precise boundaries of the territory offered. But God did not permit Abraham to say, "I see," and thus legally accept the transfer, as it was not God's due time to grant legal possession. (Gen. 13:14, 15) However, the legal transfer was made in the year 1473 B.C., some four hundred years later, when Jehovah caused Moses "to see" or to accept legal possession on behalf of the nation of Israel just before they crossed the Jordan to take the Promised Land. "And Moses went up from the plains of Moab unto mount Nebo, . . . And Jehovah showed him all the land . . . And Jehovah said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, . . . I have caused thee *to see* it with thine eyes."—Deut. 34:1-4, *AS;* also Deut. 3:27.

[15] Notice that Satan the mimic also conformed to this method of offer when he approached Jesus in the wilderness to tempt him. "Again the Devil took him [Jesus] along to an unusually high mountain, and showed him all the kingdoms of the world and their glory, and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.' " (Matt. 4:8, 9, *NW*) Satan here was actually making a genuine legal offer for Jesus to consider seriously of legally accepting. Even though Jesus quickly recognized it as a legal offer yet he lost no time in utterly rejecting it by saying, "Go away, Satan!"

[16] In settling local family disputes the family heads served as judges. To render justice it was very necessary for them to sift out the exact evidence in the matter under dispute. According to the *King James* and *American Standard Versions,* when the evidence was clearly determined they used the expressions "to know", "to discern" or "to acknowledge" in giving their ruling on the facts. This legal language would be similar to our time when

* *Ancient Law,* by H. S. Maine, pp. 178, 179.

† *Biblical Law,* by D. Daube, 1947, pp. 29-36.

13. Describe how possession of land was transferred. 14, 15. (a) How did Jehovah conform to this custom of land transfer? Explain. (b) How did Satan? Explain.

16, 17. (a) As judges how did the family heads determine evidence? (b) Give Bible examples.

a judge or jury sits "to find" a man guilty of crime according to the evidence submitted. When Laban accused Jacob of having stolen his teraphim Jacob legally gave Laban the right to search out the evidence as to Jacob's innocence. Jacob said, "Before our brethren *discern* thou what is thine with me, and take it to thee."—Gen. 31:32, *AS*.

17 Another example is the case where family head Judah sat as a judge to hear the case of his daughter-in-law Tamar who was accused of being illegitimately with child. "And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, *Discern,* I pray thee, whose are these, the signet, and the cords, and the staff. And Judah *acknowledged* them, and said, She is more righteous than I." (Gen. 38:24-26, 11-20, *AS*) Judge Judah was forced to admit legally that he was the father of her child by the clear evidence presented that she was the supposed harlot that Judah had relationship with some time previous.

18 There were many other customs involving birthright, the right of parents to choose the wives for their sons, responsibility when one places property in the custody of another, slavery, concubinage, redemption of slaves, and others. Several of these will be examined in the succeeding article. At this stage in the examination of patriarchal society it can be seen that it was no crude social order. Rather it was a system highly organized adapted to the nomadic life of those early family units. They dwelt in tents and wandered over the land in the care of their large flocks and herds. The faithful theocratic patriarchs Abraham, Isaac and Jacob and the others were content to live in the land of promise as temporary residents awaiting the time for the promised Messiah, Christ Jesus, to come as King to establish the everlasting kingdom of righteousness over the earth. "For he [Abraham] was awaiting the city having real foundations and the builder and creator of which is God." (Heb. 11:8-10, *NW*) So we see there is much of particular interest for us today as to God's dealings with his servants under the patriarchal system of organization. As God's legal ways change not, his legal actions back there are bound to indicate similar ways for the new world system of things. So let us not despise these early days of small beginnings.—Mal. 3:6; Zech. 4:10.

18. Why did the faithful theocratic patriarchs continue to live as temporary residents in the Promised Land?

SHADOWS Out of the Past

"For those things are a shadow of the things to come, but the reality belongs to the Christ."
—Col. 2:17, NW.

OUT of the long dim past many shadows of twentieth-century realities stand out in silent but unmistakable testimony. These Biblical shadows of clear outline foretell activity occurring today on a global scale. While the Law covenant mediated through Moses in ancient time contained a host of prophetic shadows of good things to come, yet centuries prior thereto patriarchal law and customs also contributed their share of shadows which find their realities in our day. (Heb. 10:1, *NW*)

1. What pre-Law covenant matters are of current interest, and why?

Of these pre-Law covenant shadows Paul's words also could apply, "For those things are a shadow of the things to come, but the reality belongs to the Christ." (Col. 2:17, *NW*) From this statement we must expect these early prophetic shadows likewise to have their fulfillments centering around the servants of Christ Jesus. And that we shall see is exactly what the facts bear out. In the preceding article where a preliminary study has already been made of the origin and operation of patriarchal society, we are ready to consider in detail additional legal features which cast their interesting shadows of current realities.

CUSTODY OF PERSONS AND PROPERTY

[2] Patriarchal society had well-defined laws and customs governing the custody of personal property and persons. Custody arose where an owner or a father would entrust his property or children to the care of others. The property or persons were either delivered to another for safekeeping or loaned for the latter's benefit. On occasions the oldest brother who was mature would have his minor brothers placed in his custody. Since the Biblical patriarchs were mostly herdsmen or shepherds, the property generally involved animals which were put in the trust of others. However, the general regulations appeared to have applied to any piece of property or any person that might have been entrusted to the hands of custodians. Where a shepherd was entrusted with the sheep of an owner, when the shepherd said he would *keep* the sheep this then brought legal responsibility upon the shepherd engaged. We note the case of the family head Jacob where he bargained with his father-in-law Laban as to the *keeping* of the latter's sheep. When Jacob said, "If thou wilt do this thing for me, I will again feed thy flock and *keep* it," he was accepting legal responsibility for the sheep entrusted to his care.—Gen. 30:31, *AS*.

[3] What were some of the legal responsibilities that came upon the one accepting custody of the animals which belonged to another? The Noachian regulations as to custody years later were divinely incorporated into the Law covenant given to the nation of Israel. Thus from the law of Moses we have an actual record of these responsibilities. "If a man puts an ass or an ox or a sheep or any animal into the *keeping* of a fellow-countryman, and it dies or is injured or is raided, without anyone seeing it, then the man must swear before the Eternal [Jehovah, *AS*] that he has not laid hands on the other man's property; the owner must accept this oath, and no restitution shall be made. But if the animal has been stolen, the man must make restitution to the owner. If the animal has been torn to pieces, let him bring the torn flesh as evidence; he need not make good what has been torn to pieces."—Ex. 22:10-13, *Mo*.

[4] The shepherd therefore was required to render ordinary care in safeguarding the entrusted animals. He had to give sufficient care to see that the animals were fed and that they did not become lost. While under his supervision if animals were stolen either by himself or his hired helpers, then he was responsible to make full restitution to the owner. For those stolen he had to restore fivefold or fourfold, depending upon whether it was oxen or sheep. (Ex. 22:1) On the other hand, the patriarchal law did not require the shepherd to exercise high degree of care by being responsible for acts beyond his human control. So if the animal died of itself, was injured through

2. What patriarchal law is to be examined, and how was accepting legal responsibility indicated?

3, 4. (a) Where is a record found of the legal responsibilities of patriarchal custody, and how so? (b) Discuss the responsibilities involved as to custody of animals.

no fault or neglect of the caretaker or was forcibly stolen by an armed raiding party, then the shepherd was not required to make good the loss. This also applied in cases where a wild beast preyed upon the animal, tearing it to pieces. Upon showing to the owner the evidence of the attack that killed the animal, the owner had to bear the loss. The shepherd custodian was free of responsibility.

[5] With this background we are better able to understand the dealings between Jacob and his sons at the time of the disappearance of Joseph. Patriarch Jacob's ten sons had become jealous of their 17-year-old brother Joseph, who enjoyed the favored position with his father. Jacob sent his son Joseph on a mission to ascertain the well-being of his ten older brothers and to report on the progress of their work in shepherding Jacob's flocks at a far place. Seeing Joseph coming in the distance his jealous brothers conspired to slay him and to say to their father that an evil beast had killed him. When Joseph reached them they stripped him of his coat of many colors and threw him into a pit. But Reuben, the oldest brother, being legally responsible for the custody of his younger brother, since he was now in their midst, objected to the conspiracy and planned to restore Joseph to his father and thus relieve himself of responsibility as special caretaker. In the meantime, while Reuben was away from the pit, the other brothers sold Joseph as a slave to some passing traders. Upon Reuben's return to the pit and finding Joseph gone he rent his clothes in anguish knowing that he would be held legally responsible for the disappearance of his younger brother. He exclaimed, "The child is not; and I, whither shall I go?" —Gen. 37:12-30, *AS*.

5. What happened in the case of Joseph, and how did Reuben come under special responsibility?

[6] The course now pursued by Reuben as urged by his other brothers was not one of mere fancy. Rather it was a course shrewdly designed to escape legal responsibility when they appeared before their father to report the disappearance of Joseph. They knew that they would have to face their father, who would sit as a patriarchal judge to sift out and weigh all the evidence as to responsibility. Furthermore, they knew that under the law of custody of persons and property if evidence of attack by a wild animal could be established then the custodian would be completely absolved and held innocent. Note carefully the Scriptural account of what happened and how Jacob was forced legally to *know* or examine the evidence and as judge to legally pronounce his sons innocent of Joseph's supposed death. "They took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father, and said, This have we found: *know* now whether it is thy son's coat or not. And he *knew* it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces." (Gen. 37:30-34, *AS*) The last sentence above in legal language comprises Judge Jacob's court verdict. No punishment could be sentenced upon the ten sons. Jacob's hands were tied by the law from pursuing the matter any further.

[7] Judge Jacob was forced to render a decision of death by a wild beast. There is no evidence that yet in the back of his mind he suspected mischief. Years later when the matter came up to entrust his youngest beloved son Benjamin to the care of his older brothers who were asked by the Egyptian prime minister (actually their brother Joseph, whom they did not recog-

6. What course was pursued by Reuben, and why? What was Judge Jacob's verdict, and why so?
7. Is there anything to indicate that Jacob suspected mischief? Explain what he manifested.

nize) to bring Benjamin to Egypt, Jacob refused to allow the lad to be taken under the normal guarantees of custody. Rather it was not until Judah the fourth son of Jacob took a strong vow of personal surety for Benjamin's safety, thus giving a very strong guarantee beyond the custody arrangement, that Jacob consented to allow Benjamin to go. (Gen. 44:32, 33, *AS*) Furthermore, Jacob shows his special fatherly fears and concern by reminding his sons that years before he was obliged as judge to *say* the verdict of death by beast and since then he has not seen Joseph: "The one went out from me, and I *said,* Surely he is torn in pieces; and I have not seen him since."—Gen. 44:28.

CUSTODY IN REALITY

[8] This patriarchal shadow out of the dim past began to have its reality in the right Shepherd, Christ Jesus, who was entrusted with his Father's "sheep". Jehovah God is the great Shepherd and Owner of his "sheep". His faithful Christian servants are like sheep once having gone astray but who have now returned to God the shepherd and overseer of their souls. (Ps. 23:1, *AS;* 1 Pet. 2:25, *NW*) Christ Jesus was sent as the right shepherd to care for these sheep. "I am the right shepherd; the right shepherd surrenders his soul in behalf of the sheep. The hired man, who is no shepherd and to whom the sheep do not belong as his own, beholds the wolf coming and abandons the sheep and flees—and the wolf snatches them and scatters them—because he is a hired man and does not care for the sheep. I am the right shepherd, and I know my sheep and my sheep know me, just as the Father knows me and I know the Father; and I surrender my soul in behalf of the sheep. And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd."—John 10:11-16, *NW*.

[9] What a record of loving care and devotion for the sheep Jesus Christ made during his three-and-a-half-year ministry! He diligently fed them on rich spiritual food. Where one became lost he left the ninety-nine and retrieved the stray one. (Matt. 18:12-14) He helped the spiritually poor and sick ones to recover. But where spiritual sickness and even spiritual death ensued in spite of his loving attention he was not held liable before the great Owner of the "sheep", Jehovah God. His death was not for losing any sheep, but to save lost sheep. This trusty shepherd also protected the sheep from the wild attacks of the demons and Satan himself, who went "about like a roaring lion, seeking to devour". —1 Pet. 5:8, *NW*.

[10] "Simon, Simon, look! Satan has demanded to have you men to sift you as wheat. But I have made supplication for you that your faith may not give out; and you, when once you have returned, give support to your brothers." (Luke 22:31, 32, *NW*) Of the twelve special sheep entrusted to Jesus by Jehovah only one was torn to destruction by the devouring lion Satan the Devil. Note the following report Jesus makes in his prayer to Jehovah as to his shepherding work. "When I was with them I used to watch over them out of respect for your own name which you have given me, and I have kept them, and not

8. In whom did the reality of the custody shadow begin, and who are (1) the owner of the sheep, (2) the sheep, and (3) the shepherd?

9, 10. (a) How and with what responsibility did Jesus shepherd Jehovah's sheep? (b) Were any sheep destroyed, and if so, how, and who was responsible?

one of them is destroyed except the son of destruction." (John 17:12, *NW*) As indicated in the patriarchal shadow, Jesus was not held responsible for the destruction of the traitor Judas Iscariot. Since Jesus successfully cared for a host of sheep by bringing them to life everlasting, we have as a leader before us the glorified Jesus Christ, a proved shepherd that is reliable and trustworthy!

11 While Jesus was performing his shepherding work, at the same time he was training his disciples to become undershepherds. Jesus was ever busy building up their faith, that they might be in position to accept the responsibilities as custodians of Jehovah's sheep. Before his ascension into heaven Jesus drove home to Simon Peter this point of the shepherding work. Three times Jesus emphasizes the point. " 'Simon son of John, do you love me more than these?' He said to him: 'Yes, Master, you know I have affection for you.' He said to him: 'Feed my young lambs.' Again he said to him, a second time: 'Simon son of John, do you love me?' He said to him: 'Yes, Master, you know I have affection for you.' He said to him: 'Shepherd my little sheep.' He said to him the third time: 'Simon son of John, do you have affection for me?' Peter became grieved that he said to him the third time: 'Do you have affection for me?' So he said to him: 'Master, you know all things; you are aware that I have affection for you.' Jesus said to him: 'Feed my little sheep.' " —John 21:15-17, *NW*.

12 This same Peter became a faithful undershepherd in the footsteps of his Master Jesus Christ. To his fellow undershepherds of his time and with equal force to the true Christian ministers of today Peter gave wise counsel. "Shepherd the flock of God among you, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:2, 3, *NW*) So now in this time, when hundreds of thousands of the Lord's "other sheep" are being gathered into the "one flock" organization of the incoming new world society, the patriarchal shadow of shepherding responsibility outlines in detail shepherding responsibility today in the reality among congregations of the Christian witnesses of Jehovah. All you who are ministerial servants in the congregations, how are you measuring up to the divine requirements?

13 Are you taking the oversight seriously as a mature servant of God? Do you accept your duties as such an appointed servant willingly, not for love of dishonest gain but eagerly in your love of God and your fellow Christian? Are you efficiently feeding the Lord's sheep from the right spiritual food which Jehovah provides so richly on his table? Do you make efforts to aid the spiritually sick ones and the spiritually poor ones to regain spiritual health and wealth that they may be strong members of your local preaching band of witnesses? Are you protecting them to the best of your ability from the attacks of the demons and Satan, that they will not be snatched away from the true flock? If one strays away do you make an effort to recover this lost sheep, that there may be rejoicing in the return of a repentant one who was saddened in a godly way and thus rescued from possible destruction? (2 Cor. 7:8-11, *NW*) If the modern undershepherds can answer all these in the affirmative, then they are measuring up to their theocratic responsibilities as exemplified by the shepherds Jesus and the apostles.

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11. For what work did Jesus train his disciples and how did he drive home this point to Peter?
12, 13. (a) What advice did Peter give on shepherding, and does it apply today? (b) What responsibilities must be accepted by congregational servants today?

[14] But in a larger way all of Jehovah's witnesses as ministers have shepherding responsibilities in their respective territories wherever they preach. There in your individual territories are many of the lost and sickly prospective "other sheep" that have to be lovingly tended by the commissioned shepherding minister. If this is due to our negligence in caring for any of these sheep put in our custody by the great Owner, Jehovah God, we shall be held responsible for the lives of such ones. "Son of man, I appoint you a sentinel to Israel; whenever you hear a word from me, you must give them my warning. When I tell the wicked, 'You must die,' if you do not warn him, if you say nothing to warn the wicked from his wicked course, in order to save his life, then that wicked man shall die for his iniquity, but I will hold you responsible for his death." (Ezek. 3:17, 18, *Mo*) So if we try to help these wayward ones now with the Lord's message of life and if in spite of our efforts Satan the roaring lion devours them, then we are free of responsibility for such destroyed prospective sheep. Paul put the seriousness of our shepherding ministry when he said, "Necessity is laid upon me. Really, woe is me if I did not declare the good news!" (1 Cor. 9:16, *NW*) Like Jesus and the apostles the faithful undershepherds today earnestly discharging their ministry will have the satisfaction of seeing the preservation of a vast multitude of the Lord's other sheep whom they have been privileged to find, aid and protect unto everlasting life.

SLAVERY

[15] Another subject of interest is that of slavery which existed in the days of the patriarchs, the custom apparently stemming from Noachian times. It seems that where a particular family unit under its family head came upon difficult times economically, due to bad management or financial reverses which meant running into debt, such a family head could clear himself of debt by legally and voluntarily selling himself and his family into slavery. This meant he sold himself either to his creditor for the sum covering the debt or to a family head who was financially successful and able to pay the sale price to free the new slave from his debt. Such a slave became what was known as a *bond servant*. In exchange for the subservient family's future services the wealthier family agreed to house, clothe and feed the newly engaged volunteer slaves. This arrangement brought a temporary means of existence to the bond-serving family unit. This was better than suffering in poverty. So it is evident that bond service in those days meant menial employment with the necessities of life assured by a superior patriarch or family head. Note the care Joseph received in his slavery in Egypt.—Gen. 39:1-6.

[16] The uniform customary law on voluntary slavery or bond service in the ancient Near East additionally provided for redemption either by the slave himself if he should later inherit money or by a near relative. The redemption or being bought back amounted to the payment of a negotiated price to the slave owner for the release. In turn the slave and his family were entitled to receive gifts from their former master for past services.* Bond service as a temporary status sometimes lasted for generations where a near kinsman redeemer did not readily provide for the ransoming. We are reminded of Jacob's twelve sons and their families who voluntarily entered Egypt to sojourn there and then

14. What shepherding responsibilities come upon all Jehovah's witnesses, and how serious is this matter?
15. How did voluntary slavery arise in patriarchal times, and what did it bring to the bond servants?

* *Biblical Law*, by D. Daube, 1947, pp. 39-56.

16. What provision was there for being released from bond service?

later were subjected to bondage by aggressive Pharaohs. The Israelites remained in bondage for some generations.—Ex. 2:23.

17 In the days of Moses the Law covenant legislated by divine revelation incorporated most of the provisions governing voluntary servitude. "If thy brother be waxed poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant. As a hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of jubilee: then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. And if a stranger or sojourner with thee be waxed rich, and thy brother be waxed poor beside him, and sell himself unto the stranger . . . after that he is sold he may be redeemed: one of his brethren may redeem him." (Lev. 25:39-41, 47-49, *AS*) Incidentally, in contrast with the above unharsh arrangement there was also the custom of making involuntary slaves of captives of war who could not be redeemed. This latter oppressive arrangement of slavery must have had an origin with Nimrod and his satanic successors who resorted to wars.

18 As members of the human family today men find themselves in slavery to sin and death. Forefather Adam foolishly and voluntarily entered slavery to sin and death for the price of eating forbidden fruit in self-will. He sold himself and all his future family to the service of death. Death began to rule as king. This bondage of slavery to death has passed upon all men. All have been sold into a menial insecure existence. "For the creation was subjected to futility." (Rom. 8:20, *NW*) Not a single member of the human family has been able to pay the extremely high price of a perfect human life to buy himself out of this deadly bondage. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned—. Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come." (Rom. 5:12, 14, *NW*) Having originally induced man to lose his freedom in God's theocratic household, Satan the wicked god of this evil old world has sought to additionally keep mankind in bondage to himself as well as in bondage to death. Satan has become the great prison keeper and slave driver of his entire organization of men and demons. For this reason the more than two billion people now living on the face of the earth are in a vast bondage to their two oppressive masters, "God Satan" and his ally "King Death".—2 Cor. 4:4, *NW*.

17. What did the Law of Moses have to say about bond service?
18. How is it that man finds himself in bondage? Describe his plight.

REDEMPTION IN REALITY

19 Is there no hope of deliverance from this slavery? Yes, there is. And that is by reason of the possibility of redemption as foreshadowed in the patriarchal law providing for the buying of slaves out of bond service. Remember it was a kinsman that had the right to redeem or to buy his relative out of bondage. Furthermore, a ransom price had to be paid by a near kinsman or relative. Who, then, possibly could be the near relative to sinner man to pay the extremely high price required for his redemption? That near kinsman redeemer is none other than the perfect One, Jesus Christ, who became human flesh in order that he might become a relative of faithful man. The Bible calls him the "last Adam". Jesus refers to himself as the "Son of man". (John 1:14; 1 Cor. 15:45; Matt.

19. Is there any hope of deliverance from this slavery? Who is man's kinsman? Explain.

16:13, *NW*) So there is an abundance of evidence to show that Jehovah God mercifully and lovingly sent his beloved Son to the earth to become man's near kinsman to deliver the faithful ones from destruction. "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."—John 3:16, *NW*.

[20] The Scriptures also show that faithful man was bought with a ransom price, for it says, "for you were bought with a price." (1 Cor. 6:20, *NW*) What, then, was that price? According to the divine principles of 'life for a life' and 'life is in the blood' God's justice required the ransom price to correspond perfectly to the thing that Adam forfeited, namely, the life of a perfect man. (Ex. 21:23; Lev. 17:11) In other words, the price would be the blood of a perfect man to equal that of perfect Adam before he entered the bondage of death. And that is exactly what the Bible indicates. "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a *corresponding ransom* for all—this is what is to be witnessed to at its own particular times." —1 Tim. 2:5, 6, *NW*.

[21] Jesus himself bears record that one of the purposes of his coming to earth was to pour out his perfect lifeblood in death as a ransom price to purchase the release of multitudes from bondage. "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28, *NW*) Jesus Christ furnished that ransom price at Jerusalem on Friday, Nisan 14 (April 1), A.D. 33, when his enemies, the Jewish hierarchy and their Roman allies, put him to death on the torture stake. But the victory of his enemies was short-lived, for on Nisan 16 (April 3) Jehovah God performed his greatest miracle in resurrecting his faithful Son to life immortal. Forty days later he entered heaven and paid over the merit of his ransom sacrifice where the value is available to be applied to faithful mankind in giving them eternal life.—Matt. 27:1-50; Heb. 9:25-28, *NW*.

[22] To further prove that Jesus is the great emancipator or liberator from bondage note the following scripture where redeemed ones are referred to as "young children". "Since the 'young children' are sharers of blood and flesh, he [Jesus] also similarly partook of the same things, that through his death he might destroy the one having the means to cause death, that is, the Devil, and might emancipate all those who for fear of death were subject to slavery all through their lives." (Heb. 2:14, 15, *NW*) Real liberation from the slavery in which man finds himself centers around Christ Jesus, the redeemer of mankind. Therefore those exercising faith in this ransom provision made by Jehovah God even now enter a relative freedom from Satan's control and from the fears of death. Moreover, they have hope of being freed entirely from death either through the resurrection or in passing through alive into the new world at the time of Armageddon.

[23] Having gained freedom from the bondage that grips mankind, a stout fight ensues to retain that relative freedom which the truth of God brings us. "For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." (Gal. 5:1, *NW*) This means pursuing a new and clean course away from the deadly system of bondage found in the old world society. We must resist the sinful ways of the flesh

20, 21. (a) What was the price for the redemption? (b) How and when did Jesus give the price?

22. What men are freed, and what freedom do they enter?

23. What fight is required to retain one's new-found freedom?

and take up the new way of freedom, which means to embrace righteousness and become obedient to God's will. "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view?" (Rom. 6:16, *NW*) We have served long enough as bond servants to the Gentile nations in performing deeds of loose conduct, and these have left their scars. But now that liberation has come let us for the rest of our days live with a higher objective in view, that of being pleasing servants to our God. Peter urges this course for the true Christian. "To the end that he may live the remainder of his time in the flesh, no more for the desires of men, but for God's will. For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct."—1 Pet. 4:2, 3, *NW*.

[24] Works and deeds that Christians used to perform while they were in bondage to Satan's organization and which have now been put away are well described and commented on by Paul. "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom." In contrast note now what the Christian's new liberation from satanic slavery means to him and what the fruitage is that it bears. "On the other hand, the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law. Moreover, those who belong to Christ Jesus impale the flesh together with its passions and desires."—Gal. 5:19-24, *NW*.

[25] Not only do we liberate ourselves from Satan's bondage but we also have a commission to liberate others, that they too may accept Christ Jesus as their redeemer and find that true freedom. The Christian minister's commission is the same as that of Jesus when he said in quoting from Isaiah, "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to *preach a release to the captives.*" (Luke 4:18, *NW;* Isa. 61:1) By our preaching Christ Jesus as man's sole redeemer we are urging the prisoners and slaves to go forth and accept freedom. " 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.' "—2 Cor. 6:17, *NW*.

[26] "And I heard another voice out of heaven say: 'Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues.' " (Rev. 18:4, *NW*) This means that all liberated ones must make a clean break from Satan's old-world organization. They must maintain a physical, moral, social and spiritual separation therefrom. When zero hour comes for the utter destruction of Satan's house of bondage in Armageddon, liberated Christians will not be found captive therein to suffer a common fate with the unliberated ones in God's annihilation of that unclean organization. As these shadows out of the dim past warn us concerning our present course, let us not be found among those who ignore the clear warnings set out in the Scriptures governing our present and future welfare.

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24. Contrast one's works while formerly under bondage with the fruitage manifested after being set free.

25, 26. (a) What commission do the liberated ones receive, and how is this carried out? (b) What break must now be made by those desiring redemption?

● How could Paul preach Christians "not under the law, but under grace", and yet terminate vows by the performance of Mosaic ceremonies at the temple?—M. C., Tennessee.

Paul had been preaching to the Gentiles, showing them that salvation was by God's undeserved kindness and not by works of the Law. Yet Paul did not fight against the Law or its procedures; he merely ruled it out as a divine requirement for Christians. However, the reports that preceded Paul to Jerusalem painted him as a rabid opposer of the Mosaic Law and a prohibiter of circumcision, which was false, since he had circumcised Timothy himself. It was not a Christian requirement, but neither was it wicked and needing to be opposed. Paul's position had been greatly distorted by the rumors, which were further magnified with each repeating. Hence James and the older men in Jerusalem, after hearing of Paul's successes in gospel-preaching among the nations, glorified God and said to Paul:

"You behold, brother, how many thousands of believers there are among the Jews, and they are all zealous for the Law. But they have heard it rumored about you that you have been teaching all the Jews among the nations to break away from Moses, telling them neither to circumcise their children nor to walk in the solemn customs. What, then, is to be done about it? In any case they are going to hear you have arrived. Therefore do this which we tell you: We have four men with a vow upon themselves. Take these men along and cleanse yourself ceremonially with them and take care of their expenses that they may have their heads shaved. And so everybody will know there is nothing to the rumors they were told about you, but you are walking orderly, you yourself also keeping the Law." "Then Paul took the men along the next day and cleansed himself ceremonially with them and went into the temple, to give notice of the days to be fulfilled for the ceremonial cleansing, until the offering should be presented for each one of them."—Acts 21:20-26, *NW*.

The governing body at Jerusalem weighed the problem and decided on this course to counteract the Jewish prejudices roused against Paul. The rites of shaving the head, along with the prescribed sacrifices, indicated that the vow had been completed faithfully, and for Paul to associate with the four in this, even bearing the expenses of the sacrifices, would prove he had no animosity toward the Mosaic Law. (Num. 6:13-21) He was in harmony with the intent of the Law, just as today we are in harmony with the Ten Commandments and other principles of the Law, though not under it. Where its procedures did not violate new Christian truths there was no real objection to conforming. Paul did this in the matter of circumcision, drawing the line against it only when some insisted upon it as a requisite for salvation. (Acts 16:3; Gal. 5:2-6) Doubtless if this method of terminating vows had been championed as essential to salvation Paul would have opposed it, since it would tend to return Christians to the bondage of the Law. (Gal. 5:1; Jas. 2:10) But since it was not incorporated as a requisite of the Christian faith Paul did not object. Like unenforced circumcision, there were no objectionable features about these procedures. They had been prescribed by God, were suitable and Scriptural ways of ending vows, and were not suddenly wicked just because no longer required. They violated no Christian principle, compromised no new precept. Paul had made a previous vow himself, voluntarily, under no pressure that might give rise to the charge of compromising. —Acts 18:18.

This was a practical view that made it possible for the Christian Jews to freely move about and preach to other Jews, even in the temple itself, because of their ceremonial cleanness. (Acts 5:42) So long as no compromise of Christian principle was involved, conformity to these procedures was advisable to keep open the doorway to preach to the Jews. Paul readily made such concessions: "To the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. To the weak I became weak, that I might gain the weak. I have become all things to people of all kinds, that I might by all means save some.

But I do all things for the sake of the good news, that I may become a sharer of it with others." (1 Cor. 9:20-23, *NW*) Other Jewish Christians did the same, and it worked to advantage. For instance, later on when Paul was being accused before Felix his opponent Tertullus charged that he "tried to profane the temple", but Paul was able to say "they found me ceremonially cleansed in the temple". He thus was able to squelch bickering on a minor matter so far as the giving of a Christian witness was concerned, and spotlighted the vital doctrinal truth concerning resurrection.—Acts 21:27-29; 24:6, 18-21, *NW*.

So just as we can make vows today, not only dedication vows but other kinds also, Paul could and did make them long ago, and for him to bring them to a public conclusion in a Scriptural way involved no compromise of Christian principles. With clear conscience Paul could obey the instructions given by the theocratic organization.

● Why did Paul oppose circumcision in his letter to the Galatians, and yet have Timothy circumcised?—T. H., Minnesota.

Some of the Christianized Jews were slow to relinquish adherence to the Mosaic Law. Those in Galatia were seeking to force Gentile converts to Christianity to comply with the Mosaic Law, and placed special emphasis on circumcision. They demanded it as a requirement of Gentile converts. Paul opposed the position that circumcision was a divine requirement, arguing that if one point of the Law must be kept all points should, and that if some points could be set aside all could. He opposed the looking to any part of the Law as essential for salvation, rejected the belief that Christians were obliged to conform to all or part of the Law. Not by Law, but by undeserved kindness were Christians to be declared righteous. "Neither circumcision is of any value nor is uncircumcision." It is immaterial, no issue. (Gal. 5:2-6, *NW*) So for circumcision to be urged upon Gentile converts as a requirement of the Christian faith was wrong, and to submit to it for that reason would obligate one to keep all of the Law. This Paul opposed.

Timothy's case was different. "Paul expressed the desire for this man to go out with him, and he took him and circumcised him because of the Jews that were in those places, for one and all knew that his father was a Greek." (Acts 16:3, *NW*) Paul wanted to use him in missionary service, in territories where they would be in contact with many Jews not even in the truth, who viewed uncircumcised persons as dogs. So Paul circumcised him, not as a matter of faith or divine requirement, but only to prevent needless controversy and premature stumbling of Jews over an inconsequential matter. It was in harmony with Paul's regular concessions to gain a favorable hearing for the truth: "To the Jews I became as a Jew, that I might gain Jews." (1 Cor. 9:20, *NW*) Moreover, as we have seen, even some of the Christianized Jews stumbled over this point. So instead of permitting the irrelevant matter of circumcision to interfere with their preaching work and with their contact with the Jewish congregations, Paul circumcised Timothy. It was not a divine requirement, but a concession to remove a barrier that might stumble Jews slow to relinquish their ideas about the Law. It was not done to keep the Law on that point, as some Jews in Galatia insisted must be done by Gentiles. Actually, in Timothy's case it was not fully a matter of a Gentile doing it, as it was in the Galatian controversies, for Timothy was half Jew.—Acts 16:1.

Works of Charity

How many donations are given to be seen of men? It is so rare that someone does not want a lapel button, his name on a stained glass window, or some other public acknowledgment that when such happens—that is news! Away down in Texas a newspaper recognized this when it reported "'Unknown' Donor Gives $300 Yearly to Illinois Church". Yet Jesus was specific regarding charity: "Take good care not to practice your righteousness in front of men in order to be observed by them; . . . Hence when you start making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men." Even on such simple matters, today's "Christianity" is a long way from Christ.—Matt. 6:1-4, *New World Trans.*

1952 DISTRICT ASSEMBLIES—UNITED STATES, CANADA AND ENGLAND

August 29, 30, 31, 1952

Birmingham, Ala., Alabama State Fairgrounds. Rooming: 923 2nd Ave. No., Birmingham 5.

Butte, Mont., Butte Civic Center, 1200 Harrison Ave. Rooming: 1730 C Street.

Birmingham, Eng., Bingley Hall, King Alfred's Place, Broad Street. Rooming: Kingdom Hall, 1 The Arcade, Blackheath, Birmingham.

Cardiff, Wales, Sophia Gardens Pavilion. Rooming: Kingdom Hall, 1-3 Royal Arcade, St. Mary Street, Cardiff.

Sheffield, Eng., City Hall. Rooming: Kingdom Hall, 16 Cambridge St., Sheffield 1, Yorks.

September 5, 6, 7, 1952

Los Angeles, Calif., Shrine Auditorium, 665 W. Jefferson Blvd. Rooming: 5428 S. Broadway, Los Angeles 37.

Colorado Springs, Colo., City Auditorium, corner of Weber & Kiowa. Rooming: 305 N. 18th St.

Bridgeport, Conn., Candlelite Stadium, 246 River St. Rooming: 310 Fairfield Ave.

Wilmington, Del., Convention City, Prices Corner. Rooming: 507 Market St.

Jacksonville, Fla., The Gator Bowl, Adams & Haines Sts. Rooming: 631 Oak St., Jacksonville 4.

Waycross, Ga. (Colored), City Auditorium, Oak and Pendleton Sts. Rooming: 951 McDonald St.

Rockford, Ill., Illinois National Guard Armory, 605 N. Main St. Rooming: 615 Oak St.

Burlington, Iowa, Memorial Auditorium, Jefferson and Front Sts. Rooming: 1336 N. 8th St.

Owensboro, Ky., Sportscenter, 1301 Hickman Ave. Rooming: 109½ Frederica St.

Portland, Maine, Portland High School Athletic Stadium, Deering Avenue. Rooming: 476 Stevens Ave., Portland 5.

Pontiac, Mich., Wisner Memorial Stadium, 441 Oakland Ave. Rooming: 600 E. Pike St., Pontiac 20.

Duluth, Minn., National Guard Armory, 1305 London Road. Rooming: 12 N. First Ave. East, Duluth 2.

Laurel, Miss., Laurel Civic Center, South Magnolia Street. Rooming: 2335 N. Third Ave.

Joplin, Mo., Miners' Baseball Park, East 3rd and High Sts. Rooming: 108 W. 9th St.

St. Joseph, Mo., City Auditorium, 400 N. Fourth St. Rooming: 1423 Faraon St.

Albuquerque, N. Mex., Ice Arena, 129 N. Truman. Rooming: 5919 N. 4th St.

Buffalo, N. Y., Offermann Stadium, Michigan Ave. & E. Ferry St. Rooming: 1439½ Main St.

Syracuse, N. Y., MacArthur Stadium, 820 Second North St. Rooming: 134 W. Onondaga St., Syracuse 2.

Raleigh, N. C., Raleigh Memorial Auditorium. Rooming: 111½ W. Martin St.

Toledo, Ohio, Sports Arena, One Main St. Rooming: 2409 Wayne St., Toledo 9.

Zanesville, Ohio, Municipal Auditorium, 4th and Shinnick Sts. Rooming: 830 Pine St.

Corvallis, Oreg., Gill Coliseum, Oregon State College. Rooming: 1250 Jefferson St.

Allentown, Pa., Allentown Fairgrounds, Chew St. & N. 17th St. Rooming: 1335 Chew St.

Memphis, Tenn. (Colored), Martin Stadium, 476 E. Crump Blvd. Rooming: 140½ Hernando St., Memphis 5.

Amarillo, Texas, Fair Park Pavilion, Tri-State Fairgrounds, East 10th & Grand. Rooming: 2123 Polk St.

Galveston, Texas, City Auditorium, Rosenberg St. & Ball Ave. Rooming: 1115 18th St.

Port Arthur, Texas (Colored), West Side Auditorium. Rooming: 907 W. 15th St.

Seattle, Wash., Memorial Stadium, 401 5th Ave. No. Rooming: 800 Broadway, Seattle 22.

Sheboygan, Wis., Municipal Auditorium and Armory, 516 Broughton Drive. Rooming: 804 Center St.

Edmonton, Alberta, Can., Sales Pavilion Exhibition Grounds. Rooming: 11112 95A St.

Lethbridge, Alberta, Can., Sports Centre, 11th St. & 5th Ave. So. Rooming: 812 7th St. So.

Vancouver, British Columbia, Can., Forum Building, Pacific National Exhibition. Rooming: 1696 W. 7th Ave.

Vernon, British Columbia, Can., Vernon Civic Arena, 3003 37th Ave. Rooming: 4111 25th St.

Winnipeg, Manitoba, Can., Amphitheatre Rink. Rooming: Suite 11, Karlson Apts., 535 Victor St.

Halifax, Nova Scotia, Can., Queen Elizabeth High School Auditorium, Robie Street. Rooming: Kingdom Hall, 7 Almon St.

London, Ontario, Can., London Arena, 65 Bathurst St. Rooming: 81 Fullarton St.

Ottawa, Ontario, Can., Coliseum Arena, Lansdowne Park. Rooming: 218 MacLaren St., Ottawa 4.

Toronto, Ontario, Can., Mutual Arena, 60 Mutual St. Rooming: 40 Irwin Ave., Toronto 5.

Saskatoon, Saskatchewan, Can., Exhibition Stadium, Exhibition Grounds. Rooming: Kingdom Hall, Queens St. & 2d Ave. No.

London, Eng., Mitcham Stadium, Eastfields, Mitcham. Rooming: Kingdom Hall, 24-A, Gladstone Rd., Wimbledon, S. W. 19.

September 12, 13, 14, 1952

Sacramento, Calif., State Fairgrounds, Stockton Blvd. & Broadway. Rooming: 3965 12th Ave., Sacramento 17.

Belleville, Ill., Belle-Clair Fairgrounds Park, Rte. 159 & South Belt. Rooming: P. O. Box 265.

Indianapolis, Ind., State Fair Coliseum. Rooming: 725 E. 27th St., Indianapolis 5.

Goldsboro, N. C. (Colored), Goldsboro Municipal Stadium, S. Slocumb St. Ext. Rooming: 429 S. James St.

New Brighton, Eng., The Tower Ballroom, New Brighton. Rooming: Kingdom Hall, 234 Liscard Rd., Wallasey, Ches.

Newcastle-on-Tyne, Eng., City Hall. Rooming: Kingdom Hall, 37 Corporation St., Newcastle-on-Tyne 1.

The following cities have been added to the list that was published in the July 1 "Watchtower": Colorado Springs, Colo.; St. Joseph, Mo.; Albuquerque, N. Mex.; Buffalo, N. Y.; Galveston, Texas. If you prefer to go to one of these assemblies but have already written for rooms at a city listed in the July 1 "Watchtower," please cancel your first request for rooms so they can be assigned to someone else. It will help the rooming committee if you will use Room Request forms, which may be obtained from the company servant. All mail regarding these assemblies, including requests for rooms, should be addressed to the Watchtower Convention Committee at the above-listed rooming address in the city that you wish to attend.

"WATCHTOWER" STUDIES

Week of August 24: Patriarchal Society; also, Shadows Out of the Past, ¶ 1-4.

Week of August 31: Shadows Out of the Past, ¶ 5-26.