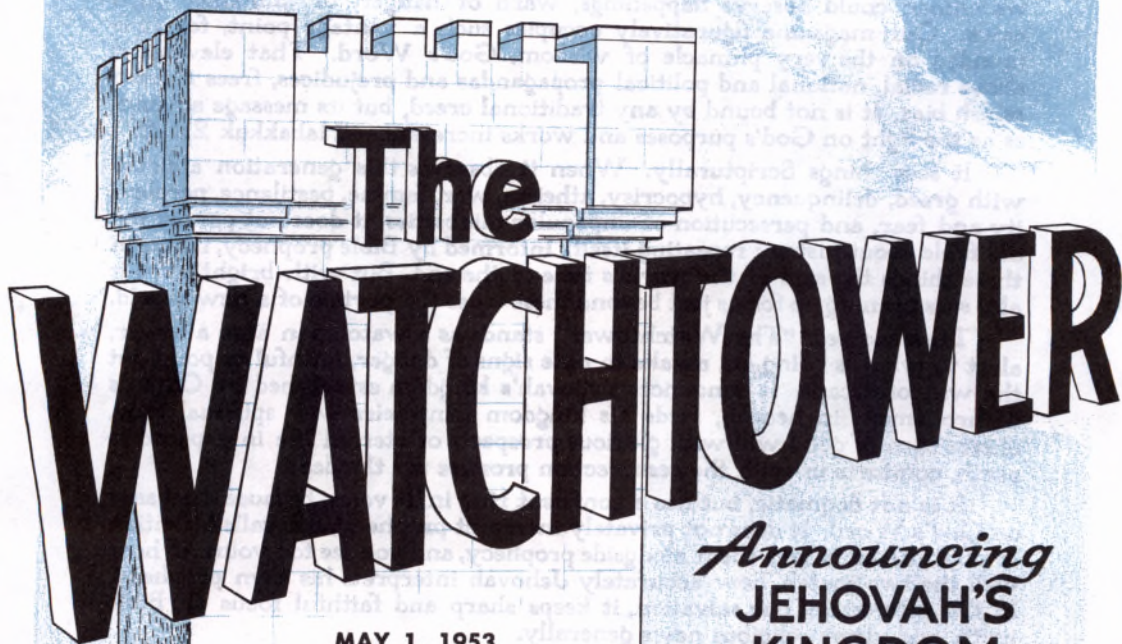




The WATCHTOWER

MAY 1, 1953

Semimonthly

TAUGHT BY JEHOVAH

TEMPLE TEACHING

"KEEPING A TIGHT GRIP
ON THE WORD OF LIFE"

HOW OUR MONEY CAN PRAISE GOD

JOHANNESBURG TRIUMPHANT
CLEAN WORSHIP ASSEMBLY

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

CONTENTS

Why Maturity Is Lacking	259
"Keeping a Tight Grip on the Word of Life"	261
How Our Money Can Praise God	265
God's Loving Way	268
Johannesburg Triumphant	
Clean Worship Assembly	269
Taught by Jehovah	273
Temple Teaching	279
Questions from Readers	285
Announcements	288

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

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

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

Printing this issue: 1,500,000
PUBLISHED IN THE FOLLOWING LANGUAGES

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

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

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

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



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXIV

May 1, 1953

Number 9

WHY MATURITY IS LACKING

SHORTLY after General D. D. Eisenhower had become the president-elect of the United States he took a vacation in a southern United States city. News of the fact that Eisenhower was in town caused overflow crowds at a number of the Protestant churches the following Sunday, obviously due, as some of the local pastors wryly observed, to the hope of seeing "Ike". The general had given no clue as to which place of worship he would attend.

Yes, the pastors, although themselves always very glad to welcome large crowds and willing to go to great lengths to attract such, felt no little annoyance because the reasons for these crowds were not they or religion but curiosity and the general. Said one pastor to his "flock": "If any of you have come here to see the Eisenhowers you should be ashamed." And to a woman who phoned to find out whether or not the Eisenhowers would be at a certain church, the pastor replied: "No, but Jesus Christ will."—*New York Times*, November 17, 1952.

But why should such pastors expostulate with their congregations? What else can they expect? Is it not true that millions of people go to church each Sunday, only to see their pastors perform certain religious ceremonies, often in a dead language, to answer his appeal for a generous collection and to listen for ten or fifteen minutes to a discussion of some best seller

or some current political problem? If their pastor does start out with a Scripture text it is not long until he gets off onto some easy-listening philosophy. And in view of such spiritual fare, can it be said that Jesus Christ is present?

If in his sermons the pastor calls attention to the works and achievements of man, likes to quote the "great" men of the world, whether in business, politics, art or science; if he thus builds up creature worship, can he blame his "flock" for wanting to see such heroes in person? If he lauds the United Nations as mankind's only hope and ignores the kingdom of God, for which he ostensibly is praying every time he repeats the Lord's Prayer, can he then complain when his congregation would rather see the man whose military genius largely made the United Nations possible than to hear something about the Prince of Peace? And when the pastor preaches the philosophy of success, "honesty is the best policy," and "how to win friends and influence people", is it not natural for his listeners to want to see the outstanding American example of success?

And is it not true that the very manner of preaching is such as to call attention to the creature rather than to the Creator? Honeyed words, well-chosen phrases, studied gestures, immaculate ministerial garb, and so forth, are made prominent, as though the ideal Christian minister were the one who could give a flawless exhibi-

tion of elocution and acting. How true of such that at the end of their sermons 'they give evidence to all, that whoe'er was edified, they were not!' To help fill in the spiritual vacuum imposing cathedrals are built, lavishly furnished with pipe organs, stained-glass windows and other works of art, and choirs are trained. Is it any wonder, then, that churchgoers are not mature when the goal of the worship they attend is entertainment and appeal to the senses instead of edification and appeal to the reason and conscience of man?

That those high in religious circles appreciate that there is something lacking in these respects is apparent from the willingness of the *Episcopal Churchnews* to publish an article, in its February 3, 1952, issue, by May Sarton, an American author, that is in effect an indictment of modern religious worship. In this two-page article, entitled "Those Who Stay Away", among other things she said: "People do not go to church to be invited either to a social coffee hour or to be told bedtime stories. There is surely a danger to true religion if those who are regular churchgoers become so dulled that they accept these stones for bread. There is surely a danger if church is just a comfortable habit, something people do before a good Sunday dinner, that God will be absent. May I now speak out boldly and say that I do not believe ministers ask enough of their congregations? That they are afraid of the truth they have in their hearts, afraid it will be unpalatable or too difficult? By so doing, they may achieve large congregations, but they drive away the truly religious element."

Clearly the fear of man and the love of a good name have brought the clergy into a snare. (Prov. 29:25; John 5:44) In their efforts to gain and keep large congregations they have feared to tell the

truth, and thus they are without any real purpose in life. And so they encroach on the fields of the philosopher, psychologist, politician, scientist, entertainer, becoming, as it were, 'jacks of all trades and masters of none.' No wonder the Bible likens Christendom to a vine that, being fruitless, is fit for nothing except the fire, its wood serving no other purpose.—Ezek. 15:1-8.

These same clergymen complain that Jehovah's witnesses take away their best members, but from the above it is apparent that by their fear to tell the truth "they drive away the truly religious element". This element, not content with the famine rations that keep them in a state of spiritual immaturity, have wandered far and wide, like sheep without a shepherd, seeking God and his true worship. (Mark 6:34; Acts 17:27, NW) Conscious of their spiritual need and hungering and thirsting for righteousness, they have found all their needs supplied by the comforting message of God's kingdom. Receiving reasonable and soul-satisfying answers to their questions, they have exercised faith, called on the name of Jehovah, and are now making that confession with their lips, which assures their salvation. Thus they grow to maturity.—Matt. 5:3, 6; 24:14; Rom. 10:8-15, NW.

While the greater responsibility for immaturity among professed Christians thus falls upon the religious leaders, the immature ones cannot excuse themselves on that ground. They are accountable to Jehovah God for their own course of action and if they choose to remain blind and follow blind leaders they will end up in the ditch of destruction as surely as will their blind leaders. (Matt. 15:14) Jehovah warns the faithless and self-serving clergy of impending destruction. And those of their flocks who "love to have it so" will share their fate.—Jer. 5:30, 31; 23:16-32.

"Keeping a Tight Grip on the Word of Life"

"**H** E HUNG on like a bulldog," is a common expression. To describe an uncommon grip demands an uncommon expression. So it could be said, too: "He hung on like an ant." An inspired proverb states: "Go to the ant, thou sluggard; consider her ways, and be wise." (Prov. 6:6) In truth it could also be said: "Go to the ant, you of feeble grip, and be wise."

One observer saw an ant dragging along a grasshopper sixty times its own weight. That is the equivalent of a man's dragging four and a half tons. Another ant, suspended by gripping a string with its hind feet, held in midair a pair of gloves eleven hundred times its own weight. To match this a man would have to hang by his toes and support by his teeth more than eighty tons. Fighting ants never let go. Even when their heads are snipped off their jaws remain clamped to the bodies of their adversaries. It is reported that in India and Algeria ant heads are sometimes used as stitches. The edges of a wound are pressed together, the widely opened jaws of the ant are brought close, and finally it seizes both edges and holds them together. Then the native "surgeon" snips off the bodies of the ants, leaving the heads holding fast, where they remain until the wound is healed.—*Nature's Ways*, pages 148, 149.



Herod "sent and had John beheaded in the prison". Many of the witnesses of God and Christ were "executed with the ax for the witness they



bore to Jesus and for speaking about God". To those who would be finally approved Jesus said: "Prove yourself faithful even with the danger of death, and I will give you the crown of life." (Matt.

14:10; Rev. 2:10; 20:4, NW) Regardless of what happens, God's servants must heed Paul's words: "Keep doing all things free from murmurings and arguments, that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, keeping a tight grip on the word of life." (Phil. 2:14-16, NW) The Christian's grip on God's Word must be uncommonly tight. Tighter than the bulldog's grip or the ant's.

WAYS OF WEAKENING OUR GRIP ON GOD'S WORD

Literal beheading has frequently been used against Christians to break their integrity, and this as recent as the rule of Hitler's nazis, when some of Jehovah's witnesses were beheaded. However, in the majority of cases today Satan and his invisible and visible representatives do not use such violent methods. They use more subtle means to loosen the Christian's "grip on the word of life", means that are more tricky because their true intent is disguised.

In these days science is used as a pry to separate the people from their faith in the Bible. And science is making headway. It is making headway not only



among the orthodox church members, but also among the clergy of these systems. In the Catholic pamphlet *The Holy Bible, the Heritage of Catholic Family Life*, published in 1952 under imprimatur of Archbishop O'Boyle of Washington, D.C., it is stated: "Can the six days of which Moses speaks be these long periods described by geologists? Certainly they are not. Moses knew nothing of modern science; his picture of the universe is quite naïve, no further advanced, in fact, than that of the people among whom he lived three thousand years ago." That means one of two things. Either the Catholics are saying the Bible is not God's inspired Word, or they are contending God the Creator has ideas about the earth's formation that are naïve, no farther advanced than the superstitions of primitive peoples, and nowhere nearly as sound as the speculations of today's puny men of science. And the ironical part is that these Catholic blasphemies against the Bible were published in celebration of Catholic Bible Week! Similar assaults against the Bible come regularly from Protestant clergy also. Millions are losing their grip on God's Word and in its stead grabbing hold of scientific philosophies.—Col. 2:8.

Popular magazines loosen the grip of many on the Word of life. *Look*, February 26, 1952, tried to appear sensational by apparently suddenly discovering the Bible was filled with errors. It called attention to about half a dozen spurious passages, such as Mark 16:9-20, John 8:1-11 and 1 John 5:7. After citing these few big errors *Look* glibly states that Bible scholars agree that there are from 20,000 to 50,000 errors in the Bible. Does not this leave the impression that these thousands of errors are serious ones, like those mentioned, and hence that the Bible is wholly unreliable? Actually, serious errors are remarkably few, and years ago they were

ferreted out and eliminated in modern translations. Scholars recognize how remarkably accurate has been the preservation of the Scriptures. In a mercenary endeavor to be sensational *Look* misrepresented the Bible, subtly discrediting it. The secular press in general leaps to the opportunity to shake confidence in the Bible.

Pagan teachings have filtered their way into Christendom's doctrines and separate the people from God's Word. Such doctrines as trinity, eternal torment, prayers for the dead, purgatory, and many others, can be traced to pagan religions and cannot at all be proved by the Bible. Both Catholics and Protestants who are informed will admit that many of their teachings and customs are of pagan origin, but rather than lament about it they glory in it. For instance, New York city minister Donald Harrington, after showing the pagan origin of many of the Christmas customs, declared: "It is this integration of pagan rites and ceremonies which stands as an example of the universality of God and makes one realize that Christmas is not merely a Christian festival but a holiday of mankind." (New York *Times*, December 24, 1951) How different from Paul's inspired words!—"Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols?"—2 Cor. 6:14-16, NW.

Today we are told we must be practical, and that the Bible is highly impractical in this modern age. A New York minister named Call, of a Unitarian church, gave the usual lip service but destroyed the effect on the grounds of impracticality. In

denouncing high ideals he singled out Christ's sermon on the mount for attack. He praised it as the "Christian ideal embodying many fundamental moral principles", but opposed taking it too seriously. "When you tear that great sermon out of its context," he asserted, "and apply it in our place, time and circumstance, it is woefully impractical. Those who preach it do not practice it and they have no expectation of trying to practice it, for if they did they would be summarily entombed in wards for the mentally ill."—*New York Times*, June 30, 1952.

Jesus preached it and practiced it and because of this was put to death. His true footstep followers today preach it and practice it to the best of their imperfect abilities and because of this are considered impractical and insane by many and are often imprisoned and frequently killed. But rather than follow in Jesus' steps, Christendom's clergy run with the pack in the wake of worldly politicians and philosophers and scientists. Only a glance at this world with its filth and corruption, its plots and lies, its violence and bloodshed, should suffice to show its ways are not practical. Obedience to Bible principles is the only really practical remedy, but even the clergy seek to break the "grip on the word of life".

Much more could be produced showing how the clergy weaken instead of strengthen faith in the Bible. The fundamentalists teach pagan doctrines under a Bible label, and the modernists babble higher criticism to undermine the Scriptures. Atheists are more honest, and do the Bible far less harm. The clergy are wolves in sheep's clothing; the atheists are wolves in wolves' clothing, and everyone knows where they stand. (Matt. 7:15) Knowingly or not, the clergy in general have become Satan's fifth column. "Such men are false apostles, de-

ceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works."—2 Cor. 11:13-15, NW.

TIGHT MENTAL GRIP ON GOD'S WORD

But it is not only science, propaganda, paganism, false philosophies about being "practical", and many other follies that loosen the grip of blind leaders and blind followers, that true Christians must shun. Our own flesh tries to break our "grip on the word of life". Love for self, or for other creatures, or for material gain—any or all of such loves that cater to the desires of the fallen flesh are perhaps the most powerful forces at work to slowly pry loose our grip on Bible truth. The fact that these forces do exert themselves slowly and loosen the grip gradually only makes them the more dangerous. The way to resist the entering wedges of these forces is to keep the mind centered on the principles of God's Word. In that way we keep a mental grip on the Word of life.

It is not a literal grip on a literal book that counts. Hypocrites and others may clutch the Bible in their hands, but keep no hold upon it in their minds. Priests and preachers and members of religious orders may go about with it in their hands, be seen reading it in public places, and otherwise display it for show. The courts make a pretense of gripping the Bible, using it to swear upon in their proceedings. Public officials take oaths of office with their hands resting upon the Bible. But it is not such showy laying hold upon the Bible that meets Paul's admonition about "keeping a tight grip on the word of life".

To get the mental grip that will preserve us from assaults from within and without requires study, then obedience to the things learned. Thus you will "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God". (Rom. 12:2, NW) A sincere and meek mental grip on God's Word will enable one to heed Paul's counsel: "Deadens, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Col. 3:5, 9, 10, NW.

Christ Jesus had a real mental grip on God's principles, and he cited these to turn aside the assaults of Satan. (Matt. 4:1-11) He, and not the scientists and politicians and philosophers and "practical" religionists, is the "model for you to follow". (1 Pet. 2:21, NW) Jehovah rejects those who reject his Word; and actually confusion, and not true wisdom, is the lot of the worldly wise who do this: "The wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Jehovah; and what manner of wisdom is in them?" (1 Sam. 15:26; Jer. 8:9, AS) On one occasion Jesus said: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes."—Matt. 11:25, NW.

Some are honest enough to acknowledge the confused state brought about by relaxing the grip on God's Word to take hold of intellectual philosophies. Bishop Austin Pardue, of the Protestant Episcopal

Diocese of Pittsburgh, said on August 7, 1950: "We Christians of today are tragically unworthy. But just a word to the self-righteous outsiders who point to our hypocrisy; we can always make room for more hypocrites and we cordially invite them to come over and join us. Our hypocrisy is not deliberate, but convenient. The vicious malady of our orthodox American denominations comes from the corroding acids of disbelief which have watered down our convictions to the point of where much of our religion has become a matter of mere custom and tradition. On the other hand, destructive higher criticism of the Bible has become so universal that many of us modern ministers hardly know what we believe. On the other hand, we have become such worshipers of intellectual cults and clichés that we dare not believe any longer in the supernatural powers of prayer and sacrament."

We should not be impressed or swayed by the worldly intellectuals that wallow in confusion. Jehovah and Christ are not: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many noble; but God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God." "He that boasts, let him boast in Jehovah."—1 Cor. 1:26-29, 31, NW.

So when there floods in upon you the barrage of propaganda from scientists, philosophers, politicians, higher critics, pagan fundamentalists and others that tends to weaken your grip on the Bible, resist! Keep your grip on the Word of life!



How Our Money Can Praise God



"Good Hopes" Provide Financial Sinews for Expansion

TODAY Jehovah is having a great work done in the earth. A work of preaching the good news of his established kingdom so that men of good will who sigh and cry for the abominations they see committed in the land may be able to flee modern Babylon and find protection in Jehovah's system of things, the modern ark. (Ezek. 9:4; Matt. 24:14-16, 37-39; Rev. 18:4, NW) A work of sounding the warning of impending destruction at the battle of Armageddon. (Ezek. 3:17; Rev. 16:14-16, NW) And, above all, a work of praising God by clearing his name of reproach, by making known the truth of who he is and what his purposes are.—Ex. 9:16; Ps. 83:18; Isa. 43:10-12.

During the past year upward of 456,000 shared in this work, of whom more than 18,000 devoted from 100 to more than 200 hours monthly. This work was carried on in more than a hundred different languages and dialects and in 127 different lands and isles of the sea.

Jehovah's servants spent close to 70 million hours in this work during 1952. Not by human might, nor by power, but only by Jehovah's spirit were they able to accomplish all this. (Zech. 4:6, AS) That spirit, coming upon them as a result of their study of God's Word and their association with his organization, motivated them to give the witness at every opportunity: to callers at the home, to business acquaintances, to traveling companions, etc. And to make opportunities for

themselves they stood on the streets offering Bible magazines and invitations to Bible lectures to the passers-by. They went from home to home offering to teach all whom they met the wonderful truths concerning Jehovah and his kingdom. They made some 22 million return visits on the people, and monthly conducted about 280,000 Bible studies in the homes of the interested ones, held upward of 240,000 public meetings, not to say anything of the many, many millions of pieces of literature they distributed.

EXPANSION INVOLVES EXPENSE

It hardly needs to be mentioned that to accomplish such a tremendous work, to have it done harmoniously and systematically, requires organization, which in turn involves much expense. Branch offices are maintained in many lands, instructions are furnished the ministers both by printed page and by visits from the traveling representatives of the Society. Circuit, district, national and international assemblies are arranged for to instruct and encourage the ministers as well as to give a witness to the truth regarding Jehovah. Full-time ministers, missionaries and those known as "pioneers" are provided with literature at a rate far below the cost of printing it; in fact, often the shipping costs alone exceed the amount these contribute for the Bible literature they obtain for placing with the people. Upward of 2,000 ministers have been brought from all parts of the earth for intensive training at the Watchtower Bible School of Gilead, the majority of whom are

now serving at home and abroad in various special capacities, especially at missionary homes which are provided for and kept up by the Society. Court cases are fought in all parts of the world for the purpose of legally establishing and defending the good news.

Further, in many distant lands the servants of Jehovah are in very poor circumstances as regards material goods, unable to defray the financial burden that the expansion of the Kingdom message entails in their land. In other parts of the earth there are only a handful of witnesses, with much opposition to overcome. The radio is used in various lands, and at the headquarters in Brooklyn, New York, there is a radio station devoted entirely to preaching the truth of God's Word.

Yes, we cannot escape it; to carry on such a tremendous witness work involves much expense. But it has always been thus. Building the ark and stocking it with the food and other supplies that eight persons and all the many animals needed for more than a year involved no small expense on the part of the four married couples that bore the burden of carrying out God's commandments at that time. However, we cannot imagine their begrudging it, as though they would rather have amassed riches in that system of things, for they fully knew that it was coming to an end, and that soon.

When the time came for the construction of the tabernacle in the wilderness and furnishing the necessary equipment for it and the ones serving in connection with it, Moses announced Jehovah's command: "Procure from your company a contribution for the LORD; everyone whose heart is willing is to bring it, the LORD's contribution." (Ex. 35:5, AT) When the time came for the construction of Solomon's temple, King David first of all set the example by contributing some \$81,000,000 in gold

alone, and then asked: "Now who will make a voluntary offering today like one consecrating himself to the priesthood?"—1 Chron. 29:5, AT.

When Jesus was on earth this matter of defraying the expenses of the expansion of true worship also had to be dealt with, and so we read that certain women "were ministering to them from their belongings". (Luke 8:2, 3; see also John 12:6, NW) And the apostle Paul repeatedly referred to the part that contributions played in his ministry.—2 Cor. 11:8; 12:13, 14; Phil. 4:10, 15, 17, NW.

THE SCRIPTURAL WAY

How shall the necessary means be acquired to support the work in our day? By charging for various religious services? By passing the collection plate? By sponsoring bingo games, raffles, bazaars and carnivals? By soliciting pledges and then sending statements each month as to amount due?

Are such the examples the Bible gives us? No, not at all! When Moses made it known that contributions were needed, the people responded so willingly that they had to be commanded to stop bringing gifts. (Ex. 36:5-7) A like liberality was manifested in David's time, causing him to exclaim: "But who am I, and what is my people, that we should be able to offer so willingly after this sort?" (1 Chron. 29:14, AS) Yes, it was not necessary to bribe, dun, embarrass or shame Jehovah's servants into making contributions to God's cause. All that was necessary was to bring to their attention the opportunity to contribute, and they freely responded to the extent of their individual abilities.—2 Cor. 8:12, NW.

And so today. Even as the Society calls to our attention our privileges of having a part in the expansion of true worship by devoting our time and energies to it, so

once each year, in the columns of *The Watchtower*, we are reminded of our privilege of honoring Jehovah with our substance, even as we do with our vocal powers, and that we advise the Society what we hope to be able to do in this regard.—Prov. 3:9.

This in no sense of the word constitutes a pledge, for the Society does not make comparisons at the end of the year between the amount each one listed and what was received. Then why does it request this information? Merely because of the psychological effect on the ones giving? No, such worldly wisdom does not motivate the Society. It requests this information simply so that it can plan the work for the coming year, knowing what to expect, since to a large extent the expansion depends upon the amount of contributions received.

And just as the missionary or pioneer minister must intelligently budget his time if he is to meet his quota of hours each month, so it is well that those not so favorably situated as to time for field service, but having the privilege of contributing of their goods to Jehovah's service, budget themselves as regards their finances. Such is in keeping with Paul's admonition, as found at 1 Corinthians 16:2 (NW): "Every first day of the week let each of you at his own house set something aside in store as he may be prospering."

This privilege is not just for those blessed with an abundance of this world's goods, but also for those with but the widow's few coins of very small value, even as the field ministry is not just for those who can devote all their time, but also for those able to devote but an hour or two

a month. (Mark 12:41-44, NW) And just as we do not let our activity in regard to our field ministry be determined by what others may think, so in our giving of material things, "let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7, NW) By the proper use of our material goods, "unrighteous riches," we can make friends of Jehovah God and Christ Jesus and be assured of permanent dwellings when this old system of things fails. Nor is it amiss to note that in this matter also "there is more happiness in giving than there is in receiving".—Acts 20:35, NW.

Those living in the United States, and who wish to co-operate in this matter, may address their card or letter to Watch Tower Bible and Tract Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, New York. In writing about these "Good Hopes", something such as the following may be stated: "It is my hope that during the next twelve months I will be able to donate to the work of praising Jehovah the amount of \$ _____, which contributions I will make in such amounts and at such times as prove convenient to me and as I am prospered, by the undeserved kindness of Jehovah God through Christ Jesus. [signed]" It may be well to keep a copy of your card or letter as a reminder to yourself. On page 258 is a list of other branch office addresses, and a complete list is found on the last page of the *Yearbook*.

Appreciating that all depends upon Jehovah's direction and blessing, his servants will unite in mutual prayer to that end.—Ps. 127:1, AS.

In everything you are being enriched for every kind of generosity, which produces through us an expression of thanks to God; because the ministry of this public service is not only to supply abundantly the wants of the holy ones but also to be rich with many expressions of thanks to God.—2 Cor. 9:11, 12, NW.

GOD'S LOVING WAY

THE Bible assures us that God's way is one of love. (1 John 4:8) Some wonder, in view of all the suffering in the world, how this could be so. But such wonder only because they have not come to know God and his purposes.*

Everything God has done, is doing and yet will do for his creatures is prompted by unselfishness, by love. Our very existence is an expression of God's love. He did not need to create anything or anyone. He was perfectly self-contained. But because he is love he had great joy and happiness in bringing forth creations of all kinds, seen and unseen.

And how fully God has provided for our every need in the beautiful earth all about us! He endowed us with a mind capable of reasoning, of remembering, of exercising will and feeling emotions. He gave us a body capable of moving about, and to keep in touch with our environment he gave us the five senses.—Ps. 139:14.

God further showed his love by endowing man with his own four attributes of love and wisdom, justice and power, thus making man truly in his image. And lovingly he gave man a mandate, to be fruitful, fill the earth, subdue it, and exercise dominion over the lower animals, and also the powers needed to carry out this mandate.

Even the placing of the tree of knowledge of good and evil in Eden and then commanding man not to eat of it was an expression of God's love. How so? In that man's safety and happiness depended upon his continued appreciation and dependence upon his Creator; and by this command man was continually reminded of the fact that all he had and was enjoying came from God and that he could lose it by going contrary to God's requirement. In

disobeying, our first parents not only showed lack of love and appreciation of what God had given them but also no love for their future offspring. God, however, did have love for their offspring yet to be born, and so gave at once a promise of the eventual triumph of righteousness. (Gen. 3:15) As time went on he gave man more revelations of his purposes and his requirements, all of which gradually came to be his Book, the Bible.

Jehovah God also showed his love by sending his Son, the Word or Logos, to earth to become a man; there to make known the truth, to show men how to keep integrity and thus prove the Devil a liar, and to provide a ransom for mankind.—Prov. 27:11; Matt. 20:28; John 18:37.

Because God is love he will, in his due time, destroy all the forces of wickedness at the battle of Armageddon. And because he is love he has provided that all those who now seek him and righteousness and meekness may hope to be spared through that battle and enter into the new world of righteousness. To this end he is causing the good news of his kingdom to be preached in all the earth for a witness to all nations.—Matt. 24:14.

In that post-Armageddon new world there will be no doubt in the minds of any that live that God's way is one of love, for it will be a world in which there will be no more pain, sorrow, crying or death, a world where even the lower animals will dwell together in peace with one another. And as a final expression of his love God will even bring back from the memorial tombs the countless multitudes recorded in his memory.—John 5:28, 29, NW.

Let all who would enjoy the blessings of that new world now study God's Word, the Bible, and prove to themselves that God's way is love.

* For details see *The Watchtower*, October 15, 1952.

Johannesburg Triumphant Clean Worship Assembly

Report on African trip by
N. H. Knorr, Watch Tower
Society's president

AS NOTED in our previous report, Brother Henschel and I spent several days at the new branch office in Johannesburg giving counsel and instruction so that the work may be better cared for. Then on Monday, December 8, Brother Phillips, the branch servant or overseer, and I flew to Windhoek, the capital of South-West Africa. Less than 50,000 Europeans live in its 317,725 square miles that are stretched along the coast for a thousand miles. In the south the chief occupation is karakul (sheep) farming and in the north cattle ranching. The country is very rich in minerals, a fact only recently appreciated; and so mining is fast replacing cattle and sheep raising in importance.

The people are complacent and indifferent; having plenty of this world's goods, they are not inclined to look for a new world. Much literature is distributed in the three principal languages, English, Afrikaans and German. Due to South-West Africa's having been a German colony before 1914, the German influence is very prominent.

Windhoek itself is a city of about 10,000 Europeans and as many Africans. Its hot springs, which first attracted people to this place, provide for most of the city's drinking water, and the warm water directly from the pipes invites many a bath. The climate on the whole is healthful, Windhoek enjoying ideal year-round weather.

Three missionaries have been at work there for almost three years, and at this,

their first assembly, the fruits of their work were seen. Only ten attended the regular sessions of the assembly. It was just like being with a

few close friends and talking heart to heart with them. Even though not great in number they had come great distances to be at the assembly. All of them were men. One thing lacking is sufficient Bible studies conducted by the missionaries and part-time ministers. It may be that because there is no sister in the group as yet women are keeping shy of the work. In the evening 25 turned out for the public meeting, most of whom were recognized by the missionaries as being interested in the message. Since people often do not like to meet in someone else's house, arrangements were made to get a Kingdom Hall and have weekly meetings in it.

The people in this territory are very honest. The missionaries told us that they never close their doors nor lock their windows. They have been leaving their bicycles outside for the past two years. In fact, people go away on their vacations for several weeks at a time and leave their doors open. This certainly is unusual.

On Wednesday, December 10, we drove to Pretoria, the capital, and visited the Native Affairs Department. For some reason still unknown to us the government has not seen fit to recognize the Watch Tower Bible and Tract Society or Jehovah's witnesses as a religious body. While this does not prevent the work from being carried on, it does affect to a considerable extent the African side of the work Jeho-



vah's witnesses are doing. Often the special traveling representatives of the Society are prevented from arranging for assemblies or giving lectures in the compounds, because the Society is not recognized or listed as a religious body. Several years ago an application had been made to the government to have the Society recognized, but no action was taken, and so we asked them to reconsider the matter. We were able to give them a good witness concerning the truth and our beliefs and our work.

MEETING IN UNITY

The next big event in our visit to South Africa was the Triumphant Clean Worship Assembly held in the Wembley Stadium at Johannesburg. The most outstanding thing about it was that Europeans, non-Europeans and Africans could meet together in peace and harmony. There were no riots and no misunderstandings. Those who were in charge of the Wembley Stadium were truly amazed at how well the three classes of people got along and how well people of different African tribes got along.

Of course, we had to recognize *apartheid*. The Europeans were in one stand directly in front of the platform. The non-Europeans had their section on the side. The Africans took up the greater section on the far side. The joyful part was that we were all together in the same stadium worshipping Jehovah in holy array. We had to give way to a previously-arranged-for program on Friday night, and so the program for that night was moved up a day, the convention actually beginning on Thursday evening and concluding on Sunday night, December 14.

Probably the biggest problem in getting this convention under way was that of obtaining passes for the African brothers living in Natal and Zululand. They needed outward passes to leave their own country

and permits, if over eighteen years old, to enter the city of Johannesburg and stay for more than three days. It was possible to provide all the African brothers that could afford to come with such passes and permits.

The public meeting was advertised in Zulu and in English and all of the brothers at the assembly were spoken to in languages that they understood. The address of welcome was unusual. Brother Bartlett spoke in English to the Europeans. Ten minutes later Brother McLuckie spoke in Afrikaans. Then came Brother Ngobese who spoke in Zulu from the same speaker's platform but facing the great crowd of African brothers on the other side of the stadium. All three talks were received with enthusiasm, the Europeans joining in the applause as the speaker addressed the African brothers. There certainly was oneness of spirit in this gathering.

As far as the Europeans were concerned, you often heard them speaking Afrikaans and English interchangeably. So this was done on the platform. Sometimes the chairman would introduce the next speaker in English who would then speak in Afrikaans. The whole program had these two languages interwoven and at times Zulu and Sesuto were used.

On Thursday night Brother Henschel addressed the assembly and his talk was interpreted into Zulu so that all the convention was able to understand, and his remarks were received with real joy and enthusiasm. Of the 3,492 in attendance at that time 2,126 were Africans, 140 non-Europeans and 1,226 Europeans.

The Friday morning session was devoted mainly to the African brothers, the Europeans going out in the field service. At eleven o'clock I talked to the convention for the first time and spoke through Zulu and Sesuto interpreters. The matter of maturity was stressed. They were shown

the urgent need of learning to read and write and the advantages of gaining knowledge by themselves rather than being dependent on others. They listened intently.

The feeding of the African brothers had to be done at the convention grounds, rain or shine. Their diet was simple, cooked mealie meal (ground maize) and meat and gravy. Each carried his own pan or dish. They stood patiently in line, many being women with babies on their backs. When it rained some stood in line for an hour without a murmur until they could be served. For everyone present this was a lesson in patience and appreciation for what was done for them.

The four days of the convention passed quickly. The various speakers, members of the branch office, Gilead missionaries and traveling representatives gave one fine talk after another. If you did not understand a language you patiently sat and listened, knowing that many others were being fed spiritual food and were being strengthened for further service and true worship. By Saturday evening 5,441 were in attendance and at six o'clock that night the baptism took place. A total of 339 were immersed. Though much rain fell during the four days, the brothers were all very joyful and there were sufficient covered sections of the stands for all to have a dry place.

Sunday morning the public lecture on the subject "It's Time to Consider God's Way" was given for the benefit of those speaking Zulu. It had been widely advertised and was interpreted for the 5,094 who attended that morning in spite of heavy rain. In the afternoon at four o'clock the same public lecture was given in English only and there were 2,173 more people there; all those having heard it in the morning remaining in the afternoon to hear it again were a total of 7,267 Europeans, non-Europeans and Africans.

After having seen the unity and good spirit among all Jehovah's people, one would wish that the government officials who are so afraid that preaching the good news of the Kingdom will do harm in their protectorates had been there to observe the unity and peace and oneness of spirit. Then they would no longer have any cause for concern. Our commission from Jehovah is to preach the gospel of the Kingdom and to teach the people high moral standards of living and how to carry on the true worship of the Creator, Jehovah God.

REPORT FROM EAST TRANSVAAL

Among the many interesting experiences reported by the traveling representatives of the Society (district servants) showing the progress of the work among the Africans was the following:

"I arrived by train at the nearest little station and rode 12 miles out to the mine on an ore lorry (truck). My arrival was not only keenly awaited by the score of African brothers, but news had also reached the European authorities. Surprisingly, instead of being asked for long explanations about our motives or our religious work, I was told I might freely enter the compound and hold talks any evening in the lighted open-air theater. The management provided me with a nice bungalow and food at the mess. Why this friendly attitude? The 'Watchtower boys' had gained the confidence of the Europeans by their good work, cleanliness and obedience.

"So, instead of giving the talk on how to carry on the ministry in the hut of the presiding minister or outside of the compound at their 'Kingdom Hall' (a few rows of whitewashed stones in a clearing in the bush) we spoke at the open-air theater. Our joy was great as 202 came uninvited to hear how clean worshipers remove all lingering traces of heathen living and live

and serve as a part of the New World society. Many stayed after the meeting to ask questions and promised to come with their friends for tomorrow's public talk.

"Wednesday evening brought relief from a scorching sun, and under a lovely moon beaming down upon this isolated mine, 354 came for the public talk. This talk attracted so many because it was translated into Shangaan, the language spoken by the majority of the compound.

"The opening of the circuit assembly on Friday evening saw the people of good will greatly outnumbering the few witnesses of Jehovah that came from the several small congregations in the circuit. The friendly compound boys gave good attention to the discourses and demonstrations, and the 400 on Friday evening grew to over 550 on Saturday evening.

"Sunday's public talk had been thoroughly advertised. But instead of finding an expectant audience at 3 p.m. we found a howling mob of African dancers, including local talent and visitors from a neighboring mine. What a deafening bedlam of stamping feet, throbbing drums and shrill whistles! The compound 'boss-boy' agreed that we should have the theater, but he could not get the dancers and spectators moved away. We retreated to the Kingdom Hall in the bush, hoping that by the time our short concluding discourses were finished we could get the use of the theater for the public talk.

"By 5 p.m. the 'boss-boy' had moved the dancers away into another section of the compound and 707 were listening to our

public talk in competition with all the noise and distant drums. All went nicely until halfway through the talk we heard the increasing volume announce the return of the now completely obsessed dancers. Soon the swarms of perspiring lightly clad Africans, intoxicated by the pulsating rhythm, came into view. Straight toward us they came in wild loping strides, their bulging eyes staring, advancing first their spear in the right hand and leather shield in the left. It was quite a sensation when part of the crazed crowd lunged through the small space between me and the audience.

"We had to interrupt the talk as they milled around the theater area and their dance reached its climax. Five minutes later, as the visiting team left and the noise slowly subsided, we resumed the talk. Long after the close of our assembly we were busy talking to the many newly interested ones who were thrilled and happy with their introduction to the good news of God's glorious new world. All of the brothers were most thankful that Jehovah had so blessed us and prospered all the arrangements for our circuit assembly."

Indeed, such experiences as this one show how expansion is taking place in South Africa. The erection of the new Bethel home in Elandsfontein is another indication of Jehovah's blessing upon the work. The joys of the Wembley Stadium Assembly of Triumphant Clean Worship show it. On they go, by the thousands, our South African brothers working for increase.

And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.—Isa. 2:2, 3, AS.

Taught by Jehovah

*"And they will all be taught by Jehovah.
Everyone that has heard the Father's
teaching and has learned comes to me."*

—John 6:45, NW; Isa. 54:13, AS.



IN THE preceding issue of *The Watchtower* we undertook a consideration of the fifty-fourth chapter of the prophecy of Isaiah, and now continue with the examination of the questions as to the teaching of Zion's children by Jehovah God. When? How? Who? May we share therein? We have seen that Jehovah's rulership and worship are directly involved. Jesus recognized that time must pass pending the arrival of God's due time for his Kingdom rule. In the twenty-first chapter of Luke we read his words: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled. Truly I say to you, This generation will by no means pass away until all things occur." (Luke 21:24, 32, NW) It is apparent then that until such time would arrive when God's kingdom through Christ Jesus would be set up, which is to say, when the Kingdom would be born, the great universal organization of Jehovah God is properly represented as a barren woman, as a wife without the desired child, an organization not as yet productive of its purpose toward earth.

² In ancient Israel, Jerusalem was its capital city, Zion was the citadel of Jerusalem, and that name also was applied to the entire city. Zion was the capital

therefor, and as such was capital of Jehovah's kingdom over that comparatively small part of the earth. Israel's kings sat on Jehovah's throne. (1 Chron. 29:23, AS) To and through them there was promised an everlasting rulership, and yet this kingdom which was typical ended in violence in 607 B.C. (2 Sam. 7:12-16, AS) Against that unfaithful yet typical kingdom of Israel and its ungodly ruler came the word of Jehovah through his prophet Ezekiel: "Therefore thus saith the Lord Jehovah: Because ye have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins do appear; because that ye are come to remembrance, ye shall be taken with the hand. And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:24-27, AS) Thus began the "appointed times of the nations" that were to run for a set length and would terminate with the establishment of the antitypical theocratic kingdom of God over earth, the birth by Jehovah's great universal organization, his righteous woman Zion, his wife, of the Kingdom man-

1. How has Jehovah's organization been barren?
2. What were the circumstances pertaining to Israel's rule and the historical facts that combine to establish the beginning of the "appointed times of the nations"?

child. In the interval until then Zion would be as a barren woman.

³ Previously in the columns of *The Watchtower* and the other publications of the Watch Tower Society the evidence has been set forth from God's Word and the events of history of more than twenty-five hundred years ago and of our day, pointing to the year A.D. 1914 as the time when the "appointed times of the nations" terminated and the kingdom of Jehovah God was born. While Zion was barren respecting the Kingdom man-child, God's appointed King sat down, as it were, waiting. "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." —Ps. 110:1, 2, AS.

⁴ The setting of Christ Jesus as God's heavenly King upon his holy hill of heavenly Zion to rule is a bringing forth or birth by Zion: "Yet I have set my king upon my holy hill of Zion. I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:6-8, AS) So the Kingdom is born in heaven by virtue of the heavenly King's taking his power in Jehovah's due time. It is a successful birth, a timely one. It is the cause for the greatest rejoicing by the Father, the mother, the King of the newly born rule, and by all recognizing it and being for it. Christ Jesus looked forward to that time, and of this Paul the apostle states: "Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." —Heb. 12:2, NW.

⁵ The twelfth and nineteenth chapters of Revelation recount the realization of that joy. In reading Revelation's prophecy, have in mind God's woman-organization and her Kingdom man-child. "And a great sign was seen in heaven, a woman arrayed with the sun, and the moon was beneath her feet, and on her head was a crown of twelve stars, and she was pregnant. And she cries out in her pains and in her agony to give birth. And she gave birth to a son, a male, who is destined to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne. And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: 'Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king. Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself.'" (Rev. 12:1, 2, 5; 19:6, 7, NW) Thus the birth of the man-child ends the barrenness of God's woman as to his Kingdom rule over earth. There is work to be done under the heavenly Kingdom organization respecting Christians and all persons of good will and honest heart who may become Christians, that is, who may join in what should now be the order of the day, namely, the worship of Jehovah. This work must be done during the existence of the wicked old-world organization.

⁶ No one prophecy foretells all the events involved, nor all the acts of God, but many prophecies are used, all in agreement with one another, all to the praise of Jehovah's name. The prophet used by God to write the fifty-fourth chapter of Isaiah also wrote concerning the birth of Zion's offspring in the sixty-sixth chapter, where

3. Evidence of the Bible and history mark A.D. 1914 as what?

4. What timely birth gives importance to the date 1914?

5. How is Jehovah's wifely organization depicted in the 12th and 19th chapters of Revelation, and what does she accomplish?

6. In Isaiah, chapter 66, how is this great event shown?

we read: "A voice from the temple, a voice of Jehovah . . . Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith Jehovah: shall I that cause to bring forth shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her; that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith Jehovah, Behold, I will extend peace to her like a river." (Isa. 66:6-12, AS) Incidentally, and among other things, in harmony with the rest of God's Word, this prophecy of Isaiah shows the utter impossibility of Jehovah God's woman's being the woman Mary who gave birth to the babe Jesus.

⁷ What is there unusual about the birth of Zion's man-child? This: it is brought forth before her pain comes. In 1914, in God's own due time, his organization Zion brought forth the Kingdom by Jehovah's setting his King Christ Jesus upon his throne to rule in the midst of his enemies. "Who hath heard such a thing? who hath seen such things?" No one! It is unheard of among the nations of the world. Furthermore, as Isaiah foretold, the Kingdom was born without travail, and thereafter travail followed with which Zion brought forth her children, not the man-child, but children, plural in number.

⁸ We have read in the twelfth chapter of Revelation that God's woman was ready

to give birth to the Kingdom son, and that at that time she cries out in her pains and in her agony to give birth. The scripture in Revelation shows that the time had come for God's universal organization to bring to the birth the Kingdom and that the birth was unavoidable. The birth must follow, because she is represented as being in pain and agony to give birth. So Jehovah states through Isaiah, "Shall I bring to the birth, and not cause to bring forth?" Jehovah does cause to bring forth.

⁹ Something else, however, is shown in the sixty-sixth chapter of Isaiah, namely, the order in which certain events occur. Without travail, or before the great travail or trouble that followed, the Kingdom was born in 1914 when Christ took his power to reign. Thereafter, both in heaven and upon earth, travail, distress, trouble, pangs, came upon God's organization. What accounts for this? Three things: (1) a war in heaven, (2) persecution of Christians upon the earth, (3) their spiritual purging.

¹⁰ Turning again to the twelfth chapter of Revelation we read that after the birth of the Kingdom "war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ.'" (Rev. 12:7-10, NW) The events on earth mark the heavenly. Note, there-

7. (a) What is there unusual about the birth of Zion's man-child? (b) "Who hath heard such a thing?"

8. How is the certainty of the Kingdom's birth shown in Revelation 12?

9. In Isaiah 66, what is the order of events prophesied?

10. What events of "travail" followed the birth of the Kingdom?

fore: "Now when the dragon saw it was hurled down to the earth, it persecuted the woman that gave birth to the male child. And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus."—Vss. 13, 17, NW.

¹¹ This is an amazing thing! It shows that following the birth of God's kingdom in 1914 and the action of the King in heaven against God's enemy, Satan the Devil, the Dragon instigates a bitter persecution of all who would worship God and who are of the seed of God's organization or become children of it. The facts known to all familiar with the history of the past thirty-nine years prove that every man, woman and child who dares to take a stand for the worship of the true God Jehovah and for the righteous principles of his Word, and who advocates his kingdom under Christ Jesus, is absolutely certain to be the object of the hatred of the Dragon and the attacks of his organization, the organization of the world, religious, political, commercial and military.

¹² Elsewhere and previously the Watch Tower publications have discussed in detail the wonderful prophecy of Jesus found in the twenty-fourth chapter of Matthew, and related scriptures, which prophecy sets out a great sign, composed of many parts, fitted by the facts and events since 1914. Be it noted that included in that sign marking the reign of Christ Jesus there is this: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name." Nevertheless, "This good news of the kingdom will be preached in all the inhabited earth for the purpose

of a witness to all the nations, and then the accomplished end [the final destruction of the wicked world organization] will come." (Matt. 24:9, 14, NW) In point of time, then, it is after the birth of the Kingdom and following the beginning of the trouble upon real Christians on earth that Zion's children are born. "For as soon as Zion travailed, she brought forth her children."—Isa. 66:8, AS.

¹³ "He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye Jehovah." (Ps. 113:9, AS) Let us read again Isaiah 54:13 (AS): "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." This text also has reference, as we have seen, to the children of Zion. We can at this point then ask some pertinent questions, to which the answers now appear to us: Who are the children? Who are the parents, that is, who is the father and who is the mother? The father, of course, would be a husband; so, who is the husband? How are the children taught? How can I receive this teaching? And what are the results of this instruction? The Scriptural consideration that has gone before enables us to now briefly answer these questions.

¹⁴ The Maker, Jehovah God, is the Husband; and he is also the Father referred to in the prophecy. The mother is God's great, universal organization. The children are his devoted worshipers from among men. They are taught by God through his Word by means of his spirit and his organization. Persons may receive this instruction only by a personal, individual devotion or dedication to God. The results are the blessings of the immediate worship of Jehovah, in peace, and with lasting life in view. The facts previously observed, respecting Jehovah God and his relation-

11. What do the facts of the past thirty-nine years show respecting persecution of Christians?

12. How does the great sign of Matthew chapter 24 coincide with Zion's travail?

13, 14. State each of the pertinent questions here asked, with the answer we are now able to give to each.

ship to his organization, when applied to the prophecy of this fifty-fourth chapter of Isaiah, assist us in determining how we individually may come into and maintain this essential happy relationship to God and receive his teaching.



¹⁵ It is, of course, to no individual woman, nor even to the nation of Israel of old, that these words are now addressed: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah." (Isa. 54:1, AS) The apostle Paul adds to the great amount of evidence previously considered in showing that the prophecy of the fifty-fourth chapter of Isaiah applies to God's organization by actually quoting Isaiah 54:1 in writing to the Galatians, as we read: "But the Jerusalem above is free, and she is our mother. For it is written: 'Be glad, you barren woman who does not bear children; break out and cry aloud, you woman who does not have childbirth pains; because the children of the desolate woman number more than those of her who has the husband.'" (Gal. 4:26, 27, NW) It is an organization not of men, but heavenly, and it produces both the Kingdom and individuals.

¹⁶ Jerusalem named here by Paul is also called "Zion": "the city of David, which is Zion." (1 Ki. 8:1) "Mount Zion, wherein thou didst take up thy habitation." (Ps.

74:2, Ro) "For Jehovah hath chosen Zion; he hath desired it for his habitation." (Ps. 132:13, AS) Zion, God's organization, had apparently been barren respecting both Jehovah's rulership and worship, but now, having brought forth the Kingdom, it produces worshipers. Therefore

verses two and three of Isaiah chapter fifty-four says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited." (AS) Nothing like this occurred with ancient Israel; nor with Mary the mother of Jesus, even though she did have other children besides the babe Jesus. But this does come to pass respecting Jehovah's great universal organization.

¹⁷ That the maker of the organization, and its husband as well, is Jehovah God is shown by his own words: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth; and the reproach of thy widowhood shalt thou remember no more. For thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting lovingkindness will I have mercy on thee,

15, 16. (a) Paraphrase Isaiah 54:1-3. (b) To whom is it addressed, and what proves this? (c) What does Zion produce?

17. What is the import of Isaiah 54:4-8?

saith Jehovah thy Redeemer."—Isa. 54:4-8, AS.

¹⁸ Following the flood, God stated to Noah his mind concerning sanctity of life and his loving consideration for creatures upon the earth. In this connection he declared the rainbow to be a sign, stating: "I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—Gen. 9:11-13, 16, AS.

¹⁹ Observe that God stated: "I will look upon it, that I may remember the everlasting covenant between God and every living creature." Many rainbows are seen by men from their observation point upon the earth. It is said that from an airplane flying high above the clouds, looking toward the earth instead of up from the earth, one may see the rainbow even more in evidence. Thus Jehovah has given a complete assurance to those who believe him. Because of his great vantage point he always can observe the rainbow, which he has constituted a sign and a reminder and a strengthening assurance. God's covenant word is an assurance, not solely that the earth will not be overflowed with water a second time, but, even more wonderfully, that he will never forsake his wife but will always cherish her and her children. So he says, "For this is as the

waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee. For the mountains may depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee."—Isa. 54:9, 10, AS.

²⁰ Then Jehovah in beautiful phrase speaks further comfort, assurance, and of the spiritual beauties of his precious organization. "O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones."—Vss. 11 and 12.

²¹ Jehovah has identified himself as the father, the teacher of his disciple children. Those children claim our attention now. Webster's *New International Dictionary*, Second Edition, says that "mother" as a noun "is that which has produced or nurtured anything; a source of birth or origin". As an adjective "mother" means "bearing the relationship of a mother, as a mother church". Such a mother is the organization of Jehovah God, as we have seen. It is by association with that organization through the way provided by its Maker that persons may become children of that organization. Those who are the children referred to in the fifty-fourth chapter of Isaiah are worshipers of God among men, and the question arises as to when they are brought forth, within the language of this prophecy.

²² Referring again to the occasion on which Jesus quoted from this prophecy

18-20. (a) Of what is the rainbow a token? (b) What assurance is given to Zion and her children?

21. What may now be said concerning the children of Zion?

22. Explain the relationship between the resurrection, the last day" and Zion's "barrenness"

we are reminded that he stated that those who came to him at that time he would 'resurrect in the last day'. (John 6:41-47, NW) The early Christians did not go to heaven at the time they went down into death. They did not experience their resurrection change, but slept in death await-

ing God's due time for their resurrection. As far as they were concerned, God's organization was without them as children until such time as they would be resurrected. This brings us to a thrilling part of the fulfillment of the prophecy, and it is continued in the following.

TEMPLE TEACHING

"Jehovah is in his holy temple: let all the earth keep silence before him."—Hab. 2:20, AS.

THE Christian congregation is spoken of as being a spiritual temple, an organization of worship to God's praise. Peter puts it this way: "You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:5, NW)

The apostle Paul likewise identifies these children of God's household as a temple building, saying: "You . . . are members of the household of God, and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit." (Eph. 2:19-22, NW) It is readily seen that for this temple organization to be built up completely, the resurrection of its dead members is required. The resurrection of the body members of Christ Jesus who

slept in death would be a building up of the temple by the assembling of members. The apostle Paul was one of these, and to Timothy he said, "I have fought the right fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation."—2 Tim. 4:7, 8, NW.

² The resurrection of these members of Christ's body is not as human creatures, but with spiritual bodies so that they are in position to be associated with their head in heaven. Thus we read: "It is sown a physical body, it is raised up a spiritual body. If there is a physical body, there is also a spiritual one. It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit. The first man is out of the earth and made of dust; the second man is out of heaven. And just as we have borne the image of

1. (a) How is the Christian congregation Scripturally identified as a spiritual temple? (b) For the temple to be complete, what is required as to its members?

2. (a) Give Bible proof as to the form of life in which the members of the temple organization are resurrected. (b) Do all members of Christ's body undergo a long sleep in death?

the one made of dust, we shall bear also the image of the heavenly one. However, this I say, brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. Look! I tell you a sacred secret: We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed." (1 Cor. 15:44, 45, 47, 49-52, NW) Among other things, Paul here points out that some of the members of Christ's body do sleep in literal death; however, all of them must go down into death, and those who do so following the resurrection of the sleeping ones will have an instantaneous resurrection.

³ The temple is a heavenly organization, the members thereof being taken from among mankind, having heavenly hopes and realizing those hopes if faithful. (Rev. 2:10, NW) It has been observed that there is to be a remainder number of the temple body upon the earth at the time of the resurrection of the sleeping members. The building up of the temple, or the bringing forth of these children comprising the temple, taking place at the resurrection of the sleeping members, the building of the temple would be complete by the gathering to the temple condition of unity of activity of the remaining members yet on earth, often called "the remnant". They would be upon the earth until the death and change of each individual member of the temple class. However, when we have in mind that their relationship to God and to the organization, and their association with it through this relationship, is the important thing in determining their being members of the temple organization, we can see that the

building up of Zion is an actuality. It is a real thing accomplished by the assembly of all the stones, including those maintaining integrity upon earth, who are gathered or "caught away" above the things of the old world, and with their hearts and minds turned heavenward.

⁴ Just notice the wonderful way in which this was set out to the Thessalonians: "Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping in death, that you may not sorrow just as the rest also do who have no hope. For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus God will bring with him. For this is what we tell you by Jehovah's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death, because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. Afterward we the living who are surviving will together with them be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord. Consequently, keep comforting one another with these words." —1 Thess. 4:13-18, NW.

⁵ In symbolic phrase the work of the trumpet proclamation of the truth following the birth of the Kingdom in 1914 is shown in this passage, but in this study our attention is particularly directed to the fact that the living members of his body upon the earth at the time of the building of the temple are gathered to him, because, in the language of Paul to Timothy, they "loved his manifestation". (2 Tim. 4:8, NW) When Jesus ascended

3. Explain how it is that the temple can be built completely and yet some of its members be living on earth.

4. State in your own words the thrilling presentation of this matter at 1 Thessalonians 4:13-18.

5. What, then, constitutes the building up of the temple?

to heaven a cloud obscured him from the literal vision of his followers upon the earth, but the cloud was evidence to them of his ascension. (Acts 1:9, NW) That the clouds are representative of his presence is also borne out by Jesus' own words at Matthew 26:64. The gathered ones are truly "with the Lord", and, continuing faithful to him upon the earth, will be with him in heaven following their death and resurrection. It is this wonderful act by God, the resurrection of the dead members of the temple and the gathering of the earthly remnant thereof, that constitutes the building up of the temple.

⁶ It is noted from the foregoing that the members of the temple class who are resurrected at the fulfillment of 1 Thessalonians 4:13-18 are those who are "dead in union with Christ", showing their relationship of unity with their head. Now as to the members remaining alive on earth, those who at the time of the resurrection of their dead companions are "the living who are surviving", how are they "caught away in clouds to meet the Lord in the air"? As afore-mentioned, it is by being gathered away from and above the things of the old system of things. That such exaltation to high, even "heavenly", places is a proper description of the blessed relationship of faithful footstep followers of Christ Jesus living on earth, serving in the congregation of God at oneness with the organization and its head, is also shown at Ephesians 2:1-7 (NW): "Furthermore, it is you God made alive though you were dead in your trespasses and sins, in which you at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. Yes, among them we all at one time conducted our-

selves in harmony with the desires of our flesh, doing the things the flesh and the thoughts willed, and we were naturally children of wrath even as the rest. But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he raised us up together and seated us together in the heavenly places in union with Christ Jesus, that in the coming systems of things there might be demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus."

⁷ Union with Christ Jesus is attained through the necessary proper relationship, faith, activity, association and organization, by all members of the temple class, in heaven and on earth, "in heavenly places." Thus the temple is built up.

⁸ Judgment and cleansing respecting the temple members on earth follow of a necessity and are illustrated by Jesus' purging at the literal temple three and one-half years after he was anointed as King. (Matt. 21:13, NW) So in the great fulfillment of prophecy, the Kingdom was born in the latter part of 1914, and three and one-half years thereafter 'the Lord suddenly came to his temple', in the spring of 1918, following the preparatory work attested to at Malachi. "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; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. 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

7. How is union with Christ Jesus attained?

8. How was spiritual purging undertaken by the judgment and cleansing of Christians, and how is this illustrated and prophesied?

6. How are the members remaining on earth "caught away in clouds to meet the Lord in the air"?

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. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts. For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed."—Mal. 3:1-6, AS.

⁹ Signs marking the birth of the Kingdom also mark the later event of the Lord's coming to his temple, the building up of the temple of Zion, as is shown in the prophetic symbol of Revelation chapter eleven: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever." And the twenty-four persons of advanced age who were seated before God upon their thrones fell upon their faces and worshiped God, saying: 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth.' And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary."—Vss. 15-19, NW.

9. How do we know that the signs marking the Kingdom's operation also mark the temple judgment, confirming 1918?

¹⁰ Under the circumstances afforded by the wrathful nations engaged in World War I, red-hot persecution was brought to bear against those proclaiming the message of God's kingdom. All the peoples of the earth should have obeyed the prophetic command, "Jehovah is in his holy temple: let all the earth keep silence before him." (Hab. 2:20, AS) The judgment from the heavenly temple proceeded: "Jehovah is in his holy temple; Jehovah, his throne is in heaven; his eyes behold, his eyelids try, the children of men." (Ps. 11:4, AS) See also Mark's account of Jesus in the temple at Mark 11:15-18.

¹¹ The number of those on earth who even claim to recognize themselves to be spiritual children of Zion, that is, members of the remnant of the body of Christ, is very small. In fact throughout the earth during 1952 only 20,221 gave evidence of this profession by partaking of the emblems of the bread and wine at the time of the yearly celebration of the memorial of the death of Jesus. Do they constitute all of Jehovah's worshipers on earth? Even though they are children of Zion and so are being taught by Jehovah, are they the only ones who are his disciples or learners? Do you say, "Am I personally concerned? Can I be taught by Jehovah, through his Word, his spirit and his organization?" You are personally and individually concerned!

¹² Jesus spoke concerning the sheep of his temple congregation and then said, "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. Show further how persecution and purging are a temple sign.

11. What vitally important questions are raised by the fact that so few persons give evidence of being of the remaining ones on earth of the temple body?

12. (a) How does Jesus answer these questions in: (1) John 10:16; (2) Revelation chapter 7; (3) Matthew 25:31-46? (b) What is the "New World society"?

10:16, NW) Jesus, who is the Right Shepherd, is also described as a lamb, "the Lamb of God." (John 10:11-16; 1:36, NW) In the seventh chapter of Revelation a great crowd is shown serving in the temple in addition to the limited number of the church or the congregation that is also spoken of in this same chapter. Where is it they serve? In the temple; on earth in the time the temple is built up! This is accompanied by God's judgment, the gathering of the nations before Christ Jesus and the separating of them as sheep and goats, to use the parable or illustration that he himself pointed out. (Matt. 25:31-46, NW) All of these persons, numbering now in the hundreds of thousands, are, throughout the earth, worshipping Jehovah God. The remnant or "remaining ones" of the temple class and the "other sheep", all devoted to the new world of promise, together constitute a "New World society" of Jehovah's worshipers, feeding at God's table of spiritual truth, making such temple teaching available to others.—2 Pet. 3:13, NW.

¹³ Is it just a matter of making a claim or profession of being one of Jehovah's witnesses that makes one an associate of this New World society and therefore taught of Jehovah, receiving his blessings? No, it is not such an easy thing. It is difficult from the human standpoint, but it is possible by the undeserved kindness of Jehovah, who makes ample provision through Christ Jesus. To join an organization of men, pay dues and in some way have one's name inscribed in an enrollment record, that is an easy matter. But the only way to be one of God's organization, to be one of the children of his "woman" and be taught by him, is to be devoted to him and to righteousness and to carry out the principles of his Word, the

Bible, to the best of one's ability. Requirements for association with the New World society can be seen from all we have been considering. It is evident that we must be teachable, not arrogant. We must be amenable to his word of instruction and have a real love for righteousness.

¹⁴ It is not a matter now of everyone's being either a child of the Devil or a child of God. That is not it. Everyone has the opportunity now of choosing whether or not to serve the true God, Jehovah, and so to make his choice of all the gods, because this is the opportunity Jehovah affords since the birth of his kingdom in 1914.

¹⁵ In discussing this with Jews and Pharisees of his day, Jesus applied to them the principle that decides as to whether we finally become children of God or children of the Devil. Read all of the eighth chapter of John in the *New World Translation*. It is a devastating passage! Those who were of this wicked world organization boasted, "We are Abraham's offspring." Jesus knew that. Such natural lineage was not the most important thing. If they were truly of Abraham's children they would do the works of Abraham and would love and believe Christ Jesus. He said to them, not to all people, but to those leaders who claimed to be religious instructors and guides of the people: "You are from your father the Devil and you wish to do the desires of your father." They had no faith as had Abraham; no love for Jehovah, for Jesus or for righteousness. Their claims to holiness were worthless. They were liars, murderers, haters of truth and light, certain to die in their sins. They had made the wrong choice of gods, and misled others to do likewise. "The children of God and the children of the Devil are evident by this fact: Everyone who does not

14. What is the choice now possible?

15. (a) What principle determines our sonship?
(b) What is necessary in order for us to be taught by Jehovah?

13. Is membership in the New World society an exclusive thing? Why?

practice righteousness does not originate with God, neither does he who does not love his brother." (1 John 3:10-12, NW) So the practice of righteousness based on love is necessary to be taught by Jehovah and now receive temple instruction.

¹⁶ Is the Watch Tower Bible and Tract Society God's woman or universal organization? We say, No. The religion we are advocating, is it the teachings of Jehovah's witnesses? We again say, No. The Watch Tower Bible and Tract Society is just an instrument that is used by the New World society, which we love and which is blessed wonderfully in the teaching of God's people. The religion that we advocate and preach is the worship of Jehovah God, conforming to the Bible! Only thereby can you become a child of God, a follower and lover of righteousness and so can be taught by him. Men now must contend with imperfection by birth, with evil human environment and with misleading, wicked spirit creatures who are running this wicked world. Deliverance from the old world is a miraculous thing, but it can come to us individually if we study the Bible, believe it and live according to it. Associate with others who love righteousness and do not be taken in by the practices and standards of the old world. They are deadly with their deliberate violation of every principle of decency and righteousness of Jehovah God. (Rom. 1:32, NW) Turn from them. Turn to Jehovah and his people.

"FRUITAGE OF THE LIGHT"

¹⁷ "Let no man deceive you with empty words, for because of the aforesaid things

16. (a) To what should we now turn? (b) How can we do so? (c) What part is played in our miraculous deliverance from the old world by: (1) The Watch Tower Bible and Tract Society; (2) Jehovah's witnesses; (3) the religion of the worship of Jehovah; (4) the Bible?

17. (a) As children and prospective children of God, can we also bear fruitage? (b) What, and how?

the wrath of God is coming upon the sons of disobedience. Therefore do not become partners with them; for you were once darkness, but you are now light in connection with the Lord. Go on walking as children of light, for the fruitage of the light consists of every kind of goodness and righteousness and truth. Keep on making sure of what is acceptable to the Lord; and quit sharing with them in the unfruitful works which belong to the darkness, but, rather, even be reproving them." (Eph. 5:6-11, NW) So when you see an organization, a group, association or society upon the earth that is devoted to upholding God's Word, associate with those people and study his Word. You observe that there is such a group, devoted to upholding Jehovah's name, honoring him and not defaming or ridiculing him. Associate with such organization. Paul here states the "fruitage" to be "every kind of goodness and righteousness and truth". Bear that fruit. Be good, righteous and truthful. Acknowledge Jehovah as the God who is alone good, righteous and true.

¹⁸ Modern Pharisees tell you, "This 'Jehovah' God is just the little, local, blood-thirsty, tribal god of the ancient Hebrews.' Such is a misrepresentation, a falsehood stated either without knowledge or deliberately, wicked in either case. His name, as we observed in our last issue, is the name of the God of Christ Jesus. He is the true God, the universal King. In their time the Jews worshiped Jehovah in Israel; he was their God. They, and non-Israelites who associated with Israel, were the only people who did then. But if his enemies insist on labeling Jehovah God as merely the ancient tribal God of the Jews because at one time the nation of Israel worshiped him, then enforce the consequences of their assertion. By the same

18. What is one evidence that Jehovah is the God of the whole earth, and to what does this persuade us?

token, now, since the building up of the temple and the gathering of the children of Zion including the "other sheep" of the Lord, Jehovah is the God of the whole earth, because now, for the first time, his praises are sung earth-wide in 127 different lands, countries, territories and islands of the sea, by "all nations and tribes and peoples and tongues"! (Rev. 7:9, NW) That is the God whom we must worship, for in him through Christ Jesus rest all our hopes for life, and he is worthy, even of our dedication to him.

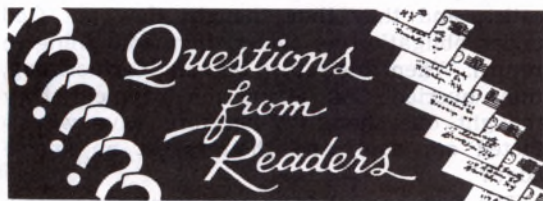
¹⁹ May we now recapitulate with reference to our discussion in this and our preceding issue respecting being taught by Jehovah God. He is the exclusive God, the true and supreme One. As the Most High he is likewise the Maker, the great Source of all things good, of which his creation is eloquent in testimony. Organizations of his devoted creatures are formed by him for his purpose, and toward the great universal organization of his he bears the relationship of a loving, directing Husband. Both Father and Teacher of all of his children, he is Instructor of the members developed by and made a part

of his organization, along with dedicated lovers of righteousness now on earth.

²⁰ To us his teaching through Christ Jesus is with life for us in view. We may choose it, well aware that our hopes for life in the new world of righteousness depend upon our devotion to righteousness now, which leads us to dedicate ourselves to Jehovah. Are we as individuals alone among men in this wise course of action? Not at all, because the New World society is a reality now, practicing pure religion earth-wide. Let the old world, the present system of things, pursue its wicked way to the doom for which it is marked. We need not go with it, but rather, with understanding and appreciation receive the peace, security and righteous heritage of those taught by Jehovah: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah."—Isa. 54:13, 17, AS.

19. Please recapitulate with reference to the main points of this and the preceding issue of *The Watchtower*.

20. (a) What is the wise individual course of action?
(b) What does Isaiah 54:13, 17 (AS) say?



● What was the reason for religious fasts by Israelites? Some argue that Christians should fast, citing Matthew 9:15; 17:21 and Acts 13:2, 3 as proof. Is this correct?—S. A., Argentina.

The Mosaic law does not use the term "fast", but in connection with the atonement day it does command, "Ye shall afflict your souls."

(Lev. 16:29-31; 23:27; Num. 29:7) This is generally understood to mean fasting, and the view is supported by Ezra 8:21, Isaiah 58:3, 5 and the marginal reading of Psalm 35:13. Though the atonement day was the only occasion specifically set by God as a fast day, yet on other special occasions he ordered fasts. The Jews established many fasts, and at one time had four annual ones to mark the calamitous events of the fateful year 607 B.C. When Jesus was on earth it was customary for the Pharisees to fast twice a week, on the second and fifth days of the week. (Zech. 8:19; Luke 18:12) Fasts were to show godly sorrow and repentance concerning past sins. (1 Sam. 7:6; Joel 1:14; 2:12-15; Jon. 3:5) They were also

fitting in the face of great danger, or when in sore need of divine guidance, or while enduring tests and meeting temptations.—2 Chron. 20:3; Ezra 8:21; Esther 4:3, 16; Matt. 4:1, 2.

Proper religious fasting is not an ascetic afflicting of the body with hunger, as though bodily pain or discomfort were in itself meritorious. Actually, it is a natural consequence of strong emotion. If the mind is gripped by pressing problems or the heart is swayed by deep feelings the body does not crave food, and would refuse to properly digest it if it were consumed. If emotional stress is great enough it destroys the body's natural appetites.

It is on this natural basis that fasting is founded as a religious procedure. It indicates to Jehovah the intense feeling of the fasting individual. It shows that the individual's mind or emotions are so burdened with a sense of sin or so loaded with grief that the body refuses food. The person's mental and emotional faculties may be so humiliated by past transgressions, so occupied by longing for forgiveness, so concerned with resolves to avoid a repetition of sins, that no room is left for thinking of such things as food. If the grief is really great and the repentance deeply felt, eating at such a time would be both unwelcome and unhealthful. Or the person may be faced with a serious problem, demanding reflection and meditation and concentrated study to search out Jehovah's will and direction in the matter. The honor of Jehovah's name may hinge on the decision or statements made. In such an engrossed state of mind one would hardly be thinking of his stomach.

But what about the person who loudly talks about his sorrow for past sins, his desire for forgiveness, his resolves to reform, or his deep concern to make a right decision at a crucial time, and yet all the while busily stuffs himself with food? He cannot be very deeply stirred or genuinely concerned, despite his verbal protestations. His good appetite belies his pose of deep concern. For that matter, fasts themselves can be but a pose, an outward show.

For instance, at one time the sins of the Jews were heavy, yet they did not sincerely repent. They made a pretense of worshiping Jehovah, giving him lip service and performing religious rites for show. Fasting was one of such, and they thought it should gain them divine notice and favor: "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no

knowledge?" Jehovah told them why, when saying that even during the fast they pursued their own pleasure and business, indulged in strife, oppression and violence, and showed none of the godly sorrow and repentance behind sincere fasts. The fast was not such as to make their voice heard in heaven, though their showy wailings were noisy indeed. Jehovah denounced the hypocritical act they put on: "Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah?" —Isa. 58:1-5, AS.

The fast bespoke sorrow and repentance, but their actions belied the claim or pose. To be acceptable the fast must be accompanied by a correction of past sins: "Is not this the fast I choose—to loose the bonds of wickedness, to undo the knots of the yoke, to let the oppressed go free, and every yoke to snap? Is it not to share your bread with the hungry, and the homeless poor to bring home; when you see the naked, to cover him, and to hide not yourself from your own flesh?" (Isa. 58:6, 7, AT) These Jews had lost the spiritual discipline involved in proper fasting, had left out the spirit of genuine repentance the fast was to express. They looked upon the mere act of fasting as a means of winning favor from God, as a basis for claiming that favor, as a purchase price of divine favor, much the same as some now view the ritual of praying with beads, a specified amount of such ritualistic praying shortening by so many days the torments to be endured in an imaginary purgatory. These Jews thought the very discomfort involved in afflicting the soul was meritorious, like ascetics, and they thus thought they put God under obligation as owing them something in return. When this return was not forthcoming, they queried God about the payment they thought due them: "Wherefore have we afflicted our soul, and thou takest no knowledge?"

The four annual fasts to lament the calamities of 607 B.C. were similarly insincere, self-imposed, self-inflicted. On these occasions the Jews wept and fasted as sufferers, feeling sorry for themselves and gaining some satisfaction in this self-pity; but they were not truly sorry or humbled for the sins that had brought on these calamities, that had provoked God's wrath against them in the first

place. Jehovah told them that their fasting was a self-righteous, ostentatious display and formalism, done as much for themselves as was their eating and drinking for sensual gratification. They should cease such fasting, and rejoice in the restoration of true worship and the ingathering of others to Jehovah's service. (Zech. 7:3-7; 8:19, 23) Such fasting, unaccompanied by proper penitence, only gratified a personal feeling of superiority and self-righteousness, as Jesus showed in the case of the fasting Pharisee. (Luke 18:11, 12) Afflicting the body with self-imposed, formalistic fasting in a mock humility does not combat fleshly desires and gain God's approval: "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh."—Col. 2:20-23, NW.

Such was the fasting of the Pharisees. Of them Jesus said to his followers: "When you are fasting, stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full. But you, when fasting, oil your head and wash your face, that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father who is looking on in secrecy will repay you." (Matt. 6:16-18, NW) The Pharisees fasted for outward show, assumed gloomy and morose expressions of unfelt sorrow, and deliberately went unwashed and haggard-looking for show. To be seen of men is what they wanted, and that is all they got. Lacking genuine piety, they knew not how to express it. Their hypocrisy was apparent. None should attempt to exhibit outwardly more than they feel inwardly. Fasting to God should not be made an exhibition to men.

Nonetheless, does not this text show Jesus' followers were to fast? Proper fasting would be in order, but remember this was still under the Jewish system of things. What about Matthew 17:21, mentioned in the question? This text, as is also the case with Mark 9:29, Acts 10:30, 1 Corinthians 7:5 and 2 Corinthians 6:5, does not contain any reference to fasting, according to the most accurate manuscripts. (Compare *King James Version* and *New World Translation*.) Matthew 9:15 does not command Christians to fast. While Christ was on earth it was not proper for them to do so. When he died they did mourn and fast, but they did not

so mourn after his resurrection and especially after the outpouring of holy spirit. (Mark 2:18-20; Luke 5:33-35) However, the early Christians did fast on special occasions. When Barnabas and Paul were sent on a special missionary assignment into Asia Minor there was fasting and praying. Also it was done when servants were appointed for a new congregation. (Acts 13:2, 3; 14:23) Divine direction was specially needed. Fasting was appropriate to those occasions. Nevertheless, Christians are not under command to fast.—Rom. 14:5, 6.

Just as the disciples were not to fast at the time of the first presence of Christ the Bridegroom, so they do not need to now in the time of his second presence. It is a time of rejoicing, not mourning. Some say the Christian fast now is a fast from fleshly lusts or unclean food for the mind. However, this hardly fits the procedure of fasting. Fasting was to temporarily abstain from proper food. Filthy mental food or immoral bodily conduct are never proper. Abstinence from them should be permanent. They were to be deadened, impaled, and not resumed like food after a fast. (Gal. 5:24; Col. 3:5; 1 Pet. 2:11, NW) To break abstinence from such things would be fatal. (Heb. 10:26, 38, 39; 2 Pet. 2:20-22) To refuse to break a fast from food would be fatal. Fasting usually involved mourning; abstinence from evil brings rejoicing. To make such a parallel does violence to the procedure of fasting.

For the Christian organization as such to fast now would be a self-imposed fast, one not commanded by God. It would be out of order now that the Bridegroom has returned and true worship has been restored. (Zech. 8:19; Matt. 9:15) However, an individual might choose to fast on occasion for spiritual reasons. If he is confronted with a special trial, or exacting assignment, or is grief-stricken over some trespass, his concern or sorrow might be reflected in abstinence from food. He might prefer to fast in order that his mind may engross itself in deep reflection and meditation, uninterrupted by the intake of food for a season. Also, Christians might abstain from time to time from activities that are proper in themselves, but in which an overindulgence would be spiritually weakening. (1 Cor. 7:5, 29-31) The more concern we have for the material, the less we shall have for the spiritual. Never fast from the spiritual food, which embraces both the learning and the doing of Jehovah's will.—John 4:34, NW.

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place. Jehovah told them that their fasting was a self-righteous ostentatious display and that as much for themselves as was for the fasting and drinking for annual festivals. They should cease such fasting, and rejoice in the restoration of true worship and the ingathering of others to Jehovah's service. (Zech. 7:3-7; 8:19, 23) Such fasting accompanied by proper penitence, only gratified a personal feeling of superiority and self-righteousness, as Jesus showed in the case of the Pharisees. (Luke 18:11, 12) Allowing the body with self-imposed, formalistic fasting in a mock humility does not combat fleshly desires and gain God's approval. "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satiating of the flesh."—Col. 2:23, NW.

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"WATCHTOWER" STUDIES

Week of June 7: Taught by Jehovah.

Week of June 14: Temple Teaching.