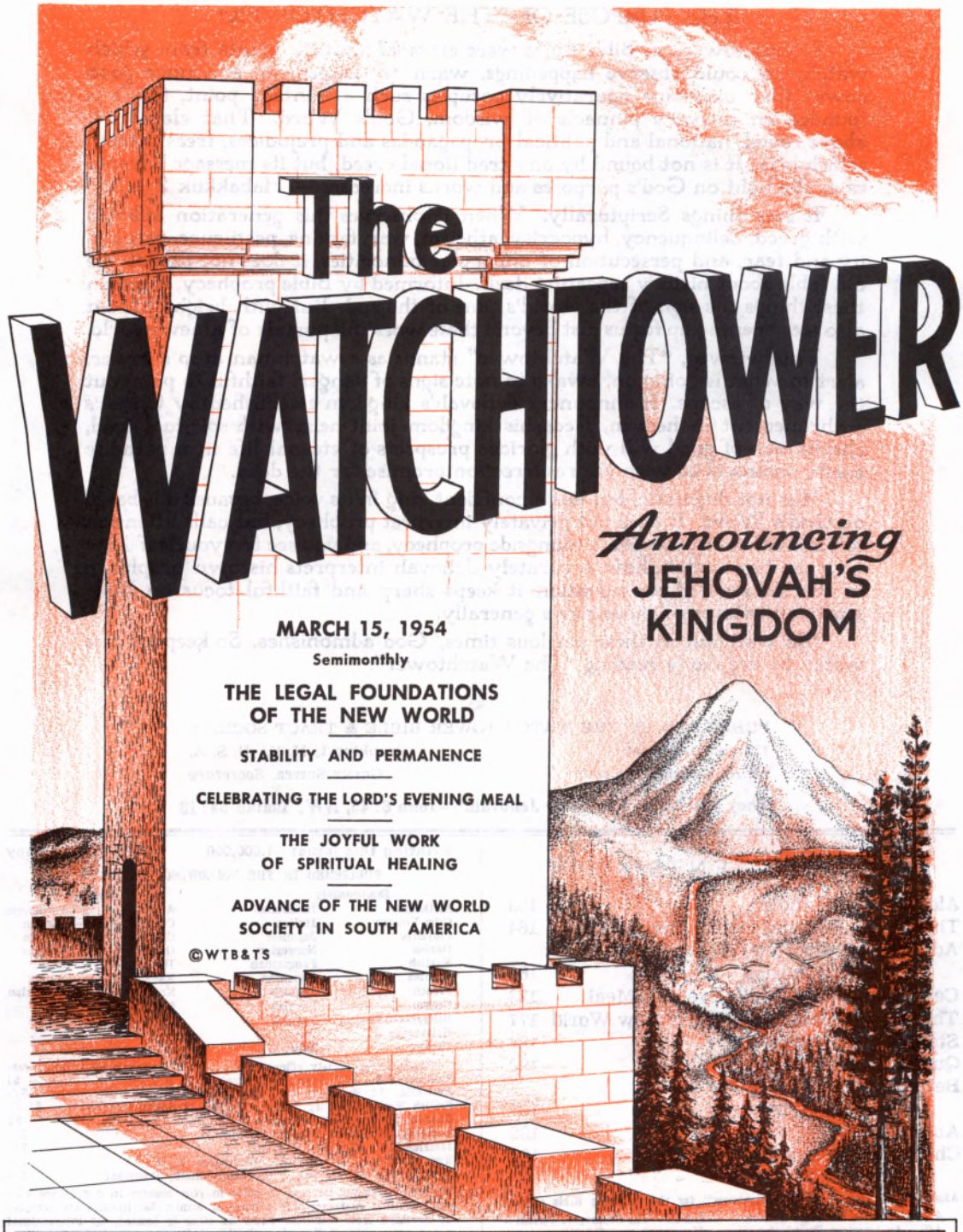

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

CONTENTS

Aid to Understanding	163
The Joyful Work of Spiritual Healing	164
Advance of the New World Society in South America	168
Celebrating the Lord's Evening Meal	173
The Legal Foundations of the New World	177
Stability and Permanence	184
Questions from Readers	190
Better Immoral than One of Jehovah's Witnesses?	191
Announcements	192
Check Your Memory	192

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

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

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV March 15, 1954 Number 6

AID TO UNDERSTANDING

THE Bible enjoys a distribution that runs into thousands of millions. Millions of persons never bother to read it, but other millions do. Some read it just as a matter of religious formalism, making no earnest effort to understand it and holding no serious intent of putting its principles into everyday practice. But there are many sincere persons that read it with an honest desire to understand it and make their lives conform to its precepts. Yet their diligent efforts do not bring clear understanding and hence they fall short of the conformity they desire. What is lacking?

When Jehovah God delivered Israel from Egypt and made it his covenant nation he gave it his law, which he inspired Moses to write, along with some prophecy and history dating from the time of creation. With these first books of the Bible, guiding instruction in their application was provided in the form of a priesthood. Faithful priests constituted a teaching organization to assure clear understanding of Jehovah's law. As centuries passed Jehovah raised up prophets, whose words of warning and prediction further clarified Jehovah's purposes, and which were recorded and made a part of the Bible. When Jesus came to earth he preached and prophesied, and thereby brought in a period of great enlightenment concerning the completed canon of the Hebrew Scriptures. More than that, he became the mediator of a new covenant, and declared new truths and precepts, which were publicized and enlarged upon by his disciples and eventually put in writing as the Greek Scriptures, to complete the Bible canon of sixty-six books as we have it today.

However, the priests in Israel said many things in explanation of the written Scriptures that were not recorded, and the same is true with respect to the prophets and Jesus and his disciples. Jehovah uses a visible organization, entrusts the Biblical truths to it, and expects it to abide by and clarify these truths to others. Many religious organizations today claim to be this visible organization of God, but by their fruits they show they are not. All along there have been such false pretenders, who have been exposed by faithful priests and prophets before the time of Christ, by Jesus when he came and by his apostles afterward, and by his footstep followers even to our day.

Today the facts of the past few decades show Jehovah has been and is using the Watch Tower Society and Jehovah's witnesses as a teaching organization, anointed witnesses who make up the promised "faithful and discreet slave" appointed to give spiritual "food at the proper time." (Matt. 24:45, *NW*) They cause to be published material that makes the Bible clear for our day. The publications may be likened to a telescope, the Bible to the stars.

Without a telescope many stars can be seen, but the view of the heavens is very incomplete. A powerful telescope brings the whole heavens more nearly into view. With the Bible alone many points can be seen, but with the aid of the Watch Tower publications a much more complete picture of Jehovah's purposes comes into view. The Bible remains the basic essential. What good would be a telescope without the stars? What value Bible helps without the Bible? So both are needed, and together the Bible will be read with far greater understanding.

The Joyful Work of Spiritual Healing

MANY men in this old world concentrate on ways to destroy life. Some men seek to save life. Doctors do this. What a thrill must be theirs to enter a room where a child nears death and they are able to diagnose the case, prescribe the remedy, administer it, and watch the flush of life return to the pale cheeks! What satisfaction must be the doctor's that completes a delicate operation that saves a man's life! More rewarding than any monetary fee must be the joy and thrill of knowing that he has extended a human life for ten or twenty years.

Much greater must have been the joys of Jesus when he was on earth. He alludes to himself as a physician, and part of his record in physical healing reads: "The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them." Again, "Then great crowds approached him, having along with them people that were lame, crippled, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them; so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and they glorified the God of Israel." —Matt. 11:5; 15:30, 31; Mark 2:17, *NW*.

On one occasion Jesus cured ten lepers. Men cannot cure leprosy as Jesus did and without leaving its crippling effects. Jesus gave sight to a man born blind. Today's doctors can make glasses but not eyes. They can provide hearing aids, but cannot restore the sense of hearing as Jesus did. They can remove an arm or a leg, but it is possible that Jesus could replace such a lost body member. The Greek word translated "crippled" at Matthew 15:30 is rendered "maimed" at Mark 9:43, where it refers to an amputated hand; so it is not beyond possibility that some of the crippled Jesus healed were amputees. Jesus' cures never ended in failure. The mistakes of present doctors often send patients to the grave, whereas Jesus brought persons back from the grave. What great joy it must have been to Jesus to go around the countryside, see a blind man and restore his sight, or see a deaf man and restore his hearing, or see one dumb and bid him speak, or tell the dead to rise to life again!

—Luke 17:12-14; John 9:1, 7; Mark 5:41, 42; John 11:43, 44.

What if we could do that? What if we could go out on the street and see a blind man guided by a seeing-eye dog and tell him to see and his sight would be restored? What if we could tell a paralytic to get off his bed and walk and he would do so? or bid a girl on crutches throw them aside and walk without them? or replace the artificial leg of an amputee with one of flesh and blood? Above all, what if we could attend a funeral and, instead of helplessly grieving with the others, tell the deceased to rise from the coffin and walk out and that amazing miracle would take place? Would not the deep satisfaction coming from such accomplishments be so rewarding in itself that we would not think of financial gain? Our joy would be so overflowing we would not stop short of complete exhaustion. As long as any blind or lame or deaf or dumb remained in the earth we would want to be busy in the work of healing.

"WORKS GREATER THAN THESE"

Jesus performed these miracles of physical healing, yet he said his disciples would do greater works: "Most truly I say to you, He that exercises faith in me, that one also will do the works that I do, and he will do works greater than these, because I am going my way to the Father." (John 14:12, *NW*) His followers today cannot perform the miracles of physical healing. What can they do that rivals or surpasses such mighty works? With the truths of Jehovah's Word they can be instrumental in spiritual healing. Jesus did this spiritual healing by declaring the truths of Jehovah, and it is associated with his physical cures, at Matthew 11:5. He viewed it as more important than physical healing, and used the latter mainly to get the people to give attention to the message he preached, to get the early Christian body established and matured for declaring the good news. It was the truths for spiritual healing rather than physical cures that he wanted publicized.—1 Cor. 13:8-11; Mark 5:43; Matt. 24:14.

But since Christ Jesus, in addition to performing amazing physical cures, did the work of spiritual healing, how can it be said that his followers do greater works? Suppose a doctor discovers a drug that cures a disease or develops an operational technique that makes possible a delicate, lifesaving operation. After applying his discovery for three or four years and in that time curing forty or fifty persons, this doctor dies. But he has taught others, and after his death hundreds and thousands of doctors copy his methods and for many years and in many lands cure thousands upon thousands of persons. Because their works accumulate over a long period of time and spread over large areas, are they not greater in time and extent than those of the original doctor? The doctor inaugurating the cures is the vital figure, but the ones that follow accumulate a far larger number of cures. So it is with Jesus and his followers. He inaugurates the work and is the leader and perfecter of the way, the model in whose steps his disciples must follow. But his exclusive performance of the work was confined to Palestine and lasted only three and a half years, whereas his followers do it earth-wide and for many years. It is in this sense that their works are greater.

THE SPIRITUAL HEALING

Not with the physical ailing of an individual in mind, but with the spiritual sickness of the nation of Israel in view, Jehovah's prophet said: "Where will you still be smitten, that you continue in your defection? The whole head is ailing, and the whole heart sick; from the sole of the

foot to the head there is no health in it—nought but blows and bruises and bleeding wounds, that have not been pressed nor bound up nor softened with oil." But following a period of captivity in Babylon a restoration and spiritual healing was to come: "None who dwells there will say, 'I am sick,' for all her citizens will have had their sins forgiven." "Behold, I will bring them complete recovery and healing, and will reveal to them abundance of peace and security." Associating sins and their forgiveness with the sickness shows it was primarily spiritual. In figurative speech this spiritual healing is portrayed as physical: "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap like a hart, and the tongue of the dumb shall sing." The fulfillment of this prophecy following the return from Babylon must have been in a spiritual sense, since the physically blind and deaf and lame and dumb were not miraculously cured. —Isa. 1:5, 6; 33:24; Jer. 33:6; Isa. 35:5, 6, *AT*.

When Jehovah restored his people to the Promised Land, ending their captivity in Babylon, they were cleansed of their former sins and were able to re-establish true worship at the rebuilt temple at Jerusalem. In a spiritual sense the inhabitants of the land could not say they were sick, and in a spiritual sense Jehovah did bring in health and cure. Eyes once blind to Jehovah's leading and ears once deaf to his commands now opened to see and hear and obey. Those who formerly made a lame response now leaped to do Jehovah's service, and tongues formerly silent now readily sang out the praises of Jehovah God.

Centuries later Jesus performed a similar work of spiritual healing, and in this present day Jehovah's witnesses are used to effect spiritual cures—an opening of eyes blind to Jehovah's purposes, an unstopping of ears deaf to his commands, a training of silent tongues to speak truth and sing praises, an energizing of lame ones to the point of going from door to door to preach, and even a bringing to life and spiritual activity of those dead in trespasses and sins. (Eph. 2:1) It takes words of truth from the Bible to end spiritual sickness and provide spiritual health, and once we have it we must "keep holding the pattern of healthful words." If anyone does not accept these healthful words of truth and teaches false doctrine he is mentally diseased, spiritually sick: "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words." Jehovah's truths mean spiritual health and life: "My son, attend to my words; incline thine ear unto my sayings. For they are life unto those that find them, and health to all their flesh." The wisdom from above constitutes a tree of life.—2 Tim. 1:13; 1 Tim. 6:3, 4, *NW;* Prov. 4:20, 22; 3:13-18.

Materialistic persons today fail to appreciate spiritual healing, though they would welcome physical cures. A physical cure might extend their life ten or twenty years, but spiritual healing would open the way for life, not just for ten or twenty years, or ten or twenty million years, but for eternity. Yet they refuse to be healed of their spiritual illness, oblivious to the fact that they are spiritually blind, deaf, dumb, lame, unclean and even dead. Often they deliberately make themselves so, closing eyes and ears to the truth, refusing to discuss the Bible. (Zech. 7:11-14; Acts 7:57; Rev. 3:17-19) Though they pass the most rigid eye examination, if they cannot see in the present world happenings the sign of the establishment of Jehovah's kingdom

in heaven they are blind to the most momentous event of our times. Though their sharp ears can hear a pin drop at the busiest intersection of the biggest city, if they cannot responsively hear Jehovah's commands they are deaf to the most important voice in the universe. Though their tongues pour out a continuous flood of words, if they cannot speak Jehovah's message they are dumb to the most vital speech. Bodies may have energy to work all day and dance all night, but if they are motionless and inactive in Jehovah's service they are dead in trespasses and sins, not alive to Jehovah at all.—1 Tim. 5:6.

CHRISTIAN OBLIGATIONS

What would we think of a doctor that turned his back on a critically sick man, letting him die because the doctor did not want to be bothered? Since the spiritual healing is far more vital, is it not more reprehensible for true Christians to ignore the needs of the spiritually sick multitudes? A ministration of truth might wash clean the spiritually leprous ones and make happy the eyes once blind and the ears once deaf: "Happy are your eyes because they behold, and your ears because they hear." (Matt. 13:16; Eph. 5:26, 27, *NW*) But if Christians withhold healthful words and let those now dead in trespasses and sins die physically at Armageddon, their responsibility compares with the doctor's that turns his back on the dying. Jehovah holds them accountable.—Ezek. 33:8.

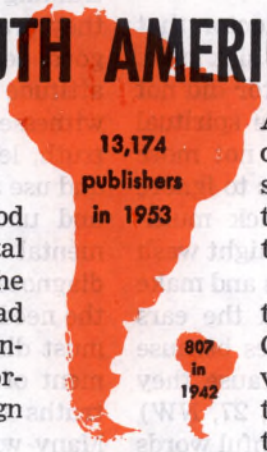
In emergencies doctors should be available any hour of the day or night. In physical healing Jesus did not refuse assistance, but took on the infirmities of the people, spent himself in the cause, felt force go from him when he healed others. (Matt. 8:17; Isa. 53:4; Mark 5:30) Christians today should not spare themselves but should spend their energies in the work of spiritual healing, feeling the same compassion for the afflicted ones that Jesus felt, as stated at Matthew 9:36 (*NW*): "On seeing the crowds he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd." The injuries that here roused Jesus' pity were spiritual, caused by the lack of a faithful shepherd to look after their spiritual interests. Followers of Christ should feel tender affection for persons today who are spiritually sick because Christendom's unfaithful shepherds have failed to feed and protect them spiritually, and the healthful words of truth should be made available to them.

Doctors spend long years studying and training for their profession, and when they practice it they use what is termed a good bedside manner, having the mental attitude of their patient in mind. Jehovah's witnesses must study diligently, learn the truth, learn how to present it effectively, and use a doorside manner that shows tact and understanding of the householder's mental state. Just as the doctor must diagnose his patient's illness and determine the needed remedy, so Jehovah's witnesses must discover the particular spiritual ailment of the householder and present the truths that will clear up that difficulty. Many will not permit this administration of healing truth, even denying that they are spiritually sick. They may not permit us to help them, just as some, like Christian Scientists, will not permit a doctor to aid them medically because they deny they are physically sick. Still, Christians know the multitudes are spiritually ailing and they must diligently offer the healing truths, letting any refusal come from the sick multitudes and not from themselves.

So reflect for a moment. If you could heal the physically blind, deaf, dumb, lame, leprous, and even raise the dead, would you not be doing it tirelessly, thrilled beyond description with the sheer joy of

such miraculous accomplishments? Knowing the spiritual healing is more vital, its benefits more lasting, its urgency more pressing, will we spend ourselves in it as much as or more than we would if we could go out and tell a blind man to see, or a deaf one to hear, or a dumb one to speak, or a lame one to walk or a leprous one to be clean, or even a dead one to come to life again? The spiritual healing is not so spectacular in fleshly appearance and awesomeness, and hence not so glamorous to the imagination. But it is permanent, not temporary, and in time brings with it perfect and everlasting physical health. Share in it with zeal. Joy in the cures observed. Appreciate its urgency, its vitalness. "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:15, 16, *NW*.

Advance of the New World Society in SOUTH AMERICA



BACK in the year 1942 there were only eight lands in South America where Jehovah's witnesses were preaching the good news of the Kingdom, and their total number came to 807. In 1943 the Watchtower Bible School of Gilead was opened for the purpose of training ordained ministers to carry forward the missionary work in foreign lands.

By the end of the 1953 service year 301 specially trained Gilead students were scattered throughout South America, with the prospect of more entering, and there was a total of 13,174 representatives of the New World society proclaiming the good news in all parts of this great continent—high in the Andes, in the valley of the Amazon and far to the south in the pampas of Argentina.

At Yankee Stadium in the summer of 1953 it was announced that the president of the Watch Tower Bible and Tract Society, N. H. Knorr, and one of the directors, M. G. Henschel, hoped to tour South America and visit all the branch offices and missionaries. The schedule was prepared so that the visit could begin in the latter part of November, 1953.

The first scheduled stop for the two visitors was to be at Caracas, Venezuela. All of Jehovah's witnesses in the interior of the country were invited to come to the national assembly to be held there and to participate in the largest theocratic feast ever prepared for Venezuela.

During the week prior to the assembly the witnesses of Jehovah in Venezuela kept coming from the east and the west, all enthusiastic about worshiping Jehovah at a central point. Distribution of handbills proceeded among persons of good will. Radio and newspaper notices were given during the week, and all the conventioners were anxious to see how this convention would compare with the one of three years before when the president of the Society spoke to 146 at a public lecture.

At the main entrance of the meeting place pictures of the 1953 convention at Yankee Stadium were put up, as this Venezuelan assembly was a kind of continuation of that grand gathering. The new Spanish *Songbook* that had been released at Yankee Stadium was released on the opening day of this assembly and all were anxious to learn the new songs. New Spanish tracts were put on display in the hall.

The convention opened on Friday, November 13, with 324 brothers joyously gathered, equipped for field service. The afternoon was set aside for a baptismal service for all those who desired to symbolize their dedication of their lives to Jehovah. A very fine pool had been rented for this purpose. Because of its being a religious gathering, the owner of the pool reduced the rental price from one thousand bolivars to a hundred; but upon watching the immersion of 81 persons of all ages he was so impressed that he refused to accept any money at all and said it was an honor to have accommodated such Christian people.

By Friday evening 468 were in attendance, taking in the information presented in a well-arranged program. At that time Brothers Knorr and Henschel were due to leave Idlewild airport, New York, but because of engine trouble they did not get under way until 11:20 the next forenoon. While this made it impossible for them to arrive in time for any of the Saturday sessions, the program in Caracas went right ahead with substitutions being made for them. The principal talks of the Yankee Stadium assembly were translated into Spanish and given and films in color of the assembly were shown.

After the Saturday evening program was over our travelers from the Brooklyn headquarters arrived at the branch office. Their trip from New York to Maiquetia airport had passed without incident.

The Sunday sessions got off to a good start with Brother Henschel giving the talk he was scheduled to deliver the night before. The audience was delightfully surprised to hear him give his entire talk, "Lies Lead to Loss of Life," in Spanish. He clearly pointed out that Jehovah's witnesses must be speakers of the truth publicly, in their homes and in the congregations.

What would be the response to the invitations to the afternoon's public lecture, "After Armageddon—God's New World"? At three o'clock Brother Knorr began speaking through an interpreter and the people continued to come in. The main hall was filled and many were seated in the adjoining patio with a total of 942, the largest gathering by far for any theocratic assembly in Venezuela.

After the serving of food there were more singing and other talks by the two visiting brothers, for which 733 remained. The Society's branch servant for Venezuela presented to the assembly the Resolution that had been presented and accepted by the Yankee Stadium assembly on July 20, and the brothers in Venezuela were pleased to accept it also. Brother Knorr concluded the convention by stressing the need of sticking to the organization, keeping it clean and following through faithfully on one's dedication to Jehovah God. The joyous expressions of these humble, zealous and happy brothers showed their appreciation for this grand assembly.

There are now many well-established congregations and thirty-one missionaries scattered throughout Venezuela, with a number of local brothers engaging in the full-time ministry. Arrangements were made for further increases and expansion of the Kingdom witness. It was a joy to meet with the missionaries and to talk over their problems with them; and the days that followed the assembly were well

used, Tuesday being spent with the group at Valencia, Wednesday with the group at Barquisimeto and Thursday with the group at Maracaibo. At each place a meeting was held for the good-will interest, each of which was very well attended.

COLOMBIA

By midday of November 20 our travelers were flying over the Gulf of Venezuela, to the north of Maracaibo, on their way to Barranquilla, where the convention for Colombia began with Brother Knorr speaking at the local Kingdom Hall.

On the following day certain programs were devoted to the full-time ministry and it was good to see and hear how a number of the brothers have arranged their affairs to get into that field of service. The Society has only six missionaries in Colombia; so it is up to the local full-time ministers to do the preaching of the message in all parts of the country. One sells plantains in the open market every morning and preaches afternoons and evenings; another takes in washing; another drives a taxi half a day; others operate their carpenter and shoe shops part time. One eleven-year-old girl has answered the call to full-time service and is doing well. The Society is giving financial support to a number of special full-time ministers so that these can go into other territories and build up new congregations. With forty full-time ministers pushing ahead in Colombia the work there has seen an increase of 31 per cent in the past year.

The first two months of the present service year, September and October, have already seen a twenty per cent increase, for a total of 439 ministers, and the average hours are excellent. Probably the reason for this is that the Barranquilla congregation, where there are only two missionaries, who, however, are extremely zealous and spend much time with the newly interested people in educating them in door-to-door witnessing, has set such a good example. In just a few short years three congregations have been established there and these have produced practically all of the full-time ministers in the country. One sister sixty-one years old in the general full-time ministry averages 135 hours a month.

The convention at Barranquilla followed the same pattern of other conventions of Jehovah's witnesses, and here also they were happy to accept the Resolution of the New World society.

In the Sunday morning's discussion of baptism the matter of proper living was injected into the talk. The Catholic religion has never stressed high morals in South America. Legal marriage is difficult for the poor because the Catholic Church demands such high prices, and, as a result, fornication, adultery and immorality are rampant. Divorce is impossible, even on the grounds of adultery; hence many complications present themselves in such Catholic-dominated lands when persons begin to learn the principles of God's Word through the preaching of Jehovah's witnesses. So when the baptismal talk was finished a number of brothers inquired as to whether they could be baptized or not, and they were advised they could not until they had straightened out their lives and lived with only one wife or married the woman they were living with. These seekers for life were happy to straighten out their affairs, and so put off baptism until the next opportunity. Fifty symbolized their dedication to do Jehovah's will.

The president of the Society delivered the public lecture, "It Is Time to Consider God's Way." The Kingdom Hall was packed, the driveway was full, the crowd overflowing into the large patio in the rear, for a total of 655, a new record in

attendance for Barranquilla. Of these, some 500 remained to hear the concluding remarks by Brother Knorr, at which time a report was given regarding the fine increases accomplished by the witnesses in Colombia. The witnesses there are determined to bless Jehovah's name every day and praise him forever and ever.

The Society's branch office for Colombia is located at Barranquilla; so a day was devoted to handling the problems and planning for the future expansion of the work in Colombia. Colombia is a large territory and millions of people have yet to receive the witness concerning God's kingdom.

AT BOGOTÁ

Engine trouble caused a delay in getting away by plane to Bogotá. After a brief stop at Cartagena, in a driving rain, our two travelers were off to the mountains. Higher and higher the plane rose, until finally it crossed the ridge that brought into view the beautiful plateau on which rests the capital city of Colombia.

The missionary home in Bogotá is located conveniently in the city. Extensive preparations had been made for the evening talk "After Armageddon—God's New World," but due to action by the authorities the public lecture had to be held as a private meeting and in the local Kingdom Hall. Here in the interior of the country the people seem quite fanatical about their religion and much opposition has been manifested toward non-Catholics.

By 6:30 p.m. about 100 people were seated in the Kingdom Hall, with loudspeakers tying in the garage and dining room. The total attendance of 162 extremely pleased the missionaries. As an added pleasant surprise colored slides of the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium were shown and commentary was given along with them. While those inside the hall were pleased with the truths being presented and happy over the prospects of the new world of righteousness, there were some on the outside that displayed different feelings, showing their displeasure that such a meeting should be held by trying to create a disturbance.

The next morning the missionary home was found to be marked up with expressions such as "Down with Jehovah!" "May Jehovah's Witnesses Die!" and "Long Live the Virgin!" and crosses were marked all over the building. The brass plate bearing the name *Salón del Reino* (Kingdom Hall) was all scratched up. It was quite a washing job, cleaning all the doors and making the outside of the home look presentable again. When the religious education has been so corrupted that people do not know who Jehovah is, they will do such things. Catholic translators and scholars, whether Spanish or of some other tongue, know that the name of the Sovereign of the universe is given in the Bible. In Spanish we call him *Jehová*.

After cleaning the walls, the missionaries had a discussion of their problems with the visiting brothers. In this city of Bogotá, with some 600,000 population, they are wondering why, after eight years of work, they have an average of only thirty Christian ministers of Jehovah. Is it the people? Is it the fear of the government? Is it a lack of a sense of responsibility? It is difficult to comprehend how some individuals think, but the conclusion was reached that we must continue to teach and try to bring to maturity those who are seeking righteousness. The fact that ninety-one persons of good will attended a meeting that evening was considered encouraging.

ECUADOR

Morning soon came and it was time for the president and his secretary to move on to Quito, Ecuador, where a convention was

to open that day, November 26. It was a cloudy day and it was not long before the plane, in which the Society's representatives were riding, began to circle high above the clouds. According to the schedule the plane should have been over Quito. This capital city of Ecuador is hidden in a valley, surrounded by high mountains, and the pilot decided it was too risky to try to land on the small airport. After circling for some time the plane headed off in a westerly direction and an hour and fifteen minutes later landed safely at Guayaquil. Our travelers were hustled off to a hotel and advised that the plane would take off for Quito the next morning. This unexpected stop resulted in an enjoyable visit with the local missionaries who, having received word from Quito that our travelers were landing in Guayaquil, called at their hotel.

The next morning Knorr and Henschel were on their way over the large peaks of the Andes and then up through the beautiful green valley in which Quito, the city of red roofs, is located. A dozen peaks rise some 16,000 feet and the city itself lies 9,243 feet above sea level. The highest volcano in the world, Cotopaxi, is just a few miles south of Quito. A smiling crowd of conventioners was at the airport to welcome the travelers, glad that they had finally arrived safely.

There was still another day for the convention and it was turned over to the visitors. The morning sessions were at the Kingdom Hall and those in the afternoon at the Club Checoeslovaco-Ecuatoriano, where 113 were present. Two zealous sisters came from Ambato, where they are devoting fifty hours monthly to the witness work and conducting sixteen weekly Bible studies between them.

The congregation in Quito is doing steady work. Ten missionaries together with sixty local ministers are busy preaching.

Leaving Quito, our travelers, Knorr and Henschel, arrived in Guayaquil Saturday afternoon where, in the spacious Salón del Reino, they found an enthusiastic assembly in progress since the previous day. The attendance had climbed to 189 and then increased to 252 for Brother Knorr's final talk on Sunday evening.

Five years ago when the first missionaries arrived in Guayaquil they found no witnesses at all. Now there are eighty sharing in the work. They find the people eager to take the literature and to study.

Travel between cities in Ecuador is difficult because of lack of roads, but nevertheless fifty brothers did come to Guayaquil from Manta, Riobamba de Cuenca, by truck. A number of these were baptized.

Following the assembly Brothers Knorr and Henschel spent two days discussing local problems with the missionaries. More missionaries will be sent into the country to help expand the work.

In all three countries there is much evidence of stepped-up activity on the part of the Roman Catholic Hierarchy. Priests are being brought in from other countries, particularly Spain, and a struggle is on to hold the power over the people.

Jehovah has his New World society in operation and its representatives are in all parts of the earth. They are not trying to gain control of the people by intrigue but are preaching the truth from the Bible and pointing the people to their only hope, the reign of Christ and the new world. Year by year their numbers increase because sheeplike ones are being found and taught, while at the same time all grow to maturity. The fight may become intense before the issue is settled, but Jehovah leaves no doubt as to the outcome. He will remove wickedness from the earth and preserve the righteous for life eternal. In South America increasing numbers look forward to this new world, and they will not be disappointed.

Celebrating the Lord's Evening Meal

ONLY one red-letter date appears on the 1954 calendar of Jehovah's witnesses, and that is April 17. On that date, as the sun sinks behind the horizon in the west, every last one of Jehovah's witnesses that can possibly do so will assemble with other witnesses at the local congregational meeting place. This year upward of a half million witnesses together with several hundred thousand persons of good will are expected to assemble thus.

Why should all the witnesses of Jehovah come together on April 17? Because it is also Nisan 14. Nisan 14? Yes, according to the calendar that Jehovah God gave to the nation of Israel the first month of the year was Nisan or Abib and it began with the new moon nearest the spring equinox or the first day of spring.—Ex. 12:1, 2.

What is so notable about Nisan 14, you ask? That day became outstanding in the year 1513 B.C., when Jehovah made a name for himself by breaking the Egyptian yoke over his people and setting them free. On that night the Israelites ate a "supper" consisting of roast lamb or kid, unleavened bread and bitter herbs; and it was termed the "passover supper" because God's angel of death spared or 'passed over' their first-born while destroying all the first-born of Egypt; that is, spared them provided they had carried out all the instructions including the splashing of some of the blood of the lamb on the doorposts and on the upper part of the doorway belonging to the houses in which they ate the supper, and remained inside.—Ex. 12:3-13, *NW*.

So that they would never forget that memorable day when Jehovah vindicated his supremacy, humbled Pharaoh's pride and set his people free from the bitter Egyptian bondage, God commanded that this passover supper be celebrated annually on Nisan 14, and later that it was to be celebrated in the city on which he had placed his name, Jerusalem. Thus, some fifteen centuries later, on Nisan 14, A.D. 33, we find thirteen Israelites in an upper chamber in the city of Jerusalem celebrating the passover. Who were these thirteen? Christ Jesus and his twelve apostles.

However, it is not to celebrate the Jewish passover that Jehovah's witnesses come together this year on Nisan 14, but rather to celebrate the signal events that were to occur on that Nisan 14 of A.D. 33, events that would far surpass in importance even those that occurred 1545 years before in Egypt. Yes, Nisan 14, A.D. 33, saw Jehovah's name vindicated in that on that day Christ Jesus gave proof that a perfect man could keep integrity in spite of all that the Devil could bring upon him, and on that day the ransom sacrifice was provided which was to lead to the eventual deliverance of all lovers of righteousness from the bondage of the Greater Pharaoh, Satan the Devil, and from antitypical Egypt, his organization. All on that day? Yes, because according to God's calendar the day began at sunset and continued until the next sunset.

MEANING OF THE EMBLEMS

Just as Moses instituted an anniversary celebration of the deliverance of the Israelites from Egypt on the very night that they were delivered, so Christ Jesus instituted an anniversary celebration of the deliverance he was to provide on that very night

of Nisan 14, A.D. 33. And while the various religious organizations of Christendom celebrate the "Lord's supper" semiyearly, quarterly, monthly, weekly, and even almost daily, yet in view of the fact that the passover, which commemorated the deliverance from Egypt, was celebrated only once a year and that on Nisan 14, it is reasonable to conclude, in the absence of any instructions to the contrary, that the Lord's evening meal also should be celebrated only once a year, on Nisan 14, to commemorate the deliverance provided by the death of the antitypical passover Lamb, Christ Jesus.

It was after the passover supper and after Jesus had dismissed Judas that he "took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' " (Matt. 26:26; John 13:21-30, *NW*) To which body was Jesus referring here? To his fleshly body? Hardly, for concerning it we read that not a bone was broken, whereas Jesus broke the loaf. (John 19:36) Rather, he was referring to his spiritual body, the Christian congregation, which in the Scriptures is termed a body or Christ's body more than forty-five times. That this is the correct conclusion is apparent from Paul's words: "The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf." Clearly the loaf pictures not Jesus' fleshly body but his body members, the Christian congregation.—1 Cor. 10:16, 17, *NW*.

By partaking of this loaf one says in effect, 'I profess to be a member of the body of Christ.' Since in the Scriptures yeast or ferment is a picture of sin and all passover bread had to be without yeast, this would picture the fact that those who are part of the spiritual body of Christ will do their best to keep themselves free from sin and malice. Further this yeastless bread was also termed the "bread of affliction" because it was heavy, "sad" as it were, and reminded the Israelites of their sufferings in Egypt and of the great haste in which they left Egypt, so great that they did not have time to properly prepare their bread. It therefore also fittingly pictures the suffering that Christ's body members must endure.—1 Cor. 5:6-8; Deut. 16:3; 1 Pet. 2:21, *NW*.

After giving the disciples the loaf to eat, Jesus also "took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins.' " (Matt. 26:27, 28, *NW*) Since drinking the cup means sharing with Christ, does that indicate that Christ's followers have a part in providing forgiveness of sins by their sacrifice? No, for the Scriptures show that only Christ could provide a ransom. (Ps. 49:6-9; John 1:29) But his followers can share in drinking the same cup that Jesus drank in the sense that this cup also pictures God's will for his servants, even as Jesus prayed on the night of his betrayal: "Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will."—Matt. 26:39, *NW*. See also Matthew 20:22.

The Scriptures tell us that the soul or life is in the blood. (Lev. 17:14) Blood poured out would therefore picture death. So those who drink of the cup at the Lord's evening meal confess thereby that they expect to die with Christ that they may share in his resurrection. (Phil. 3:7-11) With the arrival of God's kingdom, drinking of the fruit of the vine is also a symbol of sharing in Christ's joy.—Matt. 26:29; 25:21, 23, *NW*.

NOT TRANSUBSTANTIATION

Perhaps by now some good Roman Catholic who has been reading the foregoing will say, 'But you have changed the Bible! According to my Bible Jesus said regarding the loaf and the wine: "This *is* my body," and "This *is* my blood." ' (*Knox*) True, many translations do so render Jesus' words. But there are also others that render them similarly to the way the *New World Translation* does. Thus Moffatt uses the word "means" for "is"; C. B. Williams uses "represents" instead of "is"; whereas Weymouth in his footnote (*Third Edition*) states: "Or 'signifies,' 'represents,' 'symbolizes my body.' In many places in both the O.T. and the N.T. the verb 'is' or 'are,' expressed or (as here) understood, may be thus rendered." Among the examples Weymouth gives is that of the illustration of the sower where Jesus repeatedly states that one thing "is" another, although meaning that one thing "represents" another. See also Matthew 13:36-39.

Yes, Jesus' speech was full of metaphors, symbols; and not only Jesus' but also his apostles'. Note Paul's words regarding the rock in the wilderness from which water gushed forth for the benefit of the Israelites: "All drank the same prophetic drink, watered by the same prophetic rock which bore them company, the rock that was Christ." (1 Cor. 10:3, 4, *Knox*) Was that rock actually Christ? No, but it foreshadowed, it pictured Christ. The same with Jesus' words on the night of his instituting the memorial of his death.

Had Jesus meant that the bread or loaf was his actual body and that it would or was to be repeatedly sacrificed as is claimed by the Roman Catholic Church in the sacrifice of the mass, would he not have stated, "Do this in sacrifice of me"? or, "Thus sacrifice me"? But instead he said, "Do this for a commemoration of me." (Luke 22:19, *Knox*) Obviously he meant that this observance was to be in commemoration of his sacrifice, not a repetition of it.

And if the wine at that time was actually Jesus' blood, why should he refer to his blood as yet "to be shed" for sins? (Luke 22:20, *Knox*) Further, Jesus stated that he would not "drink of this fruit of the vine again" until he drank it new with his apostles in his Father's kingdom. (Matt. 26:29, *Knox*) Why refer to it as "this fruit of the vine" if it actually was his blood?

Nor was there any need for Jesus to perform such a miracle, let alone prove that he did so. Whenever Jesus performed miracles it was to help those in need and to bring honor to his Father, but there was absolutely nothing to be gained from Jesus' miraculously changing that bread and wine to flesh and blood. Besides, when Jesus changed water to wine at the wedding feast at Cana, the wine was real wine, but there is no evidence that the apostles ate real flesh and blood.—John 2:1-11.

Those who claim that the loaf and the wine actually become the flesh and blood of Christ at the mass are inconsistent in that they speak of the 'unbloody sacrifice of the mass.' How could it actually be Jesus' blood and yet an unbloody sacrifice? And if an unbloody sacrifice, then it cannot take away sins, for Paul plainly states: "Unless blood is shed, there can be no remission of sins."—Heb. 9:22, *Knox*.

We are told that the holy mass is the highest form of worship. Is it not strange that in all the twenty-two letters written to the early Christians the Lord's supper should be mentioned only once (1 Cor. 11:23-33)? If it is imperative to the forgiving of sins, is it not also strange that John in discussing forgiveness of sins did not once refer to the mass? (1 John 1:8-10; 2:1, 2, 12, *NW*) And what about the need of a priest to have the mass said? Is there a

single word in the Christian Greek Scriptures about a class of priests who alone were eligible to sacrifice the body of Christ in the mass? We read of Christ Jesus as the high priest, and of all Christians as being a 'holy and royal priesthood,' but nowhere about certain Christians' being a special class of priests. (Heb. 8:1; 1 Pet. 2:5, 9, *Knox*) And is it reasonable that Christ Jesus the high priest should be offered or sacrificed by imperfect human 'underpriests'? Look at it whichever way we will, to insist that the memorial of his death that Christ Jesus instituted was anything more than just that does not make sense.

PARTAKERS AND OBSERVERS

The 1954 *Yearbook of Jehovah's Witnesses* tells that in French Equatorial Africa 573 persons attended the Memorial service and not a one partook of the emblems. Why? In fact, throughout all the world 742,565 attended the various celebrations of the Lord's evening meal and only 19,183, or approximately one out of forty, partook. Why? Because while all who repent, convert, exercise faith in Jehovah God and Christ Jesus and then dedicate their lives to the doing of God's will, and who then live up to their vows of dedication, may properly be termed Christians, yet only those who *additionally* thereto have had a heavenly hope awakened in them because of God's begetting them with his holy spirit as sons of God and then anointing them with that same spirit to be members of the body of Christ can properly partake. Only these can share in Christ's death and also in his resurrection. Of these Paul wrote: "The spirit itself bears witness with our spirit that we are God's children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together."—Rom. 8:16, 17; 2 Tim. 2:11, 12, *NW*.

Yes, of the 742,565 persons that attended the Memorial celebration in 1953, only 19,183 professed to be spiritual sons of God. And what about the rest? They recognized themselves as the "sheep" who show kindness to Christ's brothers, as the "other sheep" who are no part of the "little flock," and as the great crowd, seen in vision by John, that were standing before the throne in contrast with the 144,000 sealed servants of God who will share the throne with Christ Jesus.—Matt. 25:31-46; John 10:16; Luke 12:32; Rev. 7:9; 3:21, *NW*.

Then why do these attend the Memorial service? Because of Jesus' command and because of their interest in their spiritual brothers. Besides, at the Lord's evening meal Jehovah is magnified in the recounting of what he has done for us through his Son in providing deliverance, and the faithful example of Christ Jesus is highlighted, which example all dedicated Christians, whether with heavenly or earthly hopes, must follow. It is a lesson in appreciation of what Jehovah God and Christ Jesus have done for us and what is required of us. That is why on April 17 Jehovah's witnesses throughout the world come together after sundown at their local Kingdom Halls.

The LEGAL FOUNDATIONS OF THE NEW WORLD

"God, when he purposed to demonstrate more abundantly . . . the unchangeableness of his counsel, stepped in with an oath."—Heb. 6:17, NW.

WHAT was the compelling reason for Paul, "an apostle to the nations," that is, non-Jewish people (Rom. 11:13, *NW*), to pen a letter to the Hebrew Christian congregation of Palestine? Not that Paul was in any sense stepping out of bounds in writing to his own countrymen. Time and again he expressed his great love and concern for them, and he knew they were included in that commission spoken by the Lord Jesus to Ananias: "This man is a chosen vessel to me to bear my name to the nations as well as to kings and the sons of Israel." (Acts 9:15, *NW*) But, to quote his words to the Galatians, Paul appreciated that "I had entrusted to me the good news for those who are uncircumcised, just as Peter [in contrast] had it for those who are circumcised." (Gal. 2:7, *NW*) There must, therefore, have been a special reason for Paul's writing that very interesting and informative letter to the Hebrews, though he himself says it was "in few words."—Heb. 13:22, *NW*.

[2] We believe that compelling reason that arose in Paul's mind in his day has arisen again in our day. Make no mistake! Do not conclude from the title chosen for this article that it will be a legal discussion of certain abstract truths, studied only in an objective manner. Instead, like Paul, we put this matter before our readers because "we desire each one of you to show the same *industriousness* so as to have the full assurance of the hope down to the end, in order that you *may not become sluggish,* but be imitators of those who through faith and patience inherit the promises."—Heb. 6:11, 12, *NW*.

[3] In support of this, the apostle then proceeds to unfold an argument which forms the main basis for our study. He reminds us of God's promise made to Abraham, and which was given under oath. A similar procedure is adopted by men in order to provide a legal guarantee, thus bringing an end to any possible dispute. The only difference is that, whereas "men swear by the one greater," God "swore by himself," "since he could not swear by anyone greater." So in this way God gave overwhelming proof of the unchangeableness of his expressed purpose, by adding his oath to his promise, thus making his word doubly trustworthy and true. To what end? That we "may have *strong encouragement,*" thus providing a powerful antidote to any inclination to become sluggish.—*Heb.* 6:13-18, *NW*.

[4] We believe, then, that in our study of this part of God's Word there is good material for providing real, practical help to the many thousands of our newly interested readers, as well as affording profitable study for all of Jehovah's witnesses and,

1. Was Paul justified in writing to his own countrymen?
2. What was the special reason for Paul's writing to the Hebrews?

3, 4. (a) Based on what argument does the apostle make his appeal? (b) In what way may we expect this to help us in this day?

above all, for their encouragement to press on in God's sacred service.

[5] Since the *legal* aspect is involved, we wish to profit by the method frequently adopted by lawyers when scrutinizing, say, the wording of an act of parliament, or some governmental decree. They will first localize the particular portion that has a bearing on the case in question, then they will proceed to closely examine that part, phrase by phrase, word by word. Pursuing this method, we propose asking ourselves the following three questions: (1) What is the new world? (2) What are its foundations? and (3) How are the foundations made legal?

THE NEW WORLD

[6] There are four different Greek words translated "world" in the *King James Version,* but the one we are specially interested in at the moment is the Greek word *kosmos,* which is uniformly translated "world" in the *New World Translation.* This word carries the thought of an orderly arrangement, or order of things, and does not refer to the literal earth in any one instance. The expression, "the new world," logically implies the existence of an old world. Additionally, there is the presumption that the new world replaces the former one, which becomes obsolete and vanishes away. This argument is sound and has Scriptural precedent when Paul takes up the discussion of the new covenant. —See Hebrews 8:13, *NW.*

[7] At 2 Peter, chapter three, the apostle shows very clearly that in the Bible usage of the word "world" it is made up of a symbolic heavens and earth. The heavens symbolize the invisible ruling part of the arrangement, whereas the earth symbolizes the visible part, that which we see about us. The apostle speaks of a heavens and an earth that came to an end at the time of the Flood, though neither the literal heavens nor the literal earth ceased to exist then. He then says that "the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." After giving further detail as to how the present world order will completely vanish away, Peter finally tells of the new world, when he writes: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:7, 13, *NW*) This beautifully and closely ties in with the promise and grand description of a new heavens and a new earth as foretold in Isaiah's prophecy, and enlarged on in glowing terms in the last book of the Bible. (Isa. 65:17-25, *AS;* Rev. 21:1-4, *NW*) But what are the foundations of this new world?

NEW WORLD FOUNDATIONS

[8] The new world is not without rulership. This rulership is exercised by means of a kingdom. The word "kingdom" means a state or dominion the head of which is a king. The new world is ruled over by the King Christ Jesus, who operates through a single kingdom embracing both heaven and earth. This is in contrast with the old world, which, while it has but the one invisible over-all ruler, Satan the Devil, who is "the god of this system of things," yet on earth, in the visible part of his domain, we find many kings and kingdoms existing at the same time down to this day. (2 Cor. 4:4, *NW*) This is one of the major causes for greed, jealousy, suspicion, strife and war. Christendom in general teaches that God's kingdom will eventually come

5. Under the title of this article, what three questions are raised?

6. How is the Greek word *kosmos* properly defined, and what is implied by the expression "the new world"?

7. How and where does Peter show the Scriptural use of the word "world"?

8. By what means is the rulership of the new world exercised, and how does this contrast with the old world and the teachings of Christendom?

about by a gradual conversion of the present world and its peoples, a process of evolution, so to speak, until the time comes when all are ready to accept Christ as King. But this is wholly unscriptural, as well as becoming increasingly remote, judging by the general trend of world conditions, and we here mention one or two leading scriptures that throw light on this point.

9 In his night-visions, Daniel saw "one like unto a son of man," who, at the hands of the "ancient of days [Jehovah]," was given "dominion, and glory, and a kingdom" that would never pass away or be destroyed. (Dan. 7:13, 14, *AS*) Referring to this same time, and showing what happens when God's anointed King takes up his power, the same prophecy records: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it [God's kingdom] shall break in pieces and consume all these kingdoms [of the present world], and it [God's kingdom] shall stand for ever." (Dan. 2:44, *AS;* see also Psalm 2:7-9.) That Jesus himself appreciated the true position to be exactly in harmony with the foregoing is shown by his emphatic statement when Pilate questioned him concerning his kingship. Said Jesus: "My kingdom is no part of this world." (John 18:36, *NW*) And this certainly cannot be construed to mean that Christ's kingdom would be solely a heavenly one, for Jesus taught his followers to pray to God in these words: "Let your kingdom come. Let your will come to pass, as in heaven, *also upon earth.*" (Matt. 6:10, *NW*) If you wish for a final confirmation of the same prophetic pattern, telling of the change-over of sovereignty and its results, we refer you to the scripture at Revelation 11:15-18, *NW*.

10 From the scriptures already mentioned we would be quite justified in saying that it is evident that the foundations of the new world inhere in Christ Jesus as the promised "Prince of Peace," upon whose shoulder the government of the new world rests. (Isa. 9:6, 7, *AS*) But we have a more direct word than that. Israel of old was not without rulership, and God used that people to make a prophetic pattern of things better and greater to come. In fact, that is the basis of Paul's arguments throughout his letter to the Hebrews, where he speaks of God's law to Israel as "a shadow of the good things to come." (Heb. 10:1, *NW*) Well, the rulership of that typical theocracy was exercised through a kingdom that had as its center the capital city of Jerusalem, the governing part of which was called Zion, where the throne was situated. Concerning Zion, God caused this prophecy to be recorded: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of *sure foundation.*" (Isa. 28:16, *AS*) Beyond any dispute, Jesus Christ is the foundation cornerstone. The apostle Peter makes direct application of the above prophecy to our Lord, and ties it in with another prophecy of similar language, which he quotes as follows: "The identical stone that the builders rejected has become the chief cornerstone."—1 Pet. 2:6, 7, *NW;* Ps. 118:22; see also Luke 20:17; Acts 4:11.

11 While from the viewpoint of the scriptures just mentioned there is but one single foundation, here a *structural* foundation, yet other scriptures speak of structural "foundations" in the plural. Still

9. How does Daniel's prophecy throw light on this point, and confirmed by what word of Jesus?

10. (a) How did God use fleshly Israel? (b) What prophecy was given concerning their rulership, and who is identified as Zion's "sure foundation"?

11, 12. What question does this lead up to, involving what particular term?

other scriptures mention "foundation" in another connection. But, before looking into this, we want to consider the next question as to how the foundations of the new world are made *legal,* bearing in mind the feature already stressed, that the new world and its foundations are not just a remodeling of the old, but are a brand-new system of things.

FOUNDATIONS MADE LEGAL

[12] What do we mean by *legal* foundations, and what is meant by a *"legal* guarantee," as mentioned at Hebrews 6:16 (*NW*)? As an aid, we here draw your attention to the root meaning and derivation of certain words.

[13] *Legal* means that which is in conformity with, or permitted by, law; therefore lawful. *Law* means, primarily, a rule of action or a rule of conduct. Note that both these English words, also their equivalents in other languages, are derived from the root word *to lay*. Hence a *law* is that which is *laid* down, set, or fixed.

[14] *Rule* means a *line* of conduct, a *regular* practice, an *established* custom. Note the thought of unbroken continuity in each of these expressions.

[15] Do we not see in each of these words a similarity of thought, or idea, that goes to the very depths of human nature in its crying needs, and reaching back to the very beginning of human history? Ever since man broke away from the safe course of perfect and loyal obedience to his Creator man has realized his desperate need of those things on which he can place absolute reliance, things of stability and permanence, now so sadly lacking. Yes, he felt his need for that which would provide a security, or a surety, in harmony with law and backed up by law. In other words, there arose the demand for a *legal guarantee* in man's dealings with his fellows.

[16] In no aspect of human affairs has this need been more felt than with regard to man's word. A person might have made a promise, but of what use was it if there was no certainty of its fulfillment, especially if weighty matters were involved? Hence, when the occasion demanded it, in connection with any important declaration, undertaking or promise, the custom arose from the earliest days of patriarchal society of *swearing an oath*. This was done by invoking, or appealing, to a name or object that, by mutual recognition of all parties, was of higher authority than merely human authority. Naturally enough, the highest possible authority was appealed to, that is to say, God himself, or his Word, the Bible. Thus, to *swear an oath* means to affirm or utter a solemn declaration, with an appeal to God for the truth of what is affirmed. And if, in the society or nation where this is done, such an oath carries with it a binding legal obligation, with sanctions or penalties attached on proof's being given that the oath has been violated, then there is the strongest possible "legal guarantee." This means, as far as humanly possible, as Paul says, "the end of every dispute."—Heb. 6:16, *NW*.

[17] With this human illustration in mind we are the better prepared to appreciate how the foundations of the new world are made legal. Why does Christ Jesus become the King of the new world? Because he is proved beyond all doubt to be the foretold Seed referred to in that foundation promise made to Abraham, and partly quoted by Paul at Hebrews 6:14, and which promise concludes with the words: "And by means of your *seed* all nations of the

13, 14. How are these words correctly defined: (a) legal, (b) law, and (c) rule?

15. In what way do these words reveal the fundamental needs of fallen man?

16. What is meant by swearing an oath, and with what end in view?

17. On what are the new world's foundations primarily based, and how does Peter stress the importance of God's given word?

earth will certainly bless themselves." (Gen. 22:18, *NW*) Yes, because it has a "legal guarantee" in God's oath, it is God's *word of promise* that is the primary and essential legal foundation of the new world and which constitutes Christ Jesus its rightful King. In support of this, note how Peter closely connects God's *word* with each of the three worlds in the passage we have already mentioned. The arrangement of the earth during the first world was decreed *"by the word of God."* Next, *"by the same word"* the fate of the present evil world is determined. Finally, we eagerly await the righteous new world *"according to his promise."* (2 Pet. 3:5, 7, 13, *NW*) It is impossible to overestimate the importance and finality of God's spoken word.

[18] As far as God himself is concerned, and perhaps, too, as far as his loyal and perfect creatures in heaven are concerned, there is not the slightest need for God to add to, or strengthen, his word of promise. But, if we may use the expression, God, when making that promise to Abraham, went to the trouble of 'stepping in with an oath,' as is indicated by the expression, *"Assuredly* in blessing I will bless you." (Heb. 6:14, *NW;* see also Genesis 22:16.) That sworn oath makes the promise a solemn declaration of binding force, a legal guarantee, which cannot be broken. Hence, with the oath added to the promise, we have that exceedingly strong combination that makes up the "two unchangeable things in which it is impossible for God to lie."—Heb. 6:18, *NW*.

[19] Yes, God's oath-bound promise constitutes the *legal* foundation of the new world, because the operation of the new world under the administration of the King, Christ Jesus, the promised Seed, is for the very purpose of completely fulfilling that Abrahamic covenant for the blessing of all the families of the earth. (Gen. 17:2) In passing, that word "covenant" is interesting in its meaning, which is closely related to the other words already discussed, for it has the root meaning of a solemn and binding agreement of legal validity between two parties. However, the question we now wish to examine is concerning the propriety of using the word "foundations," in the plural, in connection with "legal." There are at least four or five strong reasons for doing so. Straightway, however, let us note that the Government of the new world has *structural* foundations. Paul, in his same letter to the Hebrews, tells us that Abraham himself "was awaiting the city having real *foundations.*" (Heb. 11:10, *NW*) Now let us look into these good reasons, taking each in turn.

[20] The first reason lies in the fact that God's oath to Abraham is a *legal* foundation of the new world. Now, though the prophecies speak of only one foundation cornerstone in a structural way, yet in the fulfillment of these prophecies it is specifically stated that other stones are added. These other stones are proved to be in line with the same requirements as laid down for the chief cornerstone, and are found worthy of being joined thereto in the closest possible association, like stones that fit so well that you cannot insert the blade of a penknife in between. Writing to the Christian believers, who have the "living hope" of sharing with Christ in the incorruptible heavenly inheritance, Peter writes: "Coming to him [Christ] as to a living stone, . . . you yourselves also as *living stones* are being built up a spiritual house for the purpose of a holy priesthood." So the associated foundations are apostolic: "The wall of the city also had

18. On whose behalf and in what way has God strengthened his word of promise?

19. (a) The operation of the new world is for what primary purpose? (b) Is it Scriptural to speak of new world "foundations," in the plural?

20. What other "stones" are added to the "foundation cornerstone"?

twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb." (1 Pet. 2:4, 5; Rev. 21:14, 19, *NW;* see also Ephesians 2:20-22.) This is parallel to Paul's argument that, though the original promise to Abraham spoke of only one seed, " 'And to your seed,' who is Christ," he then shows that all who are "baptized into Christ" and are in union with him "are really Abraham's seed, heirs with reference to a promise." (Gal. 3:16, 26-29, *NW*) These structural foundations were 'legally guaranteed' by God's oath in support of his promise to Abraham.

[21] The second reason is that Christ, besides fulfilling the oath-bound promise made to Abraham, also fulfills another oath-bound promise. This time it is regarding the office of high priest. Note that this comes as the climax to Paul's argument in the latter part of Hebrews, chapter 6, which we have been discussing, where he finally explains about a "forerunner" that has already entered 'beyond the curtain,' that is, into heaven itself, on our behalf, even "Jesus, who has become a high priest after the likeness of Melchizedek forever." (Heb. 6:19, 20, *NW*) Then, in Hebrews, chapter 7, Paul continues at some length to show how great this Melchizedek was, even greater than Abraham who gave tithes to him, and certainly greater than Abraham's descendant, Levi, including, too, the Levitical priesthood. Finally, Paul discloses the secret of the even greater superiority of Jesus, when he says that Jehovah appointed Jesus to be high priest by *"the word of the sworn oath,"* in fulfillment of Psalm 110:4 (*AS*), which reads: "Jehovah hath sworn, and will not repent: thou art a priest for ever after the order of Melchizedek." (Heb. 7:20, 21, 28, *NW*) This "sworn oath" is another *legal* foundation of the new world, in addition to God's oath to Abraham.

[22] Did you notice that Paul said that by Jesus' becoming a high priest by reason of the sworn oath, it really meant that Jesus was "the one given in pledge [guarantee, security] of a better covenant"? (Heb. 7:22, *NW*) That "better covenant" is the *new covenant,* and this fact brings us to the third reason in our list. Is it one of the *legal* foundations of the new world? Indeed it is, as the apostle goes on to clearly prove in Hebrews, chapters 8 and 9. He shows that the new covenant succeeds where the former one made with the fleshly house of Israel failed. Quoting from Jeremiah 31:31-34, where the terms of the new covenant are set forth, Paul explains that God found fault with both the former (Law) covenant and the people under it, as evidenced in the fact that God said of them: "They did not continue in my covenant, so that I stopped caring for them." (Heb. 8:9, *NW*) The former covenant proved inadequate to provide the real remedy and failed to produce a people for Jehovah's name. In contrast, the new covenant is altogether superior, as Paul shows in detail in the two chapters mentioned (Hebrews 8 and 9), and makes the point that Jesus is "the mediator of a correspondingly better covenant, which has been *legally established* upon better promises." (Heb. 8:6, *NW*) The new covenant really does produce a people who sincerely delight to do God's will because his law is written 'in their minds and upon their hearts.' It produces a people whose consciences are cleansed through Christ's shed blood, the adequate remedy, thus enabling them to "render sacred service to the living God" and *ultimately gain* "the everlasting inheritance" and, with Christ,

21. Besides being Abraham's Seed, what other oath-bound promise does Jesus fulfill?

22. Why did God provide for a new covenant, and how is it one of the new world's legal foundations?

form part of the new world's government. —Heb. 9:14, 15, *NW*.

[23] What is the fourth reason? When God made promise to Abraham, he first said nothing about either a king or a kingdom, but did so later. (Gen. 12:1-3; 17:15, 16) So, in tracing the promised seed down the line from father Abraham, we come to David, who was made king of Israel, the typical theocracy, by Jehovah's own choosing and appointment. With David God made a solemn covenant, to which he added his oath-bound promise, expressed in these words: "I have made a covenant with my chosen, I have sworn unto David my servant: thy seed will I establish for ever, and build up thy throne to all generations." (Ps. 89:3, 4, *AS*) That David's kingly seed is Christ Jesus is proved by Peter in his inspired speech to the men of Israel on the day of Pentecost, after the outpouring of the holy spirit, when he said: "Because he [David] was a prophet and knew that God had sworn to him with an oath that he would seat one of his offspring upon his throne, he saw beforehand and spoke concerning the resurrection of the Christ." (Acts 2:30, 31, *NW;* see also Luke 1:32, 33, *NW*.) Surely, then, we have here another legal foundation of the new world, made legally secure by God's oath-bound promise.

[24] Perhaps some of our readers have been expecting to see Christ's ransom sacrifice mentioned first, or at least earlier, in our list of reasons. But, no, we have purposely left it till the last. Why? Because God's *purpose,* meaning that which he has determined and set before himself as an object to be attained, is more important than the necessary means incidental thereto. We are not minimizing the importance of the ransom as an indispensable means and provision for the attainment of the end in view, and we remember that God's oath-bound promise was given after Abraham's sacrifice of Isaac, picturing Jehovah's sacrifice of his only-begotten Son Jesus Christ. (Gen. 22:1-18; John 3:16) Moreover, it is freely admitted that not one of the foregoing aspects of God's purpose, covered by the four reasons just discussed, could be successfully carried out unless and until the disability resting upon the entire human family is first removed. By "disability" we mean the legal incapacity, or disqualification, of man with regard to his standing before his Creator, due to inherited sin and crippling imperfection, leading to the grave. But, "just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned," so also through a man, "a man Christ Jesus, who gave himself a corresponding ransom for all," God has graciously provided a "propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's." Therefore we gladly and gratefully acknowledge this essential part of the new world's foundations, legally provided in strict conformity with God's fundamental law of equity. We thank God for "the Lamb who was slaughtered from the world's foundation."—Rom. 5:12; 1 Tim. 2:5, 6; 1 John 2:2; Rev. 13:8, *NW*.

[25] Thus, in this brief review, we have in a few words endeavored to build up before our mental vision a comprehensive survey of the mighty foundations of the new world, immovable and secure. Viewing these foundations, so well buttressed, we are moved to ask ourselves, repeating the expression already used, Why did God go to all that trouble of making one oath-bound promise after another? It is evident

23. In tracing the promised seed, what further oath-bound promise is revealed?

24. (a) What is the relationship between the ransom and God's purpose? (b) How is the ransom seen to be one of the new world's legal foundations?

25. A review of the new world's strong foundations leads us to what question and conclusion?

that in Paul's mind these legal foundations, when rightly appreciated, should act as a spur to our maintaining industriousness down to the end, and to put a stop effectually to any tendency to sluggishness. A consideration of this theme will be taken up in our next article, for now is the day when we need all the encouragement we can get, also to heed the warning divinely given.

Stability and Permanence

"Wherefore, seeing that we are to receive a kingdom which cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe."—Heb. 12:28, NW.

ALL right-minded persons love that which is *trustworthy and true.* Our previous study has shown us that we can have an abiding and unbroken confidence in the unchangeable God and in his Son, 'Jesus Christ, who is the same yesterday and today, and forever.' (Mal. 3:6; Heb. 13:8, *NW*) This satisfies our heartfelt longing in this uncertain world for something stable and permanent on which we can build a sure hope that will be "as an anchor for the soul, both sure and firm." (Heb. 6:19, *NW*) That hope, according to God's purpose, and from whatever angle we view it, as just discussed, is centered in Christ. He is the "foundation cornerstone" in the glorious heavenly organization, Zion, precious in God's sight and precious in the eyes of every true believer, "and he that rests his faith on it will by no means come to disappointment." As Paul puts it: "For no matter how many God's promises are, they have become Yes by means of him [Christ Jesus]."—1 Pet. 2:6, 7; 2 Cor. 1:20, *NW.*

[2] The above-quoted words of Peter are intended, as he says, to serve as an encouragement to stir you to "declare abroad the excellencies of the one that called you out of darkness into his wonderful light." At the same time, let us heed the warning given, for the apostle shows in the same connection that some stumble over that identical stone. Why do they stumble? Note well the answer. "These are stumbling because they are *unbelievingly disobedient to the word."* (1 Pet. 2:8, 9, *NW*) As previously expressed (¶ 17), we cannot overestimate the importance of God's spoken word, later recorded and embodied in the Scriptures, the written Word. That Word can be for our richest blessing and encouragement, an impregnable foundation on which to build a strong faith and a true hope, coupled with the joys of industrious, sacred service; or, 'having tasted the right word of God and powers of the coming system of things,' we can allow ourselves to become sluggish in faith and action, leading inevitably to a shrinking back and a falling away, first becoming unbelieving, then disobedient to the gospel message, stumbling over the very things we once accepted with such joy and enthusiasm. We trust we can conclude as did Paul: "Now we are not the kind that

1. How, and in whom, has God provided a sure foundation for hope?

2. In what way does the "foundation cornerstone" serve as an encouragement, but what warning must also be heeded?

shrink back to destruction, but the kind that have faith to the preserving alive of the soul."—Heb. 6:5; 10:38, 39, *NW*.

[3] What makes these things so much more important and urgent, in all their aspects, is the fact that we are living in the day of judgment, "the last days" of this wicked system of things, and "the appointed time for the judgment to start with the house of God." (2 Tim. 3:1; 1 Pet. 4:17, *NW*) As shown by the context of Isaiah 28:16, the very purpose for which the foundation cornerstone is laid in Zion is that searching judgment may be forthwith effected, based upon the measurements and angles of that "tried stone." Note what immediately follows: "And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." (Isa. 28:17, *AS*) That spells doom for the foundations of the old world, its institutions and builders, including its god, Satan, the Devil. A miniature fulfillment of the laying of the "tried stone" occurred at the first advent, when Jesus rode into Jerusalem and offered himself as king, three and a half years after his anointing with God's spirit at Jordan. Similarly with the laying of this same stone in completion at the second advent. At the termination of the "times of the Gentiles," in 1914 (A.D.), Christ was authorized to commence operations as king and priest, in fulfillment of Psalm 110:2-4, and three and a half years later, in 1918, he offered himself as king to all professing to be his people. (For a full discussion of Isaiah 28, see our issue of October 1, 1951.)

[4] Another interesting and pointed reference is the apostle Paul's statement: "For all that, the solid foundation of God stays standing, having this seal, 'Jehovah knows those who belong to him,' and, 'Let everyone mentioning the name of Jehovah renounce unrighteousness.' " (2 Tim. 2:19, *NW*) This shows, too, that when God institutes his searching judgments it makes manifest where each individual stands. In fact, the circumstance that caused the apostle to make that comment arose out of his mentioning two men by name who had "deviated from the truth," and who had to be exposed for what they really were. (2 Tim. 2:16-18, *NW*) And this same lesson is made still more pointed when we look back at the reference and context of Numbers 16:5, from which Paul made the former of the two above-mentioned quotations. Does it not drive home to us how important and urgent it is to get both the encouragement and the warning from that earlier statement of the apostle: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright"? (2 Tim. 2:15, *NW*) Observe, please, we not only must carefully listen to and believe God's Word, but must learn how to *handle it aright* in ministering it and preaching it to others with sanctified hands and hearts.

[5] Perhaps you wonder how the two quotations at 2 Timothy 2:19 serve as a "seal" to the "solid foundation of God." The fact is, no people can deceive Jehovah, however much they may deceive others, or even themselves. As we have seen, the capital organization of God is named Zion, the heavenly organization of which Christ Jesus is the cornerstone, who was tried and tested to the utmost. The same testing and disciplining is applied, without an exception, to all others who become sons of God, as Paul shows. (Heb. 12:4-11, *NW*)

3. How does prophecy reveal the purpose served by the "tried stone" respecting judgment, and at what particular time?

4. What related reference did Paul make, and what is shown thereby?

5. How do the two quotations at 2 Timothy 2:19 serve as a "seal"?

However far Satan has been allowed to go, even to attempting to becloud the whole issue by 'oversowing weeds in among the wheat,' yet when the appointed time comes, as, indeed, it has come, for God's judgment to start, then it is made abundantly clear that "Jehovah knows those who belong to him" down to the last one. (Matt. 13:25, *NW*) There is not the slightest possibility, therefore, of anyone's finding a place in Zion, settled upon its foundation Jesus Christ, or enjoying the freedom of the city, unless he has in deed and in truth 'renounced unrighteousness,' and proved that he has dedicated himself to God, delighting to do his will because his law is within his heart. Hence the fulfillment of the above-mentioned two quotations absolutely confirms, or ratifies (seals), the grand basic truth that the legal and "solid foundation of God stays standing."

OLD WORLD'S ILLEGAL FOUNDATIONS

[6] Since, by nature, we gain a keener realization of things by reason of contrast, as, for example, the lovely warm days of spring after the dark, cold days of winter, so likewise we believe we can heighten our appreciation of the legal foundations of the new world by taking a brief look at the *illegal* foundations of the old world. Yes, let us go to the root of the matter as disclosed in God's Word; never mind if many of Christendom's clergy do say it is all a myth, or just an allegory. And we shall again endeavor to profit by following the lawyers' method and shall say there are two questions before us. One is a question of fact, the other is a question of law. What are the facts in this case?

[7] Ezekiel's prophecy tells us that the one, later identified as Satan, "the god of this system of things," was originally created perfect and held a responsible position of guardianship over the earthly creation. It says: "Thou hast been in Eden the garden of God; . . . Thou art the anointed cherub that covereth." Then it says: "Thou wast perfect in thy ways from the day that thou wast created, till *iniquity* was found in thee." (2 Cor. 4:4, *NW;* Ezek. 28:13-15) Next, Isaiah's prophecy tells us the form this expression of iniquity took in Satan's (Lucifer's) mind and heart thousands of years later when Babylon became the third world power: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will *be like* [match, *Ro*] the Most High." (Isa. 14:13, 14) Those are the initial facts. Now what is the legal aspect?

[8] That word *"iniquity"* at Ezekiel 28:15 is most significant. It carries the thought of perversity, willfully turning away from what is right, also the thought of wickedness, that is, what is contrary to moral or divine law. Opposite to Satan stands Jesus, of whom it was foretold: "Thou lovest righteousness, and hatest wickedness." But Paul's quotation of this reads: "You loved righteousness and hated *lawlessness.*" (Ps. 45:7; Heb. 1:9, *NW*. See also *Diaglott* and *Rotherham.*) God's expressed law, or rule of action, is that all creatures should render wholehearted obedience in a spirit of loyal devotion to him as their beneficent Creator, as always exemplified by God's only-begotten Son, later named Jesus when born at Bethlehem. (Prov. 8:22, 30) But, in sharpest contrast, Satan exercised his perfect free will, one of the most treasured possessions of every intelligent creature, and, instead of being a faithful and *law-abiding* officer in God's arrangement, loyally playing his part in keeping that first righteous world headed in the right direction in rendering all worship and obedience

6. By noting what contrast can we gain a keener appreciation of the new world?

7. Where and how are Satan's original position and deflection described?

8. The word "iniquity" conveys what meaning? and what contrast is seen respecting this as between Satan and Jesus?

to Jehovah, he now took the opposite and *illegal* course. In pursuing that proud, rebellious and defiant course, he sought to turn man's worship and service to himself, and he became the instigator of everything that is lawless. He became wholly untrustworthy and wholly untrue to his sacred trust.

[9] Now let us see how Satan placed the same temptation before the first perfect human pair, noting both the facts and the law. The record at Genesis 3 tells how, first Eve, then Adam, used their perfect freedom of choice and deliberately entertained as an enticing morsel the idea of being independent of subjection to Jehovah and his laws. They wanted the right to live their own life their own way, and to be their own lawmakers. God laid down one simple commandment that would test man's obedience. They were not to eat of the fruit of a certain tree. They had variety in abundance all around them and there was not the slightest need to approach that tree. They were also plainly told the penalty for disobedience, namely, death, the complete cutting-off from life (not preservation of life in eternal torment, mark you). When Satan approached Eve, using the serpent as a mouthpiece, note that the very first thing he did was to question the veracity of God's spoken word. Paraphrasing, Satan said to Eve, 'Has God said you shall surely die if you disobey? God has not told you the truth. You will not surely die, for God knows, though he has not told you, that in the day you eat the forbidden fruit your eyes will be opened and you yourselves shall be as God, and you will know good and evil, that is, be able to decide for yourselves what is right and what is wrong.' (Gen. 3:1-5) And were their eyes opened? Yes, but not to what they expected. Their eyes became opened to the awful realization of their sense of guilt. They were acutely conscious that they dare not face their Creator in their undone and naked condition. Of their own free will they took a chance on striking out on the same illegal course of disobedience and proud independence, similar to Satan, and with the same result of being found guilty of lawlessness and worthy of death.

[10] Does not this review of the root trouble throw a flood of light on the present world situation and prevailing spirit? Do we not find the nations earth-wide insisting more than ever on their independent sovereign rights? And is it not true, and often remarked on, that among the people generally there is today more rank selfishness than even a generation back? Is not the favorite excuse for refusing to pay attention to the Bible message for today often expressed in such words as these: 'I do not need any of that Bible literature. I am all right. I do not go to church very often, but I believe in living a decent life, and never doing any harm to anyone. That is my religion, and I do not see how I can be expected to do any more'? Yes, the same independent spirit as the human family's first parents, the right to live your own life your own way without interference from anybody. Surely there is ample evidence that the whole make-up of the "present wicked system of things" is out of harmony with God, in spite of its professions, and that its foundations are illegal and altogether out of course, and therefore headed for destruction. Just as Jesus said, this world can be "likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck

9. How did Satan place a similar temptation before Eve and her husband, and with what result?

10. How does this review throw light on the present world situation and spirit?

against that house and it caved in, and its collapse was great." In summary, the matter is very forcefully expressed for us in the following prophecy: "The earth also is polluted under the inhabitants thereof; because they have *transgressed the laws,* violated the statutes, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found *guilty:* therefore the inhabitants of the earth are burned, and few men left." —Gal. 1:4; Matt. 7:26, 27, *NW;* Isa. 24:5, 6, *AS.*

DISCREET KINGDOM BUILDERS

[11] As we turn away from that dark picture, how deeply impressed we are with the undeserved kindness of our God freely shown toward us. The very signs that cause men to "become faint out of fear" as they see such prophecies as just mentioned nearing fulfillment, these same signs cause us to rejoice, as Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near. . . . when you see these things occurring, know that the kingdom of God is near." (Luke 21:26-31, *NW*) It is indeed a grand and happy day for those whose eyes are opened to the truth and who see their privilege of taking those steps that enable them to share with God's devoted people in sacred Kingdom service under the direction of his organization, Zion. To such not only is given the joy of believing and understanding God's spoken and written Word, but, as Jehovah's witnesses, they are authorized to speak and publish his words, as beautifully expressed in *that* assuring promise: "And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51:16, *AS*) Such promise becomes our legal inheritance.

[12] As Paul comes to the climax of his long letter to the Hebrews, he, too, takes up the theme of the Kingdom established. "You have approached a mount Zion and a city of the living God, heavenly Jerusalem," he writes. Then, once again he warns, stressing God's all-important spoken word: "See that you do not implore him not to speak." In fact, God's spoken word is the apostle's recurrent theme throughout his letter, from the opening words onward. Finally, we come to his most encouraging word, yet not without warning, when he writes: "Seeing that we are to receive a kingdom which cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe." And that is not only for the encouragement of those who have the heavenly hope, for *all* the sheep who are placed today by the King, Christ Jesus, "on his right" hand are invited to "inherit the kingdom prepared for you from the world's foundation."—Heb. 12:22, 25, 28; Matt. 25:34, *NW.*

[13] Let each one of us see to it that he builds industriously and discreetly on the Kingdom's "foundation cornerstone." (1 Cor. 3:11-13, *NW*) On the one hand, do

11. Why is this day of trouble a grand and happy one for God's devoted people?

12. Following what theme, to what climax does Paul reach in his letter to the Hebrews?

13. As we build on the one foundation, what must we be careful to avoid?

not run ahead of Jehovah and his organization and decide for yourself how to render acceptable, sacred service, for you will be in danger of acting *ultra vires,* as the lawyers say, that is, overstepping your legal rights. On the other hand, do not become sluggish and irregular in your Kingdom service. You will never build anything worth while that way, for "by slothfulness the roof sinketh in; and through idleness of the hands the house leaketh." No, 'do not loiter at your business, but be aglow with the spirit.'—Eccl. 10:18, *AS;* Rom. 12:11, *NW.*

[14] In conclusion, we ask you to consider this point of view. Jehovah has pledged *his* all-important word of promise. As you continue to learn more of the truth through a study of his Word, are you not moved to a keener appreciation of the amazing extent of his provision made for our benefit? Has that not led you to respond to his invitation, "My son, give me thy heart"? (Prov. 23:26, *AS*) It is your privilege to respond by pledging *your* word of promise in making a vow of dedication. As far as you, personally, are concerned, that is the most important word you can give. Keep it! Honor it! Live up to it!

[15] Do not make an excuse by saying you have no hope of being part of the seed of Abraham, with the prospect of sharing with Christ in the heavenly throne. Do you not greatly desire to enjoy God's blessing? Well, you will not receive any blessing at all, either as part of Abraham's seed or as part of "all the families of the ground," unless you manifest the same kind of faith and willing obedience in a spirit of true devotion and worship as did Abraham. Do not allow yourself to be deluded, or frightened off, by the Devil, who "walks about like a roaring lion, seeking to devour someone. But take your stand against him, *solid* in the faith."—Gen. 12:3, *NW;* 1 Pet. 5:8, 9, *NW.*

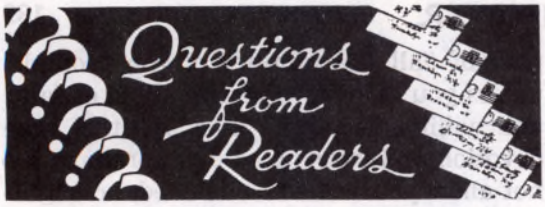
[16] We therefore make the strongest possible appeal to you to be like father Abraham and manifest the right kind of industriousness down to the end, while you have the full assurance of hope of inheriting those blessings flowing from the city that has real, solid, legal foundations. Those blessings are beckoning to you now. Listen!

[17] "And I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, and the sea is no more. I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. With that I heard a loud voice from the throne say: 'Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away.' And the one seated on the throne said: 'Look! I am making all things new.' Also he says: 'Write, because these words are *trustworthy and true.*' "—Rev. 21:1-5, *NW.*

14. What is the most important word that we can give to Jehovah?

15. On our part, what is indispensable to receiving God's blessing?

16, 17. What final appeal is made, and what grand encouragement is given us to respond thereto?



● What does Genesis 6:6 mean, which reads: "It repented the LORD that he had made man on the earth"?—Y. J., Nigeria.

"Repented" is translated from the Hebrew root word *na·hham'*, which has a variety of meanings. As given by several dictionaries, some meanings are: to breathe pantingly, to sigh, to feel regret, to repent, to grieve over or feel pity or compassion, to console or comfort, to free or ease oneself (of enemies). The word is used in different scriptures with these different meanings, and the setting indicates the thought to be conveyed. The occasion here under consideration was when Jehovah had noted man's wickedness and determined to destroy the evildoers by means of a global flood. An accurate modern translation gives the text, in its setting, as follows: "Consequently Jehovah saw that the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time. And Jehovah felt regrets that he had made men in the earth and he felt hurt at his heart. So Jehovah said: 'I am going to wipe men whom I have created off the surface of the ground, from man to domestic animal, to creeping animal and to flying creature of the heavens, because I do regret that I have made them.' But Noah found favor in the eyes of Jehovah." —Gen. 6:5-8, *NW*.

Jehovah never has occasion to repent in the sense that men do to show sorrow for mistakes made and to indicate they will change from a wrong course. Jehovah's ways are right and his perfection rules out any possibility of mistakes. Unlike men, he does not fail to keep his word or accomplish his purpose or hold to his principles. In these respects he does not change. (Num. 23:19; 1 Sam. 15:29; Isa. 14:24; 46:11; Ezek. 24:14; Mal. 3:6; Jas. 1:17) He may alter or change his course toward men or nations if they change and thereby make his course no longer necessary or fitting, or he may change his course in exercising his mercy. (1 Sam. 15:11; Ps. 106:44, 45; Jer. 18:7-10; Jon. 3:10) He may "repent" in the sense of the Hebrew original's meaning of feeling pity or compassion; but never in the human sense of repenting because of any mistake or wrongdoing.

In Genesis 6:6 accurate translation indicates that he "felt regrets that he had made men in the earth." Frequently Jehovah God represents himself as feeling human emotions to make his reactions easily understood by men. He can feel regrets, just as he can also feel grief, anger, provocation, indignation, joy, laughter, weariness of evildoers and other human reactions, as many scriptures show. In the case of Genesis 6:6, Jehovah felt regret that men had taken a wrong course and that every inclination of their thoughts was only bad. It was a hurt to his heart to see men that had come into existence as a result of his creative work turn continually to evil, and he felt regrets that such men had come into existence in the earth, and to free or ease himself of such heartfelt hurt Jehovah determined to wipe such evildoers from the face of the earth. Just as faithful men can bring joy to Jehovah's heart, these wicked ones could and did bring hurt to it. (Prov. 27:11; Luke 15:7) Just as wicked men prior to the Flood could make Jehovah feel regret, so the abominable deeds now done before Armageddon make men of good will sigh and cry, because they have sympathy for God's cause and respect his name.—Gen. 6:6; Ezek. 9:4.

Jehovah takes no pleasure in the death of the wicked, so he felt regret when he saw the need of executing them and it brought grief to him to have to bring on the Flood. But Jehovah did not regret having made the earth and purposing that it be inhabited. He did not regret creating man to multiply and fill it. That his regret was limited to those made through his creation that had become incorrigibly wicked is shown by the fact that Noah found favor in Jehovah's sight. Noah walked with God. Jehovah felt no regrets for having made him, and the fact that Jehovah preserved Noah and his faithful household and reissued to them the mandate to fill the earth shows Jehovah did not regret making the earth and man upon it, but was holding to his purpose to have the earth filled with righteous persons. If Jehovah had regretted making man in the first place, and was using the Flood to ease himself of these regrets, then he would have destroyed all men from earth. But the very fact that he preserved some shows his regrets were confined to those who had gone bad in their thinking and acting, for they were the only ones eliminated by the Flood.

● On page 84 of the book *"This Means Everlasting Life"* it says that Xerxes I was succeeded on the Persian throne by Artaxerxes III. Was it not Artaxerxes I instead?—J. C., Canada.

In Watch Tower publications this Artaxerxes has been referred to as Artaxerxes III for the following reason: The Magian impostor Smerdis, who occupied Persia's throne for less than eight months (522 B.C.), is called in Greek *Arthasastha'*, usually translated *Artaxerxes*. Hence he would be the first Artaxerxes. (Ezra 4:7-24) The Greek *Septuagint* next speaks of Esther's royal husband as "Artaxerxes," who was really Xerxes the Great, and who was hence the second Artaxerxes. (Esther 1:1) The next one, who is usually referred to as Artaxerxes I, is the third Artaxerxes, being the one with whom Nehemiah dealt. Concerning him McClintock & Strong's *Cyclopœdia*, Volume 1, page 440, column 1, says: "He is the same with the *third* Artaxerxes, the Persian king who, in the twentieth year of his reign, considerately allowed Nehemiah to go to Jerusalem for the furtherance of purely national objects, invested him with the government of his own people, and allowed him to remain there for twelve years (Neh. 2:1; 5:14)." Hence it is to avoid any confusion of identity that the successor of Xerxes the Great is referred to as Artaxerxes III.

Better Immoral than One of Jehovah's Witnesses?

THE claim of the Roman Catholic organization in the United States that she believes that salvation is possible outside of her church is difficult to reconcile with the expressions made by her spokesmen in other parts of the world. For example, late in 1952 in St. Hyacinthe, Quebec, one of Jehovah's witnesses began a Bible study with a policeman and his wife. Shortly the wife began to come to the Kingdom Hall meetings, but the husband held back some because of fear of losing his job. After two months of study they began to receive persecution.

By means of ridicule the city police tried to influence him to change, and one of them, his landlord, threatened to put him out of his apartment if he ever allowed Jehovah's witnesses to call on him again. His parents and other members of his family wrote him long letters begging him to stop his studies with Jehovah's witnesses. To all these he wrote excellent replies, explaining from the Scriptures what he now believed and why he could no longer accept the teachings of the Catholic Church.

He was visited at his place of employment by a priest who has known him for many years. The priest spent several hours trying to persuade him to stop his studying with Jehovah's witnesses; warned him he would lose his job and his friends and would bring shame upon a Catholic family. The policeman asked the priest if his past life as a Catholic was better, going out, drinking, running around and suchlike. The priest replied that it was worse to be one of Jehovah's witnesses. But the priest's arguments were in vain, even as were the threats of the police and the pleas of relatives.

A similar report was received from one of the Watch Tower missionaries in St. Lucia, B.W.I. There a certain Catholic priest has spies posted and whenever a Catholic visits the Kingdom Hall of Jehovah's witnesses the priest sends a committee of two to interview the Catholic whose curiosity has caused him to tread on forbidden ground. Two of such recently called on a woman who had shown some interest in Jehovah's witnesses and attended their meeting.

Not at all intimidated or put on the defensive by their seeming casual discussion of the work of Jehovah's witnesses, the woman of good will forthrightly told them: "Yes, I have been attending the meetings of Jehovah's witnesses and I am going to keep on attending them. For the first time in my life I am gaining an understanding of the Bible. You are here to try to stop me from gaining this knowledge. If I had spent the night in carousing or in immoral conduct, if I had gotten drunk, you would not call on me, you would not be interested in my welfare; but because I have attended a Bible-study meeting you express concern. You know the situation in the local parochial school, that several of the girls had to be dismissed because of their being pregnant, but that does not interest you. Only when somebody tries to learn the truth of God's Word are you concerned."

Yes, the attitude of some is, Better immoral than one of Jehovah's witnesses.

ANNOUNCEMENTS

SHARE IN PASTORAL WORK DIRECTED BY THE SHEPHERD-PRINCE

It is heart-cheering to think that men of all the many different nations will be gathered into one flock. All men are of one flesh, all are one human race. (Acts 17:26, *NW*) How the sincere heart yearns for the time when all who live on earth will be united as one family, with justice and equality enjoyed by all, and with love binding the members together! Right soon this will be accomplished, for Jehovah God's Shepherd-Prince, Christ Jesus, is today directing the pastoral work of gathering together all sheeplike ones. (Ezek. 34:23, 24)

"WATCHTOWER" STUDIES

Week of April 18: The Legal Foundations of the New World.

Week of April 25: Stability and Permanence.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower," do you remember—

- How proper Bible aids can be likened to a telescope? P. 163, ¶4.
- How Jesus' miracles were superior to those of modern science? P. 164, ¶3.
- How Jesus' followers "do works greater" than he did? P. 165, ¶3.
- How the "eyes of the blind" were opened and the "tongue of the dumb" sang when the Israelites returned from Babylon? P. 166, ¶1.
- What unwise view materialistic persons take toward spiritual healing? P. 166, ¶3.
- What amazing growth has been evident since 1942 when there were just 807 of Jehovah's witnesses in South America? P. 168, ¶2.
- How Jehovah's witnesses in Colombia make up for their lack of missionaries? P. 170, ¶2.
- Why April 17, or Nisan 14, is the only red-letter date on Jehovah's witnesses' 1954 calendar? P. 173, ¶6.
- Why the bread for the Lord's evening meal has no yeast? P. 174, ¶2.
- How Jesus' statement about the loaf he gave the apostles differs from the Catholic claim about the mass? P. 175, ¶3.
- Whether the mass is imperative to the forgiving of sins? P. 175, ¶7.
- Why only one out of 40 persons who attended the Memorial service last year partook of its emblems? P. 176, ¶1.
- How God gives special proof of his purposes? P. 177, ¶3.
- How the "world" has both visible and invisible parts? P. 178, ¶7.
- Who rules the new world? P. 178, ¶8.
- What is the true legal basis for Christ's rule? P. 180, ¶17.
- What present attitude parallels Adam's illegal one? P. 187, ¶10.
- How the individual Christian can build discreetly? P. 188, ¶13.
- In what sense it was that Jehovah repented that he had made man? P. 190, ¶4.