The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1954
Semimonthly

RECOGNIZING THE THEOCRATIC ORGANIZATION FOR LIFE

EXAMPLES OF RECOGNIZING THE ORGANIZATION

LIFE WITH JEHOVAH'S WITNESSES IN AFRICA

DEATH, A DOOR TO WHAT?

UNDERSTANDING GOD'S WORD MEANS LIFE

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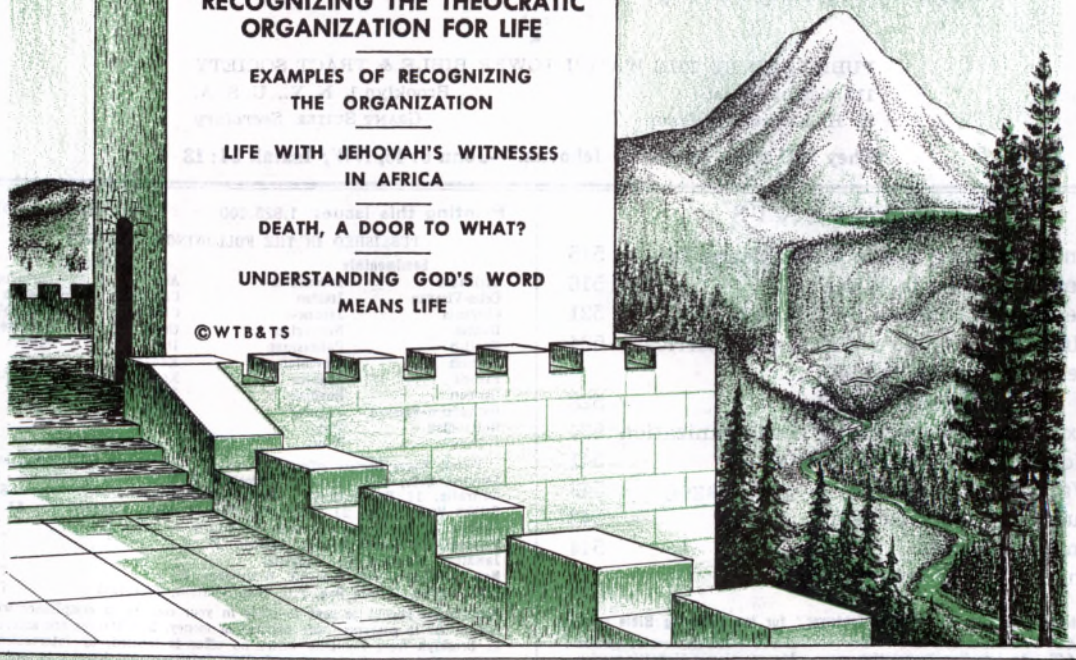

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AS – American Standard Version	*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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UNDERSTANDING GOD'S WORD MEANS LIFE

YOU enjoy living, do you not? And would you not like to live forever, especially if conditions were at least halfway decent? Of course you would. Well, did you know that the Bible holds out a hope of our living forever if we meet certain conditions? Note what Jesus said, as found at John 17:3 (*NW*): "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." And you may be sure that this means life in happiness, for the Bible tells us that the time is coming when all suffering and sorrow will be done away with.

You will note that Jesus said that everlasting life depends upon our taking in certain knowledge. Yes, just as we must take in the right kind of material food to keep our bodies alive, so we must take in the right kind of spiritual food if we would gain everlasting life in happiness. Jesus expressed a similar thought when the Devil tried to tempt him to change stones to bread. Matthew tells about it at 4:2-4 (*NW*), where we read: "After he had fasted forty days and forty nights, then he felt hungry. Also the Tempter came and said to him: 'If you are a son of God, tell these stones to become loaves of bread.' In reply he said: 'It is written, "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth."'" And this knowledge is where? In the Bible.

If we would follow a course that is right so that we can gain life, not only must we have a Bible in our homes, which most people do, at least in Western "Protestant" lands, but we must also read it, and still more important, we must also understand what we read. It is the same as with material food. Just purchasing a loaf of bread will not stop our hunger; we must eat the bread, and more than that, our stomachs must digest it and our blood stream must assimilate it, if it is to do us any good.

That we need help to understand the Bible is made clear by the experience of a certain Jewish proselyte. At Acts 8:28-31 (*NW*) we read concerning him: "He was returning and was sitting in his chariot and reading aloud the prophet Isaiah. So the spirit said to Philip: 'Approach and join yourself to this chariot.' Philip ran alongside and heard him reading aloud Isaiah the prophet, and he said: 'Do you really know what you are reading aloud?' He said: 'Really how could I ever do so, unless someone guided me?' And he entreated Philip to get on and sit down with him."

Has not that often been the case with you, reading something in the Bible and not understanding what it really meant? No doubt that is why many do not read the Bible more, because they so often come across something that they do not understand even as was the case with this Jew-

ish proselyte. And what was he reading, and how was it explained to him?

The next verses, Acts 8:32-35 (*NW*), tell us: "Now the passage of Scripture that he was reading aloud was this: 'As a sheep he was led to the slaughter, and as a lamb that is voiceless before its shearer, so he did not open his mouth. During his humiliation justice was taken away from him. Who will tell the details of his manner of life? Because his life is taken away from the earth.' In answer the eunuch said to Philip: 'I beg you, About whom does the prophet say this? About himself or about some other man?' Philip opened his mouth and, starting with this Scripture, he declared to him the good news about Jesus."

Merely reading this prophecy did not make a Christian of this Jewish proselyte, but upon Philip's explaining its meaning to him he did understand and believe, accepting Christianity and dedicating himself to do God's will, being baptized in the name of Christ Jesus without further delay.

Now is it not reasonable to conclude that just as God provided help for those who wanted to understand his Word back there he would do the same in this, our day? Surely it is. And such is the case. He has provided an instrument, an organization, which serves as his servant in bringing to the people light on the Bible. In fact, Jesus, in his great prophecy concerning his second presence and the end of this old world or system of things, foretold that there would be such a servant organization. Recorded at Matthew 24:45, 46, it states: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings."

That servant or slavelike organization has published and continues to publish, not only Bibles, but also many Bible study aids for the purpose of helping all men of good will and honest heart to read their Bibles with understanding. Foremost of such Bible study aids is *The Watchtower,* a copy of which you have in your hand. Study it and learn God's provision for everlasting life.

DEATH — A Door to What?

"DEATH is something for which most of us are not ready. It's something that just doesn't fit into our scheme of things." So spoke the eminent Dean Pike of New York's cathedral of St. John the Divine in a Sunday sermon early this year. And true it is, the human mind recoils instinctively at the very thought or mention of death. Continues Dean Pike: "We cover up our uneasiness by the use of soft phrases—'she passed on' or 'passed away'—or by the kindly jargon of the professional morticians who set up a haze of vagueness with talk about 'sleep' and talk about 'paradise' with no careful definitions."

A sample of attempted definitions paints a vivid picture of the human mind's seeking some escape from the inevitable. Death has

been called a "glorious adventure . . . a divine promotion," "the gateway to another form of existence," "the open door to eternal freedom." Others boldly assert: "I believe that personal consciousness survives the shock of that physical episode we call death." "I shall not in any part, in any way, die. The whole of Me, of the real Me, Me myself, will escape death." "Therefore I may hope and even believe . . . that 'there is no death—what seems so is transition.'"

"And just how do you plan to escape death?" asks the skeptic. With a benign smile his religious friend informs him: "Why, my good man, you do not really die. The inner you, your immortal soul, that deathless spark of God within you, lives on eternally." Says a Catholic authority: "The soul is the difference between a corpse and a living being. . . . It is endowed with spiritual faculties, . . . which will enable it to live and operate when separate from the body. Not being material, it can never be destroyed." Then what happens to it at death? Says a Presbyterian authority: "The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, . . . and the souls of the wicked are cast into hell." And what awaits them there? Answers evangelist Billy Graham, "Heaven is a literal place, . . . what a glorious place it will be—with streets of gold, the gates of pearl . . . and the tree bearing a different kind of fruit every month." As for hell: "There will be weeping and wailing and gnashing of teeth. I believe . . . there is literal fire in Hell, but if there is not literal fire in Hell, then the Bible is talking about something far worse when it speaks of the flames of Hell. Whatever it is going to be is so horrible that it cannot be expressed in the language of man."

Is death an enemy or a friend? A dead-end street or a door to life? What conditions await the dead? Are they blessed? Or distressed? Or at rest? Who, if any, go to heaven? Has anyone ever returned from death's own realm to describe it? Is there hope that anyone ever will? Many and varied are men's opinions, but what does the Bible say? This article gives its authoritative answer.

But many persons find themselves caught in between, so to speak, feeling unworthy of heaven and surely not deserving of hell. For these, Catholic doctrine provides a convenient niche: "It is a much more pleasant thought," they opine, "that there are people not quite good enough for heaven, yet not bad enough for hell, and that these are sent to purgatory until they are purified sufficiently for heaven."

Which do you prefer? Which thought stirs you most toward religious living? Heaven's gain? Or hell's pain? The threat of a fiery future is thought indispensable by many to the gaining and holding of converts, and statistics seem to give some support to this. For instance, Billy Graham's "detailed picture of Heaven [given above] brought 145 listeners to their feet to pledge themselves to Christ. *But* 350 signed up on the night he described Hell."

How do such teachings leave you? Satisfied? Or fearful? Or perhaps confused, some have thoughtfully asked, "How can a God of love torture men, even the wicked, eternally, sending them through excruciating pains for their delinquencies?" Noting the horror of the civilized world at the maniacal madness of Adolf Hitler, who baked people alive in huge ovens, they asked, "Is God worse than Hitler? At least his victims eventually succumbed to merciful oblivion. They tell us God does not even allow that to his victims, but they must roast and fry and bake and sizzle for ever and ever!" Many are those who have turned

in disgust from a heaven and a God who could show such heartlessness.

GOD'S WORD TO THE RESCUE!

Sharp and clear comes the voice of God's Word, to liberate "all those who for fear of death were subject to slavery all through their lives." (Heb. 2:15, *NW*) No mere human philosophizing or "educated guessing," this! God, who made the human soul, tells us its destiny for sinning: "The soul that sinneth, it shall die." (Ezek. 18:4) What was that? 'It shall fry?' No! "It shall die."

The truth of this is borne out by God's own description of what constitutes a soul. In fact, he lists the component parts of the very first human soul, saying: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." (Gen. 2:7, *NW*) Note, please, that it was not the soul that God thus breathed into man, as if that soul were something intangible, separate from the physical man. Rather it required both the inbreathed "breath of life" and the body, made of the "dust from the ground," to produce the human soul. Man did not *have* a soul; man *was* a soul. Therefore the separation of the body of dust and the breath of life would mean the death of the soul.

If the soul cannot die, then why was it that when Joshua's forces captured the city of Hazor "they went striking every soul that was in it with the edge of the sword"? Why did David pray for deliverance from his enemy, "lest he tear my soul like a lion, rending it in pieces"? (Josh. 11:11, *NW;* Ps. 7:2) The conclusion is inescapable that the soul can be touched by destructive instruments; the soul can and does die.

"BUT WHAT ABOUT HEAVEN?"

"Surely David's soul could not possibly suffer such an end as that," protest the critics. "His immortal soul and those of all other faithful men before and after him had the transcendent glory of heaven awaiting them. No mundane thing, however powerful or sharp, could hinder their souls on their way to glory." Ah, but did David's "soul" really waft its way to heaven at his death? The apostle Peter answers flatly: "David, . . . both deceased and was buried and his tomb is among us to this day. . . . David did not ascend to the heavens." (Acts 2:29, 34, *NW*) No, David, just like Adam, did not *have* a soul; he *was* a soul, and so David, the soul, died, was buried and had still not been raised to heaven in the apostles' day. Moreover, neither had anyone else, aside from Christ Jesus himself. Jesus' plain words still stand irrefutable: "No man has ascended into heaven but he that descended from heaven, the Son of man." (John 3:13, *NW*) Since Jesus was the "firstfruits" of those raised to heaven, no one else could precede him. (1 Cor. 15:20) Jesus' special prayer, "I wish that, where I am, they also may be with me," shows further that even when this heavenly hope was opened up it was just a very special provision, and then not for all mankind, but for only a precious few, a "little flock" of Kingdom heirs. —John 17:24; Luke 12:32, *NW*.

WHERE DOES HELL FIT IN?

The question now arises, "If only a few go to heaven, then what of all the other faithful men and women who ever lived upon this earth?" Faithful Jacob, thinking his beloved son Joseph was dead, said disconsolately, "I shall go down mourning to my son into Sheol!" (Gen. 37:35, *NW*) Sheol is the Hebrew word which English Bible translators have rendered as "hell," so "hell" is the place to which the righteous Jacob expected to go. Do not be surprised at this, for righteous Job even prayed to go there! Said he: "Oh that thou wouldest hide me in Sheol!"–Job 14:13, *AS*.

A shocking statement, this? Not at all, for surely these men were not worthy of torment and surely Job would not have prayed to go to hell had he thought it a place of torment. That would be asking for trouble! No, "the living know that they shall die: but the dead know not anything, . . . for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." (Eccl. 9:5, 10, *AS*) Sheol, or Hades, is nothing other than the common grave of mankind.

But what of the "hell fire" mentioned at Mark 9:47, 48, *King James Version?* True, Jesus showed there the undesirableness of being "cast into hell fire: where their worm dieth not, and the fire is not quenched." However, the word "hell" here is not a translation of either Sheol or Hades, heretofore mentioned, but rather of the word Gehenna. Therefore this text cannot be linked up with those that speak of conditions in Sheol or Hades, for previous scriptures have shown that there is no knowledge, device or wisdom in the place designated by those words, and hence neither could there be any sense of pain there, nor ability to suffer from fire, even if such fire existed there.

What, then, is this new word, Gehenna? This Greek word comes from a Hebrew expression, *gey hinnom,* or "Valley of Hinnom," which in turn refers to the ancient valley of that name, outside the south and west walls of Jerusalem. This valley became the city's dump and incinerator, for disposal of garbage, filth, offal, bodies of dead animals and dead criminals considered too vile for a resurrection. It came to symbolize total destruction, which was actually the purpose of the superheated flames, kept burning continuously and intensified by addition of brimstone, or sulphur. The jagged sides of the valley were strewn with refuse, making them a breeding ground for worms and maggots.

So, then, Jesus' words above quoted had reference, not to a place where live things were tormented, but rather to a place where dead things, vile things, were cremated, reduced to ashes, destroyed. His words were calculated to induce in the Jewish mind, familiar with these things, a vision of the fate awaiting evil ones, the same fate he held out to goatlike opposers of his servants in the last days: "everlasting cutting-off," in a destruction as complete as of garbage in a superheated incinerator.—Matt. 25:41, 46, *NW.*

WHAT HOPE IS THERE FOR THE DEAD?

"A good question," someone will say. "If only a few go to heaven and all others either to rest in Sheol or Hades or perhaps to a Gehenna of complete and final annihilation, why, just where does that leave us? We might as well put our hopes to rest as well and forget about any future beyond this present life." But no, we are not forced to such a pessimistic conclusion as all this, for again God's Word comes to the rescue with a solid, substantial hope for all those who wish to avail themselves of it.

That hope is the resurrection, one of the Bible's strongest themes throughout. "Abraham . . . reckoned that God was able to raise [Isaac] up even from the dead." Job prayed to God "that thou wouldest hide me in the grave [Sheol, hell], . . . appoint me a set time, and remember me!" Yes, the firm hope of all faithful men of olden times was "that they might attain a better resurrection."—Heb. 11:17-19, *NW;* Job 14:13; Heb. 11:35, *NW.*

But actually their hope would have been an unnecessary and ridiculous thing if the religious doctrine of man's deathlessness were true. How so? Because "resurrection," taken from the Greek word *anástasis,* means "a raising up," or a restanding, to life. Now if one is not actually dead, how can he be restood to life? We are told by

some that when man dies he is more alive than ever. Were that so, there would be no need for a resurrection. It would be superfluous, especially if the person had gone to heaven immediately at death. Why should he then be brought back into an earthly body in a resurrection? No, it is only because men "go down into silence" at their death that the resurrection is necessary. —Ps. 115:17.

DEATH YIELDS TO LIFE

"However, now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive." (1 Cor. 15:20-22, *NW*) Yes, Jesus' resurrected life, witnessed by over "five hundred brothers," now assures us of our resurrection hope, "for just as the Father has in himself the gift of life, so he has granted to the Son to have also in himself the gift of life."—1 Cor. 15:6; John 5:26, *NW*.

This fabulous gift the Son Christ Jesus presents first to his "little flock" of Kingdom heirs. It is during the second "presence" of the Lord that "those who are dead in union with Christ will rise first." (1 Thess. 4:15-17, *NW*) Those still living when his invisible presence begins must continue faithfully serving him till death, at which time they will be instantaneously rewarded with a heavenly resurrection. After these persons, to the number of a "hundred and forty-four thousand . . . purchased from among mankind as a firstfruits to God and to the Lamb," have thus been resurrected to life in the heavens, then Jesus' priceless gift of life will be extended to others. (Rev. 14:1, 4, *NW*) Then there will be a further fulfillment of Jesus' words: "All those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29, *NW*) This larger resurrection will include all the faithful men before Jesus' time as well as since then who have died or will die faithful, but without the heavenly hope. It will also include unwitting practicers of "vile things," such as the thief to whom Jesus, in his dying hours, promised: "You will be with me in Paradise."—Luke 23:43, *NW*.

RESURRECTION—THE DOOR TO LIFE ETERNAL

Then, amid paradisaic conditions on earth, man's true hope of "eternal freedom," of eternal life, will be realized. Not by virtue of a separate "immortal soul" will this be accomplished, thus crediting the power of the accomplishment to man's indestructibleness, but rather by the resurrection of dead souls back to life, to the honor of the only one powerful enough to perform such a miracle, Jehovah God. He will do it, not by overlooking the fact of death, but by coming to grips with death and hurling it and its companion Hades (hell, mankind's common grave) into the "lake of fire," "the second death." (Rev. 20:14) In this highly symbolic language of Revelation we see portrayed our real basis for triumph over death. Our "door to life" is, not the scourge of death, but the gift of resurrection. For this gift and its future prospects we render thanks and homage, not to inherent immortality, which we do not possess, but rather "to God, for he gives us the victory through our Lord Jesus Christ!"—1 Cor. 15:57, *NW*.

Declared Righteous by Jehovah

THE matter of being declared righteous by Jehovah is not one to be lightly pushed aside. It is a question of life or death, for only those whom Jehovah declares righteous will receive everlasting life. Jehovah's declaring his servants righteous is not for the purpose of acquitting or absolving them from the false charges made against them by their enemies, seen and unseen, for such charges do not influence him. Rather, his declaring his servants righteous concerns their standing with him and the freeing of them of the charges and penalties that his own justice has placed against them.

Why are we in need of being declared righteous by God? Because our first parent Adam willfully disobeyed God's law and therefore lost his righteous standing before God and his conditional right to life. Having lost these priceless possessions he could not pass them on to his offspring, and so all of them were born in sin, imperfect, without a righteous standing before God and without a conditional right to life. That is why "there is not a righteous man, not even one," for "through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 3:10; 5:12, *NW*.

By his sin Adam ran us into debt to God's justice. God was not obligated to provide release for us, to pay that debt, but because God is love he mercifully provided for our release, to pay that debt for us. The Scriptures reveal how God could be just and yet declare those harmed by Adam's transgression righteous, namely, by faith in Christ's ransom sacrifice.

But did not the Law furnish a basis for the Israelites to be declared righteous? No, it did not; in fact, it could not. Why? Because it could not remove their disability, it could not free them from debt. It merely gave them a standard, something to strive to attain to; which only made it even more apparent how far they were coming short of God's righteous requirements. So the Law, by showing the many things that constituted sin, actually made sin to abound all the more. And by its required sacrifices it impressed upon the Israelites their need for a valid sacrifice as well as kept them in Jehovah's pure worship until their Messiah came who could furnish them release from sin.

Still someone may ask, Was not Abraham's faith in Jehovah "counted to him as righteousness"? Yes, but only to the extent that "he came to be called 'Jehovah's friend'." Then are imperfect humans declared righteous in varying degrees and for different purposes? Yes. Abraham had faith in God's promise regarding a seed, and because of his faith God accepted him as a friend. But Abraham did not know who that Seed would be; so he could not exercise faith in Christ Jesus and in his ransom sacrifice, without which no one can be declared righteous with the hope of everlasting life.—Jas. 2:23, *NW*.

WHO ARE BEING DECLARED RIGHTEOUS NOW

How was Christ Jesus able to provide a basis for the declaring righteous of imperfect human creatures? In having his perfect life transferred from his spiritual

prehuman existence to the womb of the virgin Mary he was free from Adamic sin. As a perfect human creature he was the equal of the perfect man Adam in Eden, and continuing in that righteous condition he could have lived forever on earth. But that was not God's purpose or will for Jesus, and so Jesus was not given a wife and a mandate to be fruitful and fill the earth. Rather, God's destiny for Jesus was to be the divine King of the new world. So his stay on earth was only temporary, just long enough to learn "obedience from the things he suffered," to "bear witness to the truth," and "to give his soul a ransom in exchange for many."—Heb. 5:8; John 18:37; Matt. 20:28, *NW*.

By voluntarily laying down his life Christ Jesus released merit, something of value that he could use for the benefit of others. Upon his resurrection as a spirit and his ascension into heaven he presented this merit to God, who accepted it in lieu of the claims His justice had against the human race.

Have any received the benefits of this provision, and, if so, who, how and when? Ever since Pentecost the "body of Christ," which is limited to the one hundred and forty-four thousand that John saw "standing upon the mount Zion" with the Lamb, have been receiving the benefits of this provision, being declared righteous in the sight of God because of their faith in Christ's sacrifice and their dedication to do Jehovah's will.—Rev. 14:1, *NW*.

The declaring righteous of these is only a means to an end. And what is that? That they might be eligible for membership in the body of Christ as his footstep followers. At the age of thirty he, as a full-grown perfect man, sacrificed his human life so that he might obtain a heavenly inheritance.

However, these who would be Christ's followers, being imperfect, cannot meet God's requirements for an unblemished sacrifice. Neither have they a right to life to sacrifice on the basis of which they could be given the hope of spiritual life. But on the basis of their faith in Christ's sacrifice and their dedication to Jehovah, Jehovah credits them with Christ's merit, thus making them acceptable for sacrificing and giving them something to sacrifice, which they do sacrifice, God then begetting them by his spirit to a hope of heavenly life.

Their righteousness being imputed by faith, rather than being actual, these cannot keep themselves wholly free from sin. But they will not willingly yield to sin, and though repeatedly coming short they are able to keep their righteous standing before God by appealing for Christ's merit to be applied to them to cover their sins. —1 John 1:9, 10; 2:1.

WHAT ABOUT OTHERS?

Christ Jesus furnished 'propitiatory sacrifice, not only for the sins of his body, the Christian congregation, but also for others of mankind.' (1 John 2:2) When will these others, the faithful men of old who died before Christ came, those of mankind in general in their tombs and those of the "great crowd" of other sheep who are now faithfully serving Jehovah, be declared righteous? In view of what we have seen about justification or being declared righteous by faith as being only a means to an end, so that certain ones might be eligible to membership in Christ's body and share heavenly glory with him, it follows that all whose destiny is the earth, the foregoing ones mentioned, would have no need of having righteousness imputed to them.

Those of the other sheep today may be said to have a token forgiveness. By reason of their faith in Christ's sacrifice, their dedication to do Jehovah's will and their separating themselves from the world, they

are pictured as having "washed their robes and made them white in the blood of the Lamb." (Rev. 7:14, *NW*) Because of seeking Jehovah, righteousness and meekness, they have the hope of being spared during the great tribulation of Armageddon to enter the new world of righteousness without first going into the tomb. In that new world they will gradually attain to actual perfection under the ministration of Christ and his body of kings and priests.

The faithful men of old, who died before Christ gave his life as a ransom, having done "good things," because of their following a righteous course, will be brought forth to a resurrection of life. Theirs will be a resurrection to life, not in the sense that they will come forth with perfect bodies, for they will not, but in that they will be well along on the way to life because of their past integrity-keeping course. They will at once vow and render allegiance to Christ, the reigning King, and will share with others in the privilege of serving as "princes."—Ps. 45:16.

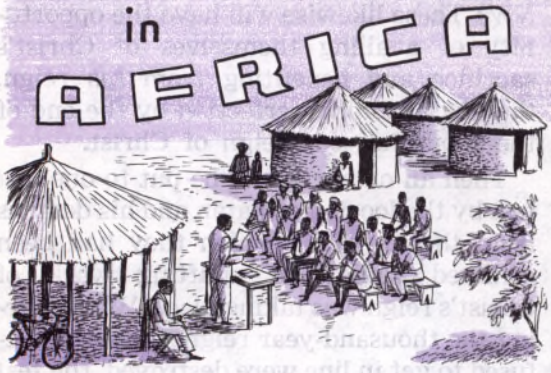
The resurrected faithful men of old and the other sheep will join in making the earth a paradise after which will come the resurrection of mankind in general, those in the "memorial tombs" and who had "practiced vile things." (John 5:28, 29, *NW*) These likewise will have the opportunity of availing themselves of Christ's sacrifice and benefiting from his reign, thereby attaining perfection by the end of the thousand-year reign of Christ.

Then all on earth will be put to one last test by the loosing of Satan and his demons from the abyss, to which they had been confined while the uplifting work of Christ's reign was taking place. While, during the thousand-year reign, those who refused to get in line were destroyed, the test at the end of the thousand years will reveal all those who turn selfish at heart, who will then be destroyed together with Satan and his demons in what is termed "the lake of fire" and "the second death." (Rev. 20:1-10, 14) Those maintaining integrity will be declared righteous by Jehovah and be given the right to everlasting life.

Thus, in summing up, we see that from Pentecost to the present time only those of the "body of Christ" are declared righteous, and that by faith; these will gain actual righteousness in the "first resurrection." And the rest of the obedient ones of mankind will be declared righteous to life everlasting after meeting the test at the end of the thousand-year reign of Christ.

By works of law no flesh will be declared righteous before him, for by law is the accurate knowledge of sin. But now apart from law God's righteousness has been made manifest, as it is borne witness to by the Law and the Prophets; yes, God's righteousness through the faith in Jesus Christ, for all those having faith. . . . For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus.
—Rom. 3:20-24, *NW*.

Life with Jehovah's Witnesses in AFRICA



HAVE you ever wondered what life is like in a village in the wilds of Africa where all, or the majority, are Jehovah's witnesses? What would you expect to find?

First, let us take a look at a typical African village. It is located in a small clearing, that is, where the "bush" has been cleared and the trees chopped down. In this clearing you will find a number of huts, from eight to twenty in the smaller villages, and most of the villages are small. The huts are built of poles daubed with mud and thatched with grass. Generally, the grass roof does not touch the walls, thus leaving an air space through which the smoke from the small campfire, used for heating the hut in cold weather, can escape. The huts are round in shape and, except for the air space at the top and the doorway, have no other ventilation. There are no streets in the village, for the native's means of travel is by foot and his transportation problems are handled by a head, long skilled in balancing a heavy load, set on top of his strong neck. In most cases there is no particular plan about the village. Out from the village in all directions go well-worn trails leading off into the "bush"; some leading to the scattered garden patches, others leading off to other villages, or to dirt "trunk" roads that pass nearby.

In the center of each village one usually finds what might be described as a hut without walls. Its thatched roof is supported by poles, its sides left open. It is here that all matters affecting the village as a whole are discussed in the presence of all the inhabitants, old and young. Here the headman hears complaints of one villager against another. It is here that the village youngsters get their teaching of the unwritten tribal laws and customs by listening to their elders' discussions. Throughout Northern Rhodesia it is in this kind of village that one often finds a majority of Jehovah's witnesses, and sometimes the whole village attends the congregational meetings.

VILLAGE RULE

If you have never been in Africa and have never seen one of these small villages, you may wonder how the life of the village is ordered and how it is related to the general social and economic conditions of the country. Briefly, the situation is like this: In each village a headman is appointed, very often a hereditary office. The principal duties of the headman are to see that the village is kept clean, that the villagers conduct themselves in peace and good order, that they grow sufficient food for themselves and their families; to see that taxes are paid each year (a head tax is levied on each male African once a year) and to see that small roads and wood bridges are kept in fair repair. The village headman is responsible to the local chief, who may have many such villages under his jurisdiction. The chief will have a local native court to hear cases and will have *kapasos*, or messengers, who might be said to have limited police duties, in the way of keeping order, etc. The chief will have "counselors,"

who assist him in the running of his area from the social and economic standpoint and who assist him in trying cases in the native court. These native courts have limited jurisdiction, dealing with not only civil cases such as accusations of adultery, but also minor criminal offenses such as theft, fighting, etc. Any cases of serious consequence are referred to the district commissioner, to whom the chief is responsible, and who acts as a magistrate.

The villagers live as a community under what might be almost a patriarchal arrangement. When such a village comes into the truth this does not really affect the chief, unless it is the chief's own village. There are no courts or prisons in the villages except at the chief's village. There is no military conscription of the Africans, as this would be impractical. The only form of municipal employment, if it can be called such, is that the chief will send around his messengers from time to time to recruit labor from each village for some local construction work, such as building a new road, repairing a major road, repairs to chief's property, etc. This labor may be paid for or not, according to the chief.

VILLAGES ALL OR PREDOMINANTLY JEHOVAH'S WITNESSES

With this background in mind one can better appreciate what happens when a village takes to the truth. Of course, in the village it may be that it is just the majority who are dedicated witnesses of Jehovah or who come to the meetings, but there are a number of villages where all in the village are either active Christian witnesses themselves or at least attend the meetings. In fact, the casual observer on visiting one of such villages would perhaps not notice very much difference from the others, except for the one thing that is generally apparent, that is, the cleanliness of the village. The improvement in the cleanliness and the upkeep of villages that are inhabited either wholly or in large part by Jehovah's witnesses has been remarked on often by government officers and other visitors to such areas. Commenting on this aspect is this report: "The houses are in rows with yards perfectly clean. Banana trees dot the shade in between. The main duty of the headman is to see that the village and houses are clean. When I asked him if he had any difficulty in this he simply smiled, as Jehovah's witnesses are noted for their co-operation in this respect."

However, if one stayed in the village for a while he would soon notice even more marked differences. He would note that there is more co-operation and help shown among the villagers. The people are happy and contented, and as they go about their work one will hear songs of praise to Jehovah being sung by the parents and children rather than the tribal and sometimes phallic songs of those who are pagan. In the evenings, instead of gathering for beer drinks or tribal dances and drum beating, one will find the villagers sitting around their fires singing together Kingdom songs or aiding one another in Bible study. All this makes for peace and tranquillity, with a lack of crime, fighting and squabbling. Indeed, villages of Jehovah's witnesses are noted for these qualities and local authorities are generally impressed with them, unless they are too prejudiced. Gone too are the pagan rites and ceremonies of initiation, etc., accompanied by much pain and suffering for those who are the subjects of the rites, which many religious organizations have found difficult to stamp out.

In many cases the headman himself comes into the truth. He remains as headman and continues to care for his duties of looking after the cleanliness and social conditions of the village. He may also be an

assistant minister, perhaps the presiding minister of the congregation, and that makes his work much easier. If he has become one of Jehovah's witnesses and is a member of the congregation with some other villager as the presiding minister, then the headman continues to look after his particular duties, and the presiding minister cares for the spiritual needs of the village. There is good harmony and no difficulty or friction in this matter. The headman sees that the village is kept clean; indeed, he will be more particular about this since he is now a dedicated Christian and perhaps his village also contains the congregation meeting place, the Kingdom Hall, and so he wants the whole village to reflect an appropriate atmosphere. He now has no difficulty in seeing that taxes are paid, and he continues to co-operate with the local chief, arranging for a quota of labor to be supplied for various jobs, as before. One of the Watch Tower Society's traveling representatives reports on this point in connection with villages in his area: "There has not been a single village of Jehovah's witnesses that has given trouble to road conscription works; the chief's messengers (*'kapasos'*) have no trouble—they are the most willing ones. Several of the *'kapasos'* are themselves Jehovah's witnesses."

RESPECT GIVEN AUTHORITIES

In other words, the pattern of social life continues much the same in such villages, except that there is a marked improvement in the cleanliness, peacefulness and orderly conduct of the villages. There is no attempt to set aside the authority of the chiefs or headmen, since this they recognize as necessary for law and order. Of course, some chiefs go beyond their stated functions. If prejudiced, they may try to victimize the witnesses, trying to pile on them an unfair amount of labor. A few still look for abject submission that amounts to worship from those in their territory, and since the giving of such would be a violation of the Christian's worship of the only true God, Jehovah, Jehovah's witnesses refrain from giving such. Because of this it is sometimes thought that they are disrespectful. Not so! In fact, many of the villages of Jehovah's witnesses have become noted for their hospitality and kindness to chiefs and others when they pass through them. The district servant reporting on one area says: "When the chief tours through his villages he likes to stop overnight at the villages where Jehovah's witnesses predominate as here he receives better hospitality."

Note the following report describing life in a village in Barotseland, where, out of sixty persons, there are thirty-two Jehovah's witnesses, with the remainder of no religious affiliation:

"The headman is a publisher. There is no drinking or dancing in the village. When the other villagers wish to drink and dance, they go elsewhere. The chief and indunas (counselors) choose this village to sleep in during visits to the area because it is quieter and cleaner than others." The report adds that the villagers have also ceased from certain tribal customs, such as filing the teeth and marking the skin and the various rites practiced at puberty, etc.

At L—— congregation the presiding minister is also the headman and a brother of the chief. He is well respected in the community and the chief's court often asks for his advice.

NEW WORLD CONDUCT AND ACTIVITIES

Jehovah's witnesses in such villages have their regularly scheduled congregation meetings just like all other congregations of Jehovah's witnesses throughout the world. They carry on their Christian preaching activity, visiting the neighboring villages, telling them about the good

news of God's kingdom and the new world. They pursue a normal village life caring for their gardens, fishing, and otherwise attending to the daily needs of themselves and their families. The general practice is for each family to have its own garden and to care for it. However, in some of these villages where there is a majority of Jehovah's witnesses a common garden is worked. The proceeds go to provide for the entertainment of visitors such as full-time representatives of the Society or to help some sick or disabled member of the congregation. If there is a surplus it is sometimes sold and the proceeds put to the Kingdom work.

Located at one end of the village is a neat, clean building large enough to accommodate all the members of the village and others besides. It is the Kingdom Hall of the congregation. It is large because the village is the headquarters for the congregation, other members living in near-by villages. Inside are solid benches made of sun-dried bricks, and at one end there is an elevated platform. There are openings in the walls to provide for light and ventilation. In some cases, nearby will be another building somewhat smaller. This used to be the Kingdom Hall, but became too small for the growing congregation. So it is used as stopping-over quarters for those coming from a long distance to attend congregation meetings. After the meeting these persons will sleep during the night and then return to their villages, perhaps five or six hours' walking distance away.

The peaceful activities and Bible-education work of Jehovah's witnesses also have their effect in the larger African communities in Northern Rhodesia. In the large towns, such as on the Copperbelt, there are large African townships, sometimes housing as many as 30,000. In these communities are found large congregations of Jehovah's witnesses, some with as many as four or five hundred. Concerning their activities a local paper commented:

"Watch Tower Christians in the townships of Ndola, Kitwe, Chingola, Mufulira and Luanshya (Northern Rhodesian towns) are very active, but I am glad to report that their activities are very good indeed and are reducing fighting among the Africans in these townships.

"Once they join the Watch Tower . . . these Christians do not fight among themselves, and they call one another 'brother.' They do not go to beer halls to be mixed up with other fellows or with women. Although one is not a member of their church yet one must say that they have love in their hearts."—*The African Weekly* of August 30, 1950.

In recent years in Northern Rhodesia and Central Africa politics has been introduced to the African. Propaganda from European and African politicians has even found its disturbing way into the rural African villages, trying to convince the masses of Africans that in their schemes and policies lies the hope of their future peace and prosperity. But, in villages where the belief in the Bible predominates and where Jehovah's witnesses live together as members of the New World society, such propaganda goes unheeded. Not allowing themselves to be disturbed and unsettled by human theories, they go about their daily life quietly, lawfully and in peace with one another, looking with confidence to the hope of a new world of God's building under the righteous government of his Son, Christ Jesus.

And all thy children shall be taught of Jehovah;
and great shall be the peace of thy children.
—Isa. 54:13, *AS*.

Recognizing the Theocratic Organization for Life

"Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, while you cast all your anxiety upon him, because he cares for you."
—1 Pet. 5:6, NW.

RECOGNIZING Jehovah's theocratic organization cannot be stressed too strongly. If one's life depended upon a course of action, one ought to be only too glad to take that course, even if it hurt his pride by humbling himself. That is the way it should be with acknowledging the theocratic organization and its mode of operation under God's hand. Anarchists refuse to recognize organization and to submit to it. To say that there is no theocratic organization smacks of lawlessness or anarchism, for that would mean God has no organization and does not have his people, his flock, organized. It is more important for him to have his living, intelligent creation organized than for him to have his inanimate creations, the sun, moon and stars, organized, for the unity, harmony, peace and working effectiveness of his universe depend upon their being theocratically organized and operated.

[2] The sacred Bible is God's Book of instructions to his intelligent creatures on earth. To be able to carry out the instructions of God's Book, or Bible, we have to recognize the theocratic organization, inasmuch as the Bible itself recognizes it, from cover to cover. In fact, the Bible is the Book of the visible theocratic organization. The words that are the first words in it that God himself wrote with his own "finger" were for a theocratic organization, that is, the "Ten Words," the Ten Commandments, for his typical theocratic organization, the nation of Israel. (Deut. 10:1-4) All the other parts of the Torah, or the Law, from Genesis through Deuteronomy, were written by the prophet Moses at the inspiration of Jehovah God for the same organization. The fact is, all the other books of the ancient Hebrew Scriptures were written for the typical theocratic organization of Israel. But not for them only, because the Christian apostle Paul writes to the Christian congregation of God and quotes Psalm 69:9 to make this argument: "Even Christ did not please himself; but just as it is written: 'The reproaches of those who were reproaching you have fallen upon me.' For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:3, 4, *NW*) Consequently, the ancient Hebrew Scriptures from Genesis to Malachi were written primarily for the instruction of the Christian congregation of God.

[3] The same is true of the Christian Greek

1. Why cannot recognizing Jehovah's theocratic organization be stressed too strongly in view of life, unity and peace?

2. As in favor of recognizing the organization, for whom were the ancient Hebrew Scriptures written?

3. Likewise, for whom were the Christian Greek Scriptures written, and why is it necessary for them to be organization-minded?

Scriptures from Matthew to Revelation. Except for the gospel account by Luke, the Acts of the Apostles, the letters to Timothy, Titus and Philemon and the second and third letters of the apostle John, all the books of the Christian Greek Scriptures were written directly to the Christian congregation and primarily for the Christian congregation. But even those eight exceptions were written to persons of the Christian theocratic organization and were written to them expressly in behalf of that organization. Hence today all the twenty-seven books of the Christian Greek Scriptures belong to the Christian flock of God and not to any individual; and these books, together with the thirty-nine books of the Hebrew Scriptures, form the complete inspired Bible. In view of its unbreakable connection with the Christian theocratic organization, the Bible is organization-minded and it cannot be fully understood without our having the theocratic organization in mind. This makes it very necessary for those who humble themselves under God's mighty hand to take account of the theocratic organization and to recognize it. All the sheep of God's flock must be organization-minded, like the Bible.

STRUCTURE AND ACTIVITIES

[4] Today we are nineteen centuries removed from the visible theocratic organization of the first century of the Christian era. During all those centuries the organization that professes to be Christian has undergone many changes and has split up into hundreds of religious sects and cults, which has resulted in a scattering of the religious flock. The religious disorganization in Christendom has therefore often taken the form of violent religious wars and persecution of smaller or newer sects. To have Christian theocratic organization we must slash through the religious traditions of Christendom and go back to the apostolic instructions and arrangements of the first century. Today on earth God has his flock of sheep under his Right Shepherd, and so he must and he does have a visible organization now under His mighty hand. In proof that it is theocratic, just as the apostles of Jesus Christ were, this organized flock of his sheep is apostolic in its arrangements and its methods of activity. At the same time it is adjusted to the needs of our modern day for God's prescribed service.

[5] The organization's being apostolic does not mean it has living "apostles," so called, or even "apostolic successors." It could not have such, because the twelve apostles of the Lamb Jesus Christ were foundation stones of the Christian congregation and belonged to its beginning, founding, or infancy. (Rev. 21:14, 19) By the close of the first century all the authentic apostles were dead, and they made no appointment of successors. The inspired Bible speaks against so-called "apostolic successors," who, like Simon Magus of Samaria, greedily want to exercise the power of the apostles over God's flock. "For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness." Such ambitious self-exalting men fail to recognize the theocratic organization and to humble themselves under God's mighty hand. —2 Cor. 11:5, 12-15; Acts 8:9-24, *NW*.

[6] A.D. 33 the Christian congregation started out as a visible theocratic organiza-

4. Despite Christendom's state, what argues that God has a visible organization, and how is it in its arrangements and methods?

5. What does it not mean for the organization today to be apostolic?

6, 7. (a) When and with how many did the visible theocratic organization start out, and how many were added the first day? (b) What does the Record say concerning their apostolic organization and activities?

tion of one hundred and twenty members on the festival day of Pentecost in an upper room in Jerusalem. On that occasion God's holy spirit was poured out through his Chief Shepherd, Jesus Christ, upon that little flock of faithful followers of Jesus. Due to that outpouring of holy spirit with miraculous manifestations upon that little congregation an impressive witness was given to Jehovah God and his exalted Son Jesus Christ by the preaching of Peter and the other apostles under the power of the outpoured holy spirit. Three thousand in the crowd of listeners accepted the message and were baptized in water in evidence of their becoming believers in Jesus Christ as the Son, Lord and Christ of Jehovah God. Concerning their apostolic organization and activities we read this in the Record: "Therefore those who embraced his word heartily were baptized, and on that day about three thousand souls were added. And they continued devoting themselves to the teaching of the apostles and to association together, to taking of meals and to prayers."—Acts 2:1-42, *NW;* 1:15.

[7] In further comment upon their activities the Record goes on to say: "And day after day they were in constant attendance at the temple with one accord, and they took their meals in private homes and partook of nourishment with great rejoicing and sincerity of heart, praising God and finding acceptance with all the people. At the same time Jehovah continued to join to them daily those being saved." (Acts 2:46, 47, *NW*) The congregation at Jerusalem kept up this course even after persecution by the unbelieving Jews burst forth upon them: "And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus."—Acts 5:42, *NW*.

[8] From this Record we note that the procedure in apostolic days included the following: Devoting themselves to the teaching of the apostles, which teaching was backed up by the Hebrew Scriptures, from which they made many quotations; associating together as fellow believers to form a new congregation separate from the Jewish synagogue; taking meals together in private homes with rejoicing and sincere hearts. This was in connection with their preaching from house to house, for, as they taught and declared the good news about Jesus Christ, those who accepted this spiritual food would share material food with them for their physical refreshment. (Gal. 6:6) Besides this house-to-house preaching, they held public gatherings in the courts of the temple, attending there day by day in order to reach the crowds thronging the temple with the message. So they were active continually in praising Jehovah God and declaring the good news about Jesus Christ both privately and publicly. This method was successful, for Jehovah added believers to their number daily.

[9] What was theocratic back there is theocratic today. What succeeded back there because of its theocratic nature should succeed today. That is why Jehovah's witnesses have gone back to the time of the apostles by trying to imitate them. This is one way of devoting ourselves today to the apostles' teaching: copy their methods. As for their oral teaching, we do not have the apostles personally in the flesh with us today, but we do have their writings, together with the inspired writings of their fellow disciples, such as Mark, Luke, James and Jude. By closely following these inspired Christian writings and refusing the religious traditions of uninspired men we today devote ourselves to the written

8. So, from the Record, what did the procedure in those days include?

9. Who, today, devote themselves to the teaching of the apostles, and how so?

teaching of the inspired apostles. This written teaching instructs us on how the true Christian congregation today should be organized and conducted with qualified overseers and ministerial servants, these being appointed by the governing body of the entire Christian congregation throughout the earth. As in the apostolic days Jehovah's witnesses associate together in their places of meeting, doing so regularly and not falling into the bad habit of forsaking the gathering of themselves together, but encouraging one another, and all the more so as they behold the day for the battle of Armageddon drawing near. The temple of Jerusalem was destroyed A.D. 70, and Jehovah's witnesses today cannot attend there for the purpose of holding public meetings, but they do hold public meetings today wherever they can, indoors and outdoors.—Acts 14:23; 20:28-35; 1 Tim. 3:1-13; Titus 1:5-9; Heb. 10:25.

[10] One specially prominent feature of apostolic days marks the theocratic activities of Jehovah's witnesses today. What? Their preaching of the good news from house to house and when they are being entertained in private homes, as at large conventions in certain cities corresponding to Jerusalem, the ancient convention city. That the apostles themselves were not above the theocratic requirement to preach from house to house the apostle Paul showed, saying to the older men of the Ephesus congregation: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house. But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus. . . . I do not make my soul of any account as dear to me, if only I may finish my course and the ministry which I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God." —Acts 20:20, 21, 24, *NW*.

[11] So penetrative has this house-to-house method been in reaching most of the people with God's message in this twentieth century that the religious clergy of Christendom have untheocratically objected, protested and caused the matter to come before political, police and judicial authorities of the land, just as the Jewish clergy did in the days of the apostles. As a result, the witnesses of Jehovah have had to fight in the courts of law in order to hold open this avenue of preaching the message of God's kingdom. In lands where Jehovah's witnesses have been banned or where the state religion does not allow their holding public lectures, they imitate the apostles by theocratically going from house to house, quietly preaching without exciting public attention.

PRINCELY SLAVES

[12] Bringing ourselves into agreement with the apostolic methods and arrangements of the first century is a part of our recognizing the theocratic organization today for the sake of our lives. We know that the New Jerusalem is pictured as having twelve foundation stones and on them the "twelve names of the twelve apostles of the Lamb." (Rev. 21:14, 19, *NW*) We today, to be theocratic, must still rest upon this twelvefold foundation of these Christian apostles and prophets, Jesus Christ himself being the foundation cornerstone on which all those apostolic foundations rested.—Eph. 2:20-22.

[13] But now in this "time of the end" of this world there is one other feature of the

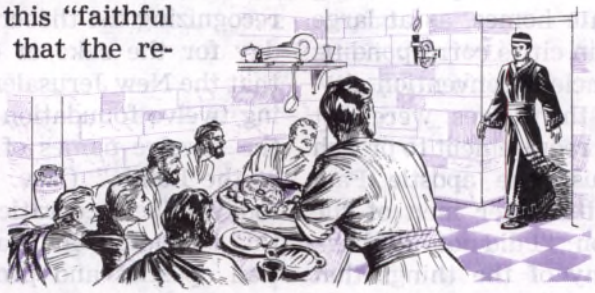
10. What specially prominent feature of apostolic days marks the activities of Jehovah's witnesses today?

11. From where has objection to this activity come, and why?

12. To be theocratic today, on what foundation must we rest?

13. To render complete recognition of the organization today, what other feature of it must we take recognition of, and since when?

theocratic organization that we must recognize. What? The "faithful and discreet slave." Jesus, in his detailed prophecy on evidences that would mark the "time of the end" when he would be invisibly present, said he would then appoint such a "faithful and discreet slave." "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." (Matt. 24:45-47, *NW*) The world events since A.D. 1914, and particularly the events among Jehovah's people since A.D. 1918, give visible evidence that the Lord Jesus Christ, having come into his kingdom, has come to God's spiritual temple to carry on the final judgment at the "house of God" and, in expression of his judgment work, he has found a "faithful and discreet slave" and has appointed him over all his belongings, all his visible Kingdom interests on earth. (1 Pet. 4:17) Hence in order to render complete recognition of the theocratic organization today, we have to take recognition of this "faithful and discreet slave" that the returned Lord and Judge has appointed over all his belongings. We cannot sidestep this.



[14] For years it used to be thought that this "faithful and discreet slave" was one man or was the responsible office to be filled by an individual man. But is the visible theocratic organization dependent upon any single man for spiritual "food at the proper time"? No; and now in the light of accomplished prophecies we correctly see that the appointed "slave" is a class, the remnant or the remaining ones of the anointed, spiritual followers of Jesus Christ who are called to be joint heirs with him in his heavenly kingdom. Today, in administering all the belongings of the Lord Jesus on earth, this "slave" class serves the "food at the proper time," not only to the members of the anointed remnant, but now also to a "great crowd" of the Lord's "other sheep," the faithful believers who await an earthly destiny in the new world. Since the Lord has appointed the "slave" class to administer all his visible belongings, the Lord Jesus as the Right Shepherd does not feed his sheep on earth today by any other than this "slave."

[15] Since the "faithful and discreet slave" is a class, its continued faithfulness and discreetness do not depend upon the life and conduct of any single individual. Since the "slave" class is made up of many anointed Christians, it must have a governing body. It does, just as the theocratic congregation of apostolic times had a governing body. Peter did not claim to be that governing body. Neither did Paul. Both of these apostles recognized the governing body as including more men than themselves, and they submitted their matters of dispute to the decision of the governing body. The twelve apostles of the Lamb being a mere dozen, not all the spiritually qualified men of their day could be included among such special apostles. And so the governing body took in, besides the twelve apostles of the Lamb, other older men of the theocratic organization at Jeru-

14. Who is this "slave," and to whom does he now serve the food?

15. According to what example does the "slave" class have a governing body, and whom does it include?

salem, such as James, the half brother of Jesus Christ. (Acts 15:1-29; Gal. 1:18, 19; Jas. 1:1) Naturally, the governing body of the "faithful and discreet slave" class today does not include any of the twelve apostles, now long absent from the earthly scene, but it does follow the written instructions of those apostles and the other older men associated with them in writing the Christian Greek Scriptures. The theocratic governing body of today includes older, spiritually qualified men of the anointed remnant.

16 Being adapted to modern conditions and requirements and being obliged to render to Caesar Caesar's things, the visible theocratic organization today has a legally established service agency, the Watch Tower Bible and Tract Society, incorporated in 1884 under the laws of the state of Pennsylvania, United States of America. (Matt. 22:21) It is with this legal corporation that the governing body of the "faithful and discreet slave" class is closely associated for administrative, legal and publishing purposes, to see that "this good news of the kingdom" is preached in all the inhabited earth for a witness to all the nations. (Matt. 24:14, *NW*) As the Kingdom preaching has expanded to 150 lands already, this legal corporation has branch offices in over sixty of such lands. Properly and necessarily the branches are given financial support by the original legal corporation. The Christian men put in charge of such branches are dedicated witnesses of Jehovah and are called "branch servants." Branch servants are just that, "servants," not bosses. All considered, our recognizing the theocratic organization today must take in our recognizing all these arrangements and provisions of Jehovah God through Jesus Christ for our day. In proof of our loyal recognition of such, we should strive to co-operate faithfully with the theocratic organization and its appointments and operating parts.

17 Since God established the Kingdom in the heavens A.D. 1914, and particularly since 1919, the prophecy of Isaiah 32:1 (*RS*) has applied concerning the enthroned Jesus and his appointed servants on earth: "Behold, a king will reign in righteousness, and princes [*sarim'*, Hebrew] will rule in justice. Each will be like a hiding-place from the wind, a covert from the tempest, like streams of water in a dry place, like the shade of a great rock in a weary land." Since "princes" or *sarim'* here means, not worldly princes, but principal theocratic men, those who are the appointed chief ones in a class or group even down to a group of ten, the "faithful and discreet slave" class would be occupying a princely position respecting the "other sheep" of Jehovah's witnesses. The branch servants, whether members of the anointed remnant or members of the "other sheep" class, would be theocratic princes or *sarim'* in the territory under the respective branches. Any male servant appointed by the governing body and 'ruling in justice' among ten of Jehovah's witnesses would be a theocratic prince or *sar*. Of all of Jehovah's witnesses on earth the theocratic *sarim'* especially should recognize the theocratic organization today operating.

18 Jehovah's theocratic King, Jesus Christ, retains in his service on earth only faithful and obedient "princes." For them to be kept in special service the *sarim'* must recognize their Lord, Jehovah's enthroned King, and must humble themselves under his royal hand and must rule in justice. Ruling in justice means that the *sarim'* must do right by their King Jesus Christ, must do right by the King's "faithful and discreet slave" that has been ap-

16. With what is the governing body closely associated, and how is its extension throughout the earth carried on?

17. Since when does Isaiah 32:1, 2 apply, and how?
18. On what basis are any retained in service as *sarim'*, and what does their 'ruling in justice' require?

pointed over all his earthly belongings, and must do right by the King's other sheep, his subjects. The position of *sarim'* of the King is not the place for men to follow the custom that unfortunately held true in Israel during the period of the judges: "In those days there was no king in Israel. What was right in his own eyes was what each one was accustomed to do." (Judg. 21:25, *NW*) Being examples to those among whom they serve, the *sarim'* themselves should carry out the organization instructions. This means they must carefully inform themselves on such instructions—priests of ancient Israel even used to memorize their Bible instructions—and must study them over. In that way they will get the understanding of their meaning and also of their implications, thus being able to take care of many things that are not expressly stated in the instructions. After that, to rule in justice, they will endeavor to be always in accord with organization instructions.

[19] In the case of a branch servant, for instance, he will bear in mind that the branch of a tree or vine does not bear up the main stock, but the stock is what sustains all the branches. The branch cannot operate sundered from the main stock; it must abide in it if it is to produce fruit. So it is with a branch organization. It is merely the agency of the legal corporation that provides the funds and other means of operation, and so it is financially dependent upon the original corporation. Such financial dependence in itself imposes upon the branch servant to do what he is told to do; for the funds-supplying Society is responsible to spend money on the branch and it must account to God for how it uses its funds. The theocratic contributors to the Society hold it responsible to spend the money in the wisest, most effective way. Even in this world such a procedure is counted as normal, good, sound business practice. Accordingly the branch servant must obey organization instructions and must strive to be effective in his place of service in order to bring about the most economical operation of the branch with the best and biggest results. But since he is one of the King's *sarim'*, there should be a motive much higher than that of financial obligation and dependence, for our organization is not commercialistic. The higher motive springs from the fact that the organization is theocratic, subject to Jehovah God and ruled by him through his reigning King Jesus Christ. This is the main reason for all those dedicated to God to recognize the organization, to be submissive to it and to prove loyal to it.

19. Taking the branch servant, for instance, what is the main reason for him to recognize the organization and submit to instructions?

Examples of Recognizing the Organization

CONSIDER a number of good examples of properly recognizing the theocratic organization and its governing body. Not so long after the Christian congregation was organized at Jerusalem rabid persecution by the Jewish religionists scattered the congregation from the city, except the apostles, who remained as the governing body. Philip the evangelist or missionary carried the preaching of the good news north into Samaria and succeeded in establishing a congregation in the city, the

1. What Scriptural example do we have of a missionary's recognizing the organization, and what was the outcome of this?

members of which he baptized. One important thing the congregation lacked: the holy spirit with its miraculous gifts. Philip wanted the congregation of native witnesses to receive these. Recognizing the theocratic organization and knowing that the miraculous gifts of the spirit could be imparted only by the apostles of the Lamb or in their immediate presence, Philip sent word up to Jerusalem. That was an unselfish, loyal recognition of the theocratic organization by an evangelist or missionary. What was the outcome? The apostolic governing body sent down the apostles Peter and John. Then came the impartation of the spirit and its gifts to the baptized believers in Samaria. As it is written: "And these went down and prayed for them to get holy spirit. For it had not yet fallen upon any one of them, but they had only been baptized in the name of the Lord Jesus. Then they went to laying their hands upon them, and they began to receive holy spirit. . . . through the laying on of the hands of the apostles the spirit was given."—Acts 8:1-19, *NW*.

[2] Later Barnabas and Paul, as missionaries to the uncircumcised nations, were greatly disturbed by the question of circumcision and the Gentiles. They both had the right understanding of the question, but when dissension arose in the Antioch congregation, "they arranged for Paul and Barnabas and some others of them to go up to the apostles and older men in Jerusalem regarding this question." (Acts 15:1, 2, *NW*) Again this recognizing of the theocratic organization brought results. A special meeting of its governing body at Jerusalem was called, the question was thoroughly aired, James was used as God's mouthpiece in calling attention to the fulfillment of Scripture and in stating the right conclusion to be drawn respecting the uncircumcised Gentile believers, the governing body backed by holy spirit drew up a letter setting out the basic requirements for such believers, and Paul and Barnabas left Jerusalem with the letter. This letter was read to many cities where the question was a moot one. As Paul and his companion traveled about through the cities that had believers, "they would deliver to those there for observance the decrees that had been decided upon by the apostles and older men who were in Jerusalem." The effect of this was that, instead of the congregations' continuing shaky and divided in opinion, "the congregations continued to be made firm in the faith and to increase in number from day to day." (Acts 15:3 to 16:5, *NW*) Recognition of the theocratic organization is unifying, strengthening, productive of increase.

[3] Today there must be similar recognition of the theocratic organization by the branch servants and all other special representatives of the organization as well as those who are its appointees to positions of service. Quite like the case of the apostle Paul and his young attendant Timothy, the visible theocratic organization under Christ has laid its hands upon these appointees and representatives, installing them in office. The thing for them now is to accept instructions from the organization and carry them out conscientiously. The thing is to do this with the royal Ruler of Jehovah's theocratic organization in mind and to do it in ready acknowledgment of the King and for his honor.

[4] There should be no endeavor selfishly to capture glory for oneself and put the King in the shade. Take King David's nephew, General Joab. When in a proper

2. How, in the case of Paul and Barnabas, was there a recognition of the organization, and what results followed?

3. By whom must there be similar recognition of the organization today, and why, and how?

4, 5. How did Joab illustrate that we must not try to capture glory for ourselves and put our King in the shade?

frame of mind toward the king, he displayed the right course of acknowledgment. The kingdom of Ammon had greatly insulted the messengers of King David, and Joab, his field commanding officer, fought against the capital city Rabbah and captured its city of waters, that is, that part of the city containing its water supply or the fort protecting its water supply. With this vital part of the city taken, the capital city could not hold out much longer, but surrender must be unavoidable eventually. Instead of pressing the siege of the city to a successful climax by himself for his personal fame, Joab showed the proper regard for his earthly sovereign and for the theocratic fitness of things involving Jehovah's anointed king. He preferred to have Jehovah's anointed king to complete the capture of the enemy's royal city and to earn the fame for this exploit, even though he, Joab, had done the vital preliminary work.

[5] "Joab sent messengers to David, and said, 'I have fought against Rabbah; moreover, I have taken the city of waters. Now, then, gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called by my name.' So David gathered all the people together and went to Rabbah, and fought against it and took it. And he took the crown of their king [or, the crown of Milcom] from his head; the weight of it was a talent of gold, and in it was a precious stone; and it was placed on David's head. And he brought forth the spoil of the city, a very great amount."—2 Sam. 12:26-30, *RS;* 10:1-7.

[6] Likewise, today, a representative or appointee of the theocratic organization may be given a special assignment of work to do. He sets to work to do it. Jehovah God blesses him with success. The work nears completion or, finally, it needs publication. If the organization's representative or appointed agent were seeking publicity, he would try to carry through till the work accomplished was brought forth to public attention and have his own name attached to it and called upon it and thus gain flattering fame for himself. But he sensibly appreciates that he is just a theocratic slave given a privileged work to do in the organization and that he deserves no public praise for the work that he was honored with doing and that he was able to do only with the help of Jehovah and his King Jesus Christ. He was not using this privileged assignment of work as a steppingstone to selfish, personal glory that would draw public notice to himself and eclipse the importance of the theocratic organization of which he is a slave.

[7] So he keeps himself out of the limelight. He keeps his own part in the work out of the public eye. He steps aside to let his superior in the organization follow up his work with the necessary steps that need to be taken to crown the whole transaction with final success that brings it before the public notice. Thus he allows the glory for the accomplishment to go to the royal Head of the organization, Jesus Christ. He prefers to have the organization credited with the accomplishment and to have this

6, 7. (a) How does an appointed servant keep from using his assignment of service as a steppingstone to personal fame? (b) Instead of personal fame, he aims and works in favor of what?

accomplishment publicly recognized as a specimen of the work of the entire theocratic organization. Let the organization have the commendation, let appreciation of the organization be what is built up among the public, let the public have the organization prominently in mind and speak of it and have confidence in it rather than pay adulation to some incidental member of it, some mere slave in it. This curbs the entrance of personal pride that leads to a fall, and it means the humbling of oneself under the mighty hand of God that he may exalt the faithful one in due time.—Jas. 4:6, 7; 1 Pet. 5:6.

[8] If General Joab had only been theocratically minded like that all the time! But he was not. A number of times he was moved with envy toward others and resentment at the king's appointments. This moved him to rebellious actions toward his king, the final one costing him his life. After King Saul died, the tribe of Judah made David king at the city of Hebron. The other eleven tribes chose Ishbosheth, the son of Saul, as their king. Civil war ensued. After a time General Abner, falling out with Ishbosheth, entered into negotiations with King David, to bring the rest of the tribes over to David as Jehovah's anointed. But General Joab, nursing revenge against General Abner, balked this by tricking Abner and killing him. (2 Sam. 2:1 to 3:39) Years afterward David's own son Absalom rebelled against him, forced him to flee from Jerusalem across the Jordan River, and then went out with a superior army to fight him and to put him to death and take over the throne of Israel. When Joab and his fellow officers went out to the fight, the fugitive David commanded them: "Deal gently for my sake with the young man, with Absalom!" But when Absalom was reported hung by his hairy head in the branches of a tree while he was trying to escape from defeat, Joab went there and deliberately thrust three weapons into helpless Absalom to his death, and much to the king's grief.—2 Sam. 15:1 to 19:4, *AT*.

[9] Incidentally, Absalom had made Amasa of the tribe of Judah his general in the revolt. (2 Sam. 17:24, 25) After Absalom's death the tribes of Israel showed the desire to have King David brought back to Jerusalem, although the tribe of Judah was slow about making the move to do so. In view of General Joab's rebellious acts King David sent word to Amasa, promising that he should become commander of the king's army instead of disobedient Joab. Characteristically, Joab deeply resented this. Some time after David's return to Jerusalem and commissioning Amasa, Joab met Amasa. Joab, like Judas toward Jesus, made a deceptive gesture to give Amasa a kiss, and with Amasa thus unsuspectingly off guard Joab whipped out his sword and stabbed him, disemboweling him. (2 Sam. 19:8-15; 20:3-13, 23-25) Joab displayed himself to be a murderer, "avenging in time of peace blood which had been shed in war, and putting innocent blood upon the girdle about his loins, and upon the sandals on his feet." (1 Ki. 2:5, *RS*, mar.) When David's son Adonijah tried to get ahead of Jehovah's appointment of Solomon to succeed King David and called a select group of men to set him up as king, Joab accepted the invitation and followed and supported Adonijah. To thwart Adonijah's presumptuous usurpation of the throne, King David had his beloved son Solomon officially crowned.

[10] David's final instructions to King Solomon concerning Joab were: "Act therefore according to your wisdom, so that you do not allow his hoary head to go down in

8. How did General Joab balk King David's use of General Abner, and how did he disobey the king in connection with Absalom?

9. How did Joab thwart David's advancement of General Amasa, and how did he go contrary to the divine purpose respecting Solomon?

10. How did Joab meet his end, and why thus?

peace to Sheol." (1 Ki. 2:6, *AT*) When the time came for Solomon to carry out those instructions, Joab fled and sought sanctuary by grabbing hold and hanging onto the horns of Jehovah's altar. At that holy place it became necessary for him to be struck dead, because, to quote Solomon, "he fell upon two men more righteous and honorable than he, and slew them with the sword, without the knowledge of my father David: Abner, the son of Ner, commander of the army of Israel, and Amasa, the son of Jether, commander of the army of Judah." (1 Ki. 2:28-35, *AT*) Joab's becoming disgruntled and trying to keep better men than he from taking over the office he had abused led to disaster for him.

[11] It works to the best results for any appointed servant in the organization today to stay loyal to Jehovah's anointed King, the Greater David, and to give to his position of service the best that he can render, thus making proper recognition of the theocratic organization. If changes are made in a branch or in any other division of the service organization and you are demoted, beware of acting resentful like Joab and begrudging the new appointee his position. Do not try to retard, impede or burden the new servant now in your former position and do not withhold your sincere wishes that he may have more success than you had in the position, because it is the time for God's organization and his work to prosper.

[12] To counteract any feeling disgruntled and taking umbrage at the Society's making the change, humbly accept the lesson to be conveyed by the change and correct yourself and improve yourself in whatever respects you should do so. In a chastened spirit, work on loyally with the organization and alongside the brother that replaces you, for the good and the advancement of the organization. Avoid a dreary end like that of Joab. Never defy the theocratic organization and its governing body as Diot'rephes did, of whom the apostle John wrote: "I wrote [as a member of the governing body] something to the congregation, but Diot'rephes, who likes to have the first place among them, does not receive anything from us with respect. That is why, if I come, I will call to remembrance his works which he goes on doing, chattering about us with wicked words. Also, not being content with these things, neither does he himself receive the brothers with respect, and those who are wanting to receive them he tries to hinder and to throw out of the congregation. Beloved one, be an imitator, not of what is evil, but of what is good." (3 John 9-11, *NW*) So humble yourself and be loyally submissive to the organization's appointments of servants.

11. What course by a servant works to the best results, and, if demoted, what should he not do?

12. To avoid ending up like Joab or being like Diot'rephes, what should one do when the Society makes a change affecting one?

IMPATIENCE LEADING TO PRESUMPTION

[13] In recognizing the theocratic organization one must not fail to obey the advice: "Wait for Jehovah, and keep his way." "Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah." (Ps. 37:34; 27:14, *AS*) For one thing, this means not running ahead of the organization in various ways. One may do this in a negative way. How? One may receive from the organization a reproof for having made a misstep or for wrong conduct in one's position of service. If the reproved one says to himself, "They do not appreciate my service," he is overestimating himself, taking himself too seriously, and he fails to see the point of the reproof. If he feels keenly hurt at the reproof he may persuade himself that he is of no use in the position of service or he may feel

13. How may a servant show a failure to wait upon Jehovah after he has been reproved by the organization?

he should retaliate. So, taking matters into his own hands, he abruptly quits the position without giving notice and moves out without any orders from the organization's governing body to do so, and thus leaves the position of service to take care of itself. That is hasty, ill-advised action. A reproof is not a discharge from a position; it is a correction for the benefit of the position and the one occupying it. The right thing to do is to take the reproof as something deserved and to cause one to do better, to act correctly in carrying out organization instructions, and then wait upon the organization for its next move, whether to discharge the reproved one or to retain him in the same position in view of adopting a changed course. Remember: "The reproofs [or, admonitions] of discipline are the way of life." (Prov. 6:23, *RS; AT*) Benefit by the reproofs, wait upon Jehovah as represented by his theocratic organization, and live.

[14] Sometimes some feel precocious, that is, they feel themselves to be especially early in their development mentally or spiritually, or feel superfaithful in comparison with most others in the congregation, who seem to be backward, retarded, unprogressive. They think too highly of themselves and become impatient with the others and even with the entire theocratic organization. Feeling they must take the lead and show the organization what real progress is and what real advanced thought and understanding are, they break away, taking along as many so-called "progressives" as they can, and part company with the theocratic organization. They then set up their own supposedly superior, more advanced society. During the heavy judgment trials of 1917 and 1918 a number of prominent ones in the Watch Tower Society did just that thing and a number of separate organizations of their own were set up. But after these thirty-six years where are they today, and where, on the other hand, is Jehovah's theocratic organization today?

[15] There are good Scriptural examples against such a heady, impatient course. Take Moses, for instance. Moses had an opportunity not of his own making to have Jehovah God himself start a new typical theocratic organization with Moses as the patriarchal head to replace the faithless nation of Israel that had broken their Law covenant with God and had turned to licentious calf-worship. Provoked, Jehovah said to Moses: "So now let me be, that my anger may blaze against them and I may exterminate them, and let me make you into a great nation." But Moses did not have in mind exalting himself; he had larger considerations. For Jehovah to destroy there in the wilderness the people whom he had gloriously delivered from Egypt would bring reproach upon His name. It would give Egyptians and other pagans the opportunity to jeer at Jehovah's name or to impute wrong, malicious motives to him. Moses remembered Jehovah's covenant with Abraham, Isaac and Jacob, as it affected their offspring, the nation of Israel. Instead of hungrily grasping at the opportunity to have himself glorified in a new organization of Jehovah, he pleaded with Jehovah to feel sorry for his wayward people and to consider the faithful remnant for his own name's sake. (Ex. 32:1-14, *NW*) How Moses' unselfish course rebukes those who forsake Jehovah's organization for one of their own making!

[16] Joshua and Caleb are also shining examples of waiting upon Jehovah with continued faithful service and not trying to run ahead of him. In the second year of

14. How do some, feeling precocious or superfaithful, try to run ahead, as during the judgment trials of 1917 and 1918?

15. How does Moses' example rebuke those who forsake Jehovah's organization for one of their own making?

16, 17. How were Joshua and Caleb tried as to waiting upon Jehovah, but what did they do?

their exodus from Egypt and after the twelve spies returned from reconnoitering the promised land of milk and honey, ten of the spies twisted the facts about the land and discouraged the people from following Jehovah God and at once marching in under him, executing the condemned pagan inhabitants and taking possession of the land in vindication of Jehovah's covenant. However, Joshua and Caleb gave a faithful report and magnified Jehovah's power over the enemy, to embolden the nation of Israel to go forward into the land to victory. For Israel's lack of faith in Almighty God and for openly rebelling against him on this occasion Jehovah sentenced the faithless complainers to die in the wilderness and the entire nation to wander in the wilderness for forty years before he would bring the survivors into the Promised Land.

17 At this divine decision what did Joshua and Caleb do? Did they say, 'This nation is too slow, too cowardly for us, and we will go ahead for ourselves'? Did they clear out of Israel because they were not progressive, not plucky enough but easily frightened, so that they were penalized with a thirty-nine-year postponement of entering the Promised Land and were kept at a standstill for that time? Did they feel superfaithful, superrighteous, and determine that they were not going to hang around with such a nation for all those years of delay? No; but they trusted in Jehovah's promise that he would preserve them out of the condemned generation and would favor them with an entry into the land at the postponed date. They humbled themselves under his mighty hand and stuck with the national organization because Jehovah himself did and because Moses also did, Moses pleading again with God not to blot the nation out and to make of him a "nation greater and mightier than they are."—Num. 13:25 to 14:38, *NW*.

18 Caleb and Joshua did not lose anything because of choosing to suffer the consequences of the nation's bad conduct along with them and not presuming to pick up and march ahead for themselves into the Promised Land. No; but during those thirty-nine years of delay they saw further mighty works of Jehovah with his people and built up a valuable experience. At Jehovah's due time they were exceptionally admitted by Him into Canaan along with the faithful Levites, Joshua as Moses' successor in the national leadership and Caleb as his faithful fellow warrior for the vindication of Jehovah's sovereignty. Think of how valuable Joshua and Caleb were to the visible theocratic organization then! What examples they were of faithfulness, of theocratic submission, of competence for God's work and of his reward for loyalty and devotion to God! They are also worthy examples to us during our trials today.

HONOR TO THOSE RENDERING HONOR

19 God's Word, the Bible, being an organizational book, it sets forth every inducement and encouragement to place the theocratic organization ahead of self and to recognize it and to stick to it loyally through thick and thin. Our endeavor should be to expand the organization and see it prosper under God's blessing instead of merely enlarging our own selves in its affairs and in the esteem and influence of those inside the organization. Why not be like Rahab who covenanted with the Israelite spies not for just her own protection and preservation at the miraculous fall of Jericho but for the protection and preservation of all her relationship who would exercise faith and seek security in her

18. In what way did they not lose anything because of choosing that course, and of what are they examples?

19. (a) For the expansion of what should we work, and how should we help native believers to see the breadth of the organization? (b) How can we be powerful examples of the right course toward it?

house? (Josh. 2:1-21) We should try to help others to see the theocratic organization with which we are associated and of which we are both servants and symbols, just as Jehovah's witnesses were in the mammoth convention in July of 1953 at Yankee Stadium, New York city. If we are working as branch servants or as missionaries in lands foreign to our own, we should help native believers and witnesses to develop a keen appreciation of the theocratic organization, which takes in more than merely their own local organization, helping them thus to rise up above a limited, provincial view of what organization means. Our own unbreakable unity and harmony with the organization, our own compliance with its arrangements, our own working steadily with it as diligent publishers of the Kingdom news will be a powerful example. Out of love for it we shall want to see it stay clean, always fit for the pure use of its great Creator and Builder, Jehovah God. Our love for it will not let fiery persecution sever us from it.

[20] One thought we should always treasure, that if we humbly and loyally recognize the theocratic organization by zealous, faithful submission and co-operation, it will recognize us, support us, work for us and retain us in its divine service. The rule that its own expert Creator and God follows is this, in his own words: "Them that honor me I will honor, and they that despise me shall be lightly esteemed." (1 Sam. 2:30, *AS*) By honoring God and showing the highest esteem for him through devotedly recognizing his approved organization we shall continue in happy, gratifying relationship with it and enjoy many privileges of service with it now. In the end there will be a suitable reward from Jehovah God through Jesus Christ inside his theocratic organization in the new world after the battle of Armageddon. This means that the theocratic organization, without which we could never get along successfully, will help us to keep our integrity toward God and to share in vindicating his sovereignty over the universe and his kingdom under Christ. With everlasting life we shall be exalted then for humbling ourselves now under the mighty hand of God.

20. For what course shall we receive the needed help from the organization, and for doing what will exaltation eventually come?

MOSES VERSUS THE SCIENTISTS

Among the statements appearing in the Genesis account of creation that have been given general acceptance by modern science are: that the universe had a beginning; that life on earth began in the sea; that man was the last to appear on the earth and that the human race sprang from one common ancestor. These statements of scientific fact were written into the Pentateuch by Moses some 3,500 years ago. All of this is nothing short of a miracle when we consider how transient scientific theories are. Thus *The Scientific Monthly,* in reviewing the book *Scientific American Reader,* which consists of a compilation of articles appearing in the magazine of similar name over the past five years, states: "It is too much to expect that articles written in some cases as much as five years ago could now be accepted as the latest thinking in the areas of science with which they are concerned." It is too much to expect scientific thinking to prove scientific for five years, and yet how many people will accept current scientific thinking in preference to the Bible although such "scientific thinking" may have a life span of less than five years? No wonder God's Word assures us: "All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades; but the word of our God will stand for ever."—Isa. 40:6, *RS.*

Warning of Assault by Gog of Magog

WHO is Gog? Where is Magog? Whom does Gog assault? Why? When? What warning must be given? Wherein lies protection?

Gog of the land of Magog is mentioned in both the prophecy of Ezekiel and that of Revelation. The context of each, however, indicates that they refer to two different time periods, and our concern at this time is with the prophecy having the earlier fulfillment, in fact, in the very near future, that found in Ezekiel chapters 38 and 39.*

Who is Gog? From what appears in other parts of the Scriptures regarding Christians' fighting not with flesh and blood and having invisible spirit enemies, and also from what appears in Ezekiel's prophecy itself, it is apparent that Gog is none other than Satan the Devil, the prince of demons. This should not surprise us, for do we not find Satan referred to as the king of Babylon at Isaiah 14 and as the king of Tyre at Ezekiel 28?

This prophecy directed against Gog of the land of Magog has its fulfillment at the "end of the years," or during the time of the end, particularly since 1919, after Satan and his demons were cast out of heaven, as noted in Revelation, chapter 12, and after the servants of Jehovah were restored to their "land" of pure worship as a New World society. So the term Gog would apply to Satan really only after that time, Magog fittingly describing the debased position he and his demons occupy since being cast out of heaven.

The prophecy shows Gog staging an all-out attack with a great host of mixed peoples, representing Satan's forces, invisible and visible. And against whom does he come? Against Jehovah's people who have been restored to their "land" of pure worship. And why does Gog come against them? Because their pure worship proves him a liar, because he envies their prosperity in both spiritual and material riches and numbers. He sees his own system of things going from bad to worse economically, politically, religiously, morally, and so is determined to wipe out the New World society, whose prosperity stands out in such contrast. Of course, actually Jehovah is leading Gog on to the attack by letting his people be in a seemingly vulnerable situation.

When will the attack come? Other Scriptures indicate that it will come within this generation. And how and where can we find protection? Not by cowardly fleeing from the "land" or condition of pure worship of Jehovah in the new system of things as members of a New World society; no, not by breaking faith with Jehovah. Rather, deliverance lies in not running. Jehovah will furnish protection to those who stand their ground today even as he did for those who remained true to him in times of old.

That attack by Gog upon Jehovah's servants will force Jehovah God to take action and will result in the greatest demonstration of power that mankind has witnessed in its six thousand years of existence, and that elsewhere is termed "the war of the great day of God the Almighty," Armageddon.—Rev. 16:14, 16, *NW*.

So that men of good will may be forewarned of the attack of Gog, let all those now dwelling securely in the "unwalled villages" tell to all who will hear the truth about the imminence of Gog's attack and what they must do to find protection with the New World society in Jehovah's new system of things.—Zeph. 2:1-3.

* See *The Watchtower*, October 1, 1953, for details.

● When does probation apply? Before disfellowshiping, during it, or after reinstatement? —L. D., United States.

If a brother has done some wrong that merits disfellowshiping, yet the congregation committee feels that he should not be disfellowshiped because of his sincere repentance or other extenuating circumstances, rather than disfellowshiping him the committee might put him on probation. The committee would set the terms of this probation according to their judgment, having in mind the facts or needs of the particular case involved. If the erring brother complies fully with the terms of the probation for the period of time prescribed by the committee the probation may then be lifted and no disfellowshiping takes place.

If a brother is disfellowshiped, however, he would not also be put on probation. He is cut off from the congregation and the congregation has nothing to do with him, exercises no control over him outside the congregation, puts no restrictions on him outside in the world. For the congregation to attempt to do so would be contradictory to the disfellowshiping action, which means there is a complete severance of relations between the disfellowshiped one and the congregation. He is not accountable to the congregation, and the congregation has nothing to do with him, tries to exercise no control over him outside, attempts no regulation of his conduct outside.

If a disfellowshiped person shows sincere repentance and desires to be reinstated, the committee may reinstate him after the lapse of what it considers a suitable length of time. When this is done the committee may wish to impose some restraints and put the individual on probation. The committee may now do this, since the person has been reinstated and is again a part of the congregation, the congregation now having resumed dealings with the individual.

Hence, in answer to the question, a person may be put on probation without disfellowshiping or after reinstatement from being disfellowshiped, but it is completely illogical for the committee to try to establish probation over a person they cast out and do not even have dealings with. They only talk to him if he comes to them to discuss the matter of his reinstatement. To illustrate, a person in society may break a law. He is convicted and sent to jail. He has been removed from the community; he is not on probation when he is disfellowshiped from society and held in jail. But *when* he is released and returned to society he may be put on probation and have to live under certain restraints and report regularly to some officer. Or it may be that when he is found guilty instead of being sent to jail sentence may be suspended and he is put on probation, never being removed from society. So also may it be relative to the Christian congregation. One final point. The foregoing does not mean that every offender must be put on probation without disfellowshiping, or that he must be put on probation after reinstatement. All of this is left to the judgment of the local congregational committee.

● Why does the *New World Translation* render 2 Peter 3:10: "Earth and the works in it will be discovered"? What is the meaning to be conveyed? The *King James Version* says: "The earth also and the works that are therein shall be burned up."—K. S., Australia.

The footnote on this verse in the *New World Translation* shows why it is so rendered, indicating that the translation is according to the two oldest and most reliable Bible manuscripts available, the Vatican 1209 and the Sinaitic. The thought is that the earth, meaning the present visible human organization of things on the earth rather than the literal earthly planet, and its works will be discovered or fully made known, uncovered, exposed. The thought is similar to that expressed at Isaiah 26:21 (*AS*), which reads: "For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." At Armageddon none of the vile works of this present wicked system of things will go undiscovered and unpunished by Jehovah's invisible, heavenly executioners.

ANNOUNCEMENTS

WARNING OF ASSAULT BY GOG OF MAGOG —Ezek. 38:3, 4; 39:1, 2.

The Scriptures clearly show that in these concluding days of this "system of things" God's servants will be faced with a great test. Led by Satan, prophetically described as Gog of Magog, the visible and invisible foes under his direction will combine to bring about the undoing, if possible, of those who worship God. But Satan will not be successful, for Jehovah has promised to protect his own. Are you assisting others to fortify themselves by taking in knowledge of God?

NOTICE OF ANNUAL MEETING

The Watch Tower Bible and Tract Society holds its annual meeting on October 1 in Pittsburgh, Pennsylvania. During 1954, October 1 falls on Friday, on which day the meeting will be held at 10 o'clock in the forenoon. At that time the annual meeting will be held in the newly constructed Kingdom Hall and registered office of the Society, which is located at 4100 Bigelow Boulevard, corner of Parkman Avenue, in Pittsburgh.

The members of the corporation will receive the usual letter of notice advising them of the meeting and sending them proxy forms. We should like to have all of the proxies returned to the office of the secretary of the Society not later than the 15th of September. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not. Those who are members of the corporation should be certain that the secretary's office has their proper mailing address so that the notice of the annual meeting will be certain to reach them.

"WATCHTOWER" STUDIES

Week of September 26: Recognizing the Theocratic Organization for Life.

Week of October 3: Examples of Recognizing the Organization.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why just having a Bible is not sufficient? P. 515, ¶3.
- ✓ How some religious leaders would make God worse than Hitler? P. 517, ¶4.
- ✓ What a soul really is? P. 518, ¶2.
- ✓ How the resurrection promise proves that the common religious theories about death are false? P. 519, ¶7.
- ✓ Why the Mosaic law did not enable the Israelites to be declared righteous? P. 521, ¶4.
- ✓ What happens when the headman of an African village becomes one of Jehovah's witnesses? P. 525, ¶4.
- ✓ How African witnesses of Jehovah view their tribal chiefs? P. 526, ¶1.
- ✓ For whom the ancient Hebrew Scriptures were written? P. 528, ¶2.
- ✓ Whom the Christian governing body included in the apostles' day, and now? P. 532, ¶15.
- ✓ How in Paul's day recognizing the organization was unifying, strengthening, productive of increase? P. 535, ¶2.
- ✓ Who Gog is? P. 542, ¶3.
- ✓ Why a disfellowshiped person cannot be on probation? P. 543, ¶3.