The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 1, 1958
Semimonthly

DIVINE LOVING-KINDNESS AND THE KINGDOM

MEN OF LOVING-KINDNESS AND THE KINGDOM

WHAT SHOULD BE RELIGION'S ROLE IN LIFE?

"YOUR WILL BE DONE ON EARTH"
(Serial Part 3)

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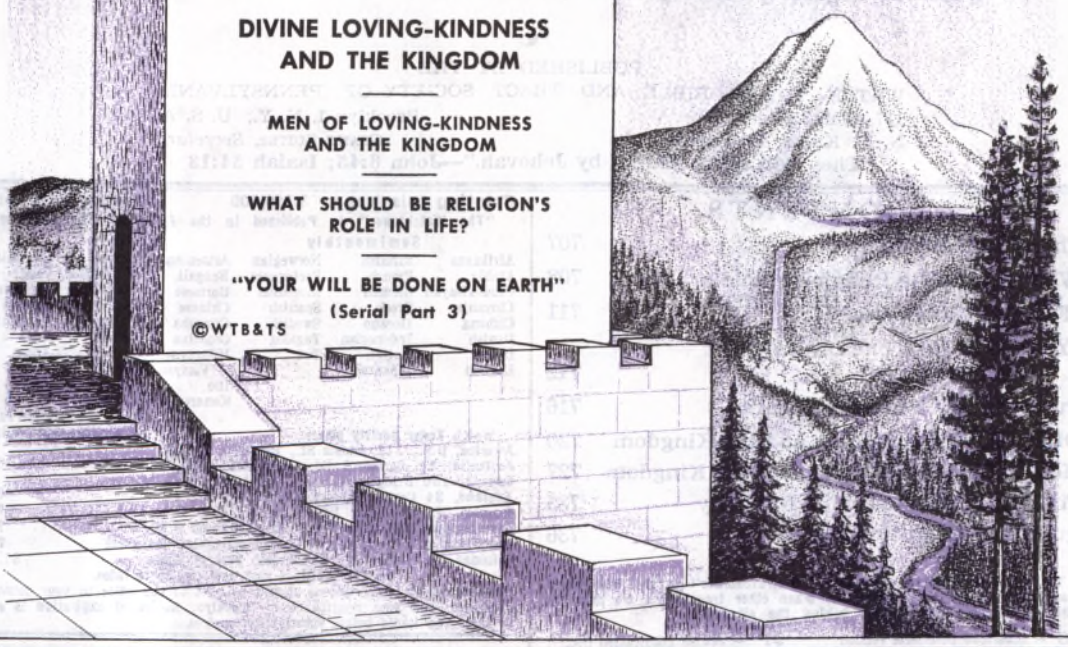

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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; Isaiah 54:13

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THE WISER REFUGEES

TODAY there is a steady stream of refugees entering West Germany from the Eastern zone. Of the many thousands that arrived at the West Berlin registration center for refugees during the first six months of 1958 were 124 university professors, 83 chemists, 483 physicians and 1,385 schoolteachers. It represents no small sacrifice for men such as these to become refugees. Not only do they lose all their property except what they can carry on their backs, but they also risk imprisonment.

Why do they take such a drastic step? Because of the intolerable conditions behind the Iron Curtain. Because they want justice, and freedom to speak the truth. In standing up for what is right they have shown themselves wiser and more noble than those who submitted to Communist coercion and stifled their consciences for the sake of material gain.

However, today there is a far more numerous class of refugees that are much wiser and more noble than those who have fled from totalitarian oppression. Who are they? They are the men and women who have made a break for spiritual freedom from this old world, which lies in bondage to Satan the Devil, "the god of this system of things." (1 John 5:19; 2 Cor. 4:4) They have heeded God's urgent call: "Flee out of the midst of Babylon, and provide escape each one for his own soul."—Jer. 51:6, 9.

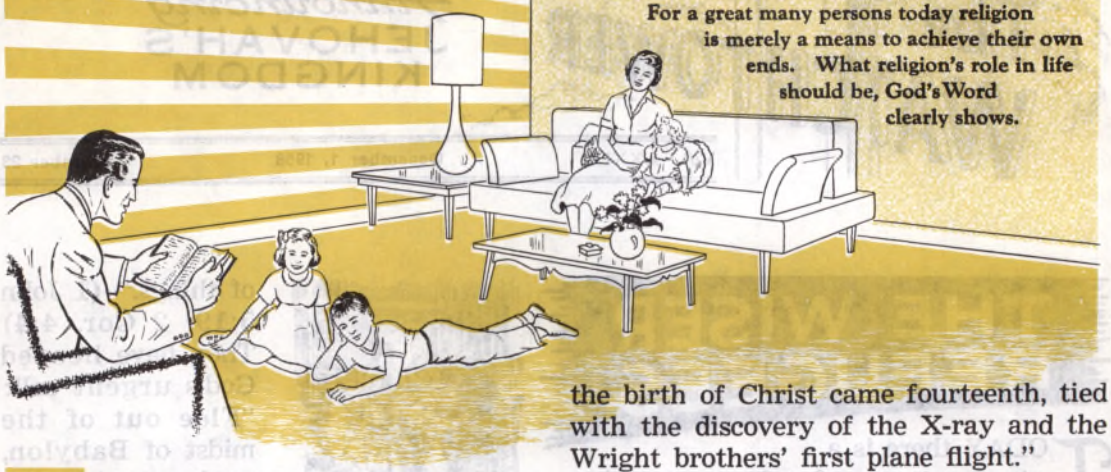
Where have these wiser, spiritual refugees fled? Not to any certain location, but to a condition of pure worship of Jehovah; to a "land" of freedom, justice and love, that God's Word describes as having been brought forth in one day. (Isa. 66:8) These spiritual refugees have entered that "land" by gaining a knowledge of Jehovah God and his purposes as revealed in the Bible and then dedicating themselves to Jehovah.

To those who have gained this spiritual freedom might be applied the words that Paul directed to Christian slaves of his day: "In whatever state each one was called, let him remain in it. Were you called a slave? Do not let it worry you; but if you can also become free, rather seize the opportunity."—1 Cor. 7:20-22.

Because this is so, these spiritual refugees who find themselves behind the Iron Curtain do not, as a rule, flee from behind it, but rather use their opportunities to tell others about God's kingdom. In this way they wisely show true love of God and neighbor, risking physical freedom to help others gain spiritual freedom.

What should be religion's role in life?

For a great many persons today religion is merely a means to achieve their own ends. What religion's role in life should be, God's Word clearly shows.



NEVER before has so much been said about religion in such lands as the United States. Yet, paradoxically, never before has religion exercised less influence in politics and business. As is so often the case, the increase in quantity is accompanied by a decrease in quality. Why? Because of a failure to appreciate what should be religion's role in life.

Testifying to this state of affairs in the United States is the article that appeared in the Los Angeles, California, *Sunday Examiner,* February 9, 1958, on the subject "How Many Americans REALLY Believe in God?" It stated that "95 per cent say they do, but," and then it went on to elaborate on the "but."

"In one survey four fifths of all adult Americans questioned said they believed the Bible to be the revealed Word of God," but 53 percent of them could not name even one of the four Gospels.

"Another poll revealed that eighty per cent of Americans claimed to believe Christ is God. But when thirty outstanding Americans were asked to rate the hundred most significant events in history, the birth of Christ came fourteenth, tied with the discovery of the X-ray and the Wright brothers' first plane flight."

The *Examiner* also told of Catholic priest Fichter taking a poll of 10,964 Catholics of a typical New Orleans parish. Of that number, he found 4,216 who "were for all practical purposes 'dormant.' They neither attended church nor contributed money nor sent their children to religious classes."

"Finally and probably most significant was a poll in which Americans were asked first whether they felt religion was 'very important.' A vast majority said it was. Then they were asked, 'Would you say that your religious beliefs had any effect on your ideas on politics or business?' Fifty-four per cent said, 'no.' "

In line with the foregoing the New York *Times,* October 14, 1957, told of Methodist bishop Richard C. Raines deploring the growing tendency to consider God merely "something extra." "In true religion," he emphasized, "God decides and man seeks God's will and follows it." And *The Christian Century,* February 12, 1958, told of Episcopal bishop Albert R. Stuart of Georgia saying that Americans lacked a sense of vocation and conviction about their religion.

EXCLUSIVE DEVOTION

The term "religion," in its most literal and its simplest form means a system or form of worship, a rendering of service to a deity. According to the Word of God, true religion, the Christian religion, is not an extra, mere incidental thing, as though it were but a means to an end. It is and must be for us the goal, the end itself, the chief purpose in life. It must be the guiding, impelling, motivating force, the dominating factor in our lives. It is indeed a matter of God's deciding and our carrying out the divine will regardless of consequences. It is truly a vocation, a way of life, based on knowledge and faith, reason and conviction; a love of truth and righteousness.

As God told the Israelites: "I Jehovah your God am a God exacting exclusive devotion." And again, "You must love Jehovah your God with all your heart and all your soul and all your vital force." Worship of him must be undivided. That is why he warned his people not only against the worship of pagan deities but also against letting material prosperity cause them to forget him.—Ex. 20:1, 5; Deut. 6:5; 8:10-14.

Jesus Christ, God's Son, stressed the same thing: "Keep on, then, seeking first the kingdom and his righteousness." "He that has greater affection for father or mother than for me is not worthy of me." "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually."—Matt. 6:33; 10:37; 16:24.

And by his own course of action Jesus illustrated what he taught. At God's appointed time he dedicated himself to do God's will, being baptized in the Jordan by John in public testimony thereof, after which he received God's holy spirit. From then on he no longer worked at his carpenter trade, nor did he choose some career especially pleasing to himself. No, from then on he carried out the divine will for which he had come to earth: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth."—John 18:37.

His apostles and early disciples followed his example. Peter, Andrew, James and John left their fishing business to join Jesus in his ministry; Matthew left his position as tax collector. Well, therefore, could Peter say: "Look! we left all things and have been following you." Likewise Paul gave up his honorable position as a Pharisee.—Mark 10:28.

The dominating role that religion should play in life is further highlighted by Paul's likening the Christian to a soldier: "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier." —2 Tim. 2:4.

PART-TIME MINISTRY ACCEPTABLE

Not that every Christian soldier must literally leave behind everything as did Jesus and his apostles. It is also the divine will for a Christian to "provide the right things in the sight of all men," and to "provide for those who are his own." Failure to do so would mean "he has disowned the faith and is worse than a person without faith." Obeying these commands may limit one's preaching activities, but the Christian will not voluntarily involve himself in commercial or other schemes for self-gain. All other activity will merely be for the purpose of defraying the expenses of the ministry, as it were.—Rom. 12:17; 1 Tim. 5:8.

In passing it might be noted that the same principle applies to hobbies. A Christian does not take a hobby so seriously as to become a slave to it. He will merely in-

dulge it to the extent that it still serves the end of recreation.

The case of the sincere enlightened Christian therefore is just the opposite from that of the nominal Christian. Instead of using his religion to serve some other personal end, he makes everything else in life serve the ends of his religion, and what does not, he eliminates. Employers invariably find the Christian to be dependable and efficient, be he an African copper miner or an American private secretary. Occasionally, however, an employer does complain. On what score? That the Christian witness of Jehovah is not consumed by an ambition to get ahead in the world, is not competing with his fellow workers for the most lucrative positions. The employer fails to appreciate that for a Christian the dominating role in life is not wealth, fame, prestige or power, but religion, doing the divine will. After all, for him such a job is his avocation; his vocation is the Christian ministry.

For very good reasons the Christian ministry comes first. By means of it due honor is brought to the Creator, Jehovah God, by bearing witness to his name; thereby the reproach and shame that selfish and ignorant men have heaped upon the name of Jehovah are removed. Further, by means of the ministry the way of salvation is pointed out to men of good will so that they may flee the impending destruction of Armageddon. Also, Christian ministers warn the wicked so that the wicked may be fully responsible as well as know the reason for their destruction. And finally, by engaging in the Christian ministry one assures salvation for himself, as Paul shows: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10.

To discharge his obligations properly along this line the Christian, like the early Bereans, must be "carefully examining the Scriptures daily." He must heed the command: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." He must show that he appreciates that "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." —Acts 17:11; 2 Tim. 2:15; 3:16, 17.

In addition to private study of the Bible together with Bible-study aids, a Christian must heed the command: "Let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." That means he must attend congregational meetings, of which there are five each week for the Christian witnesses of Jehovah. By such meetings the Christian grows in knowledge, faith, understanding and love, further equipping him for his ministry. And since all such personal study and association with others take time, he must heed the counsel to be "buying out the opportune time for yourselves, because the days are wicked," always putting first things first.—Heb. 10:24, 25; Eph. 5:16.

NEW PERSONALITY

Clergymen may speak about the Christian religion as being a matter of doing the divine will, of being a vocation and based on deep conviction, but from the facts it is apparent that they have failed to get across to their flocks that being a Christian means making a career of preaching the gospel, even as Jesus Christ did. And the fact that conscienceless profiteers, corrupt politicians, fornicators, adulterers, and even vicious gangsters can be church

members in good standing shows how pitifully short the clergy come of appreciating the role that religion should play as regards the principles of truth and righteousness.

That is why the apostle Paul warns: "Neither fornicators, nor idolaters, nor adulterers, . . . nor thieves, nor greedy persons, nor drunkards, . . . nor extortioners will inherit God's kingdom." Those who would be Christians must 'quit being fashioned after this system of things, but be transformed by making their mind over, that they may prove to themselves the good and acceptable and complete will of God.' And among Christians "there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all." Christians must be guided by principle, not by outside influence or selfish inclinations; God's will, not their own, nor that of others opposed to God, must determine their conduct. No unloving racial, national or social prejudices may mar their unity. —1 Cor. 6:9, 10; Rom. 12:2; Col. 3:11.

Religion's dominating role affects all our relations, as Paul goes on to say: "Whatever it is that you do in word or in work, do everything in the name of the Lord Jesus, . . . You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the Lord. You fathers, do not be exasperating your children, so that they do not become downhearted. You slaves, be obedient . . . You masters, keep dealing out what is righteous." And whatever other human relation there may be it is to be governed by the 'royal rule of loving our neighbor as ourselves,' and by the "Golden Rule" of 'doing to others as we would have them do to us.'—Col. 3:17 to 4:1; Matt. 22:39; 7:12.

What will aid us to realize religion's role in our lives? In particular, faith, hope and love. Faith that God rewards those who serve him. Love for him with all our heart, mind and strength. And hope in his new world of righteousness in which there will be no more death, sorrow nor crying, and when the truth regarding Jehovah will cover the earth as the waters cover the sea. —Isa. 11:9; Matt. 22:37; 1 Cor. 13:13; 2 Pet. 3:13; Rev. 21:4.

So, according to God's Word, the true religion should play the dominating role in our lives. It should be the motivating force; it should give our lives purpose and direction, making them fuller, richer and truly happy. It should enable us to serve God and our fellow man best. Doing so we can be assured of everlasting life in God's new world. That the foregoing is not only logical and Scriptural but also practical was notably proved by the example set by the Christian witnesses of Jehovah at their Divine Will International Assembly this past summer at Yankee Stadium and the Polo Grounds in New York city.

"Flaming Witnesses"

"I have often been amazed at the rapid movement of the writings of the New Testament," once said American clergyman Elmer G. Homrighausen. "The writers were evidently not interested in writing best sellers. They were not paid by an editor according to the line. They were not interested in literary style. There are few adjectives in the whole Bible. It is filled with nouns and verbs, and as such it is fast-moving, and breath-taking. These men did not write for wealth or fame or popularity. They were flaming witnesses."

"Your Will Be Done On Earth"

Serial Part 3

JUSTICE, POWER, LOVE AND WISDOM IN HIS CREATURES

[28] Let us not be surprised at what we see further in the vision to John. Let us not think that in heaven there are animals that are found on earth. The dog Laika that lived for a few days imprisoned in the Russian Sputnik No. 2, rocketed into outer space on November 3, 1957, got no higher than the orbit in which this man-made satellite zoomed around the earth till it fell to destruction on April 14, 1958. But in God's holy presence there are creatures that have qualities pictured by certain animals here on earth. We see these as John tells us more details of his marvelous vision. "And in the midst of the throne and around the throne there are four living creatures that are full of eyes in front and behind. And the first living creature is like a lion, and the second living creature is like a young bull, and the third living creature has a face like a man's, and the fourth living creature is like a flying eagle."—Rev. 4:6, 7.

In this serial part we advance through the book "Your Will Be Done on Earth" and its Chapter 1 entitled "Whose Will?" We are still considering the beauty of the vision of the apostle John when he entered by the "opened door in heaven," as it were, into the very presence of God on his glorious throne. Seated around God's throne John saw twenty-four elderly ones, who symbolized the finally completed Christian congregation of 144,000 members glorified in heaven. From the seven lamps of fire and a glassy sea before God's throne, it appeared as if the scene were set in the temple of God, where all is clean and holy. We now come to paragraph 28.

[29] Being in the midst of God's throne and around his throne, these four living creatures symbolize an organization of God's creatures having the four prominent qualities or attributes that were found first in the Creator himself and that he put in creatures whom he made in his image and likeness. The Holy Bible tells specially of God's four principal qualities or attributes, which are justice, power, love and wisdom, in perfect balance and harmony. These are live or living qualities, not existing separate or detached, but embodied in God himself and also in all his godlike creatures. Since the living creatures full of eyes before and behind are four in number, they together would picture God's organization of godlike creatures in the perfectness of a square, with its four sides equal and in perfect balance, right-angled.

[30] All these creatures are marked by a combination of the four outstanding godlike qualities. These set them apart from mere brute beasts of the earth. The fact that the first living creature is like a lion pictures that God's properly balanced organization has courageous justice. Jesus Christ, God's first creation, is spoken of as God's righteous or just one, and he is called "the Lion that is of the tribe of Judah." (John 5:30; Acts 3:14; 7:52; 22:

28. What four living creatures were seen at God's throne?
29. What do these living creatures symbolize, and to what does their number four point?
30. What does the first creature's likeness to a lion picture, and the second creature's likeness to a young bull?

14; Rev. 5:5) The fact that the second living creature was like a young bull points to the power or strength with which God has filled the organization of his godlike creatures. In keeping with this fact the apostle Paul said: "For all things I have the strength by virtue of him who imparts power to me." And to Christians he wrote: "Finally, go on acquiring power in the Lord and in the mightiness of his strength." —Phil. 4:13; Eph. 6:10.

31 As regards the third living creature, it had a "face like a man's." Now it is said of man's Maker: "God is love." (1 John 4:16) Man, who is made in God's image and likeness, should correspondingly be love, expressing love above all other things of which he is capable. So the man's face on the third living creature symbolizes that God's organization of faithful sons has love and hence works no evil to fellow creatures. "He that does not love has not come to know God, because God is love." (1 John 4:8) Combined with this love and with justice and power is wisdom, heavenly wisdom; and this is pictured by the flying eagle that the fourth living creature resembles. The eagle flies high in the heavens and is far-sighted. "An eagle flies upward" and "builds its nest high up, . . . far into the distance its eyes keep looking." (Job 39:27-29) "For a foolish one true wisdom is too high," but not for the far-sighted, high-aiming ones of God's faithful organization. They are swift like the eagle in acting according to God's wisdom. —Prov. 24:7.

32 The symbolic four living creatures were full of eyes in front and behind. In like manner those who are members of God's just, powerful, loving and wise organization are awake, alert, on the watch. They especially take note of God in all things and observe all his indications of what he wants them to do. This remarkable feature about them is made noticeable in the further description of them: "And as for these four living creatures, each one of them respectively has six wings; round about and underneath they are full of eyes. And they have no rest day and night as they say: 'Holy, holy, holy is Jehovah* God, the Almighty, who was and who is and who is coming.'" (Rev. 4:8) From this it is plain that these four many-eyed living creatures picture those who can talk and who recognize God and appreciate his holiness, his almightiness and his purposefulness, and who, besides, know his name.

33 Long before John, the prophet Isaiah also had a vision of God at his temple. At that time Isaiah saw heavenly creatures called seraphs standing above God's throne. Like the four living creatures, these also had three pairs of wings. How did they use these wings? "With two he kept his face covered, and with two he kept his feet covered, and with two he would fly about. And this one called to that one and said: 'Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory.'" —Isa. 6:1-3.

34 Manifestly, with three pairs of wings, the four living creatures whom John saw could either fly or speed up their movement forward; they could either cover parts of themselves or cover other creatures protectively; and they would have plenty of vision to know how to use those wings that were full of eyes round about

31. What did the third creature's having a face like a man's picture, and the fourth creature's being like a flying eagle?
32. What is pictured in that the four living creatures have many eyes in front and behind and declare Jehovah's holiness day and night?

* Nine Hebrew translations of the book of Revelation have the name "Jehovah" or "Yahweh" here, instead of the title "the Lord." These Hebrew translations, listed as J7, 8, 11-14, 16-18, are identified for us on pages 31, 32 of the *New World Translation of the Christian Greek Scriptures*. See therein the footnote a on Revelation 4:8.

33. What equality in wings did the prophet Isaiah see in his vision of Jehovah in his temple?
34. What did the four creatures' having each three pairs of wings make possible, also the wings' being full of eyes?

and underneath. Such peculiarities speak of similar powers of swift movement, protectiveness and awakeness, awareness, on the part of God's faithful servants pictured by the four living creatures. For example, we are told by Psalm 34:7: "The angel of Jehovah is camping all around those fearing him and he rescues them." Day and night God's just, powerful, loving and wise organization can render any needed service. Why? Because they "have no rest day and night" as they tell continually, with a threefold emphasis, how holy Jehovah God the Almighty is. So we should appreciate God's universal organization.

35 The true Christian congregation is in full harmony with what the symbolic four living creatures do and say. John shows that when telling us more of what he saw in vision. He says: "And whenever the living creatures offer glory and honor and thanksgiving to the one seated upon the throne, the one that lives for ever and ever, the twenty-four persons of advanced age fall down before the one seated upon the throne and worship the one that lives for ever and ever, and they cast their crowns before the throne, saying: 'You are worthy, Jehovah,* even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created.' "—Rev. 4:9-11.

36 Do the political rulers of today, or do even the religious rulers of today, inside and outside Christendom, fulfill that symbolic vision? Do they take off their crowns, their diadems, their miters, their official turbans or headdress and cast them before the One sitting in the "ultimate position" on the supreme throne of the universe, the immortal One, who lives and reigns forever and ever? Do they get down off their thrones or official seats and fall down before this God and Creator and surrender to him their governing power and authority, confessing that He is the one worthy to receive the glory, the honor and the power, because he is the Creator of all things? Do they thus copy the twenty-four "elders"? Or do they try to make heroes and gods out of themselves for people to idolize and worship, requiring them to 'give to Caesar what belongs to God'? Do they seek to gain the "ultimate position" in outer space and to seize world domination and to enforce their will on the peoples of the earth? Or do they show willingness to hand over national or tribal sovereignty to the supreme, everlasting kingdom of God? The worldly events of our day give the unprejudiced, unmistakable answers to these pointed questions.

37 Those who are really symbolized by the twenty-four "elders" honestly declare that all power comes from God the Creator and that they deserve no glory and honor. God the Creator they acknowledge as worthy of receiving glory, honor and power and therefore worthy of receiving worship, submission and obedience. Since he is Creator of all things, he is also our Creator. In no other way did we come into existence. We did not will ourselves into existence on this earth. No; but as the twenty-four "elders" said to God on his throne: "Because of your will they existed and were created." Since it is because of God's will that we were created and have existence today, then we were created for God's

* Six Hebrew translations of the book of Revelation have the name "Jehovah" or "Yahweh" here, instead of the title "the Lord." In the *New World Translation of the Christian Greek Scriptures* these are listed as JT, 8, 13, 14, 16, 18. See therein the footnote b on Revelation 4:11, and pages 31, 32.

35. How did the twenty-four elders show that the Christian congregation is in agreement with what the living creatures do and say?

36. Having in mind those twenty-four elders, what questions do we ask concerning political or even religious rulers on earth today?

37. To whom do those pictured by the "elders" give the glory, and why should we try to learn what his will is and to do it?

will. We exist only for his will, all of us. Quite properly we should desire and try to learn what his will is and then do it. Otherwise we shall disastrously miss the purpose of our creation and existence.

[38] The greatest man ever on earth appreciated that very fact. He was a man of prayer to God. His name was Jesus. His father was not a Hebrew, an Israelite or a Jew, but was God himself, as the facts to be discussed herein will show. For that reason he called no man his father but spoke of God as his heavenly Father. Because Jesus, when thirty years old, was anointed and received the spirit of God he was called Jesus Christ. In The Holy Bible we find written the "book of the history of Jesus Christ," "the good news about Jesus Christ." (Matt. 1:1; Mark 1:1) He was the greatest teacher ever on earth. He had learners or disciples, and he sent out special disciples to preach. These he called apostles, or sent-forth ones.—Mark 3:7, 9, 13, 14.

[39] Jesus taught his disciples to pray to God in an acceptable way. The simplest, yet greatest pattern of prayer that he taught them is given in his well-known Sermon on the Mount. He told them not to pray hypocritically or according to mere form: "But when praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words. So, do not make yourselves like them, for God your Father knows what things you are needing before ever you ask him." (Matt. 6:5-8) In this way he taught them to recognize God as their Creator and Life-giver, hence as their Father, the Provider of what things they are needing. Then he added:

38. Who as the greatest man ever on earth appreciated that fact, and whom did he send out to preach?
39. In what way did he tell them that they should pray, and to whom?

THE MODEL PRAYER

[40] "This, therefore, is the way you are to pray: 'Our Father in heaven, your name be revered! Your kingdom come! Your will be done on earth as well as in heaven! Give us today bread for the day, and forgive us our debts, as we have forgiven our debtors. And do not subject us to temptation, but save us from the evil one.'" —Matt. 6:9-13, *AT*.

[41] In Jesus' day on earth the Caesar of the Roman Empire ruled a large part of the inhabited earth, including the Middle East, where Jesus lived. Jesus did not teach his learners, his disciples, to pray to a nameless divine Person, an unnamable God, a God who as soon as his title "God" is mentioned is recognized in the same way by everybody, regardless of which one of the millions of so-called gods that a person may be worshiping. Jesus Christ many times spoke of the personal name of God his Father. Before he began to preach in a meeting place in his home town of Nazareth he took the book of Isaiah and read to his listeners chapter 61, verses 1 and 2, which say: "The Spirit of the Lord Jehovah is upon me; because Jehovah has anointed me to preach good tidings." (*AS;* Luke 4:16-21) From this it is seen that God has a personal name.

[42] God has a name that sets him apart from every other person or thing that is called by the title "god." He honors and respects his own name and will allow nobody to live forever that speaks wrongly of his name or that shames his name. He puts his own name behind the promises, the prophecies, the statements of purpose that he makes, so that he may not be mistaken for anyone else whom men worship

40. What was the model prayer that he taught them?
41. Was it to a nameless God that he taught them to pray, and how did he personally show the answer to this question?
42, 43. How does God set himself apart from every other one that is called "god," and with what Hindu statement does his Word disagree in this matter?

as a god. In regard to his name his written Word, the Bible, disagrees with the following recent statement:*

43 "Names of gods do not make religion any more than the names of men and women make up their personality. Names are originally given and used without any idea of comparison or contrast with other names. . . . Whether it be God, Jehovah, Bhagwan, Ishwar, Allah, Hari, Siva or Rama, it is the same Being that in vague manner is recalled by every devotee when he utters the name which he has been brought up to associate with the mystery of the universe and the idea of worship."

44 To the contrary, Jesus taught his disciples to pray, not to a so-called Mother-Father God,* or to a nameless God, but to a God whose name Jesus himself knew and the Israelite high priests knew. If God's personal name, which is Jehovah, did not count, why did Jesus open the model prayer, teaching: "Our Father in heaven, your name be revered [or, be sanctified, *NW*]"? Those listening to Jesus' Sermon on the Mount were believers, not in the gods of India or other lands like it, but in the God whom Jesus himself worshiped. Christ's own name honors the name of this God and heavenly Father, for the name Jesus means "Jehovah Is Salvation."—Matt. 1:21.

(To be continued)

* Quoted from the book *Hinduism—Doctrine and Way of Life*, by C. Rajagopalachari (1956), printed at the Hindustan Times Press, New Delhi, page 3, paragraph 1.

44. What was known about the God to whom Jesus was teaching his disciples to pray?

* See *The Watchtower* of November 1, 1958, p. 661, par. 6.

Pursuing my Purpose in Life

As told by Gust W. Maki

IN December, 1933, at Tampa, Florida, while I was busily attending to my job on board the S. S. Saramacca, a stranger came aboard with a handbag. Booklets he had, he said, were five cents each or six for a quarter. What caused me to stop? The Scripture quotations I noticed, and I handed the man a quarter. He, in turn, handed me the booklets. Putting them in my pocket, I continued with my work.

On my comparing the facts and the conditions on the earth with the scriptures, tracing the Bible texts with these booklets, it became clear to my understanding that this was the 'good news of the Kingdom' that Jesus taught his disciples to pray for. Other teachings, such as immortality of the soul, hell-fire torment, and trinity, I found out were Satan's lies. As for the religions that I had been supporting and reverencing, I lost all respect for them.

I knew that I had found the truth, but how I could be a witness for Jehovah was not so clear. First I started by sending the Kingdom message to all my relatives and acquaintances far and near; and to strangers I tried to give booklets, to as many as possible. To many of my relatives and friends I repeatedly sent more literature, but none responded favorably. My sister in Minnesota replied, saying: "No one out here cares for that religion." She had been

born a Lutheran, like myself, and had no intention of changing. Another supposed friend sent the Kingdom books back to me by return mail.

In May, 1938, at Portland, Oregon, two strangers came aboard. One handed me a testimony card, not knowing I was interested. I took him into my cabin. He was much amazed to see the Society's publications, the calendar and books around the cabin. Brother Ventros then made me aware of the big convention that was to be held in June at Seattle, Washington. In order to attend I had to quit my job. I had for a long time wanted to get baptized. At this convention about 260 of us were immersed. For me it was like a new starting place.

After the convention I became associated with the Seattle congregation, where many of the publishers were phonograph-minded. I also obtained a phonograph. This was a real blessing to me, since it did most of the talking and took the place of the testimony card. Another thing, I acquired one of the Society's transcription machines and set it on a thirty-foot boat to play Kingdom recordings on the water front. But it did not seem to be as effective as the doorstep setup, so I abandoned it.

The more witnessing from house to house I did, the more I felt the obligation of full-time service. In December, 1939, I received a pioneer appointment from the Society. After two years of full-time service I was still pioneering, but I can look back now and see many narrow escapes I had and realize that it was only through Jehovah's undeserved kindness that I kept going, and Jehovah kept on providing just as from the widow's jar of oil.—1 Ki. 17:16.

At Port Angeles, Washington, in November, 1941, I received an appointment to go as a special pioneer at Olympia, Washington, with three other special pioneers. For this I was very happy. That night I did not sleep at all, but I was getting my things together to leave early in the morning. On our arrival at Olympia, one of the local publishers showed us a small house two miles out in the woods that we could have free. This was good, since none of us had any money to speak of.

The house had an old wood stove; but with the rainy season on, very little cooking or heating could be done. Two of the boys had cars, enabling us to get to and from our territory. The reception given us at many of the homes was just as cold as the little wet house in the woods, in December. Later we got a garage house in town, which was much better.

After working Olympia a few times the Society divided our group and we went in twos. Brother Denerline and I were to go to Grand Coulee, Washington. There we rented a small house, again not knowing of a good-will person, a storekeeper, and of what he would do to assist us. He gave us a house free, and a Kingdom Hall he likewise gave free. From this incident and similar ones I learned what Jesus said: "Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave," not moving from place to place.—Matt. 10:11; Luke 9:4.

What made work harder at times (aside from some goatish people and the ones not interested) was interference by police and law officers. Often these would question me as though I were a suspicious character. So after witnessing in the assigned territory four times I would be anxious to have a change. But also at this time I would see the people of good will manifesting themselves more and more and the police became less suspicious. It was a bad time to leave the territory when one had established good will. I found it good, too, to witness to the law officers as soon as possible. Then they would trouble me less afterward.

When an appointment for Gilead School came to me in August, 1944, I felt I was too old (then being forty-five); but with the prospect of getting a foreign assignment, I became interested in making a try. The lessons at Gilead moving rapidly from one to the next, I naturally was not able to absorb as much as the younger ones. A strong point at Gilead I found to be: 'Go ahead and don't be a quitter.'

On our leaving Gilead February 22, 1945, Brother Knorr told the class that some of us would have to wait two years before getting a foreign assignment. In December, 1946, Brother Johnson and I were called to Brooklyn from New London, Connecticut, to prepare for the foreign field. First I was to look for a boat that could be used in the West Indies. This was a happy expectation for me to share in giving the witness in some of the small islands of the seas. I went to see about renewing my ocean license. The navigation instructor remembered me and offered to send me on board an ocean ship for one trip as chief officer and the next trip as captain. On telling the instructor I could not do that because I was going on a missionary journey to the West Indies, he could not understand why I should be interested in such an undertaking when there was no money in it.

Finally, on November 16, 1948, four of us on board the Society's twenty-ton auxiliary schooner-yacht took departure from New York city for Nassau, Bahamas. After a rough, stormy thirty-day passage we arrived safely at Nassau, capital of the Bahama Islands. All the brothers there were glad to have us come to help them. Brother Porter said: "The weather has been fine; I expected you long ago."

Two weeks later we began to witness to the Out Islands of the Bahama group, using the yacht to take us from settlement to settlement. The vessel was also our home for everything from cooking to washing clothes. We would anchor off the villages, then use the rowboat to go ashore and back to our floating home. The islanders can spot a strange vessel or strangers right away. They are always eager to hear what is new. In some places a big crowd would assemble at the jetty to see what was what. We found that the people of the Bahamas are very easy to preach to. Almost every home has a Bible. They are a friendly people. The average Out-Islander lives in a small wooden house. Some do fishing; some keep small cultivations of tomatoes, peas, corn and yams. Some keep livestock—goats, sheep or cows. Others do straw weaving, making mats, hats and baskets.

Sometimes we placed as many as fifteen to twenty books a day, even though the people were poor. Many would give their last two shillings for a Bible-study aid.

Many of the local ministers offered the use of their churches. There we gave Bible lectures. During the first six months of witnessing to the Bahamian people in the Out Islands there was no opposition to speak of.

In June, 1949, before the annual hurricane season, we moved on to the Virgin Islands. Our first stop was St. Thomas, of the United States Virgin Islands group. Here we met missionaries working hard. They had a small congregation started. From there we moved to St. John, Virgin Islands, and then to the British Virgin Islands. All the isolated islands were our territory and we were not yet at the end of the territory. From the Virgin Islands we went to the isolated Leeward islands and Windward islands. In all the islands we had a good reception. Many would ask: "When are you coming back?" At St. Martin a businessman said: "The people never used to talk about the Bible, but since you've been here everybody is talking about the Bible."

Many said this was the first time 'the truth had come to this island.'

In July, 1953, after the Yankee Stadium convention, came another advancement. We received a fifty-nine-ton twin-screw diesel yacht that could get around faster and into more places. Returning to Great Inagua, Bahamas, and calling on the commissioner who took some literature four years previously, I told him about the big time we had at the Yankee Stadium and he said: "I was there!" He also had some of the latest publications released at the stadium. At Anguilla, British West Indies, I witnessed to two policemen. One said: "I'm an Anglican but it will not take much for me to change my religion, and if I do I'll be a witness of Jehovah." The other policeman smiled, saying: "If I read much more of that book *'New Heavens and a New Earth'* I'll quit my job."

In the past five years I have seen established in three of the isolated islands, where only witnessing by use of the boat has been done, congregations of fifteen, of twelve, and of six publishers, respectively. At another isolated island, Anguilla, five persons have symbolized their dedication by water baptism. One of these five has enrolled as a pioneer. There is among the people of these islands an ever-increasing demonstration of good will. Most of the people in the lesser islands are poor, but many will show their kindness by inviting you to have something to eat or to have a sweet drink. Others will offer you an egg or two to take along, or whatever may be in season.

One of the missionaries from Trinidad came to Carriacou, and while we were going from house to house, she said: "This is not pioneering; this is just like going out visiting." Every house we went to we were invited inside; and if not, a chair would be placed in the shade of the house.

Most of the small island settlements have no electric light, nor much entertainment. So to put on a public meeting we hang our gas lamp in a convenient location, usually on a tree or on some house by the road. Soon people will begin to gather. After the Bible lecture a good discussion will continue, sometimes for an hour or more.

I like my foreign assignment, and it is not nearly as strenuous as I experienced in the United States. The people here are always ready to talk to strangers and are friendly. Many will invite you to come back for a study every day while you are in port. It is like a home town where everyone is known.

Over a year ago the missionary vessel Light was sold by the Society, so now, instead of being a seafaring captain, I am a landlubber on the island of St. Maarten. It was grand to see the growth of the work in the Caribbean islands and how, in one island after another, congregations were started and the work got a solid foundation. Now most of the islands are well witnessed to by congregation publishers or by special pioneers or circuit servant visits. St. Maarten is a friendly little island and it is a real pleasure to bring the message of life to the people here. On the Dutch side of the island, where I am located, we had seventeen present for Memorial in April, 1958, which made all of us very happy. Jehovah's blessing can be seen on this increase. It was a wonderful privilege to be able to attend the Divine Will International Assembly in New York city and now to be back in the missionary work here.

I am very grateful to Jehovah for having the privilege of nineteen years in the full-time service thus far, and regret only the times I could have done better service.

I know that it is only by Jehovah's undeserved kindness one can be a member of his New World society.

Divine Loving-Kindness AND THE KINGDOM

"In loving-kindness a throne will certainly be firmly established, and one must sit down upon it in trueness in the tent of David, judging and seeking justice and being prompt in righteousness."
—Isa. 16:5.

"HEY THERE, all you thirsty ones! Come to the water. And the ones that have no money! Come, buy and eat. Yes, come, buy wine and milk even without money and without price. Why do you people keep paying out money for what is not bread, and why is your toil for what results in no satisfaction? Listen intently to me, and eat what is good, and let your soul find its exquisite delight in fatness itself. Incline your ear and come to me. Listen, and your soul will keep alive, and I shall readily conclude with you people an indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful. Look! As a witness to the national groups I have given him, as a leader and commander to the national groups."—Isa. 55:1-4.

[2] That was Jehovah God calling, inviting the thirsty and hungry ones. What was there to thirst and hunger for? A righteous king, a good government, in fulfillment of the covenant that Jehovah God concluded with King David. Never was there a covenant more important than this covenant made by God himself with the man David. Everyone thirsting and hungering for a government of justice, peace and perfect integrity must wait for God to carry out that covenant to the full. The covenant is no mere scrap of paper that can be torn up and trampled on in contempt by willful violators. The covenant is unbreakably binding. It must and will be fulfilled.

[3] It may seem almost unbelievable that the Most High God of heaven would make a covenant or solemn, binding contract with a mere man on earth. Yet God himself has provided us with the written record of his covenants with men. He is the One that proposed the covenant with King David. A fallen imperfect man could never presume to propose such a thing. Since the covenant was put forward by such a high and mighty personage as Jehovah God, it should be something too grand for the thought of man to originate. It could be nothing trivial. It must be something highly important to God and beneficial to man. This is what dignifies the covenant.

[4] Imagine a man's hearing Jehovah God say: "By myself I do swear, is the utterance of Jehovah, that by reason of the fact that you have done this thing and you have not withheld your son, your only one, I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and your seed will

1, 2. (a) What invitation does Jehovah call out to the thirsty and hungry ones, together with what promise to the responsive ones? (b) What was there to thirst and hunger for, and why will there be a fulfillment of the covenant that is involved?

3. Which party to this covenant proposed it, and what is it that dignifies this covenant?

4. What did Abraham hear Jehovah say with an oath through his angel?

take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." (Gen. 22:15-18) Yet that was what the Hebrew patriarch Abraham heard God say through his angel. He heard God swear by his own self to the covenant there announced.

5 Of all persons we today should appreciate the importance and value of that covenant. We today ought to see that it is highly necessary that the nations should bless themselves by a God-given means. Today all the worldly nations, including the republic of Israel, are in effect cursing themselves by materialism and militarism. This is not because the promised seed or offspring of Abraham is not on hand for nations to procure the blessing. No; it is rather that the nations have no faith in God's own covenant with Abraham and they are selfishly and proudly ignoring his seed or offspring. The sheer foolishness of the nations in doing this is plain for everyone to see. The question therefore becomes one of personal importance: Who among "all nations of the earth" will procure the blessing by God's means?

5. Why should we of today appreciate the importance and value of that covenant, and what question of personal importance must we answer?

6 Certainly if we follow the worldly nations or their political leaders and their economic and religious advisers, we shall come under a curse instead of into a blessing from God through Abraham's seed. That covenant with Abraham is backed up by God's covenant with King David. Counted from Abraham, David was the fourteenth man in the line of descent. Hence he was called the son of Abraham. (Matt. 1:1) Through the covenant with David the son of Abraham, God made it certain that the Abrahamic covenant for the blessing of all nations and families of the earth would be fulfilled by means of a government, a theocratic kingdom. In his day David was king of a theocratic nation, ancient Israel, with his capital at Jerusalem. The king ahead of him, Saul of the tribe of Benjamin, had died in battle without a successor to the throne of *all* Israel. The question arose, Would King David have a successor on the throne of Jerusalem in his family? Jehovah God made sure of that. Because King David displayed such holy zeal for God's house of worship, or temple, Jehovah God introduced another covenant of importance to all mankind. By his prophet Nathan he said to David:

7 "Jehovah has told you that a house is what Jehovah will make for you. When your days come to the full and you must lie down with your forefathers, then I

6, 7. (a) By what other covenant is the covenant with Abraham backed up? (b) What question concerning King David did this covenant settle, and to what quality of Jehovah did it call attention?

shall certainly raise up your seed after you, which will come out of your inward parts, and I shall indeed firmly establish his kingdom. He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly forever. I myself shall become his father and he himself will become my son. When he does wrong, then I shall certainly reprove him with the rod of men and with the blows of the sons of Adam. As for my loving-kindness, it will not depart from him the way I removed it from Saul, whom I removed from before you. And your house and your kingdom will certainly be steadfast forever before you; your very throne will become one firmly established forever."—2 Sam. 7:11-16.

LOYAL LOVE

[8] What a grand covenant that was, a covenant for a government, a kingdom, that would be stable for all time, the throne of which would never be overturned! What an unspeakable privilege it was for a faithful man and his household to be tied in with that kingdom covenant! That covenant was to be carried out with God's loving-kindness as something very necessary to its reaching a grand climax in an everlastingly steadfast kingdom. In fact, it was loving-kindness that prompted the covenant on God's part. From this viewpoint we can understand why Jehovah, through his prophet Isaiah, speaks of it as an "indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful."

[9] Much is therefore dependent upon Jehovah's loving-kindness. This is one of his remarkable traits, and it has come into play outstandingly toward us human creatures. A study of this word "loving-kindness" will reveal that it means more than being kind because of a loving motive. It establishes a relationship between the one expressing the loving-kindness and the receiver of it. It is a kindness that lovingly attaches itself to the object of the loving-kindness and that sticks to him with a loyalty that will not let go until the worthy purpose of the loving-kindness has been realized. As a matter of fact, the New World Translation of the Holy Scriptures in its marginal reading of the Hebrew text gives the alternative reading "loyal love" for the Hebrew word *hhésed;* for this Hebrew word in the plural number it gives "acts (or, cases) of loyal love," "full loving-kindness," or, "full loyal love."

[10] A recently issued Hebrew-English lexicon suggests that these continual proofs of loving-kindness should be read "the always proved loyalty." Thus the expression "an indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful" would read "an indefinitely lasting covenant respecting the always proved loyalty to David that is faithful." This repeated proving of God's loyalty is what makes it faithful. So the loyalty of God to the one whom he takes into the covenant with himself proves to be unfailing. It shows God's solidarity with the one taken into the covenant. This helps the covenant to stand firm no matter what the other party to the covenant may do. This makes it certain that the purpose of the loving-kindness will not fail in disappointment.

[11] Let this fact stand to His honor and

8. Why is that covenant spoken of as an "indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful"?

9. How does this loving-kindness express itself, and therefore what alternative reading in English does the New World Translation of the Holy Scriptures give in its margin for *hhésed?*

10. According to a recently issued lexicon, how would the expression in Isaiah 55:3 read, and so what is it that puts the purpose of the loving-kindness beyond failure?

11, 12. (a) Hence how can Jehovah be described as being toward his faithful worshipers? (b) What were the developments that led to the first use of the word "loving-kindness" in the Scriptures?

credit: Jehovah God is loyal. From the first mention of this meaningful word in the Hebrew text the loving-kindness of the great God who preserves his faithful worshipers glows with a comforting warmth. When it was first mentioned the nephew of the patriarch Abraham lived in the city of Sodom. Jehovah God told Abraham that he was on his way to destroy the wicked, immoral city. Abraham knew that his nephew Lot, together with his wife and two daughters, was in the city and their lives were in danger—four persons. Evidently wanting to have their lives spared by having Sodom itself spared, Abraham pleaded with Jehovah till Jehovah finally promised that if as few as ten righteous persons were found inside Sodom he would not destroy it.

12 Two angels of Jehovah proceeded on to Sodom in the guise of men, and Lot extended to them the hospitality of his home. By taking them in as his guests, Lot was bound to be loyal to them. He proved himself so during an assault by sodomites on his house. In faith he warned his prospective sons-in-law about the imminent destruction of the doomed city. The next morning, before sunrise, the angels hurried Lot and his family to the outskirts of the city. "Escape to the mountainous region for fear you may be swept away!" said one of Jehovah's angels. Lot then asked for a further favor, saying: "Not that, please, Jehovah! Please, now, your servant has found favor in your eyes so that you are magnifying your loving-kindness, which you have exercised with me to preserve my soul alive, but I—I am not able to escape to the mountainous region." Considerately Jehovah's angel granted him the favor asked, and Lot and his two daughters made a successful escape and survived the burning of Sodom with fire and sulphur.—Gen. 18:16 to 19:26.

13 This rescue of Lot and his daughters was a magnifying of Jehovah's loyal love, for Lot's uncle Abraham primarily, for with him Jehovah had made the covenant for the blessing of all the families of the earth. (Gen. 12:1-3) That was an illustration for our own day, for the sheeplike people who are being gathered into the divine favor. They need to depend so heavily upon that same loving-kindness, that same loyal love of Jehovah, to preserve them through the fiery destruction of the world organization that is spiritually called Sodom. (Rev. 11:8) These "other sheep" of the Great Shepherd need have no fear that his loving-kindness may fail. For as many as twenty-six times Psalm 136 alone repeats the reason for lauding Jehovah, saying: "For his loving-kindness is to time indefinite." When he declared his own name before the prophet Moses on Mount Sinai at the writing of the Ten Commandments, he described himself, saying: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning iniquity and transgression and sin, . . . Here I am concluding a covenant: . . . For you must not bow down to another god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion." (Ex. 34:4-14) This God, who resents being misrepresented and who demands undivided devotion, is correct in every detail in describing himself. Hence we may safely count on his loyalty.

LOYALTY TO THE KINGDOM

14 From the very time that Jehovah established the covenant with David for the

13. (a) What quality of God did that rescue of Lot and his daughters magnify? (b) Why need the "other sheep" of today have no fear that Jehovah's loving-kindness may fail?

14. From its start, what did that kingdom covenant demand, and therefore from what principle may we never swerve?

everlasting kingdom, that kingdom covenant became something demanding the loyal support and adherence of both God and man. The covenant was inseparably linked with King David and his line of royal successors. In fact, the covenant was personified in David's royal house or dynasty, so that loyalty to the covenant meant loyalty to the house of David under Jehovah God. Man's loyalty had to be directed to that covenant. Down to this year 1958, that is a principle from which we may never swerve if we are determined to please the great Proposer of the covenant, Jehovah God. We have Jehovah himself as our perfect Example of loyalty.

15 Some considerable time after King David had been so highly favored with this covenant, he was overtaken in a set of shocking sins, dark crimes in violation of the Ten Commandments. He coveted another man's wife and committed adultery with her, the wife of his own faithful military officer, Uriah the Hittite. When the woman became pregnant, the spiritually unbalanced David sought to protect himself. He had her husband maneuvered into a dangerous battle position, there to be abandoned to certain death. After the courageous, loyal Uriah had thus been sent to his death, David sent and took Uriah's wife to his own house to be one of his many wives. For these crimes, should not the unclean, bloodstained David be condemned to death and the covenant with him be canceled?

16 Through the very prophet Nathan by means of whom Jehovah had announced the kingdom covenant to David, Jehovah sent his message of heavy condemnation, showing how despicably David had acted. In punishment a sword was never to depart from David's own personal household; evil was to be raised up out of his house, and some of his wives were to be violated openly. David saw how he had despised Jehovah and had treated the God of the covenant with disrespect. Sorrowfully he confessed his sin against Jehovah. He feared for his life. "You will not die," Nathan told him; but the illegitimate child of his covetous adultery was to die. Nothing swerved Jehovah from this sentence. The bastard child lived only seven days and died.

17 However, what about the kingdom covenant with David? Jehovah did not cancel it. He was loyal to it. He exercised the loving-kindness that was to go with this covenant in order to carry it to glorious success. David was reinstated in the divine favor and was kept on the "throne of Jehovah" in Jerusalem; but the several punishments set forth in Jehovah's sentence of condemnation were inflicted upon David in course of time. The depth of Jehovah's loving-kindness or loyal love was shown still more in that the next son that David had by Uriah's former wife, a legitimate son, was chosen by God to become David's successor in the throne and to carry forward the kingdom covenant. So, after David's death in divine favor, "Solomon began to sit upon Jehovah's throne as king in place of David his father and to make a success of it, and all the Israelites were obedient to him." (1 Chron. 29:23; 2 Sam. 11:1 to 12:25) Jehovah's loving-kindness according to the kingdom covenant proved to be a means of salvation. How wonderful!

18 That is why King David could say in his psalm: "I shall thank you, O Jehovah, among the nations, and to your name I shall make melody. The One doing great

15. After being favored with this covenant, in what set of crimes was King David overtaken?
16. How was David to be punished for this, and who suffered death?

17. (a) What, though, about the kingdom covenant with David? (b) How was the depth of Jehovah's loving-kindness shown as regards David's immediate successor?
18. Hence how did David appropriately express himself in his psalm, and what did his son Solomon pertinently say in prayer at the temple dedication?

acts of salvation for his king and exercising loving-kindness to his anointed one, to David and to his seed forever." (2 Sam. 22:50, 51) When his son and successor, Solomon, was dedicating the magnificent temple for which David had made such preparations, King Solomon could say with hearty appreciation in public prayer to God: "O Jehovah the God of Israel, there is no God like you in the heavens above or on the earth beneath, keeping the covenant and the loving-kindness toward your servants who are walking before you with all their heart, you who have kept toward your servant David my father that which you promised him, so that you made the promise with your own mouth, and with your own hand you have made the fulfillment, as at this day. And now, O Jehovah the God of Israel, keep toward your servant David my father that which you promised him, saying, 'There will not be cut off a man of yours from before me to sit upon the throne of Israel, if only your sons will take care of their way by walking before me just as you have walked before me.' And now, O God of Israel, let your promise that you have promised to your servant David my father prove trustworthy, please."—1 Ki. 8:22-26.

[19] In sad contrast with his father David, King Solomon in his old age fell away from Jehovah. Here again the need arose for Jehovah to exercise his loving-kindness, for the sake of the everlasting kingdom covenant. The covenant was not struck out. Hence Solomon's son Rehoboam sat upon the throne of Jehovah in Jerusalem, but not as king over all twelve tribes of Israel. By Jehovah's decree of punishment ten tribes were cut off from the domain of the kings of David's house. So Rehoboam kept ruling over only two faithful tribes, Judah and Benjamin. (1 Ki. 11:1-13; 12:19-24) Rehoboam died a bad king. Yet his son Abijah came to the throne of the kingdom of Judah. Why? The inspired answer says: "On account of David, Jehovah his God gave him a lamp in Jerusalem by raising his son up after him and keeping Jerusalem in existence, because David did what was right in the eyes of Jehovah and he did not turn aside from anything that he had commanded him all the days of his life, only in the matter of Uriah the Hittite."—1 Ki. 15:4, 5.

[20] When King Abijah went to war against the revolted ten tribes of Israel, he first appealed to them from a mountaintop in the following words: "Is it not for you to know that Jehovah the God of Israel himself gave a kingdom to David over Israel forever, to him and to his sons, by a covenant of salt? . . . And now you men are thinking of holding your own against the kingdom of Jehovah in the hand of the sons of David, when you are a great multitude and there are with you the golden calves that Jeroboam [your king] made for you as gods. . . . And, look! with us there is at the head The true God with his priests and the signal trumpets for sounding the battle alarm against you. O sons of Israel, do not fight against Jehovah the God of your forefathers, for you will not prove successful." (2 Chron. 13:3-12) However, the kingdom covenant and loyal adherence to Jehovah as God the Covenanter had no appeal for those revolted Israelites. They went ahead with the battle. But Jehovah won the battle for those who were sticking loyal to his covenant for the kingdom with David.

[21] The dividing of the twelve tribes of Israel into two kingdoms put a great test

19. In *Solomon's old age how did* the need arise for Jehovah to exercise loving-kindness, and on what account was Abijah allowed to succeed Rehoboam on the throne?

20. What appeal did King Abijah make to the enemy Israelite army, and for whom did Jehovah win the battle?

21, 22. Who were an example for us today in putting God's worship and kingdom covenant above nationalism, and what record did they make for themselves?

upon the Israelites regarding loyalty to the kingdom covenant. But there were Israelites that put God's worship and his kingdom covenant above nationalism. They are an example for us today. For instance, take the priests and Levites who served at Jehovah's temple in Jerusalem but whose homes were located in forty-eight cities scattered about in the twelve tribes of Israel. (Num. 35:6-8; Josh. 21:1-41) The record that they made for themselves reads:

22 "The priests and the Levites themselves that were in all Israel took their stand by [the son of King Solomon] out of all their territories. For the Levites left their pasture grounds and their property and then came to Judah and Jerusalem, because Jeroboam [the king of the ten revolted tribes] and his sons had discharged them from acting as priests to Jehovah.... And following [the Levites] from all the tribes of Israel those that were giving their heart to seek Jehovah the God of Israel came themselves to Jerusalem to sacrifice to Jehovah the God of their forefathers. And they kept strengthening the kingship of Judah and confirming Rehoboam the son of Solomon."—2 Chron. 11:13-17.

23 Israelites who were living temporarily in Judah did not revolt and stir up civil war but submitted loyally to the king who represented Jehovah's kingdom covenant with David. The record says: "As for the sons of Israel that were dwelling in the cities of Judah, Rehoboam continued to reign over them."—2 Chron. 10:17.

24 Throughout the reigns of a number of kings of Judah, faithful Israelites deserted to the kingdom of Judah, because its king was enjoying the loving-kindnesses or acts of loyal love of Jehovah. In the days of Rehoboam's grandson, King Asa, "he began to collect together all Judah and Benjamin and the temporary residents with them from [the revolted tribes of] Ephraim and Manasseh and Simeon, for they had deserted to him from Israel in great number when they saw that Jehovah his God was with him. So they were collected together at Jerusalem ... Furthermore, they entered into a covenant to search for Jehovah the God of their forefathers with all their heart and with all their soul." They sought for him while he could be found, and "he let himself be found by them." —2 Chron. 15:9-15.

25 King Ahaziah was the eighth ruler of Jerusalem in the line of King David. At his death there came a remarkable demonstration of loyalty to the kingdom covenant as symbolized in the royal house of David. His mother Athaliah, the granddaughter of wicked King Omri of the revolted ten tribes, usurped the throne of Jerusalem. That throne belonged only to men in Jehovah's kingdom covenant. To keep herself in it Athaliah "destroyed all the royal offspring of the house of Judah," all except a baby boy, Jehoash. His aunt, Jehosheba, had married the Levite high priest, Jehoiada. Determined to keep the royal line of King David alive in harmony with the covenant that David should not fail for a man to sit on his throne, aunt Jehosheba stole baby Jehoash away. She kept him and his nursing woman concealed in an inner bedroom in the temple of Jehovah.

26 How appropriate that Jehovah's temple safely concealed the lone heir of His kingdom covenant! In the seventh year of this underground existence of growing Jehoash, the loyal High Priest Jehoiada brought him forth and anointed him king at a temple pillar. The murderous usurper

23. According to the record, what did Israelites already living temporarily in Judah do regarding the issue?
24. During the reigns of kings of Judah, who deserted to the kingdom of Judah, and whom did Asa collect together to Jerusalem, with what covenant resulting?

25, 26. (a) What remarkable demonstration of loyalty to the kingdom covenant came at the death of King Ahaziah of Jerusalem? (b) How was the lone heir to the kingdom covenant finally anointed king?

Athaliah heard the noise of jubilation. "Conspiracy! Conspiracy!" she cried out when she came in and saw what had happened. In loyalty to Jehovah's rightful king, High Priest Jehoiada had her conducted outside and put to death at a gate of the palace. (2 Chron. 22:10 to 23:15; 2 Ki. 11:1-16) In his loving-kindness Jehovah, by means of his loyal worshipers, proved true to his covenant made with his servant King David.

[27] Loss of appreciation leads to disloyalty. Even Jehoash gave an example of that. As long as High Priest Jehoiada lived and was his spiritual adviser, King Jehoash went straight. After Jehoiada died, Jehoash listened to idolatrously inclined princes of Judah. Jehoiada's son, the High Priest Zechariah, objected. "Because you have left Jehovah, he will, in turn, leave you," he said. Finally, at King Jehoash's own command, the people conspired against High Priest Zechariah and stoned him to death in the very courtyard of Jehovah's temple. What base ungratefulness! Says 2 Chronicles 24:22: "Jehoash the king did not remember the loving-kindness that Jehoiada [Zechariah's] father had exercised toward him, so that he killed his son, who, when he was at the point of dying, said: 'Let Jehovah see to it and ask it back.'" Jehovah did. The record tells us how Jehoash died: "His own servants conspired against him because of the blood of the sons of Jehoiada the priest, and they got to kill him upon his own couch, so that he died." (2 Chron. 24:25) His son Amaziah succeeded him on the "throne of Jehovah." Thus, by Jehovah's loving-kindness, the kingdom covenant kept operating.

27. In Jehoash's case, how did loss of appreciation lead to disloyalty, but what kept the kingdom covenant operating?

MEN of Loving-Kindness AND THE KINGDOM

HOW can we today be loyal to Jehovah's everlasting covenant with David for the kingdom? With whom today has Jehovah concluded an "indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful"? (Isa. 55:3) Look! the old city of Jerusalem is held by Mohammedan Arabs. The mountaintop once occupied by Jehovah's temple is now crowned with the mosque known as the Dome of the Rock. The Republic of Israel has no king of the royal house of David in the covenant for the kingdom. What has happened to that everlasting covenant? Our gaining everlasting life in God's approaching new world of righteousness hangs on our getting the right answer and acting in loyal harmony with it.

[2] In 618 B.C. King Jehoiachin, the nine-

1. What questions become proper today regarding the kingdom covenant, and how is our own life involved?

2. How did the active kingship of David's successors at Jerusalem cease, and how was it that Zerubbabel did not revive the kingship?

teenth ruler in the direct line from King David, became king but reigned only three months and ten days in Jerusalem. He surrendered to Nebuchadnezzar king of Babylon and was deported to Babylon, where his children grew up. His uncle, Zedekiah, was put on the throne of Jerusalem and reigned eleven years. In 607 B.C. he was captured and taken to Babylon to die, childless; and Jerusalem and her gorgeous temple built by Solomon were destroyed. Seventy years later Zerubbabel, the grandson of Jehoiachin, led a remnant of loyal Jews back from Babylon to Jerusalem to rebuild Jehovah's temple. As a subject to the new world power, the Persian Empire, Zerubbabel served as civil governor of the land of Judah, but sat on no throne in Jerusalem as king according to Jehovah's kingdom covenant with David. Since the overthrow of unfaithful King Zedekiah, no royal heir of the house of David has sat on the "throne of Jehovah" in Jerusalem.

[3] Had Jehovah's covenant for the kingdom failed? Had it been dropped? No! Jehovah's loving-kindness, his loyal love, did not permit such a thing. True, he overturned his throne in Jerusalem and ousted the last earthly king to occupy it, Zedekiah; but He did not nullify his everlasting kingdom covenant. In fulfillment of the terms of the covenant he merely permitted the house of David to take its punishment for the badness of the many kings who misrepresented Jehovah on the "throne of Jehovah" at Jerusalem. During all this time of punishment there did not fail a man in the royal line of descent of King David. That royal line ended nineteen hundred years ago. What? Did God's covenant promise fail and has a man failed King David for serving as the heir of the royal covenant? Not at all! Why not? Because David's line of descent ended back there with a descendant who died childless, but who lives forever. He lives today in this twentieth century and he needs no successor in the kingdom covenant. In accord with that, the only available records of the royal line of descent from King David end with Jesus Christ. No Jew living today can trace his line of descent from King David.

[4] Jesus was born in David's birthplace, Bethlehem-Judah. By two family lines he traces his descent from David, so that he is called the Son of David in a royal sense. (Matt. 1:1 to 2:11; Luke 3:23-31) His human birth was miraculous, for he was in reality the Son of God come down from heaven. His life force was transferred from there to the womb of a Jewish virgin of the house of David, named Mary. To secure her consent to become the mother of the Son of God, Jehovah sent his angel Gabriel to tell her that she had been chosen to be the human mother of the promised seed of the patriarch Abraham and the promised heir of the everlasting kingdom covenant. After greeting her, the angel Gabriel said: "Have no fear, Mary, for you have found favor with God; and, look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, and he will be king over the house of Jacob [Israel] forever, and there will be no end of his kingdom." (Luke 1:26-33) Loyal to Jehovah's kingdom covenant, Mary lovingly consented to this miraculous act.

[5] In fulfillment of the prophecy of Isaiah 7:14 the birth of Jesus from this young

3. What did Jehovah thus permit the house of David to undergo, and how did the royal line of David end nineteen centuries ago without failure of the covenant promise?

4. Why is Jesus called David's Son in a royal sense, and why did his human mother consent to her bearing him?

5. In fulfillment of what prophecy was this virgin birth brought about, and how was the birth announced?

woman took place as a great sign, the importance of which has never lessened to this day. Jehovah's angel from heaven told shepherds of Bethlehem that this miraculous Son of David was to be Jehovah's Anointed One, the Christ: "I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord, in David's city."—Luke 2:1-12; Matt. 1:18-25.

[6] Born human in order to be really Abraham's Seed for blessing all nations and to be actually David's everlasting Heir to the kingdom, yet Jesus was not to be tied down to this earth by having to sit on a material throne on Mount Zion in Jerusalem. When Jehovah God made the kingdom covenant with David three thousand years ago, he had in mind finally an everlasting *heavenly* kingdom for David's permanent Heir. No Levite high priest could anoint Jesus to such a celestial government. Jehovah anointed him after his baptism in water, pouring down holy spirit upon Jesus and sanctifying him as the Christ.

[7] Jesus was there begotten by God's spirit to become a spiritual Son of God, due for a future life in heaven. Most fittingly, Jesus preached the kingdom of God, "the kingdom of the heavens." He called disciples to follow him and seek first the Kingdom. When calling them, he was really extending to them God's invitation through the prophet Isaiah: "Incline your ear and come to me. Listen, and your soul will keep alive, and I shall readily conclude with you people an indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful." (Isa. 55:3) This meant that Jehovah God had purposed to give Jesus Christ some joint heirs in the heavenly kingdom. In loyalty to the kingdom covenant Jesus welcomed such joint heirs of God's kingdom. After his last passover with his loyal apostles, he said to them: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." (Luke 22:28-30) What loving-kindness this was from Jehovah God!

[8] O so much depended on that sole kingdom Heir, Jesus Christ! When he died and

6. What is there to say as to whether Jesus' becoming permanent Heir of the kingdom covenant tied him down to this earth, and so by whom was Jesus anointed?

7. Most fittingly, therefore, what did Jesus preach, and in loyalty to the kingdom covenant to whom did he extend a welcome?

8. How did the situation appear when Jesus lay dead in Sheol, and what did Jehovah now have to do in keeping with his promise?

was buried, it looked as if at last a man of the house of David was to fail to sit upon his throne, which was the "throne of Jehovah." The angel's prophecy to Daniel long ago said that the "prince of the covenant" would be broken by a "contemptible person," Emperor Tiberius Caesar of Rome. (Dan. 11:21, 22, *AS*) Jesus lay broken in death, in Sheol or Hades, which is the grave common to sinful mankind. Seemingly it was an impossibility now to revive the kingdom covenant with David. Yet the real impossibility was for God Almighty to let his covenant fail. His loving-kindness, his loyal love, which was promised in the covenant and which was righteously due to this loyal Son of God, Jesus Christ, could never let the covenant fail. Jehovah God had to get him out of Sheol or Hades or "hell," the common grave of mankind. In Psalm 16:10 Jehovah had promised in advance to do this miraculous thing. He inspired David to say: "You will not leave my soul in Sheol. You will not allow your man of loving-kindness to see the pit." That prophecy assured the resurrection of Jesus, the Greater David, from the grave.

[9] God's resurrecting Jesus was an expression of divine loving-kindness in support of the kingdom covenant with David. The apostle Paul makes this plain to us, saying: "That fact that he resurrected him from the dead destined no more to return to corruption, he has stated in this way: 'I will give you people the loving-kindnesses of David which are dependable.' Hence he also says in another psalm, 'You will not grant your man of loving-kindness to see corruption.' For David, on the one hand, served the express will of God in his own generation and fell asleep in death and was laid with his forefathers and did see corruption. On the other hand, he whom God raised up did not see corruption."—Acts 13:34-37.

9. Of what was Jehovah's resurrecting Jesus an expression, and how did Paul make this fact plain to us?

OTHERS TAKEN INTO THE COVENANT

[10] Jesus Christ is Jehovah's "man of loving-kindness" or man of loyal love, whom He did not leave in Sheol. By raising him out of death to life immortal in heaven Jehovah opened the way for extending the dependable loving-kindnesses of his covenant with David to other "men of loving-kindness" or loyal men, the faithful apostles and all other dedicated Christians whom God begets and makes joint heirs with his Son Jesus Christ in the heavenly kingdom.

[11] In a prophetic way David sang: "All your works will laud you, O Jehovah, and your men of loving-kindness will bless you. About the glory of your kingship they will talk, and about your mightiness they will speak, to make known to the sons of men his mighty acts and the glory of the splendor of his kingship. Your kingship is a kingship of all times indefinite, and your dominion is throughout all successive generations."—Ps. 145:10-13.

[12] In this time of the world's end there is merely a remnant left on earth of these spiritual "men of loving-kindness" or men of loyal love, that is to say, men who are pious or dutiful in performing their obligations to Jehovah God. During World War I they fell short as regards their responsibilities toward God. So he got incensed at them. In his anger he let them come into a captivity like that of the Jews in Babylon. (Isa. 12:1, 2; 54:7-10) Why did Jehovah not cast this remnant off during World War I because of their shortcomings under the trials and persecutions

10. Who, therefore, was Jehovah's "man of loving-kindness," and by resurrecting him to heaven what did Jehovah open the way for doing?
11. In Psalm 145 what did David sing about Jehovah's men of loving-kindness?
12. How many of such spiritual men are there left in this time of the end, and why were they not cast off for shortcomings during World War I?

that accompanied the war? It was because of his loyalty to his covenant.

[13] Through Jesus Christ he had taken the members of this remnant into the kingdom covenant. Hence he obligated himself to express the loving-kindnesses to David that were promised in the covenant. When making the covenant with David, Jehovah said: "When he [the kingdom successor] does wrong, then I shall certainly reprove him with the rod of men and with the blows of the sons of Adam. As for my loving-kindness [my loyal love], it will not depart from him the way I removed it from Saul, whom I removed from before you [David]. And your house [your joint heirs in the kingdom] and your kingdom will certainly be steadfast forever before you; your very throne will become one firmly established forever."—2 Sam. 7: 14-16.

[14] So the remnant of "men of loving-kindness" had to take their punishment at the hands of the nations at war. This was a reproof with the rod of men and with the blows of the sons of Adam. Just so, too, the royal house of David long ago had to take its punishment from 607 B.C., at the destruction of Jerusalem, down till A.D. 29, when the promised Messiah the Prince, the permanent Heir of King David, appeared. In 1919 Jehovah delivered the remnant who at heart wanted to be loyal to him. Then he set them to work as his witnesses to an extent never before known. In the words of Lamentations 3:22, 23 they could say: "It is the acts of loving-kindness of Jehovah that we have not come to our finish, because his mercies will certainly not come to an end. They are new each morning. Your faithfulness is abundant." All this deliverance and restoration was given to them "even without money and without price," and so their souls have kept alive down to this day. —Isa. 55:1-3.

[15] The appropriate question now is: How can we witnesses of Jehovah, like the Israelites of old and like Jesus and the apostles, prove our loyalty to the kingdom covenant today? We can do so by being loyal to the reigning kingdom of the everlasting Heir of the kingdom covenant. Jehovah God has never once forgotten his covenant since the last king of David's house sat on the throne of Jerusalem. It is true that the active kingdom of David was out of operation for over six centuries. But the miraculous coming of Jesus Christ the "prince of the covenant" displayed Jehovah's loyalty to the covenant to which he had sworn. Jehovah never forswears himself. When one takes an oath and then does not do the thing sworn to, it signifies not only that one forswears oneself but also that one brings a curse upon oneself. Jehovah never brings a curse upon himself. He is forever the Blessed One. When he swears by his own name or by himself, he never swears to a lie; but his solemn oath adds still more certainty to the accomplishment of the thing that he swore to. Thus away back there the coming of Jesus the Messiah and his resurrection from the dead proved that Jehovah's sworn covenant had not fallen into decay. It was still binding upon Jehovah God even though the kingdom had not been operating at Jerusalem for 635 years, or from 607 B.C. to A.D. 29.

[16] But how does all this connect up with our own time? Well, the kingdom of the permanent Heir of the royal covenant did not go into operation when the resurrected

13, 14. (a) By his covenant what had Jehovah obligated himself to express toward this remnant class? (b) So what did the remnant have to undergo during World War I, and at what financial cost to them were their souls kept alive till this day?

15. How can we prove our loyalty to the kingdom covenant today, and how did Jehovah show that he had not forgotten this covenant but still felt bound by it? 16. (a) Why did Jesus' long wait and his nonuse of Kingdom power not bring a legal death to the kingdom covenant? (b) Why does this not include Christendom, and, despite that, how has Jehovah proved loyal to the covenant?

Jesus ascended to heaven in the year 33. From the spring of that year to the autumn of 1914, or for 1881 years, he has sat at God's right hand, not reigning but waiting for God's time to come to make the enemies of the kingdom the footstool of Jesus the kingdom Heir. Did that long waiting period bring a legal death to the covenant? No; it did not lay upon Jesus in heaven a forfeiture of his right to the Kingdom power because of nonuse. No; for during all those centuries of patient waiting, the kingdom covenant has been active. How so? In that Jehovah has been selecting 144,000 joint heirs, those Christians who respond to his invitation and with whom he concludes the "indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful." This does not include Christendom. Christendom, with her millions of population, has been unfaithful to the covenant ever since the fourth century. She has not waited for the kingdom of Jehovah's Heir to be set up at His appointed time. She has despised the covenant. How? By entering into a union of her church with the political state or kingdoms of this world under Satan the Devil. But just the same, Jehovah proved loyal to his sworn covenant by continuing to take out of this world, out of all nations, true Christians and bringing them into the covenant.

[17] Even before Jehovah finished his work with the remnant of the 144,000 joint heirs or finished his use of them as his witnesses on earth, Jehovah established the Kingdom, for which loyal men and women have thirsted and hungered. In support of his everlasting covenant with David he had promised: "In loving-kindness a throne will certainly be firmly established, and one must sit down upon it in trueness in the tent of David, judging and seeking justice and being prompt in righteousness." (Isa. 16:5) In the momentous year of 1914 the time came for Jehovah to seat the Kingdom Heir in the throne as reigning king, "in the tent of David," as David's Son and yet as David's heavenly Lord. —Ps. 110:1, 2; Matt. 22:41-45.

[18] Has the sun ever ceased to rise and usher in the day? Or has the moon ever ceased to shine by night? Not once till this day. Even so, Jehovah, who keeps covenant and loving-kindness, has not forgotten or neglected this most important covenant for the Kingdom that will vindicate him as the rightful Sovereign of the universe. He swore in his holiness, and it was no lie when he told King David that his royal house would endure and that his throne would be permanent. Jesus Christ, the permanent Heir of the covenant of loving-kindness to David, endures, just like the sun and the moon, and today Jesus Christ reigns from the heavenly "throne of Jehovah." (Ps. 89:28-37) Our duty is therefore clear. Jehovah's "men of loving-kindness" owe it to God to be loyal to his enthroned reigning King, David's Son and Lord. In reward for their loyal love they eat the milk of the fatness of God's spiritual table, and they drink the wine of the joys of the Kingdom ministry as Kingdom ambassadors.

LOYAL EARTHLY SUBJECTS

[19] Back there in King David's day even alien residents in Israel were loyal to him because he was Jehovah's anointed ruler, the one with whom the covenant had been made for an everlasting dynasty and a firmly established throne. Among such loyal aliens were the Gittites (men of Gath

17. Before finishing his use of the remnant, what did Jehovah do regarding the Kingdom, in fulfillment of Isaiah 16:5?

18. (a) Like what heavenly bodies was the permanent Heir of the kingdom covenant to endure? (b) What is therefore the clear duty of the remnant, and of what do they partake as a reward for loyalty?

19. Who besides natural Israelites were loyal to David, and who even of King Saul's own house?

of Philistia) and the Pelethites and the Cherethites. (2 Sam. 15:18-22) Even Jonathan the son of the rejected king Saul displayed unbreakable loving-kindness to David because he was Jehovah's chosen one. Yes, the very brothers of King Saul, the members of his tribe of Benjamin, put Jehovah's choice above personalities and took their stand with His chosen anointed one, David.—1 Sam. 18:1-4; 20:8, 14, 15; 1 Chron. 12:1, 2, 19, 29.

[20] Today we find faithful imitators of those ancient backers and upholders of David, Jehovah's anointed one. A great crowd of men and women who come to a knowledge of Jehovah's kingdom covenant with Jesus Christ and his joint heirs now loyally give their support to the permanent Heir of the everlasting covenant. What if they are of so many diversified nations, tribes, peoples and languages? This does not influence them against giving their allegiance to God's government in the heavens. They address themselves to Him on his throne and to his Lamblike Son Jesus Christ and hail them. With a loud voice they unitedly cry out in public confession: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." Day and night they render sacred service to Jehovah, and they let his Lamblike Son guide them as their Shepherd-King.—Rev. 7:9-17.

[21] In order to give a practical expression of this loyal love to their Shepherd-King, they keep loyal to the remnant of his Kingdom joint heirs, his brothers, those "men of loving-kindness," whom God has taken into the Kingdom covenant and whom He has gathered as approved ones to himself. (Ps. 50:5) This is the reason why the Shepherd-King approves of those "other sheep" and gathers them to his right hand and says: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation. . . . Truly I say to you, To the extent that you did [all such good] to one of the least of these my brothers, you did it to me." (Matt. 25:31-40) This explains why these "other sheep" now also share in the delicious "wine and milk" that today overflow from the remnant of Christ's royal brothers, without money and price.

20, 21. (a) Whom do we find today to be imitators of such ancient backers and upholders of David? (b) How do they give practical expression of their loyal love, and how do they now share with the remnant?

THE TEST IS ON!

[22] The test of loyal love to the Kingdom covenant and to the reigning Heir of that covenant is now on! The dictatorial power that is now bent on world domination is opposed not just to democratic Christendom but primarily to the Kingdom Heir who came to power in 1914. The prophecy of Jehovah's angel makes this clear by saying of this ambitious dictatorial power: "[He] shall turn back and be enraged and take action against the holy covenant. He shall turn back and give heed to those who forsake the holy covenant. He shall seduce with flattery those who violate the covenant; but the people who know their God shall stand firm."—Dan. 11:30, 32, *RS*.

[23] Large sections of Christendom have been seized by ungodly dictatorial power, and the clergy of Christendom have come to a working understanding with the dictatorial power. They have yielded to flattery from it and have chosen to serve men rather than God. Even the clergy in the nominally "free" part of Christendom have violated the covenant or acted wickedly against it. They have proved disloyal to "Christ the King," whom they profess to follow and to whom they hold feasts each year. They have not followed the faithful

22. In view of the fulfillment of what prophecy of Daniel concerning the covenant is the test of loyal love toward it now on?
23. What professed Christians have violated the covenant, and how is Hosea 4:1 now true of such ones?

course of the King's "other sheep" but have persecuted his brothers, the remnant of Jehovah's "men of loving-kindness." In effect they say: "We have no king but Caesar." (John 19:15) It is now as true of Christendom as it was true of ancient Israel in the days of the prophet Hosea: "A controversy hath Yahweh with the inhabitants of the land, because there is no faithfulness nor loving-kindness nor knowledge of God in the land." (Hos. 4:1, *Ro*) Yet today Jehovah does have sheep who prove faithful to him.

[24] We are no part of ignorant Christendom. We *know* our God. We show our loyalty to his covenant with his Greater David by preaching the good news of God's kingdom set up in 1914. Everywhere we preach, in Asia, Africa, Australia, Europe, the Americas and the innumerable islands of the sea, for a witness under our heavenly Leader, whom Jehovah has given as his chief "witness to the national groups." (Isa. 55:3, 4) By him Jehovah has decreed that *to the end of this world* this good news of that kingdom, long ago covenanted for, must be preached. How, then, *to the end of this world* could God ever forget the covenant for his everlasting kingdom? Without one exception, that kingdom tops all the political governments of this world. Jehovah says of his King: "I myself shall place him as first-born, the most high of the kings of the earth." (Ps. 89:27) To that theocratic government of Jehovah's First-born let our highest, fullest, undying allegiance, devotion and loyalty be forever!

[25] Regardless of how the powers of communism and Christendom and heathendom may fight against it; regardless of how fanatically they may try to hold onto their national sovereignties and their earthly domains, God's kingdom by his covenant Heir is the irremovable actuality of today. It is the one sure thing of the eternal future. In answer to Jesus' model prayer (Matt. 6:9, 10), the heavenly Father's kingdom will come to the battlefield of Armageddon and settle the burning government issue, and all the political rulerships of this old world must go down into Gehenna.

[26] The good news that we preach about God's kingdom is sensational indeed. But it is not overdrawn. It is no joke. For forty years now we have preached it, but it is no news that grows stale and that loses its appeal and tastiness and that needs to be dropped. It is ever new, ever fresh, growing ever grander. God has not dropped it. We will not drop it. Our God-ordained Kingdom preaching must go on. It will increase till the Gentile kingdoms and rulerships end and till the millennial reign of Jesus Christ wins the glorious peace that follows Armageddon, when all devil-inspired human propagandas will have been silenced and the propaganda warfare between communism and its opponents and against God's kingdom will have died out.

[27] So to the Kingdom covenant made with Jehovah's Greater David may we always be true and loyal. To all men who respect that covenant and who uphold the Kingdom promised by it may we show loving-kindness and trueness. Says Proverbs 3:3, 4: "May loving-kindness and trueness themselves not leave you. Tie them about your throat. Write them upon the tablet of your heart, and so find favor and good insight in the eyes of God and

24. How do we differ from Christendom, and why should our highest allegiance forever be to the government of Jehovah's First-born?
25. Regardless of how the enemy powers may fight against it, what things remain true of God's kingdom by his Heir, and why?
26. Why will we not drop the good news of God's kingdom as something now stale, and till when will our Kingdom preaching increase?
27. What qualities must we exercise toward those favoring the covenant and the Kingdom, and what, in turn, will Jehovah exercise toward us?

of earthling man." For doing so, we shall find Jehovah God himself exercising these same precious qualities toward us through his King Jesus Christ, and our souls will keep alive forever. "All the paths of Jehovah are loving-kindness and trueness for those observing his covenant and his reminders."—Ps. 25:10.

Finding a Safeguard in Integrity

DO YOU desire to be safeguarded during these critical times hard to deal with? Do you hope to be safely shielded when Jehovah God rises to devour all wicked men and institutions with the fire of his jealousy? If so, then your prayer and your striving should be in accord with the words of the psalmist David: "Let integrity and uprightness themselves safeguard me, for I have hoped in you."—Ps. 25:21.*

What does integrity mean? It means wholeness, soundness, completeness, being undivided. Keeping integrity toward God means living up to one's vow of dedication to do God's will. To find a safeguard in integrity we must be guided by Bible principles.—Phil. 3:16; Gal. 6:16.

Keeping integrity also means blamelessness of life; completeness of devotion to God. It means keeping our hearts, that is, our motives and affections, pure, loyal and faithful to God, even as did David, and especially as did the greater-than-David, Jesus Christ. He set us a perfect example.

To find a safeguard in integrity we must diligently study God's Word, becoming familiar with and fond of its righteous principles. The chief principle or rule of action found in God's Word is that we love Jehovah with all our heart, mind, soul and strength, giving him exclusive devotion. This is but due him as our Sovereign Creator.—Ex. 20:5; Matt. 22:37, 38.

Keeping integrity provides a real test because of inherited inclinations to selfishness and sin. These make it difficult to live by principles and easy to yield to passion. Nor is passion limited to the feeling between sexes. Rather, it is a strong fondness for anything that makes us feel good or is to our personal interests and pleasure *without regard for God's will.*—Col. 3:5.

And especially is our integrity tested when Caesar seeks to interfere with our carrying out our prime commission to preach the good news of God's kingdom. In such a case we have no alternative but to follow the principles enunciated by Jesus Christ and his apostles: "Pay back Caesar's things to Caesar, but God's things to God." "We must obey God as ruler rather than men." Logically the commands of the Higher Authority and of the Greater Benefactor must take precedence. We must love Him more than ourselves, more than our neighbors, yes, more than a whole nation of neighbors!—Mark 12:17; Acts 5:29.

God's Word does not explicitly state what we must do in every given situation in order to safeguard our integrity. Rather, it often leaves it up to us, dedicated Christians, to apply its principles. By accepting that responsibility and measuring up to it wisely, we will find a safeguard in our integrity both now and at the end of this wicked old world.

* For details see *The Watchtower*, December 15, 1957.

● At Matthew 12:40 Jesus said he would be in the heart of the earth three days and three nights, which some understand to mean a full seventy-two hours. However, the Watch Tower publications speak of it as "parts of three days." Why?—B. W., Canada.

Those who argue that Jesus was dead in the grave for a period of seventy-two hours, three full days and three full nights, base their argument on the words of Jesus at Matthew 12:40: "For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights." However, their conclusion that this means a period of seventy-two hours is in conflict with the scriptures that say he was raised "on the third day," not the fourth. Obviously, their conclusion is in error. —Acts 10:39, 40.

In the Bible "three days" does not necessarily mean a full seventy-two-hour period. An example is found at 1 Kings 12:5, 12. King Rehoboam said to the people: "Go away for three days and return to me." Acting in harmony with his command, would they return on the third day or on the fourth? If they understood his command to mean to return after three full days, they would put in an appearance on the fourth day. However, they did not understand it that way and neither did the king mean it that way. So verse 12 says: "And Jeroboam and all the people proceeded to come to Rehoboam on the third day, just as the king had spoken, saying, 'Return to me on the third day.'" So they returned after parts of three days had elapsed: the first being the day the king sent them away, the second being the next day, and the third being the day on which they returned to the king.—See also Genesis 40:13, 20; 42:17, 18; Esther 4:15, 16; 5:1.

Jesus himself explained the meaning of his statement, both before his death and following his resurrection. After having made the statement found at Matthew 12:40, Jesus later explained: "The Son of man is destined to be betrayed into men's hands, and they will kill him, and the *third* day he will be raised up." Following his resurrection he confirmed it: "In this way it is written that the Christ would suffer and rise from among the dead on the *third* day."—Matt. 17:22, 23; Luke 24:46.

The Bible clearly shows that Jesus was in the tomb "parts of three days." He expired on Friday afternoon, the day before the Jewish sabbath. (Matt. 27:45-50; John 19:31) He rose from the dead early on the first day of the Jewish week, or Sunday morning. (John 20:1) So he was in the grave part of Friday, all day Saturday, and was raised early on Sunday. —See *The Watchtower* as of March 15, 1944, pages 86-88, paragraphs 17-25.

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