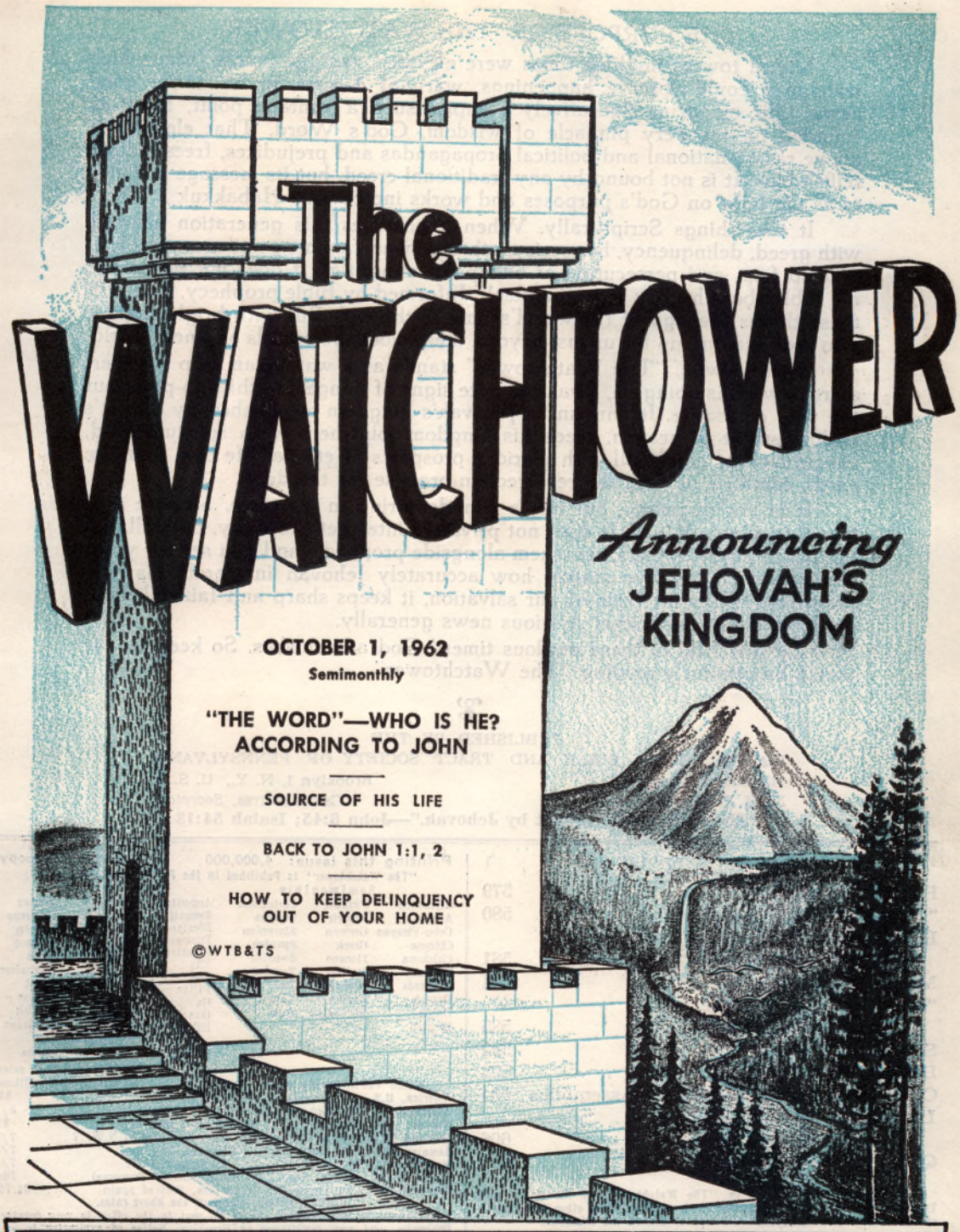


"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

CONTENTS

Happy the Merciful	579
"Please Say Shibboleth"	580
How to Keep Delinquency Out of Your Home	581
Minister's Complaint	584
"The Word"—Who Is He? According to John	585
Source of His Life	592
Back to John 1:1, 2	598
Courageous Ministers District Assemblies	604
Like Jehovah's Dewdrops Among Many Peoples	606
Questions from Readers	607

The Bible translation used in "The Watchtower" is the *New World Translation of the Holy Scriptures*, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Printing this issue: 4,000,000 — **Five cents a copy**

"The Watchtower" Is Published in the Following 64 Languages

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

Monthly

Armenian, Bengali, Bicolano, Burmese, Croatian, Efik, Ewe, Fijian, Ga, Gun, Hiligaynon-Visayan, Hungarian, Ibanag, Ibo, Icelandic, Kanarese, Malayalam, Marathi, Melanesian-Pidgin, Motu, Pampango, Pangasinan, Papiamento, Polish, Russian, Samareno, Samoan, Siamese, Silozi, Singhalese, Tamil, Tswana, Turkish, Ukrainian, Urdu, Yoruba

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXIII October 1, 1962 Number 19

Happy the Merciful

THE merciful are not always the most intellectual, or the richest, or the mightiest, yet they have good reason to be happy. Why? Because, as Jesus says, "they will be shown mercy."—Matt. 5:7.

"Mercy" comes from the Latin *merces* and is equivalent to the word *misericordia*. Actually, *misericordia* is two words: *misereans,* which means "showing pity," and *cor,* meaning "heart." When combined, these words mean "pain of heart." The word "mercy," therefore, implies a sympathetic sense of the suffering of another by which the heart is affected. It indicates entering into the miseries of others and kindly withholding just censure or punishment.

Mercy is an essential quality of God. He is called "the Father of tender mercies." (2 Cor. 1:3) We are told that he delights in mercy and that "his mercies are over all his works." (Ps. 145:9) When Jehovah allowed Adam and Eve to bring forth children after their willful disobedience and then provided a ransom so that believers among their offspring, though now imperfect, might gain eternal life, that was a display of divine mercy. The apostle Paul tells us that he tasted of God's mercy in a special way, and in the same Bible chapter he calls this merciful God a "happy God." (1 Tim. 1:11, 13-16) God is happy because he does not begrudge man his mercies but exhibits an overflowing munificence when being merciful.

Mercy in God calls for mercifulness in man. Human mercy must take the mercy of God as its model and inspiration. Jesus pointed this out when he told men that they should love their enemies, do good to those hating them, bless those cursing them, pray for those who do them injury, turn the other cheek to those who strike, give to those asking and lend without interest. Then he added: "Your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked. Continue becoming merciful, just as your Father is merciful." (Luke 6:27-36) God is the Exemplar, and creatures are called on to copy him in showing kindness and mercy to others.

The primary motive for being merciful, whether to the guilty or to the needy, however, is not simply because we do not know how soon we ourselves might be in need of mercy; rather, it is and should be an expression of gratitude to God for the mercy he has bestowed on us. Our express-

ing mercy is a way of saying "thank you" to God.

WORKS OF MERCY

Jesus taught men to be merciful. This was not new, however, in Jesus' day, because even in the days of Moses positive mercy toward an enemy was commanded: "Should you come upon your enemy's bull or his ass going astray, you are to return it without fail to him. Should you see the ass of someone who hates you lying down under its load, then you must refrain from leaving him. With him you are without fail to get it loose." (Ex. 23:4, 5) By thus calling attention to the matter of treating enemies with kindness when they are in distress, Jehovah was teaching man the need to be merciful to all under every circumstance. For surely if we are merciful to enemies, then how much more so will we be inclined to be merciful to friends, neighbors and those dear to us!—Rom. 12: 17-21; Mic. 6:8.

Life is filled with opportunities to show mercy. A son breaks one of his father's tools, but asks to be forgiven. The father shows mercy. A judge is moved by the tears of a weeping mother and suspends her sentence. A husband mistreats his wife and the wife her husband in moments of weakness. There is regret, then forgiveness and mercy. So many mistakes in life can be covered over by the quality of mercy.

Yet mercy has respect for authority, law and the glory of God. It seeks good, but it does not overlook laziness or ignore willful failures. There is no mercy in allowing a bad man to go on in badness. Mercy is not negligence.

True mercy considers more than one's physical circumstances; it gives attention to one's spiritual welfare. Jesus said: "It is the spirit that is life-giving; the flesh is of no use at all. The sayings that I have spoken to you are spirit and are life." (John 6:63) So to instruct one's fellowman in the sayings of Christ and his Kingdom good news, to strengthen the doubtful with his Word of truth, to comfort the sorrowful with his assurances of a resurrection and of life in the new world, are acts of mercy that are even greater than caring for the needs of the flesh.

Although you may not always be in position to perform deeds of mercy, it should not be forgotten that merciful words have power. "The calmness of the tongue is a tree of life." (Prov. 15:4) When the Russian poet and reformer told a beggar: "Do not be angry with me, friend; I have nothing with me to give you!" the beggar replied: "You have already given me more than I deserve. You called me friend—that was a great gift."

In addition, we ought to be merciful in our thoughts concerning others. Kind actions coupled with unkind thoughts are hypocrisy. They are counterfeits that bless no one. On the other hand, kind thoughts coupled with fine works bless all involved. Thinking and doing good are among the purest delights in the world. As Jesus said: "There is more happiness in giving than there is in receiving."—Acts 20:35.

Persons who forgive nothing—what mercy will be theirs? But God assures the one who shows mercy that mercy will be shown to him. What cause for happiness he has!

"PLEASE SAY SHIBBOLETH"

◆ "Sibboleth" for "Shibboleth" may not now seem consequential, but at the fords of the Jordan it meant the difference of life and death. Right religion may not seem important to you now, but at Armageddon it will mean your life.—Judg. 12: 5, 6.

HOW TO KEEP DELINQUENCY out of YOUR HOME

NOT long ago posters were seen all over New York city bearing the slogan: "When Family Life Stops, Delinquency Starts." Many students of the grave problem of juvenile delinquency agree with that conclusion. Their comments should interest all parents.

The observations of Sheldon and Eleanor Glueck, directors of the center for research in criminology at Harvard Law School, are especially interesting. After thirty-five years of studying crime and delinquency they are impressed by "the striking role of interpersonal family relations in the genesis of delinquency; the very evident lack of close relationship between the fathers of delinquents and the boys; and the revelations of an almost complete lack of family unity." Other investigations bear this out.

In Buffalo, New York, a recent study of juvenile delinquents showed that "in not a single case was there a really sound home and family situation." A report on juvenile delinquency in India said: "Ultimately the family will remain the juvenile's last and most hopeful avenue for restoring in him the moral fibre and respect for law and order." This is also the conclusion of Dr. Harry A. Snyder: "If there is any remedy for disrespect for the law, dearth of moral values and absence of religious guidance, it appears that the family circle must assume the primary responsibility." The difficulty is that homelife is not what it used to be.

CHANGED FAMILY LIFE

For one thing, the modern family has lost the cohesiveness of its predecessor. In earlier times, when dad was on the farm and "working mothers" were in the kitchen, children were under closer supervision of the parents. From Bible-reading parents children absorbed strong moral values. Parents were strict but they let the children know they were wanted and loved. There was no jalopy to whisk junior away from dad's watchful eye. Instead of commercialized recreation, good times were had in the family living room. The family moved forward as a unit, "all for one and one for all." Even the youngsters had the responsibility of contributing to the welfare of all the others by doing appropriate chores. In those days families commonly enjoyed an interaction of unity, love, order, responsibility and mutual respect that kept delinquency to a minimum. With the arrival of the predicted "critical times hard to deal with," however, the pattern of family life is far different in many homes.—2 Tim. 3:1, 2.

Industrial and technological progress and global war have drawn fathers and mothers into factories. Immigration from villages to cities and from one country to another has severed vital links with stabilizing traditions. The automobile has taken children away from home and parental supervision. The Bible's moral influence has been undermined in many lives by the revival of the evolution theory and the

reckless charges of so-called "higher critics." All of this has paved the way for a moral code that is shamefully lax. Sex and violence have become an ever louder theme of movies, magazines, newspapers, radio and television.

In this new atmosphere the home has become less of a training center and more of a filling station. Youth's whim is often the center of family authority instead of the parents' will. In place of the old unity, far too often each member of the family looks after "number one," himself. Money and pleasure are the only goals for many. Unethical practices are considered "smart" and expedient. Idealistic youth sees many adults paying only lip service to law and morality. Disillusioned, worldly-minded youths have rejected adult society and adopted a code of their own suitable to the society of the street. There, in the absence of adult leadership and a worthwhile goal, "reputation" and "kicks" become the important things in life. Juveniles have found this could be gained and maintained by the thrill of vandalism, theft, fighting and experiences with sex and drugs. Even if there were enough opportunities for employment, these youths no longer know the satisfaction of getting a job done. There is no real incentive to work and save for what they can steal. Understandably, juvenile delinquency has erupted into what New York Judge Samuel Leibowitz recently called "a problem which is as serious as a world conflagration." Nevertheless, you can keep that conflagration out of your home, if you really want to.

TRAINING PARENTS AND CHILDREN

The first step is for parents to "cease becoming unreasonable, but go on perceiving what the will of Jehovah is." (Eph. 5:17) Authorities often find that it is harder to deal with the parents of delinquents than with the youths themselves. Parents are in the best position to prevent delinquency when they carefully study God's Word and enthusiastically apply its principles. Then they can bring their children up "in the discipline and authoritative advice of Jehovah." (Eph. 6:4) This gives parents the confidence that many seem to lack. It solves the problem of being too strict or too lax, for the Bible way is firmness, tempering justice with mercy, but not leaving wrongdoing entirely unpunished.

When parents fulfill their responsibilities, then they can teach the children theirs. Do not fear that such teaching will give your child a "guilt complex." Let him know that God, you and society will reward him for right works and punish him for deliberate wrongdoing. Make it clear that you and your child are both answerable to God's law; that there is one law for both of you without partiality. God's method for you to get his laws across to your children is stated at Deuteronomy 6:7: "Speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." Explain to your youngster that God's purpose is to let obedient people live in his righteous new world. (2 Pet. 3:13) Make it crystal clear that no thief, greedy person or rebellious boy or girl will get into God's kingdom.—1 Cor. 6:9, 10; Ps. 37:9; Ezek. 9:6.

As you inculcate and practice godly principles at home, your child will absorb moral values and develop attitudes that reflect this divine influence. Regardless of society's changing code and no matter what other youngsters do, your child will shun delinquency because he knows what God says right and wrong are. He will want to do the right thing if you tie in obedience to God's law with his goal in life.

A GOAL AND RESPONSIBILITY

Lack of a goal in life causes many youths to drift into trouble. They are like a ship without a destination. Without the Bible to guide them, they do not even have a rudder. Whatever trade or profession your child prefers in order to make a living, it is up to you to show him that his basic goal in life is to walk with God and gain everlasting life. (John 17:3) Point out how peace and security can be his now in spite of our critical times, if his goal is to do God's will. When that becomes his firm purpose he will see that reading, writing and study of sacred and secular history are means of reaching his goal. He will understand that truancy is a waste of valuable time, that study is a wise investment and that even minor delinquent acts would hinder him from attaining his purpose in life. When he sees what his basic purpose in life is, then show him that his purpose has meaning here and now by giving him some responsibility.

Playing a responsible, productive role in life should be a big part of your child's purpose in living. He should begin to learn this sense of responsibility and productivity as soon as possible. You can start by teaching him to dress himself, pick up his clothes, toys and books. If you live in the suburbs, very likely there are many responsibilities that can be assigned, such as cutting the grass, trimming hedges, raking leaves, painting a fence, cleaning the attic or cellar. If you live in a rented city apartment, the table has to be set, dishes must be washed and dried, rugs need vacuuming, floors need waxing, furniture can be dusted and polished and clothes must be ironed, and there are always the beds and shopping. If this does not provide enough opportunities, another place you can teach him responsibility is at the congregation meeting place.

Encourage your child to volunteer to help keep the congregation's meeting place clean or to straighten the chairs, help fold Bible tracts, close the windows after most have gone home, and shovel snow. Set the right example by volunteering yourself, if at all possible.

By fulfilling such assignments your youngster will learn something noticeably lacking in the training of delinquent children—how to work and how to cooperate with others. He will learn the joy of a job well done. With that feeling comes respect and a step toward maturity. Do not let your son learn this lesson the hard way, as one nineteen-year-old did. Only after serving a term in a State youth camp was he able to say: "They taught me how to work, the . . . pleasure a man can get out of doing something for himself." Giving your child responsibilities will also provide a way to check his initiative, thoroughness and reliability. As Proverbs 20:11 says: "Even by his practices a boy makes himself recognized as to whether his activity is pure and upright." Special attention can be given to points in his disposition requiring improvement. Faithful performance of duties provide opportunity for commendation and extra privileges. In this connection you have an opportunity to teach the valuable lesson of how to work and save for things desired. Of course, being your offspring, your child is no more perfect than you are. Do not expect perfection, but do not overlook needed discipline either.

DISCIPLINE AND LOVE

When giving instructions or commands, say what you mean and mean what you say. If you give orders in a nagging fashion, you teach your child how to disobey, for he knows he can ignore your command and you will oblige by repeating it. But he will not tarry if you demonstrate that your words are backed by action. Of course,

many times it may be wise to give a reason for a certain command or restriction. You may feel that you do not have to give your child a reason for your orders, but remember this: By understanding *why* a certain course is wise or foolish, your child will have good reason to choose the wise course when you are not present. Notice how the Bible frequently gives the reason why a course is good or bad. Copy that good example.—Prov. 23:20, 21; 24:15, 16, 19, 20.

When your child takes the foolish course, in spite of your good counsel, remember Proverbs 22:15: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." Jehovah urges you not to hold back discipline from a mere boy. (Prov. 23:13, 14) You know when your child is out of line, and very likely he knows it too. As one delinquent told a reporter: "I never got a whipping, although, actually, I often felt I should have." Do not irritate your children by constantly changing the "rules" or punishing a disobedient act one day and not the next. Copy Jehovah. Live up to your word, be consistent and discipline out of love.—Prov. 13:24; Heb. 12:6.

In these critical times when many are without natural affection it is important that your child know he is loved and wanted. (2 Tim. 3:3) When you lay down reasonable restrictions as to right company and late hours and strictly enforce your wishes you show that you are a loving parent that really cares. Your love is felt, though perhaps not appreciated at the moment, when you insist that your child always ask permission to go somewhere and that he tell you with whom he is going. Time and again it is found that when children get into trouble, such as shoplifting, their parents have no idea where they are. If you care, you will make it your business to know. You will also teach your child to stay away from anyone who would induce him by ridicule or coercion to go against the wish of his God or his parents. Teach him that his reputation with God is the one that really counts. If adversity strikes your family, turn it to advantage by showing your child how to draw close to God for comfort and guidance. All this is part of the priceless training of your child in the way he must go for everlasting life. —Prov. 22:6.

If you have given your child the Kingdom as his goal, if you have taught him to look to God's Word for guidance and have trained him to handle responsibility, he will see that vandalism, theft, immorality and any other form of delinquency are all things that can take him off the road leading to life. (Matt. 7:14) Keep delinquency out of your home by running it in strict harmony with Jehovah's authoritative advice. "By wisdom a household will be built up, and by discernment it will prove firmly established."—Prov. 24:3.

MINISTER'S COMPLAINT

● After finishing a week in attendance late this spring at a conference of the United Church of Canada, minister J. A. Davidson wrote a column in the Toronto *Globe and Mail* complaining about "all those pious resolutions." He noted from discussions with Anglican, Baptist and Presbyterian friends "that in assemblies of their churches the multiplicity of pious resolutions have a similar mind-and-heart-numbing force." He recommended that "a day or two could be profitably spent in meditation on the dictum of Bishop Stephen Neill: 'If I were not already a Christian and a churchman, I think that what more than anything else would keep me back from accepting the responsibilities of church membership would be the apparently irredeemable triviality of the churches.' "

PART 3

"The Word"

WHO IS HE? ACCORDING TO JOHN

JOHN the son of Zebedee of the city of Bethsaida was personally acquainted with the Word. He tells us that this Word had been the companion of God in heaven, but that he "became flesh" by birth from a Jewish virgin in the city of Bethlehem, almost two thousand years ago. John identifies him as Jesus Christ the Son of God, and John became one of his twelve apostles. Today there are men who use John's writings about the Word to argue that Jesus Christ was more than God's Son, that he was God himself and that he became a God-Man. One saying of Jesus that these Trinity teachers use in arguing that Jesus himself claimed to be God is found in John 10:30, reading: "I and *my* Father are one." (*AV*) However, in the argument that followed between Jesus and the Jews he proved that he had by no means said that he was God. Jesus explained: "I said, I am the Son of God." (John 10:36, *AV*) But if he was not God *himself*, *how* were he and his Father one?

[2] Jesus had just told a parable or illustration in which he spoke of himself as the Fine Shepherd and his followers as sheep. Then the Jews encircled him and said: "How long are you to keep our souls in suspense? If you are the Christ, tell us outspokenly."

[3] Jesus replied that his works spoke for him: "I told you, and yet you do not believe. The works that I am doing in the name of my Father, these bear witness about me. But you do not believe, because you are none of my sheep. My sheep listen to my voice, and I know them, and they follow me. And I give them everlasting life, and they will by no means ever be destroyed, and no one will snatch them out of my hand. What my Father has given me is something greater than all other things, and no one can snatch them out of the hand of the Father. I and the Father are one."—John 10:24-30.

[4] How were they one? One in body, one in identity, one in together making up one God, one as members of a Trinity or three-in-one God, the third member of which was the Holy Ghost? No! For if they belonged to a Trinity or triune God, then the two of them were not one but only two-thirds, as the Trinity has three Persons, namely, "God the Father, God the Son, and God the Holy Ghost."

1. (a) Who was John, and whom did he argue Jesus Christ to be? (b) What do Trinity teachers argue that John 10:30 means?

2, 3. What did the Jews ask Jesus to tell them, and what did Jesus answer, leading up to his words in John 10:30?

4. Why does this oneness not refer to a Trinity, as clergymen teach?

5 Instead of being in a Trinity, Jesus and his Father were one by being in agreement with each other as Father and Son. Never was there any disagreement between them. The witness that the Father gave and the witness that the Son gave were in agreement. Jesus the Son said to the Jews: "The Father who sent me is with me. Also, in your own Law it is written, 'The witness of two men is true.' I am one that bears witness about myself, and the Father who sent me bears witness about me." (John 8:16-18) Jesus here spoke of himself and of his Father as two distinct individuals. So by them enough testimony was provided for the Jews to believe, since testimony was required of two witnesses at least. Though two distinct individuals, yet the Father and the Son were one in their witness or testimony, because both their testimonies agreed.

6 The Father and the Son were also one in their care of the sheep. Long previously God had promised to set up a faithful shepherd over his sheeplike people. In Ezekiel 34:23, 24 (*AS*) God said: "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it." So Jehovah God raised up his Son Jesus Christ as a descendant of King David to fulfill this prophecy about the "one shepherd" like King David.

7 Jesus as Shepherd said he would not let any wolfish enemy snatch the sheep out of his hand. Neither would the Father, who turned these sheep over to his Son, let an enemy snatch them out of his own hand. The Father and the Son were agreed as to this protection and preservation of the sheep. They had one purpose in common, that of keeping these sheep from being destroyed but saving them to everlasting life. So in this sharing of interests the Father and the Son were one. That is why Jesus said he was doing his works "in the name of my Father." In his works he acted as an agent for his Father, as a representative of his Father.

8 Proving that they were always at one and never at disagreement, Jesus said: "I have come down from heaven to do, not my will, but the will of him that sent me. This is the will of him that sent me, that I should lose nothing out of all that he has given me but that I should resurrect it at the last day. For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I will resurrect him at the last day." (John 6:38-40) He did not fail that will of God, but fairly lived on doing it. He said: "My food is for me to do the will of him that sent me and to finish his work."—John 4:34.

9 Jesus never did anything independently of his Father, but always kept at unity with his Father. He said: "I cannot do a single thing of my own initiative; just as I hear, I judge; and the judgment that I render is righteous, because I seek, not my own will, but the will of him that sent me." (John 5:30) Does that not bespeak perfect oneness between Father and Son? But such unity did not require Jesus to say: I am God; I am my Father.

10 That this is the kind of oneness that exists between Jesus Christ and Jehovah God is proved by Jesus' own prayer to his heavenly Father for the sake of the sheep. In this prayer Jesus does not speak of himself as God but says to his Father:

5. How were they one in the relationship of Father and Son, and how one in witnessing?

6, 7. (a) According to the prophet Ezekiel, what shepherding arrangements did Jehovah promise to set up for his sheeplike people? (b) How were Jesus and the Father one as regards these sheep?

8. How were they one as to the will that was to be done?

9. How were they one as regards the initiative for action?

10, 11. What prayer of Jesus to his Father throws light on the kind of oneness that exists between them?

11 "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John 17:3, 6, 20-24, *AV*.

12 In this prayer to his heavenly Father, Jesus called him "the only true God" and said: "Thou, Father, art in me, and I in thee," and, "we are one." Did Jesus mean that he and his Father were one God, or two Persons of one triune God, the third member of which God is not even mentioned? Did Jesus mean that he and his Father were, as trinitarians say, "one in substance"? How could that be so in the face of what else Jesus, then of fleshly substance, said in this prayer to God who is spirit? (John 4:24) By calling his Father "the only true God" he shut himself out from being God or even a part or a Person of God. Otherwise, the Father would not be the "only true God." The word "only" means, according to the dictionary, "alone in its class; without others of the same class or kind; sole; single; alone, by reason of superiority; pre-eminent; chief." According to Jesus, his Father was, not only the "true God," but also the "only" one. According to his own words, Jesus did not class himself with God.

13 When Jesus said that his Father "the only true God" gave him disciples out of this world, Jesus did not mean that he as God gave himself something. Some of Jesus' apostles who were listening to his prayer were previously the disciples of John the Baptist, but John turned them over to Jesus as the Bridegroom who was entitled to the Bride class. But Jesus spoke of all his disciples, not as a gift made by himself to himself, but as a gift made to him by the "only true God," his heavenly Father. "Thou gavest them me."

14 In addition, Jesus did not speak of merely himself and his Father as being one but also of all his disciples as being one: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that they may be one, even as we are one." By praying that his disciples "may be one in us" Jesus certainly did not mean that his disciples were to be incorporated into a Trinity, so that the Trinity was to increase its membership or Persons from three to a hundred and forty-four thousand and three, to be no longer a three-in-one God but henceforth a many-in-one God. That is nonsensical! Jesus said that, as he and his Father were one, so his disciples were to be made one. How are his disciples made one? Not as one God; not as one individual of many Persons. No, but one in belief in the one God and in the name of the one whom God sent; one in the kind of fruitage that they produced by the same spirit; one

12. (a) Why did Jesus not mean that he and his Father were "one in substance"? (b) What shows that Jesus did not class himself as God?

13. Who was it that gave Jesus men out of this world?
14. (a) If the Trinity were so, what would the disciples' becoming one as Jesus and his Father are one mean? (b) In what way, then, are the disciples made one?

in kind of work; one in harmony and agreement among themselves; one in the same purpose and objective, which is the vindicating of Jehovah as "the only true God" and the salvation of the human family by Jesus Christ for God's glory.

15 They are also one family group, inasmuch as all these disciples are begotten by God to become spiritual sons of God and to become thus the brothers of Jesus Christ. Since the way that all these disciples are one is the way in which the heavenly Father and his Son Jesus Christ are one, then the Father and the Son are not both one God of more than one Person. The heavenly Father stays "the only true God," and Jesus Christ whom he sent remains the Son of the "only true God." All the 144,000 spirit-begotten disciples of Jesus Christ are one in the Father and the Son by being in union with them, in a special harmonious family relationship.

"I AM"

16 Another text in John's writings the trinitarians bring up in their arguing that John's writings teach that Jesus Christ is God. That text is found in Jesus' argument with the Jews given in John 8:56-58 (*AV*): "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

17 On this expression the comment of the Abbé Drioux edition of the Holy Bible is: "*Before Abraham was,* I am, in fact God eternal, before Abraham was born."* In a footnote in his Bible translation Monsignor Ronald A. Knox says: "Verse 58. 'I am'; here our Lord seems explicitly to claim a Divine title, compare Exodus 3:14."* So we turn to Exodus 3:14 (*Dy*) and read: "God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you." But the *King James Version* reads: "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

18 The expression "I AM" is there used as a title or a name, and in the Hebrew this expression is the one word *Ehyéh* (אהיה). Jehovah God was there speaking to Moses and sending him to the children of Israel. Well, then, in John 8:58, was Jesus claiming to be Jehovah God? Not according to many modern Bible translators, as the following quotations will prove: *Moffatt:* "I have existed before Abraham was born." *Schonfield* and *An American Translation:* "I existed before Abraham was born." *Stage* (German): "Before Abraham came to be, I was."† *Pfaefflin* (German): "Before there was an Abraham, I was already there!"‡ George M. Lamsa, translating from the Syriac Peshitta, says: "Before Abraham was born, I was." Dr. James Murdock, also translating from the Syriac *Peshitto Version,* says: "Before Abraham existed, I was." The Brazilian *Sacred Bible* published by the Catholic Bible Center of São Paulo says: "Before Abraham existed, I was existing."—2nd edition, of 1960, *Bíblia Sagrada,* Editora "AVE MARIA" Ltda.□

* The Latin comment reads: "*Antequam Abraham fieret,* Ego sum, quippe Deus aeternus, antequam Abraham nasceretur."—Page 180, Volume 7, of *La Sainte Bible,* by M. L'Abbé Drioux. (French)—Edition of 1884.

15. (a) On this basis, why are Jesus and his Father not one in a Trinity sense? (b) How are all the disciples one in the Father and the Son?

16, 17. (a) What other text involving Abraham will trinitarians bring up to argue their point? (b) What does the Drioux Bible edition say on that expression, and also what does the Knox edition say?

* Quoted from page 203 of *The New Testament of Our Lord and Saviour Jesus Christ—A New Translation,* by R. A. Knox, 1945 edition.

† "Ehe Abraham geworden ist, war ich."

‡ "Ehe es einen Abraham gab, war ich schon da!" See footnotes † and □ on page 554, paragraph 4, in *The Watchtower* of September 15, 1962.

□ "Antes que Abraão existisse, eu existia."

18. (a) How was the expression "I AM" used in Exodus 3:14? (b) What modern translations of John 8:58 do not show Jesus as claiming to be Jehovah God?

[19] We must remember, also, that when Jesus spoke to those Jews, he spoke to them in the Hebrew of his day, not in Greek. How Jesus said John 8:58 to the Jews is therefore presented to us in the modern translations by Hebrew scholars who translated the Greek into the Bible Hebrew, as follows: Dr. Franz Delitzsch: "Before Abraham was, I have been."* Isaac Salkinson and David Ginsburg: "I have been when there had as yet been no Abraham."† In both of these Hebrew translations the translators use for the expression "I have been" two Hebrew words, both a pronoun and a verb, namely, *aní hayíthi;* they do not use the one Hebrew word: *Ehyéh.* So they do not make out that in John 8:58 Jesus was trying to imitate Jehovah God and give us the impression that he himself was Jehovah, the I AM.

[20] In what language did John write his life account of Jesus Christ? In the Greek language, not in Hebrew; and in the Greek text the controversial expression is *Egó eimí.* Just by itself, without any introductory material ahead of it, *Egó eimí* means "I am." Now this expression *Egó eimí* occurs also in John 8:24, 28; and in those verses the *Authorized* or *King James Version* and the *Douay Version* and others render the expression into English as "I am he," the pronoun *he* being put in italics to indicate that the pronoun *he* is added or inserted. (*AV; AS; Yg*) But here, in John 8:58, those versions do not render this same expression as "I am he," but only as "I am." They evidently want to give us the idea that Jesus was not simply referring to his existence but also giving himself a title that belongs to Jehovah God,* in imitation of Exodus 3:14.

[21] When writing John 8:58, the apostle was not quoting from the Greek *Septuagint Version,* a translation of the Hebrew Scriptures made by Greek-speaking Jews of Alexandria, Egypt, before the birth of Christ. Let anyone who reads Greek compare John 8:58 in Greek and Exodus 3:14 in the Greek *Septuagint,* and he will find that the *Septuagint* reading of Exodus 3:14 does not use the expression *Egó eimí* for God's name, when God says to Moses: "I AM hath sent me unto you." The Greek *Septuagint* uses the expression *ho Ōn,* which means "The Being," or, "The One who is." This fact is clearly presented to us in Bagster's translation of the Greek *Septuagint,* at Exodus 3:14, which reads: "And God spoke to Moses, saying, I am THE BEING [*ho Ōn*]; and he said, Thus shall ye say to the children of Israel, THE BEING [*ho Ōn*] has sent me to you." According to Charles Thomson's translation of the Greek *Septuagint,* Exodus 3:14 reads: "God spoke to Moses saying, I am *The I Am* [*ho Ōn*]. Moreover he said, Thus shalt thou say to the children of Israel, The *I Am* [*ho Ōn*] hath sent me to you."† Thus this comparison of the two Greek texts, that of the *Septuagint* and that of John 8:58, removes all basis for trinitarians to argue that Jesus, in John 8:58, was trying to fit Exodus 3:14 to himself, as if he was Jehovah God.

[22] O yes, the Greek expression *ho Ōn* does occur in the apostle John's writings. It occurs in the Greek text of John 1:18; 3:13 (*AV; Yg*), 31; 6:40; 8:47; 12:17; 18:37, but not as a title or name. So in four of

* בטרם היות אברהם אני הייתי—Delitzsch, 1937 edition.
† אני הייתי עוד עד לא־היה אברהם—Salkinson-Ginsburg, 1941 edition.

19. (a) In what language did Jesus say that to the Jews? (b) How does the Hebrew rendering of his words by modern translators prove that Jesus was not pretending to be the great "I AM"?
20. (a) What can be said about the occurrence of the Greek expression *Egó eimí* in chapter 8 of John? (b) Why do many Bible translations not render this expression in John 8:58 the same as they do in those other verses?

* See John 8:24, 28, 58, *AV; AS; RS; Ro; Yg; Dy* and *Confraternity.*
† Quoted from *The Septuagint Bible The Oldest Version of the Old Testament in the translation of Charles Thomson,* revised by C. A. Muses; published by The Falcon's Wing Press, 1954 edition.

21. (a) Does the *Septuagint* Greek translation of Exodus 3:14 use *"Egó eimí"* for God's name? (b) Hence what cannot the trinitarians interpret John 8:58 to mean?
22, 23. (a) How is the expression *ho ōn* used and applied elsewhere in John's writings? (b) What, then, was Jesus merely saying in John 8:58?

those verses it applies, not to Jesus, but to other persons. However, in the Revelation or Apocalypse the apostle John does use the expression *ho ōn* as a title or designation five times, namely, in Revelation 1:4, 8; 4:8; 11:17; 16:5. But in all five cases the expression *ho ōn* is applied to Jehovah God the Almighty, and not to the Lamb of God, the Word of God.

[23] For example, Revelation 1:4, 8 (*AV*) reads: "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is [*ho ōn*], and which was, and which is to come; and from the seven Spirits which are before his throne." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is [*ho ōn*], and which was, and which is to come, the Almighty." Revelation 4:8 applies *ho ōn* to the Lord God Almighty on his heavenly throne, and Revelation 5:6, 7 shows that the Lamb of God comes to him later on. Revelation 11:17 applies *ho ōn* to the Lord God Almighty when he takes power to rule as King. Revelation 16:5 applies *ho ōn* to the Lord God when he acts as Judge. Hence John 8:58 fails the clergy as proof of there being a "triune God," for in that verse, as well translated by Dr. James Moffatt, *An American Translation,* and others, Jesus was saying merely that he had had a prehuman existence in heaven with his Father and that this prehuman existence began before Abraham was born.

LIKE, YET SUBORDINATE

[24] But, objects a trinitarian, are you not forgetting what Jesus said to the apostle Philip? What was that? This: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." (John 14:9, *AV*) Ah, yes, but that is far different from Jesus' saying, 'I am the Father.' Jesus had just told Philip and the other faithful apostles that he was going away to God his Father; and so how could Jesus in the same breath say that Philip, when looking at Jesus, was looking at the Father? Jesus could not have meant that, for he dissociated God his Father from himself, just as when he said: "Ye believe in God, believe also in me." (John 14:1, *AV*) Why the expression "also in me," if Jesus were God himself? Philip asked Jesus: "Lord, shew us the Father," and Jesus answered that that was what he had been doing all along, namely, showing them the Father. He had been explaining who his heavenly Father was. He had been showing them what his heavenly Father was like. He imitated his Father. He was like him, so much so that when one saw Jesus it was as if seeing his Father.

[25] By saying: "He that hath seen me hath seen the Father," Jesus could not have meant that the apostles were seeing God, the One whom Jesus addressed or spoke of as Father. Many years after Jesus said those words, the apostle John wrote: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:14, 17, 18, *AV*) By thus declaring God his Father, by explaining him, by giving an account of him, by being and acting like him, Jesus produced the effect that the apostles, by seeing Jesus, saw God his Father also.

[26] Hence Jesus said to the Jews: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."

---

24. How do trinitarians argue with John 14:9, but what did Jesus mean by saying: "He that hath seen me hath seen the Father"?

25, 26. (a) In view of John 1:18, why could not Jesus have meant that the apostles were looking on the Father? (b) What did Jesus say to the Jews in John 5:37 that proves that Jesus is not God?

(John 5:37, *AV*) But those Jews did see Jesus' shape and hear his voice. Also, Jesus told them that if they had believed the prophet Moses they would also have believed him; and Jesus knew from Moses' writings that God had said to Moses up in the mountain: "Thou canst not see my face: for there shall no man see me, and live." (Ex. 33:20, *AV*) But those Jews did see Jesus and live, which proved that Jesus was not God. Consequently John 14:9 also fails to prove that Jesus is God.

[27] So again we note that Jesus never spoke of himself as God or called himself God. He always put himself below God rather than on an equality with God. He put himself in the position of a disciple of God, when Jesus said: "I do nothing of myself; but as my Father hath taught me, I speak these things." (John 8:28, *AV*) God was the Teacher of Jesus, and Jesus as a pupil was not above his Teacher, God, nor the equal of Him. Jesus thus classed himself with the other children of God's organization Zion, concerning whom Jesus said: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:45, *AV;* Isa. 54:13) As a disciple or pupil of his Father, Jesus learned things from him continually.

[28] To this effect John 8:25-27 (*AV*) reads: "Jesus saith unto them, . . . he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father." Later Jesus said to those Jews: "Ye seek to kill me, a man [Greek: *ánthropos*] that hath told you the truth, which I have heard of God [*ho Theós*]." To his faithful apostles he said: "I have called you friends; for all things that I have heard of my Father I have made known unto you."—John 8:40; 15:15, *AV*.

[29] As one who heard, as one who was taught, Jesus repeatedly spoke of himself as being sent by his heavenly Father. For example, John 12:44, 45, 49, 50 (*AV*) says: "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." The very fact that he was sent proves he was not equal with God but was less than God his Father.

[30] This results from Jesus' own rule as stated to his apostles: "The servant is not greater than his lord; neither he that is sent greater than he that sent him." (John 13:16, *AV*) As God was greater than Jesus in sending him, so Jesus was greater than his disciples in sending them. Jesus made this comparison when he said to them: "Peace be unto you: as my Father hath sent me, even so send I you." (John 20:21, *AV*) So the Greater One sends the one who is less.

[31] Jesus, because of being sent on an errand, did not come to do his own will or to please himself according to the flesh. He came to do the will of the Greater One who sent him. He did God's will even though he was hungry bodily, saying: "My meat is to do the will of him that sent me, and to finish his work."—John 4:34, *AV*.

[32] It was not first when he was in the

27. How did Jesus liken himself to a pupil, and so in what position did he put himself toward God?
28. Hence, as a learner, what did Jesus speak of himself as doing respecting the Father?
29. Hence what action did Jesus say that the Father took toward him, and what does this prove regarding Jesus in comparison with God?
30. How did Jesus, by his own stated rule, show whether he was as great as his Father?
31. Hence what was food for him, though physically hungry?
32. From where was Jesus sent, and hence where was he lower than God?

flesh on earth that Jesus was sent, but he was sent from heaven. In proof of that he said: "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." (John 6:38, 39, *AV*) So even in heaven Jesus was less than his Father. During what time he had for it Jesus kept constantly at the work of his Father, his Sender. He said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4, *AV*) All this gives added proof that Jesus was not God whose will was to be done, but was lower than God, doing God's will.

Source OF HIS LIFE

PART 4

ALL along the evidence has been mounting up from John's own writings that Jesus Christ was the Son of God. This very fact in itself argues that Jesus as a Son was dependent upon God and was not equal to God. A son is not greater than his father, but must honor his father, according to God's command. As God's Son, Jesus said: "I honor my Father." (John 8:49) How, then, can anyone say he was making himself God or the equal of God when he said: "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him"? (John 5:22, 23, *AV*) In those words Jesus was not telling us to honor him as being the Father or as being God. He did not say we were to honor the Son as much as the Father.

[34] Look at Jesus' words again and see why he said he was to be honored just as the Father is to be honored. Jesus said that the Father had appointed him to be judge, to act as the deputy or representative of God the Supreme Judge. Hence as God's appointed Judge the Son deserved to be honored. By honoring the Son we show respect for God's appointment of the Son as Judge. If we do not honor the Son as Judge, then we do not honor "the Father which hath sent him." But that does not mean we honor the Son as being God himself or honor the Son as much as God himself, who sent the Son.

[35] Even God the Father did not honor or glorify the Son as his equal. But God did honor or glorify his Son Jesus Christ more than all his other sons. Certainly, then, the one whom God honors or glorifies, we too ought to honor. In fact, God requires us to do so. Jesus himself said: "If I honour myself, my honour is nothing: it is my

33. (a) As a Son, what did Jesus render to the One who was his Father? (b) How far did Jesus say that all men were to honor the Son?

34. In this regard, why was the Son to be honored, and how much?

35. (a) Who was it that honored Jesus, and how much? (b) As to greatness, how did Jesus compare with God and with Abraham?

Father that honoureth me; of whom ye say, that he is your God." (John 8:54, *AV*) Jesus' Father was the God of the Jews. They did not consider Jesus to be a God-Man, God himself in the flesh; and Jesus did not pretend to be God. He said that the Deity who the Jews said was their God was the One who honored Jesus. Then Jesus went on to declare he was not as great as God but was greater than Abraham because of having a prehuman existence in heaven.

[36] The title "father" means a male parent, and a male parent means a progenitor, an author or source, one who begets or brings forth offspring. Since God was the Father of Jesus, was Jesus also dependent upon God for life? Only Jesus' own words could give a convincing answer to this question. Note now these words of Jesus: "The dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:25, 26, *AV*) God as the Father is the Source of life; and he gives to his Son the privilege to have life in himself. We can therefore appreciate what John 1:4, 5 (*AV*) says of the Word or Logos: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

[37] The life that enlightens men who are going down into the darkness of death is from the Father as the Source and is through the Son as the channel. The Son received the life from the Father. So the apostle Peter could well say to his Master Jesus Christ: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."—John 6:68, 69, *AV*.

36. What does the title "father" mean, and what did the heavenly Father appropriately give to the Son of God?
37. From whom and through whom does the life that enlightens men come?

[38] When speaking of himself as a human sacrifice to be laid down for the life of believing men, Jesus showed the origin of his own life, saying: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." (John 6:56, 57, *AV*) Eaters who live by Jesus begin to live by means of him. So too Jesus began to live by means of God. So if the Son Jesus had been coeternal with his Father and without a beginning of life, how could he truthfully say: "I live by the Father"? Hence Jesus was really a *Son* of God in having received his life from God. He got his life from his heavenly Father just as much as a man who feeds on Jesus' human sacrifice by faith gets life through Jesus and lives by him. Were it not for Jesus as a human sacrifice, the man would never live forever in God's new world. So were it not for God, the Son would never have lived.

[39] Jesus' own continuance in life depended on his obedience to God his Father. Very fittingly, then, when Jesus was tempted by the Devil to turn stones into bread to break his forty-day fast, Jesus applied to himself the words of the prophet Moses: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4, *AV*) Jesus' dependence upon God the Father for life is shown in another way. How? In that God raised his Son Jesus from the dead on the third day after he laid down his human life in sacrifice.

[40] In John 5:21 (*AS; RS; Dy*) Jesus spoke of God's power to resurrect the dead and give them life, saying: "As the Father raiseth the dead and giveth them life, even

38. How did Jesus compare the origin of his own life with that gained by those who feed upon him by faith?
39, 40. (a) Upon what did Jesus' continuance in life depend? (b) How was Jesus' dependence upon God for life shown in another way miraculously?

so the Son also giveth life to whom he will." Jesus did not raise himself out of death; he depended upon his immortal Father in heaven to raise him up out of death. On the third day of his sacrificial death God raised up his Son and gave him life again and his Son received it, accepted it or took it up again. It was just as Jesus had said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:17, 18, *AV*.

41 Jesus laid down his life (Greek: *psykhé;* soul). Of course, the Roman soldiers killed him at Calvary, but Jesus permitted them to do so, and this was in harmony with his Father's will, or by his Father's commandment to Jesus. Jesus took back his life, not that he took his human sacrifice off the altar or that he raised himself to life, but that on the third day God commanded Jesus to rise from the dead. Jesus did so by accepting or receiving life at his Father's hand, by God's authority. As Jesus said: "I have the right to receive it back again; this charge I have received from my Father."—*New English Bible.*

42 Jesus now lives again in heaven. After his return to his Father there, Jesus appeared in a vision to the apostle John and said: "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." He was the first and the last in the matter of resurrection, for John speaks of him as "Jesus Christ, who is the faithful witness, the firstborn of the dead, . . . him that loveth us, and loosed us from our sins by his blood." (Rev. 1:17, 18, 5, *AS*) He was the first one on earth that God raised from the dead to be "alive for evermore." He is also the last one whom God raises thus directly, for now God has given an unlocking power, the "keys of death and of Hades," to the resurrected Jesus. So during his kingdom Jesus as Judge raises and gives life to whom he will.

43 All this helps us to get the true meaning of what the resurrected Jesus told John to write to the congregation in Laodicea, Asia Minor. Jesus said: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. 3:14, *AV*)* Trinitarians argue that this means that Jesus Christ is the Beginner, the Originator or Origin of God's creation; and they can point to *An American Translation* and Moffatt's translation, which read: "The origin of God's creation." Note that expression "God's creation." This, of course, does not mean creating God, for God is uncreated. Jesus said "God's creation," not, "creation by me," as though he were talking about things created by him. He was talking about works created by someone else, namely, God's creative works.

44 In the Greek text the word for "God" [*Theoũ*] is in the genitive case. Now in Greek as well as in English the genitive case can mean a number of different relations or connections that the word in the genitive case has to the person or thing that it modifies.

45 According to Dr. A. T. Robertson it

41. How and why did Jesus lay down his life, and how did he take it back again?
42. How is Jesus, as he said to John, "the first and the last"?

* See also Revelation 3:14, *AS; Dy; RS; Ro; Lamsa; Confraternity.*

43. (a) How do trinitarians argue as to the meaning of Revelation 3:14? (b) But about whose work of creation did Jesus there speak?
44, 45. (a) In what case is the Greek word for "God"—in the nominative case or in the genitive case? (b) What does the so-called Subjective Genitive indicate, according to grammarians?

can be a genitive of a number of kinds, such as the Possessive Genitive, the Attributive Genitive, the Subjective Genitive, the Objective Genitive.* One Greek grammar explains the genitive of source or author by saying: "The *Subjective* Genitive. We have the subjective genitive when the noun in the genitive *produces* the action, being therefore related *as subject* to the verbal idea of the noun modified. . . . *The preaching of Jesus Christ.* Rom. 16:25."† Another Greek grammar explains the sense of the subjective genitive, saying: "The SUBJECT of an action or feeling: . . . *the good-will of the people* (that is, *which the people feel*)."‡

46 Thus the expression "the creation of God" could mean the creation possessed by God or belonging to God. Or, it could grammatically mean also the creation produced by God. The apostle John helps us by his writings to know which kind of genitive it is in the Greek. However, it is agreed by producers of the Greek text of the Christian Scriptures that Revelation 3:14 quoted or borrowed its Greek words from Proverbs 8:22.□ As translated by Charles Thomson from the *Greek Septuagint,* Proverbs 8:22 reads: "The Lord created me, the beginning of His ways, for His works." Certainly there the word "beginning" (Greek *LXX: arkhé*) does not mean Beginner, Origin or Originator. Plainly it means the first one or original one of God's ways to be created. This same thought is conveyed in Revelation 3:14 in regard to the "beginning of the creation of God." Hence the word "God" must be in the Subjective Genitive.

47 John quoted Jesus as saying that he received his life from his Father, God. There was an interruption of this life, not when "the Word became flesh," but when he was killed as a man and lay dead for three days. Then he was restored to life by Almighty God's power, to be alive forevermore, immortal. At his resurrection Jesus Christ was God's creation or a creation by God. But at the very beginning of all creation Jesus was God's creation, a creature produced by God. As the Word "in the beginning" in heaven he was the first of God's creation, "the chief of the creation of God." (*Yg*) By means of him as an agent God made all other things, as stated in John 1:3. He was not the Origin or Originator of God's creation. He was, rather, the Original One of God's creation.

48 The *New World Translation* renders Revelation 3:14 correctly as follows: "the beginning of the creation by God." In all his writings the apostle John does not apply to Jesus Christ the title Creator (*Ktístes*) but John ascribes all creation to the "Lord God Almighty, which was and is [*ho ōn*], and is to come," the One seated on his heavenly throne. To him it is said: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:8-11; 10:5, 6, *AV*) The Word was God's first heavenly creation.

* See *A Grammar of the Greek New Testament in the Light of Historical Research,* by A. T. Robertson, pages 495-505, edition of 1934.

† See *A Manual Grammar of the Greek New Testament,* by Dana and Mantey, page 78 of the 1943 edition.

‡ See *Greek Grammar,* by Dr. Wm. W. Goodwin, page 230 of 1893 edition.

□ See page 613, column 1, of the *Student's Edition of The New Testament in Greek,* by Westcott and Hort, in the section entitled "Quotations from the Old Testament." See also page 665, column 1 (1960 edition) of the *Novum Testamentum Graece,* by Dr. Eberhard Nestle, in its List of Passages Quoted from the Old Testament. See also *Novi Testamenti Biblia Graeca et Latina,* by Joseph M. Bover, Society of Jesus, page 725, footnote 14.

In the Greek *Septuagint* Proverbs 8:22 reads: *"Kýrios éktisen me arkhèn hodôn autoû eis érga autoû."* See also *The Septuagint Version—Greek & English,* published by S. Bagster and Sons, Limited.

46. (a) What kind of genitive could the word "God" be in, in Revelation 3:14? (b) What is the thought of the word "beginning" in Proverbs 8:22 in the Greek *Septuagint?*

47. (a) When was there an interruption of the life of the Word? (b) How, then, was Jesus Christ the "beginning of the creation of God"?

48. (a) Why can it be said that the *New World Translation* renders Revelation 3:14 correctly? (b) To whom do John's writings ascribe all creation?

"MY LORD AND MY GOD"

49 Teachers of the Trinity doctrine will argue that the Godship of Jesus Christ is proved by the words of the apostle Thomas in John 20:28. Thomas had told the other apostles that he would not believe that Jesus had been resurrected from the dead until Jesus materialized before him and let him put his finger in the print of the nails by which he had been fastened to the stake and until he thrust his hand into Jesus' side, where a Roman soldier had jabbed him with a spear to make sure of Jesus' death. So the following week Jesus reappeared to the apostles and told Thomas to do as he had said, to convince himself. "And Thomas answered and said unto him, My Lord and my God." (*AV*) In the original Greek text this expression literally reads, word for word: "The Lord of me and the God of me."

50 So the trinitarians argue that Thomas' expression "the God" spoken to Jesus proved that Jesus was the very God, a God of three Persons. However, Professor C. F. D. Moule says that the article *the* before the noun *God* may not be significant so as to mean such a thing.* Regardless of that fact, let us take into account the situation back there to be sure of what the apostle Thomas meant.

51 Less than two weeks previously Thomas had heard Jesus pray to his heavenly Father and say: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3, *AV*) On the fourth day after that prayer, or on his day of resurrection, Jesus sent a special message to Thomas and the other disciples by means of Mary Magdalene. "Jesus saith unto her, Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." (John 20:17, 18, *AV*) So from Jesus' prayer and from this message through Mary Magdalene, Thomas knew who his own God was. His God was not Jesus Christ, but his God was the God of Jesus Christ. Also his Father was the Father of Jesus Christ. Thus Thomas knew that Jesus had a God whom he worshiped, namely, his heavenly Father.

52 How, then, could Thomas in an ecstasy of joy at seeing the resurrected Jesus for the first time burst out with an exclamation and speak to Jesus himself as being the one and only living, true God, the God whose name is Jehovah? How could Thomas, by what he spoke, mean that Jesus was himself "the only true God" or that Jesus was God in the Second Person of a Trinity? In view of what Thomas had heard from Jesus and had been told by Jesus, how can we read such a meaning into Thomas' words: "My Lord and my God"?

* We quote Professor Moule: "In John 20:28 *Ho kýrios mou kai ho theós mou* [that is, My Lord and my God], it is to be noted that a substantive [like *God*] in the Nominative case used in a vocative sense [in address to Jesus] and followed by a possessive [*of me*] could not be anarthrous [that is, without the definite article *the*] . . . ; the article [*the*] before *theós* may, therefore, not be significant. . . . the use of the article [*the*] with a virtual *Vocative* (compare John 20:28 referred to above, and 1 Peter 2:18, Colossians 3:18ff.) may also be due to Semitic idiom."—Pages 116, 117, of *An Idiom-Book of New Testament Greek*, by C. F. D. Moule, Professor of Divinity in the University of Cambridge, 1953 edition, England.

For instance, to show that a vocative in Greek ordinarily has the definite article before it, we note that in 1 Peter 2:18; 3:1, 7 the literal word-for-word translation reads: "The house servants, be subject . . . In like manner, [the] wives, be . . . The husbands, continue dwelling." In Colossians 3:18 to 4:1: "The wives . . . The husbands, . . . The children . . . The fathers . . . The slaves . . . The masters."

49. How did it happen that the apostle Thomas said to Jesus: "My Lord and my God"?

50. According to Greek Professor Moule, does the use of the definite article *the* before *God* necessarily mean that Jesus was called the very God?

51. On Jesus' resurrection day what message did Thomas receive from Jesus, and so what did Thomas know as to Jesus and his worship?

52. Why should we not read the wrong meaning into Thomas' words: "My Lord and my God"?

53 Jesus would have reproved Thomas if Jesus had understood that Thomas meant that he, Jesus, was "the only true God" whom Jesus had called "my God" and "my Father." Certainly Jesus would not take a title away from God his Father or take away the unique position from God his Father. Since Jesus did not reprove Thomas as if addressing him in a wrong way, Jesus knew how to understand Thomas' words, Scripturally. And so did the apostle John.*

54 John was there and heard Thomas exclaim: "My Lord and my God." Did John say that the only thing for us to conclude from Thomas' words was that Jesus was God, "the only true God" whose name is Jehovah? (Ps. 35:23, 24) Here would have been an excellent place for John to explain John 1:1 and say that Jesus Christ, who was the Word made flesh, was God himself, that he was "God the Son, the Second Person of the Blessed Trinity." But is that the conclusion that John reached? Is that the conclusion to which John brings his readers? Listen to the conclusion that John wants us to reach:

55 "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe." That we might believe what? "That Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:29-31, *AV*.

56 In his life account of Jesus John wrote the things to persuade us to believe, not that Jesus is God, that Christ is God, or that Jesus is "God the Son," but that "Jesus is the Christ, the Son of God." The trinitarians designedly twist things by saying "God the Son." But we take John's explanation the way that he words it, namely, "Christ, the Son of God." We follow John to the same conclusion that he reached, that Jesus is the Son of the One whom Jesus calls "my Father" and "my God," in this same twentieth chapter of John. Hence Thomas was not worshiping "God the Father" and "God the Son" at one and the same time as equals in a "triune God."

57 Thomas worshiped the same God whom Jesus Christ worshiped, namely, Jehovah God, the Father. So if Thomas addressed Jesus as "my God," Thomas had to recognize Jesus' Father as the God of a God, hence as a God higher than Jesus Christ, a God whom Jesus himself worshiped. Revelation 4:1-11 gives a symbolic description of this God, the "Lord God Almighty," who sits upon the heavenly throne and who lives forever and ever; but the next chapter, Revelation 5:1-8, describes Jesus Christ as the Lamb of God who comes to the Lord God Almighty on his throne and takes a scroll out of God's hand. This illustrates the meaning of Jesus' words to Thomas and the other apostles: "I go unto the Father: for my Father is greater than I." (John 14:28, *AV*) Jesus thus recognized his Father as the Lord God Almighty, without an equal, greater than his Son.

* The translator Hugh J. Schonfield doubts that Thomas said: "My Lord and my God!" And so in a footnote 6 on John 20:28 Schonfield says: "The author may have put this expression into the mouth of Thomas in response to the fact that the Emperor Domitian had insisted on having himself addressed as 'Our Lord and God', Suetonius' *Domitian* xiii."—See *The Authentic New Testament*, page 503.

However, we do not go along with such a suggestion.

53. Why did Jesus not reprove Thomas for what he said?
54. This point in John's account would have been an excellent place for him to do what with regard to John 1:1?
55, 56. (a) To make us believe what about Jesus Christ did John write the things in his account? (b) So to what conclusion do we follow John up to this point?
57. (a) By his words "My God" addressed to Jesus, what was Thomas recognizing as to Jesus' Father? (b) What do chapters 4 and 5 of Revelation illustrate John 14:28 as meaning?

PART 5

Back to JOHN 1:1,2

EVEN at the end of his first letter to Christians the apostle John brings us to the same understanding, namely, that Jesus Christ is the Son of God and that humans begotten of God are children of God with Jesus Christ. *An American Translation* presents the end of John's letter as follows: "We know that no child of God commits sin, but that he who was born of God protects him, and the evil one cannot touch him. We know that we are children of God, while the whole world is in the power of the evil one. And we know that the Son of God has come, and has given us power to recognize him who is true; and we are in union with him who is true." How? "Through his Son, Jesus Christ. He is the true God and eternal life. Dear children, keep away from idols."—1 John 5: 18-21, *AT; RS.*

[59] Since the One of whom Jesus Christ is the Son is "the true God and eternal life," and since Jesus Christ is "he who was born of God" and who protects God's other children, how are we to understand John 1:1, 2, of which there are differing translations? Many translations read: "And the Word was with God, and the Word was God." Others read: "And the Word (the Logos) was divine." Another: "And the Word was god." Others: "And the Word was a god." Since we have examined so much of what John wrote about Jesus who was the Word made flesh, we are now in position to determine which of those several translations is correct. It means our salvation.

[60] Take first that popular rendering by the *Authorized Version* or *Douay Version:* "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Here a few lines deserve to be quoted from the book *The Four Gospels Harmonized and Translated,* by Count Leo Tolstoy, as follows:

> If it says that in the beginning was the *comprehension,* or *word,* and that the *word was to God,* or *with God,* or *for God,* it is impossible to go on and say that *it was God.* If it was God, it could stand in no relation to God.*

Certainly the apostle John was not so unreasonable as to say that someone ("the Word") was with some other individual ("God") and at the same time was that other individual ("God").

[61] John proves that the Word who was with God "was made flesh" and became Jesus Christ and that Jesus Christ was "the Son of God." So it would be proper to say that the Word was the Son of God. For anyone to say that the Word was God, "the only true God," would be contrary to what the apostle John proves by the rest of his writings. In the last book of the Bible, namely, in Revelation 19:13, John calls him "The Word of God," saying: "And his name is called The Word *of God.*"

58. To what understanding regarding Jesus Christ does John bring us at the end of his first letter to Christians?
59. How do various translations of John 1:1 read, but now what are we in position to determine?

* Quoted from page 30, paragraph 2, of *The Four Gospels Harmonized and Translated,* as translated from the original Russian by Professor Leo Wiener, copyrighted 1904, published by Willey Book Company, New York, N.Y. The author is the famous Count Leo Tolstoy, the Russian novelist and religious philosopher, who died A.D. 1910.

60. What comment did Count Leo Tolstoy make on John 1:1, 2, according to the common translation thereof?
61. (a) Since John has proved Jesus Christ to be "the Son of God," what may rightly be said of the Word? (b) In view of Revelation 19:13, what must John 1:1 mean, at most, regarding the Word?

(*AV; Dy*) Note that his name is not called "God the Word," but is called "The Word of God," or God's Word. Hence John 1:1 must mean, at most, that the Word was of God.

62 At hand here we have a book* entitled "The Patristic Gospels—An English Version of the holy Gospels as they existed in the Second Century," by Roslyn D'Onston. The title page tells how this version was put together. In John 1:1 this version reads: "and the Word was God." But it has this footnote: *"The true reading here is, probably,* of God. *See* Critical Note." —Page 118.†

63 Now why is it that translators disagree as to what the Word was—"God," or, "god," or, "a god"? It is because the Greek word for "God" is at the beginning of the statement although it belongs to the predicate, and it also does not have the definite article "the" in front of it. Below, to illustrate this, we give on the first set of lines the Greek text according to the fourth-century uncial manuscripts; and then on the second line, how the Greek text is pronounced in our language today; and on the third line a word-for-word English translation. Note Greek abbreviations for "God."

EN	APXH	HN	O	ΛOГOC	KAI	O	ΛOГOC	
EN	ARKHEI	ĒN	HO	LOGOS,	KAI	HO	LOGOS	
IN	BEGINNING	WAS	THE	WORD,	AND	THE	WORD	
HN	ΠPOC	TON	ΘN	KAI	ΘC	HN	O	ΛOГOC
ĒN	PROS	TON	THN,	KAI	THS	ĒN	HO	LOGOS.
WAS	WITH	THE	GOD,	AND	GOD	WAS	THE	WORD.
OYTOC	HN	EN	APXH		ΠPOC	TON	ΘN	
HOUTOS	ĒN	EN	ARKHEI		PROS	TON	THN.	
THIS	WAS	IN	BEGINNING		WITH	THE	GOD.	

64 Please note the omission of the definite article "THE" in front of the second "GOD." On this omission Professor Moule asks: "Is the omission of the article in *theós ēn ho lógos* nothing more than a matter of idiom?" Then, in the next paragraph, Moule goes on to say:

> On the other hand it needs to be recognized that the Fourth Evangelist [John] need not have chosen this word-order, and that his choice of it, though creating some ambiguity, may in itself be an indication of his meaning; and [Bishop] Westcott's note (*in loc.*), although it may require the addition of some reference to idiom, does still, perhaps, represent the writer's theological intention: 'It is necessarily without the article (*theós* not *ho theós*) inasmuch as it describes the nature of the Word and does not identify His Person. It would be pure Sabellianism to say "the Word was *ho theós*". No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word. Compare the converse statement of the true humanity of Christ five 27 (*hóti huiòs anthrópou estín* . . .).'*

65 The late Bishop Westcott, coproducer of the famous Westcott and Hort Greek text of the Christian Scriptures, speaks of the "true humanity of Christ" and yet he argues that Jesus Christ was not "true

* The title page of this book says: "Collated from 120 of the Greek and Latin Fathers, from the Second to the Tenth Century; the 26 Old Latin (Italic) Versions of the Second Century; the Vulgate; 24 Greek uncials and some cursives; the Syriac, Egyptian, and other ancient versions and corrected by comparing all the critical Greek texts from Stephanus (A.D. 1550) to Westcott and Hort, 1881; all the English versions from Wiclif (Fourteenth Century) to the American Baptist Version of 1883; as well as every commentator English and Foreign, who has ever suggested a practicable rendering. —London: Grant Richards, 48 Leicester Square, 1904."

† This Critical Note for John 1:1, found on page 156, says: "There are three distinct reasons for believing 'of God' to be the true reading. First, the manuscripts, as stated in that Note; secondly, the logical argument, because if the Evangelist meant 'was God,' there would have been no occasion for the next verse; thirdly, the grammatical construction of the sentence: for 'was God,' would he not have written *ho lógos ēn theós*, which would, at any rate, have been more elegant? But if we read it, *kai theoû ēn ho lógos*, the *theoû* is in its proper place in the sentence. I have refrained from correcting the text of this passage at the express desire of the late Bishop Westcott."

The Greek word *theoû* means "of God."

62. What does the book entitled "The Patristic Gospels" say that the true reading of John 1:1 probably is?

63. Why does the wording of John 1:1 in the Greek text make translators disagree as to what the Word was?

* Quoted from page 116 of *An Idiom-Book of New Testament Greek*, by C. F. D. Moule, Lady Margaret's Professor of Divinity in the University of Cambridge; edition of 1953.

64. What did Bishop Westcott, as quoted by Professor Moule, say that the word "God" without the definite article "the" in front of it described?

65. In view of what Bishop Westcott has said, how have some translators rendered John 1:1, and what does this describe the Word as being?

humanity" but a mixture, a so-called God-Man. However, note that the Bishop says that the omission of the definite article *the* before the Greek word *theós* makes the word *theós* like an adjective that "describes the nature of the Word" rather than identify his person. This fact accounts for it that some translators render it: "And the Word was divine." That is not the same as saying that the Word was God and was identical with God. One grammarian would translate the passage: "And the Word was deity," to bring out his view that the Word was not "all of God."* According to trinitarians the Word was only a third of God, a coequal Second Person in a three-in-one God. However, our consideration of all that John has written has proved how false such a teaching is, a teaching that even the trinitarians themselves cannot understand or explain. The Word is the Son of God, not the Second Person of God.

[66] *The Four Gospels,* by C. C. Torrey, shows the difference between *theós* with *ho* (the definite article) and *theós* without *ho* by printing his translation as follows: "And the Word was with God, and the Word was god." (Second edition of 1947)

[67] *The Emphatic Diaglott,* by Benjamin Wilson, of 1864, shows the difference by printing its translation as follows: "And the LOGOS was with GOD, and the LOGOS was God."

[68] Even translations printed in those ways indicate that the Word, in his prehuman existence in heaven with God, had a godly quality but was not God himself or a part of God. The Word was the Son of God. So the question arises, What would we call such a Son of God who first of all had this godly quality among the sons of God in heaven? We remember that Jesus Christ told the Jews that those human judges to whom or against whom God's word came were called "gods" in Psalm 82:1-6.—John 10:34-36.

"THE SONS OF GOD"

[69] The Hebrew Scriptures mention "the sons of God" (*benei ha-Elohim*) in Genesis 6:2, 4; Job 1:6; 2:1 and 38:7. *Gesenius' Hebrew Grammar,* on page 418, paragraph 2, comments on those Bible verses and says the following:

> There is another use of *ben-* ["son of"] or *benei* ["sons of"] to denote membership of a guild or society (or of a tribe, or any definite class). Thus *benei Elohim* ["sons of God"] or *benei ha-Elohim* ["sons of The God"] Genesis 6:2, 4, Job 1:6, 2:1, 38:7 (compare also *benei Elim* Psalms 29:1, 89:7) properly means not *sons of god(s)*, but beings of the class of *elohim* or *elim;* . . .

And then this *Grammar* goes on to explain the Hebrew expression in 1 Kings 20:35 for "sons of the prophets" as meaning "persons *belonging to the guild of prophets";* and the Hebrew expression in Nehemiah 3:8 for "son of the apothecaries" as meaning *"one of the guild of apothecaries."* —See also Amos 7:14.

[70] *The Lexicon for the Old Testament Books,* by Koehler and Baumgartner, agrees with *Gesenius' Hebrew Grammar.* On page 134, column 1, lines 12, 13, edition of 1951, this *Lexicon* prints first the Hebrew expression and then its meaning in German and in English and says: "BENEI ELOHIM (*individual*) *divine beings, gods."* And then on page 51, column 1, lines 2, 3, it says: "BENEI HA-ELOHIM *the* (*single*) *gods* Genesis 6:2; Job 1:6; 2:1; 38:7."

---

* See the Appendix of the *New World Translation of the Christian Greek Scriptures,* page 774, edition of 1950, paragraphs 1, 2.

66, 67. (a) How does Torrey's translation print John 1:1? (b) How does *The Emphatic Diaglott* print it?

68. (a) What do translations printed in such ways indicate about the Word? (b) So what question now arises?

69. What does *Gesenius' Hebrew Grammar* say regarding the expression "the sons of God" in the Hebrew Scriptures?

70. How does *The Lexicon for the Old Testament Books* by Koehler and Baumgartner show agreement with *Gesenius' Hebrew Grammar?*

71 In Psalm 8:4, 5 David speaks prophetically *of how* the Word of God became flesh and David calls the angels of heaven *elohim* or "gods," using the same word that occurs in Psalm 82:1, 6. The *Authorized* or *King James Version* reads: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels; and hast crowned him with glory and honour." Hebrews 2:6-9 applies those words to Jesus Christ, how in becoming flesh he "was made a little lower than the angels." (*AV*) However, *An American Translation* renders Psalm 8:5 to read: "Yet thou hast made him but little lower than God." *The Book of Psalms,* by S. T. Byington, translates it: "And you have made him little short of God." Moffatt's translation reads: "Yet thou hast made him little less than divine."

72 The *New World Translation* reads: "You also proceeded to make him a little less than godlike ones." Is this last translation a teaching of polytheism or the worship of many gods? Not at all! Why not? Because the Hebrew Scriptures actually contain these things and apply the title *elohim* or "gods" to men and to angels, and still those Hebrew Scriptures did not teach polytheism to the Jews.

73 Do not forget that the Bible teaches that the spirit creature who transformed himself into Satan the Devil was originally one of those "sons of God" or one of those "godlike ones," one of those *elohim.* Also the spirits that became demons under Satan were once numbered among those "godlike ones." So it is no remarkable thing that the apostle Paul calls Satan "the god of this world," or that he says that the pagan nations have made the spirit demons their gods and offer sacrifice to them. —2 Cor. 4:4; 1 Cor. 10:20, 21, *AV.*

74 Paul said: "Though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)"; but Paul was not teaching polytheism thereby. For he added: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 8:5, 6, *AV*) We worship the same God that the Lord Jesus Christ worships, and that is the "one God, the Father." This worship we render to him through the Son of God, our "one Lord Jesus Christ."

75 Against the background of the teachings of the apostle John, yes, of all the Scriptures of the Holy Bible, the *New World Translation of the Holy Scriptures* renders John 1:1-3 as follows: "In [the] beginning the Word was, and the Word was with God, and the Word was a god. This one was in [the] beginning with God. All things came into existence through him, and apart from him not even one thing came into existence."

76 Certainly the Word or Logos, whom God his Father used in bringing into existence all other creatures, was the chief or the firstborn among all the other angels whom the Hebrew Scriptures call *elohim* or "gods." He is the "only begotten Son" because he is the only one whom God himself created directly without the agency or cooperation of any creature. (John 3:16, *AV; AS; Dy*) If the Word or Logos was not the first living creature whom God created, who, then, is God's first created Son, and how has this first creation been

---

71. In Psalm 8, what does David call the angels of heaven, and so how do various translations render Psalm 8:5?

72. How does the *New World Translation* render Psalm 8:5, and why is its rendering not a teaching of polytheism?

73, 74. (a) What were once Satan the Devil and his demons, and what have they become to this world and its nations? (b) Why was it not polytheism that Paul was teaching in 1 Corinthians 8:5, 6?

75. How does the *New World Translation* render John 1:1-3, and against what background does it do so?

76. (a) Because of being used to bring into existence all other creatures, what must the Word or Logos in heaven have been? (b) Like a spoken word, what is the Word, and what rank does he hold?

honored and used as the first-made one of the family of God's sons? We know of no one but the Word or Logos, "The Word of God." Like a word that is produced by a speaker, the Word or Logos is God's creation, God's first creation. Since unjust judges on earth against whom God's word of judgment came were Scripturally called "gods" (*elohim*), the Word or Logos whom God has appointed to be a just Judge and by whom God's word has come to us is also Scripturally called "a god." He is more mighty than human judges.

"THE WORD"

[77] His very title "The Word" marks him as the Chief One among the sons of God. Here we are reminded of the Abyssinian *Kal Hatzè*, described by James Bruce in *Travels to Discover the Source of the Nile in 1768, 1769, 1770, 1771, 1772 and 1773:**

> There is an officer, named Kal Hatzè, who stands always upon steps at the side of the lattice-window, where there is a hole covered in the inside with a curtain of green taffeta; behind this curtain the king sits, and through this hole he sends what he has to say to the Board, who rise and receive the messenger standing. . . . Hitherto, while there were strangers in the room, he had spoken to us by an officer called Kal Hatzè, the voice or word of the king. . . . exhibitions of this kind, made by the king in public, at no period seem to have suited the genius of this people. Formerly, his face was never seen, nor any part of him, excepting sometimes his foot. He sits in a kind of balcony, with lattice windows and curtains before him. Even yet he covers his face on audiences or public occasions, and when in judgment. On cases of treason, he sits within his balcony, and speaks through a hole in the side of it, to an officer called Kal Hatzè, "the voice or word of the king," by whom he sends his questions, or any thing else that occurs, to the judges, who are seated at the council-table.

[78] Somewhat suggestive of this is the article entitled "Indonesians' Idol—Sukarno," as appearing in the New York *Times* under date of September 12, 1961. Under his picture is the legend "Tongue of the Indonesian people," and the article goes on to say:

> . . . Almost without fail the speaker will add: "When I die, do not write in golden letters on my tomb: 'Here lies His Excellency Doctor Engineer Sukarno, First President of the Republic of Indonesia.' Just write: 'Here lies Bung [Brother] Karno, Tongue of the Indonesian People.' "

In calling him "Tongue," it means he speaks for the whole people.

---

* Quoted from Volume 4, page 76, and from Volume 3, pages 231, 265, of this book, in five volumes, by James Bruce of Kinnaird, Esquire, Fellow of the Royal Society, Edinburgh, Scotland. Printed by J. Ruthven for G. G. J. and J. Robinson, Paternoster Row, London, England, 1790.

After making partial quotations from the above book by James Bruce, Calmet's *Dictionary of The Holy Bible* goes on to say:

"On the use of this officer, Mr. Bruce gives several striking instances: in particular, one on the trial of a rebel, when the king, by his Kal Hatzè, asked a question, by which his guilt was effectually demonstrated. It appears, then, that the king of Abyssinia makes inquiry, gives his opinion, and declares his will by a deputy, a go-between, a middle-man, called 'his WORD.' Assuming for a moment that this was a Jewish custom, we see to what the ancient Jewish paraphrasts referred by their term, 'Word of JEHOVAH,' instead of JEHOVAH himself; and the idea was familiar to their recollection, and to that of their readers; a no less necessary consideration than that of their own recollection. . . . Shall we not, hereafter, acquit the evangelists from adopting the mythological conceptions of Plato? Rather, did not Plato adopt eastern language? and is not the custom still retained in the East? See all accounts of an ambassador's visit to the grand seignior; who never *himself* answers, but directs his vizier to speak for him. So in Europe, the king of France directs his keeper of the seals to speak in his name; and so the lord chancellor in England prorogues the parliament, expressing his majesty's pleasure, and using his majesty's name, though in his majesty's presence."—Quoted from page 935 of Calmet's *Dictionary of The Holy Bible*, as published by the late Mr. Charles Taylor, American Edition. Revised, with large additions, by Edward Robinson. Boston: published by Crocker and Brewster, . . . New York: Jonathan Leavitt, 1832.

A royal officer similar to the Abyssinian *Kal Hatzè* described above was used as an illustration on pages 85, 86 of the book *The Atonement Between God and Man*, written in 1897 by Chas. T. Russell; also in his Scenario entitled "The Photo-Drama of Creation," 1914 edition, page 54, paragraph 3. The illustration was used in connection with John 1:1.

---

77. What does his title "The Word" mark him as being, and of what Abyssinian officer does it remind us?

78. What does it mean for the president of a republic to be called the tongue of a people?

79 The Bible, in Exodus 4:16, uses a like figure of speech, when God says to the prophet Moses concerning his brother Aaron: "And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." (*AV*) As a spokesman for the godlike Moses, Aaron served as a mouth for him. Likewise with the Word or Logos, who became Jesus Christ. To show that he was God's Word or spokesman, Jesus said to the Jews: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Explaining that he spoke for God, Jesus also said: "Whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 7:16, 17; 12:50, *AV*.

80 Since Jesus Christ as the Word of God occupies a position held by no other creation of God, we can appreciate why the apostle John wrote, in John 1:1: "And the Word was a god." We can appreciate also John's words in John 1:18, as recorded in the most ancient Greek manuscripts: "No man hath seen God at any time: an Only Begotten God, the One existing within the bosom of the Father, he hath interpreted him." (*Ro*) Since he is "an Only Begotten God"* who has interpreted his heavenly Father to us, we can appreciate the proper force of the words of the apostle Thomas addressed to the resurrected Jesus Christ: "My Lord and my God."—John 20:28.

81 Because Jesus Christ as "the Word of God" is the universal Spokesman for God his Father, the apostle John very fittingly presents Jesus Christ as God's Chief Witness. The bearing of witness was the chief purpose of the Word or Logos in becoming flesh and dwelling among us creatures of blood and flesh. Standing before the Roman Governor Pontius Pilate when on trial for his life, the Word made flesh said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37, *AV*.

82 In view of his record when he was on earth as God's chief witness, the "Word of God" in heavenly glory could say, in Revelation 3:14: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (*AV*) Consequently the apostle John could pray for grace and peace to the Christian congregations from God and "from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." (Rev. 1:4, 5, *AV*) He is the Chief of the Christian witnesses of Jehovah God.

83 Since Jesus Christ is now the glorified "Word of God" in heaven, we do well to listen to what he says, for when he speaks it is as if Jehovah God himself were speaking. (Rev. 19:13) By listening to the voice of the glorified, living "Word of God" we prove that we are "of the truth." By knowing his voice and listening and responding to his voice we prove that we are his "sheep." (John 10:3, 4, 16, 27) If we hear his voice and open the door and let him in where we live, he will come in and have a spiritual supper with us. (Rev. 3:20) More than any other inspired Christian writer of the Bible the apostle John wrote of witnesses and of witnessing. If we, like John,

* The translation (yet in manuscript form) by S. T. Byington renders John 1:18: "Nobody ever has seen God; an Only Born God, he who is in the Father's bosom, he gave the account of him."

79. (a) What like figure of speech does Exodus 4:16 use for Aaron? (b) By what statements to the Jews did Jesus show that he was God's Word?

80. In view of his being the Word of God, what can we now appreciate, as called to our attention by John 1:1,18 and 20:28?

81. Because of his being the Word of God, what was his chief purpose in becoming flesh and blood on earth?

82. What, therefore, could the Word be properly called in Revelation 3:14 and 1:5?

83. (a) Hence, what do we do well in doing, and why? (b) By doing so, as John did, what will we also be?

listen to the voice of the royal "Word of God," we too will be faithful witnesses, bearing witness to the truth that sets men free and that leads to life everlasting in God's righteous new world. Finally, we say, Thanks to Jehovah God for using the apostle John to make known to us who the Word is.

Courageous Ministers DISTRICT ASSEMBLIES

"LET me say that I have heard a great many people say that they were very impressed with your delegates and the way in which your convention was conducted. . . . I am certain that I am speaking on behalf of the residents of Sheboygan when I say 'Welcome back soon!' "—City official of Sheboygan, Wisconsin.

This is but one of many expressions made as a result of the three-day 1962 Courageous Ministers District Assemblies of Jehovah's Witnesses reported to date from ninety cities—forty-nine in the United States, eleven in Canada, eight in the British Isles and the rest in eight other countries. Many more of these assemblies are yet to be held in various parts of the world.

"Courageous Ministers"—what an appropriate theme for these Christian assemblies! All men everywhere have need of courage in these crucial times. And these district assemblies, held June through August, were prepared for the very purpose of inspiring men of goodwill to courage.

Little wonder, then, that tens of thousands of people received Jehovah's ministers gladly into their presence. In forty out of the forty-nine cities in the United States, Jehovah's witnesses were holding district assemblies for the first time. This fact allowed for the message of God's kingdom to be carried into these areas with an impact never before experienced. The great many assembly points made it easier for a larger number of the public to attend with little cost or inconvenience to themselves. And, too, it made it possible for many more with large families to attend an assembly who might have otherwise found it financially burdensome. All of this resulted in good publicity and a fine response from the public, and the attendance figures show this.

In West Palm Beach, Florida, for example, Sunday's attendance figure of 5,288 represented a 58-percent increase over Saturday night's attendance. In Southend, England, there was an amazing 70-percent increase, and in Jersey City, New Jersey, despite a thunderstorm, a 30-percent increase—all of which shows that a healthy number of the public turned out to hear the public address "Take Courage—God's Kingdom Is at Hand!"

Further exciting facts are seen in the grand totals. For example, at the all-French assembly at Quebec City, Canada, conventioners were thrilled with an attendance of 2,103, and 63 were baptized! Just a few years ago a mere handful of Witnesses there were battling for their Christian lives, but now look what is happening! The overall figure for Canada is 44,711, a truly encouraging sign for future expansion. The British Isles enjoyed a total attendance of 51,587 for the public meeting. The Spanish assemblies held in New York city, San Antonio, Texas, as well as all-Spanish sessions at the Pomona, California, assembly, reported an attendance of 10,278. The total United States attendance figure was a surprising 312,734! And the grand total for the ninety assemblies to date is a remarkable 479,699! Perhaps even more thrilling is the fact that 9,029 persons at these ninety assemblies symbolized their dedication to Jehovah God by means of water baptism. What a blessing all of this!

They were outstanding assemblies all, but what made them so? Their great number (ninety) was an outstanding feature, true, but certainly not the most outstanding one. Their size also made them different, but not all of them could be considered "small." For instance, Jersey City, New Jersey, had 22,229 in attendance; Oakland, California, 13,636, and Costa Mesa, California, had an attendance of 13,521.

None of these, along with many others, could really be called "small."

But what made them one and all outstanding was the fact that the same great amount of important information was released at each in so little time. For us even to try to recapture some of the thrill and spirit as these truths were made known, we might lump them into a number of categories, the first of which is

COURAGE

How fitting it was to take the year's text: "Be courageous and let your heart be strong. Yes, hope in Jehovah," and weave it into an assembly theme! From the opening to the closing remarks, the theme of courage was emphasized. The chairman's welcome address drew the conventioners' attention to the great need for courage in these last days, because of tension and world upheaval, and because we all face a satanic system and demonic opposition. Even little children are confronted with increased pressures. Therefore, the need for courage.—Ps. 27:14.

What a display of courage the conventioners saw when the candidates for baptism at each assembly stood up to answer questions and then file out to symbolize their dedication by water immersion! What a joyful experience to see these new ones declare themselves for Jehovah! Their courageous stand was met by rounds of applause. Many eyes became moist as hearts swelled at this grand occasion.

All who love Jehovah must show such courage. How appropriate, then, for the public address to call on those who profess Christianity to come out boldly on the side of Jehovah and his kingdom! Spontaneous applause rang out when the audience heard that Jehovah will protect the courageous ones at Armageddon, that these will survive into God's new world. (2 Pet. 3:13) When the chairman told them that they could read this inspiring talk for themselves in booklet form then being offered to them, how they did respond! They displayed similar joy when, earlier, the deluxe edition of the New World Translation Bible was released on a two-dollar contribution. On each occasion crowds pressed in to get their individual copies. Then, later, they were seen examining and studying them.

ASSOCIATION, LOYALTY AND EDUCATION

Conventioners learned that courage is gained and maintained by much hard work and sacrifice, that it is nurtured by right associations. Therefore, the need for them to attend meetings where Christians gather together to receive instruction. They learned too that courage is maintained by remaining loyal to Jehovah's organization, that loyalty is demonstrated by supporting the organization and its many programs. It was a moving sight to see young and old jotting down notes in appreciation of the points made. They were obviously pleased with these reminders.

Another thrill was to look back over the "Benefits of the Theocratic Ministry School." Prior to 1943, how many qualified speakers were there in Jehovah's organization? Some hundreds, no doubt, but now there are literally thousands! Over two thousand five hundred different highly qualified speakers spoke at these district assemblies alone! Not only that, literally hundreds of thousands of congregation publishers have been trained and are being trained to give excellent sermons in their field ministry! And the speakers assured their audiences that there is more—much more to come!

Not only have Jehovah's people been trained to speak their convictions with courage, but they have been taught to keep abreast with revealed truth, knowing that these truths are essential to their salvation. Both parents and youths at these assemblies heard their responsibilities spelled out to them as never before. Their enthusiastic response reflected their gratefulness for these facts.

SUBJECTION AND THE WORD

But who among the conventioners will ever forget the presentations on "Subjection" and "The Word," not to mention the powerful, timely public talk? These were the highlights of these assemblies! With Bibles before them, conventioners followed every step with intense interest as each speaker explained from Scripture who the "superior authorities" mentioned at Romans 13:1 are and in what manner Christians are subject to them. It pleased the conventioners no end to see how wifely subjection and the subjection of slaves are related to this matter and to know that their subjection to God remains as always—total. What happy buzzing of conversation followed this series as many clustered about to review points made.

And again, early Sunday morning, many sat on the edge of their seats as they listened intently to the series entitled: "'The Word'

—Who Is He? According to John." Copious notes were taken as speakers whittled away pet trinitarian arguments until the doctrine of the Trinity was exposed beyond denial to be what it is—false! When the chairman announced that this absorbing subject could be had in a sixty-four-page booklet, a burst of applause resounded and crowds rushed toward the attendants to get their copies. During intermission many were seen happily thumbing through the booklet and checking the convincing arguments made therein.

SERVICE AND LOVE

Accurate knowledge of God's Word is a propulsive power that drives ministers into action. And the hour-and-a-half demonstration on Friday night that revolved around the experience of a reporter who was gathering material for a story on Jehovah's witnesses showed Jehovah's organization to be one of action, where there is work for all. How deeply publishers appreciated seeing demonstrated before them Jehovah's tender loving care by means of his organization! And many took advantage of these assemblies to express their appreciation by actively engaging in the field ministry, inviting the neighborhood people to come and share these spiritual blessings with them.

These assemblies reminded all that there is much to do and that there still is a great need for full-time pioneer ministers. Slightly over 3 percent now pioneer. Those in the audience were urged to pioneer if possible. In fact, they were told that a 5-percent goal for each congregation is most reasonable. Pioneering calls for great courage.

But can there not be love without deeds? No, not really. (1 John 3:18) Then, can there be deeds without love? Yes, but conventioners learned that these are worthless. (1 Cor. 13:1-8) They heard that they must learn to clothe all their deeds with love, that love is what should prompt them to serve God, that "love builds up," that "love never fails."—1 Cor. 8:1; 13:8.

Love, joy and sadness were mingled as the final speaker wrapped the whole assembly in admonishing tones, encouraging all to draw courage from the Word of God and to stand courageously before Jehovah, come what may, for Jehovah "is faithful that promised." (Heb. 10:23) So filled with renewed courage, enlightened and refreshed, conventioners left their assembly points more determined than ever not to miss a single opportunity to tell others about Jehovah's triumphant kingdom until He says, "It is enough!"

Like Jehovah's Dewdrops Among Many Peoples

JEHOVAH'S dewdrops are beautiful; they are exceedingly many, and, most important of all, they are refreshing and life-sustaining.

Fittingly, in the Scriptures various persons and things are likened to the dew. Thus Moses likened his farewell prophetic song to the dew. (Deut. 32:2) The favor of the king is also likened to the dew. (Prov. 19:12) The loving unity of brothers is compared to the dew. (Ps. 133:1, 3) Jehovah even likens himself to the dew. (Hos. 14:5) And he also likens his faithful servants on earth, the remaining ones of spiritual Israel or Jacob, to dew: "The remaining ones of Jacob must become in the midst of many peoples like dew from Jehovah . . . that does not hope for man or wait for the sons of earthling man."—Mic. 5:7.*

Concerning the beauty of the dew, W. A. Bentley, a leading American meteorologist, once stated: "The myriads of opalescent, iridescent drops sparkling over meadow and hillside of a dew morning create one of Nature's loveliest effects." God's anointed servants are like dew in this respect, for they are prophetically spoken of, at Canticles 4:7, as being "altogether beautiful" in the eyes of their Shepherd-Bridegroom Jesus Christ. And so they also appear to Jehovah God and to men of goodwill: "How comely are the feet of those who declare good news of good things!" —Rom. 10:15.

Just as dewdrops are many, so, today, those associating with Jehovah's "dewdrops" and becoming like dewdrops themselves are exceedingly many, their numbers at the present time increasing some hundred a day and totaling well over nine hundred thousand now. Concerning these the psalmist David proph-

* See *The Watchtower*, January 15, 1962.

esied: "You have your company of young men just like dewdrops."—Ps. 110:3.

But in particular are God's people like dew in their refreshing and life-giving activities. Concerning this quality of Jehovah's literal dewdrops we are told: "The value of this blessing cannot be adequately appreciated by the Western reader; but in Palestine . . . rain rarely, if ever, falls from April to September and, the heat of the sun being at the time very strong, all vegetation would be parched and dried up were it not for the copious dews which fall during the night . . . during the months of April, May, August and September, and after the early and before the latter rains."—McClintock & Strong's *Cyclopædia*.

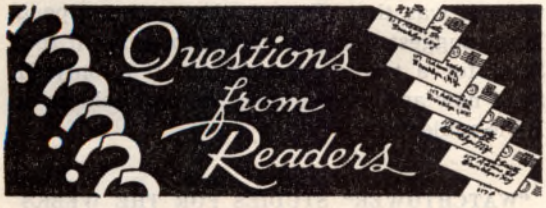
Concerning these dews of Palestine, *Newsweek*, August 26, 1957, after quoting Genesis 27:28, had the following to say: "Despite a few such scattered hints in the Bible, the agricultural importance of dew has been ignored in recent centuries. Textbooks carefully explain how water in a plant is transported upward from the roots; a reverse process, the intake of the dew and its movement downward, is never mentioned.

"Now a modern Israeli scientist, who was inspired by the Bible to study dew, has established that this nocturnal deposit of water may spell the difference between a bountiful harvest and drought-ridden starvation. . . . He tells how a water spray simulating dew brought full recovery to wilting citrus trees unirrigated for many rainless months. His bedewed cucumbers were half again as plump as unbedewed ones. Most vegetables . . . grow faster, and yield more when 'dew' irrigated . . . Absorption can be so pronounced, he reports, that the soil around the roots will become moist, giving the plant an added reservoir to draw from the next morning."

Surely, just as Jehovah provided literal dewdrops for the refreshment and life of vegetation, so he has provided symbolic dewdrops to serve for the refreshment and life of those who are "hungering and thirsting for righteousness." To accomplish their purpose, these who are likened to dewdrops must go forth, searching for men of goodwill and, upon finding them, offer them the refreshing waters of life, in keeping with the prophetic invitation: "The spirit and the bride keep on saying: 'Come!' And let anyone hearing say: 'Come!' "—Matt. 5:6; Rev. 22:17.

The fact that the dew falls ever so gently shows that these Christian ministers are to be kind and gentle in bringing the truth to the people. And just as the dew keeps falling regularly every evening, during its season, so these Witnesses must be regular, not spasmodic, in serving as refreshing dewdrops, especially in faithfully conducting Bible studies with the people in their homes, so that these can become refreshed and revived and take their stand for Jehovah and join in serving, like dewdrops themselves, to bring refreshment to still others.

Surely this is a most happifying work in which to be engaged! During the month of October these Christian witnesses will bring refreshment to the people by offering the *Awake!* magazine on a subscription basis.



● Why was Joshua commanded to hamstring horses? Does this have any meaning for Christians today?—R. B., United States.

The command referred to appears at Joshua 11:6 and reads: "Do not be afraid because of them, for tomorrow about this time I am abandoning all of them slain to Israel. Their horses you will hamstring, and their chariots you will burn in the fire." And Joshua 11:9 tells of Joshua as doing "just as Jehovah had said to him: their horses he hamstrung, and their chariots he burned in the fire."

The hamstrings of a horse are the back tendons above the hock of the hind legs of the horse; the hock of the hind legs corresponding to the knee of the horse's front legs. By cutting these tendons the horses were crippled and no longer able to serve war purposes, either for cavalry or to pull war chariots. This was the simplest way to put a horse out of the battle. Of course, after these horses were hamstrung, disabled, they would be put to death,

destroyed, even as were the war chariots.

Concerning horses McClintock & Strong's *Cyclopædia* states: "The most striking feature in the Biblical notices of the horse is the exclusive use of it for military operations. In no instance is it referred to as employed for the purpose of ordinary locomotion or agriculture." They were, however, used for affairs of state. (Esther 6:8; 8:14) They were especially associated with Egypt, as we note at Isaiah 31:1, 3: "Woe to those going down to Egypt for assistance, those who rely on mere horses, and who put their trust in war chariots, because they are numerous, and in steeds, because they are very mighty, but who have not looked to the Holy One of Israel and have not searched for Jehovah himself. The Egyptians, though, are earthling men, and not God; and their horses are flesh, and not spirit." Similar unfavorable references appear at Psalm 20:7 and 33:17.

Concerning the king of Israel in particular, warning was given: "He should not increase horses for himself." (Deut. 17:16) No doubt, among the reasons why Jehovah, by the requirements set out in Leviticus 11, showed that the horse was to be viewed as an unclean animal was so that the Jews would not be tempted to acquire horses for food and then use them for war purposes and place their trust in them. Joshua's action was according to divine instructions that, in turn, were in line with this divine principle. He was the judge of Israel under the invisible King Jehovah God. In obeying the divine command to hamstring the forces of the enemy, he did not appropriate them to himself and thus increase horses for himself as the judge of Israel.

SPECIAL
NEXT ISSUE
Read: *Take Courage—*
God's Kingdom Is at Hand!

All this, however, serves for more than historical interest, for it is included in "all the the things that were written aforetime [which] were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) Joshua's diligently complying with these instructions, doing "just as Jehovah had said to him," pictures that Jehovah's people of today do not rely upon the world's means of carnal warfare. They renounce the carnal warfare of this world and beat their swords into plowshares and their spears into pruning shears. This corresponds to the hamstringing of the war horses of the ancient Canaanites. —Isa. 2:4.

ANNOUNCEMENTS

FIELD MINISTRY

Like refreshing dew and copious showers, Jehovah's witnesses bring refreshment to persons who are of goodwill toward God. This they do by making known the truths of God's Word. As a part of this work, during October they will feature the *Awake!* magazine. A year's subscription for *Awake!*, with three Bible study booklets, will be offered for $1.

INTRODUCING ANOTHER FRIEND TO YOU

Have you ever read the *Awake!* magazine? It is a companion to *The Watchtower* and has a rapidly expanding circle of friends. Its current circulation of 3,600,000 is double what it was only six years ago, and the twenty-five languages in which it appears is almost twice what it was then. Doesn't that growing popularity suggest that you should look into it too? Send for a year's subscription. It is only $1. Send now and receive three timely booklets on Bible subjects.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 4: "The Word"—Who Is He? According to John, ¶1-28. Page 585.

November 11: "The Word"—Who Is He? According to John, ¶29-32, and Source of His Life, ¶33-57. Page 591.

November 18: Back to John 1:1, 2, ¶58-83. Page 598.