



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

NOVEMBER 15, 1962

Semimonthly

**SUBJECTION TO "SUPERIOR
AUTHORITIES"—WHY?**

THE BENEFITS OF SUBJECTION
TO AUTHORITIES

PROTECTING YOURSELF FROM
"WICKED SPIRIT FORCES"

WHY TAKE A NEGATIVE VIEWPOINT?

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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LIKE a seemingly unscalable wall a negative viewpoint can often stand between you and the success of an undertaking. It can cause failure in something that you have the ability to do. There may be factors making it difficult for you to succeed at a task, but the chief factor against it can be yourself if you permit a negative viewpoint to discourage you. It is natural to have some doubts about your ability to do something, but it is a grave mistake to permit those doubts to get a hold on you so that you fail to put forth your best efforts. The influence of a negative attitude is so strong that even physical performance can be adversely affected by it.

A weight-lifting athlete, for example, may on one occasion succeed in pressing over his head a weight that is a record for him, but on another occasion he may fail to put it up because he approaches it with doubts. His strength seems to wane, making the weight feel too heavy. On the previous occasion he had a confident attitude, with the result that he seemed to be infused with strength, and the weight seemed to be light.

WHY TAKE A

Negative
Viewpoint?

The athlete who competes in high jumping can experience the same enervating effect of a negative attitude. It can weaken him so that he is unable to leap over the bar when it is at a record or near record height for him. Such athletes put forth their best physical performance when they have a confident attitude, a feeling that they can reach the mark for which they are striving. Can this not also be true of you with the things you strive to do?

What is your attitude when your employer gives you a new work assignment or a position of greater responsibility? Do you react by thinking the job is too big for you? Are you assailed by doubts about your ability to handle the assignment to the extent that you feel inclined to tell your employer that you cannot handle the job? Do you allow a negative attitude to discourage you so that you are not even willing to try?

It is not surprising that doubts about your ability arise when you are offered a new position of responsibility, but it is a mistake to let them overwhelm you. Although you may feel incapable of filling the shoes of the man who had the job before you, because of his ability, experience and mental acuteness, you should not permit that feeling to become a barrier. Your employer does not expect you to be like

him but wants you to do the best you can. He would not have offered you the position if he did not think you could handle it. Do not think about your shortcomings by comparing your ability and experience with the other man; consider your assets that qualify you for the job. Approach it with a positive attitude and with determination to put forth a wholehearted effort.

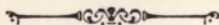
If you are a person who engages in activity that involves the interests of the Supreme Being, you can overcome the discouraging effect of negative thinking by keeping in mind that Jehovah's spirit will strengthen you and help you to do what you may feel incapable of doing in your own strength. Fasten your mind on his promises to be with you and to strengthen you. What he told the Israelites can be considered as an assurance to you. "Do not be afraid, for I am with you. Do not gaze about, for I am your God. I will fortify you. I will really help you. I will really keep fast hold of you with my right hand of righteousness." (Isa. 41:10) With faith in Jehovah, you can tackle your assignments with vigor and confidence. Trust in him can help you overcome a defeatist attitude. Did not Jesus say: "That expression, 'If you can'! Why, all things can be to one if he has faith"?—Mark 9:23.

Your attitude toward an assignment has a great bearing on your success with it. Suppose you have been given an assignment to deliver a talk before an audience, something you may never have done before. Your first reaction may be negative. You might imagine that you cannot do it, that you would be speechless. That is the wrong attitude. Look at the facts. You have a tongue; you are able to speak the language; and you know something about the subject, otherwise you would not have been asked to speak. What stands in your

way of speaking publicly but your negative attitude? Do not permit negative feelings to swallow you and kill any desire to try. Climb over that wall of negative thinking and make a wholehearted effort to speak publicly and to improve your ability by seeking training in public speaking. Make up your mind that, if others can do it, you can do it. Instead of saying, "I cannot," or, "It is too much for me," say, "I will try and will do the best I can."

When the prophet Jeremiah was given an assignment to speak a warning to the kingdom of Judah, he reacted with a negative viewpoint, imagining that the task was too great for him. He said: "Alas, O Lord Jehovah! Here I actually do not know how to speak, for I am but a boy." The assignment seemed like an insurmountable barrier to him. He felt defeated before he had even attempted to fulfill it. But God rebuked him for his negative attitude by saying: "Do not say, 'I am but a boy.' But to all those to whom I shall send you, you should go; and everything that I shall command you, you should speak. Do not be afraid because of their faces, for 'I am with you to deliver you,' is the utterance of Jehovah." (Jer. 1:6-8) Jeremiah placed his trust in Jehovah and, with Jehovah's spirit operating upon him, he was able to do what he at first thought he could not do.

When you are confronted with seemingly insurmountable obstacles, approach them with trust in God and with determination to put forth a wholehearted effort to surmount them. So doing, you will be better able to care for responsibilities, to achieve objectives, to overcome discouraging mishaps and to be of greater service to others. Keep in mind what the apostle Paul said: "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13.



"WE have a fight," wrote the apostle Paul, when he warned Christians to put up a fight "against the wicked spirit forces." Now that these wicked spirit forces have been hurled down to the vicinity of the earth, the battle is more intense than ever. (Eph. 6:12; Rev. 12:9) What can Christians do to protect themselves?

One thing is to avoid anything that has to do with the phenomena that demon powers are producing today through many humans. Ensnaring forms of spiritism are numerous. Christians need to be alert, never toying or experimenting with something that is of demon origin.

Carefully avoid all forms of spiritism, whether it involves ouija boards, spirit mediums, fortune-tellers and those who diagnose and heal illness by witchcraft methods, whether it be the witch doctors of Africa, the *dukuns* of the Far East, the powwow doctors of North America or extrasensory perceivers of Europe and elsewhere. But what about controversial methods of diagnosing and healing that some claim to be scientific and yet which make use of the methods of the water diviner? What about water witching itself?

WATER WITCHING TODAY

Throughout the world there are thousands of water diviners or dowzers; in the United States alone there are an estimated 25,000 plying their trade, many more doing so "on their own" or for fun. When the "gifted" dowzer walks over a flow of underground water, his rod, often a V-shaped twig, reacts by moving upward or downward. This movement is sometimes so violent that diviners are unable to control the twig and it is broken to pieces.

How do dowzers explain the phenomena? Many have no explanation. Some say that

PROTECTING YOURSELF FROM

"WICKED
Spirit Forces"

Take every precaution in this real fight with demon powers.

the force must be electricity. Some may say that trees struck by lightning usually stand over a vein of water, and hence water in friction with the soil and stones creates static electricity that is drawn upward toward the clouds. They may say that dowzers affected by this electric energy get a reaction, and the rod moves quite independently of the conscious will of the dowzer. Some dowzers support their electric-energy theory by saying that when they wear rubber-soled shoes, the branch goes dead.

Though some dowzers hold to the electric theory, in a study made by anthropologist Evon Z. Vogt and psychologist Ray Hyman, the report is made that it is rare to find anyone, believer or skeptic, who still seriously maintains that there is a direct relation between the rod and underground water, especially since, whatever the cause of the rod's operation, it is independent of the type of rod used, claims being made for barbed wire, coat hangers and pendulum-type devices such as shovels, a spool on a string, a coin on a string and pitchforks. The writers admit the subject is complex, and in their book *Water Witching U.S.A.* say: "There are sufficient unsolved problems to challenge the physiologist and the psychologist for many decades."

Thus while scientific research to date does not agree that seeking water with the use of a forked twig is based on the opera-

tion of natural laws, this does not mean that such researchers are absolutely correct. It may be that there are certain basic laws of nature that are involved in it. But enough facts are available to indicate that the Christian attitude should be one of caution. "We therefore conclude," state researchers Vogt and Hyman, "that water witching is a clear-cut case of magical divination in our culture." Many persons around the world view it similarly, and if they are Christians they know that any form of divination is condemned by the Scriptures. (Deut. 18:10-12; Isa. 47:12-15) Even if a Christian firmly believed in the electric-energy theory, he could by his water divining bring reproach upon his faith and stumble others. That would be wrong. —Phil. 1:9, 10.

But with water witching there is more involved than refraining from it so as not to stumble others; it appears that protection from "wicked spirit forces" is also gained by shunning it. How so?

THE LINK TO ESP

More and more, dowsing and the divining rod are being linked to ESP, or extrasensory perception, the power to produce spiritistic phenomena. In fact, noted British scientist Sir William Barrett not only rejected the common theories for water witching but in effect linked it to ESP. He wrote, as a joint author, that the "dowser . . . is a person endowed with a subconscious supernormal faculty, which, its nature being unknown, we call, after Professor Richet, cryptesthesia. By means of this cryptesthesia, knowledge of whatever object is searched for enters the dowser's subconscious and is revealed by means of an unconscious muscular reaction."*

There have been a number of more recent links to ESP. The British dowser John

Pimms claims that he often possesses knowledge of the location in which water will later be found before he starts his actual dowsing. The French dowser Abbé Bouly states that when he is engaged in dowsing he often receives a **visual impression** of an underground stream. This is similar to the impressions received by extrasensory perceivers when they obtain hidden knowledge. In fact, a noted British extrasensory perceiver specializing in clairvoyance and psychometry or object-reading says:

"On one occasion, E.S.P. turned me into a water diviner and I proved rather more successful than a professional geologist. . . . I had a strong E.S.P. impression and led [a farmer] to a certain spot. . . . I remember that the impressions in this case interpreted themselves to my conscious mind with the sound of a stream trickling. . . . I walked straight to the spot."—*Clock Without Hands*.

Thus writers on ESP phenomena often include dowsing or the divining rod in their books or articles. One reason they do this is because of the success of map-dowsing. In this operation the dowser holds his twig or pendulum over a map and by its reaction finds water. Noted American dowser Henry Gross, whether holding his forked twig over a map or directly over land, simply talks to it, and the twig responds. Kenneth Roberts writes about this:

"He raises his rod and asks (either silently or aloud), 'Where is the nearest vein of water from the spot on which I stand?' He then turns slowly, with his rod poised before him. When the rod turns violently forward and downward, he is facing the nearest spot of the nearest vein. Then, unless he wishes to walk to that spot, he asks further questions until he has learned all he wishes to know about the vein. . . . When Henry dowses a map or a sketch of a piece of land from a distance, the operation is essentially the same."—*The Seventh Sense*.

Not only is the success of map dowsing a most serious objection to the electric-energy theory but so is the fact that dows-

* *The Divining Rod: An Experimental and Psychological Investigation*, Sir William Barrett and Theodore Besterman.

ing methods are used to find many hidden things. Some prospect for oil or gold; if the forked twig is not used, the dowser may carry only a small bottle of oil or a gold coin—not that this is needed, since a scrap of paper with the words “gold” or “oil” will often act as a “directive.” According to experienced dowser K. W. Merrylees, the only limits to the use of dowsing methods are the limits which are imposed by the dowser’s own mind. He says: “Whatever special line a dowser may seek to follow, water, minerals, missing people or diseases and treatment, none will surely succeed unless he or she possesses sensitivity of mind, experience and confidence.”

Those who have experience and “sensitivity” may use their rod or pendulum to find missing people or even criminals. Many accounts of this use of the rod are found in *The Journal of the British Society of Dowsers*. An account of a dowser’s tracking down a criminal appears in the book *The Extra-Sensory Mind*, which reports that the dowser took his rod into a cellar where a killing had taken place. The rod began to swirl violently in his hand. Guided by its movements, the dowser tracked down the murderer into southern France. When searching for a missing person, some object belonging to that person will act as a “directive.” This is similar to the ESP method of divining called psychometry; rather than merely touch the object, the dowser places the rod over the object and is guided by its reaction.

Wicked spirit powers have clearly taken advantage of some who use the divining rod. Though one cannot dogmatically say that all who have picked up a forked twig have been under demon control, would a Christian indulge in something he knows the demons are using to ensnare people? For his own protection, as well as not to be a cause of stumbling, the true Christian would want to refrain from water witching.

PSYCHIC HEALING, RADIESTHESIA, RADIONICS

When the methods of the dowser are used to diagnose and treat illness, the forked twig is replaced by the pendulum. But some, as in the case of a few dowsers, feel sensations in their hands and thus rely on sensations alone. So the methods vary considerably, from the mere touch of the hand, the use of a pendulum to the use of complicated machines. The practice is generally embraced by the term radiesthesia, literally meaning “sensitivity to radiations.” The Catholic priests of France were leaders in extending the use of the pendulum to such things as selecting remedies and for estimating the dosage required.

Radiesthesia, which is now very widespread, is believed by many to be a form of psychic healing. Psychic healers do not necessarily use gadgets. Just as the extra-sensory perceiver can find water without the dowser’s rod so can he diagnose without the radiesthetist’s pendulum. “Some marvelous cures have been achieved by psychics,” claims a noted woman extra-sensory perceiver. “I have been aware of disease before it was officially diagnosed: I have seen cancer, for example, before it became apparent to doctors.”* Thus not all psychic healers go into a trance, though some do. Noteworthy in this regard is the fact that before Mrs. Piper became a spirit medium, she visited a psychic healer. During her second visit to the “psychic” she went into a trance and later could do this at will. Thus she was launched on her spiritistic career.

It is significant that some radiesthetists find missing people in the spiritistic or psychometric manner. One example involves a missing girl. When the radiesthetist placed his pendulum over her photograph, he announced: ‘Your daughter is dead.

* *The Sense and Nonsense of Prophecy*, Eileen J. Garrett.

She was probably strangled. Her body is in Lake Lugano at a depth of so many metres and at such a distance from S.'s house. He is her murderer.' Later the public prosecutor "declared at a legal conference that without the co-operation of the Radiesthetist K. the crime would never have been discovered."—*The Extra-Sensory Mind*.

If the "psychic" element seems predominant in radiesthesia, what about radionics? This is the term used to denote the branch of radiesthesia in which the water-diviner's pendulum is replaced by or incorporated into an elaborate machine. What do the machines do? Some practitioners claim amazing results by "tuning in" to the radiations or wave lengths of diseases. The problem here is that radio engineers and others who have tested some machines cannot find any reason why they should work. One radio engineer could not determine "any kind of energy or vibration frequency on the detector plate" of an elaborate machine. Moreover, news items sometimes tell about the seizure by authorities of these machines because they say that in themselves such machines cannot diagnose and treat illness. An example appears in the July, 1962, issue of *Electronic Industries*:

"Electronic 'quackery' got another blast from the Food and Drug Administration. Seven types of exotically named—but worthless—electronic diagnosing and treatment devices were banned by the Federal Court. . . . The gaudy machines, carrying an impressive array of lights, rows of switches, control knobs and electrodes, carried such names as 'Neurolinometer,' the 'Electron-O-Ray 51,' the 'Radioclast Model 40.' All were found completely ineffective in the treatment of any disease."

Though the operators usually claim a scientific basis for the machines, many authorities say they do not work. Who is right? Are the authorities prejudiced? Are the benefits gained mainly psychological? Is it just quackery? Do those operators

who claim amazing results obtain it because they are "gifted" and others are not? The issue is fiercely controversial. Emerging from the controversy are indications of the psychic element. An eminent British physician, Dr. Kenneth Walker, after an examination of radiesthesia, wrote:

"Whatever may be the truth about these elaborate instruments used in radionics there can be no doubt that the *mind* of the operator plays a dominant part in the results obtained from them. . . . Many people are now coming to the conclusion that the instrument merely acts as an aid or as a guide to the psychic factors . . . of the operator. . . . The majority of radiesthesia practitioners prefer to have their patients present in person . . . but if need be, the presence of the patient can be dispensed with. . . . The practitioner of radiesthesia, or of radionics, makes use of a drop of the absent patient's blood, or of his saliva, in order to preserve this connexion with him. It is true that the expert in radionics tunes into the 'wave length' or the frequency of this drop of blood by turning the vulcanite knobs of an elaborate machine but the principle used is still the same as the principle . . . used in ancient sympathetic magic. So also has this method of diagnosing illness much in common with the particular form of extra-sensory perception known as psychometry."—*The Extra-Sensory Mind*.

Though every operator of a machine used in radionics cannot be said to be psychic, it appears that some are. Because of this link to ESP, the true Christian would not want to risk playing into the hands of demons, and thus wisely refrains from any manner of diagnosing or healing that arouses suspicions of spiritism.

For the sake of protection, then, the true Christian will want to avoid all those things that not only lack a known scientific basis but do have a known link to ESP or spiritism. Seek Jehovah with your whole heart, never denying his power by disobedience, so that you may have divine protection from "wicked spirit forces."

SUBJECTION to "Superior Authorities"

-Why?

"Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God."—Rom. 13:1.

IN THE year 2 B.C.E. Joseph the son of Jacob and his pregnant wife, Mary the daughter of Heli, subjected themselves to the decree of the Roman emperor Caesar Augustus. They had themselves registered in their native city in Judea. So it occurred that her son, Jesus Christ, was born in Bethlehem. This was according to the will of Jesus' heavenly Father, Jehovah God, who had foretold his Son's birth there through the prophet Micah seven centuries in advance. (Mic. 5:2; Matt. 1:1, 16, 18; Luke 2:1-7; 3:23) Thus subjection to the political powers in this regard did not work contrary to God's will and purpose, even though the Jews in Palestine were still subject to the Ten Commandments and other laws that Jehovah God had given them through his prophet Moses.

² As the Jews were under God's superior law, they had to adjust themselves to the law of the imperial government that was then controlling the land of Judah and Galilee, keeping order and collecting tax and tribute. The perfect rule for making this adjustment was stated by Jesus Christ to a group of Jews, some of whom were in favor of the Roman Empire and others of whom were against it. Jesus said to them: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt.

22:15-22) Neither the pro-Empire Jews nor the anti-Empire Jews could find fault with this rule.

³ The Caesars of the Roman Empire perished with that empire long ago, but what was represented by Caesar in those words spoken by Jesus nineteen centuries ago still remains—not just imperialism and colonialism, but political government of this world. This is true even since A.D. 1914, when the Gentile Times or "the appointed times of the nations" ended, just as Jesus foretold in his prophecy on the end of this worldly system of things. (Luke 21:5-7, 24) Hence the guiding rule as stated by Jesus must still be respected and obeyed today, particularly by dedicated, baptized Christians such as Jehovah's witnesses are. Not only the nations still exist, but God also still exists, and all the nations on earth are on judgment before him since 1914. Persons who are sheeplike in disposition toward God will follow the rule to pay back to Caesar only Caesar's things but to God all God's things. As Christian apostles, Paul and Peter stuck to this rule and wrote in support of it.—Matt. 25:31-40.

1. How did the subjection of Joseph and Mary to the political powers of the world work out in harmony with God's will and prophecy?

2. Between what two sets of laws did the Jews have to make an adjustment, and what perfect rule for this did Jesus state to them?

3. Why must Christians still obey that perfect rule in spite of what the year 1914 has meant?

* About the year 56 Paul wrote to the Christian congregation in the very capital of the Roman Empire. In chapter thirteen of his letter he especially dealt with this point in dispute. This was more than two hundred years before so-called Christendom came into existence (in the fourth century). Paul wrote in the midst of the pagan Roman Empire, before there were so-called Christian kings claiming to rule by divine right and "by the grace of God." So Paul wrote to the Christians at Rome, not about Christendom's political rulers, but about pagan rulers like Caesar and his governors and kings of individual nations. At Rome in particular the Christians had to be clear on this question: Worldly rulers are not Christians and are not dedicated to Jehovah God, and yet do Christians owe anything to such existing rulers who have control of the land, yes, too, of the

land of Palestine and its city of Jerusalem? For the sake of Christianity the Roman congregation had to be clear on this controversial matter and to act with their conscience enlightened. In his letter to them Paul dealt thoughtfully with the matter. Certainly he made himself clear to them and they understood what he wrote. And yet today, nineteen centuries

later, there is controversy over what Paul meant, as recently forced onto the world's attention by a religious happening in divided Germany.*

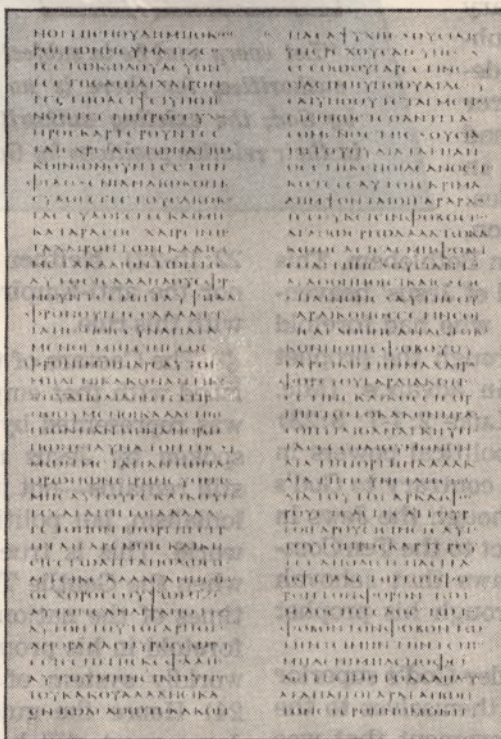
* Paul wrote "to all those who are in Rome as God's beloved ones, called to be holy ones," and so he wrote for the benefit of the Christian congregation. (Rom. 1:7)

But not all the things he discusses in this letter are inside the congregation. The big question today is, Are the things Paul wrote about in Romans, chapter thirteen, verses 1 to 7, within the congregation or outside? For one thing, the verses leading up to chapter thirteen will help us to determine this. We must remember that Paul did not divide his letter up into verses and chapters; he wrote it as a letter, not as a modern book or modern-style Bible. We have no proof that he divided off what is now chapter 13:1-7 from what precedes. So, in order

to get the introductory context, let us read, without interruption, from what is now chapter 12:17 through chapter 13:7, as follows:

* See the book *The Powers That Be*, by the clergyman Dr. Clinton D. Morrison, first published in Great Britain in 1960. Also, the book *God and Caesar in East Germany*, by Richard W. Solberg, published in 1961. See the magazine *Awake!*, as of August 8, 1960, pages 12-15.

5, 6. (a) For whose benefit did Paul write Romans 13:1-7, but what question arises in this connection? (b) What will help us to get to the right answer to the question, and so what do we now do?



Vatican Manuscript No. 1209, showing text from end of Romans 12:10 into 13:8

4. (a) When and to whom did Paul write about this point in dispute, and so with reference to what rulers? (b) Did the receivers of his letter understand Paul, and what about Christians today?

* "Return evil for evil to no one. Provide fine things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' But, 'if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good. Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God. Therefore he who opposes the authority has taken a stand against the arrangement of God; those who have taken a stand against it will receive judgment to themselves. For those ruling are an object of fear, not to the good deed, but to the bad. Do you, then, want to have no fear of the authority? Keep doing good, and you will have praise from it; for it is God's minister to you for your good. But if you are doing what is bad, be in fear: for it is not without purpose that it bears the sword; for it is God's minister, an avenger to express wrath upon the one practicing what is bad. There is therefore compelling reason for you people to be in subjection, not only on account of that wrath but also on account of your conscience. For that is why you are also paying taxes; for they are God's public servants constantly serving this very purpose. Render to all their dues, to him who calls for the tax, the tax; to him who calls for the tribute, the tribute; to him who calls for fear, such fear; to him who calls for honor, such honor."

† From the above reading it is plain that in the last five verses of chapter twelve

7. According to the introductory context, where, logically, do the "superior authorities" have their setting?

Paul is telling God's holy ones how to conduct themselves among men outside the Christian congregation, "all men," including even an enemy who does evil to Christians, hence an individual found outside the congregation, not inside. Then, right afterward, Paul passes on to his discussion of the "superior authorities," and thus has his sights focused on, not what is inside the congregation, but what is outside it. So the "superior authorities" have their setting logically in the world outside the congregation.* Certainly we cannot close our eyes to the fact that there are authorities outside the Christian congregation.

* Although the congregation was in Rome, Paul wrote to it in Greek, not in Latin. The Greek word that Paul used for "authority" was *exousia*. Readers of the ancient Greek *Septuagint* translation of the Hebrew Scriptures were quite familiar with that word *exousia* as applying to pagan rulerships or dominion. (See Daniel 7:6, 14, 17; 11:5.) Even Satan the Devil claimed authority. When he tried to tempt Jesus Christ with world rulership and dominion, he said to Jesus: "I will give you all this authority [*exousia*] and the glory of them, because it has been delivered to me, and to whomever I wish I give it." But Jesus refused to bargain with God's chief enemy for worldly authority. (Luke 4:6-8) Later, when pleading with Jesus to cure his manservant, a Roman centurion in Capernaum used words found in Romans 13:1 and said: "Just say the word and my manservant will be healed. For I too am a man placed under authority, having soldiers under me, and I say to this one, 'Be on your way!' and he is on his way." —Matt. 8:5-9; Luke 7:8.

* See *The Divine Plan of the Ages*, by Chas. T. Russell, published in 1886, pages 250 (¶ 1), 266 (¶¶ 1, 2). Also *The Time Is at Hand* (1889), page 81.

8. (a) What was the original word that Paul wrote down for "authority," and to whom was this word also applied? (b) How was this word used by Satan the Devil and by a Roman centurion in Capernaum?

WORLDLY AUTHORITIES

⁹ When forewarning his disciples about persecution by enemies of Christianity, Jesus said: "When they bring you in before public assemblies and government officials and authorities, do not become anxious about how or what you will speak in defense." (Luke 12:11) The Jewish religious leaders sent men pretending to be righteous to talk to Jesus, "in order that they might catch him in speech, so as to turn him over to the government and to the authority of the governor," says Luke 20:20. When Jesus yielded himself up to arrest in the garden of Gethsemane, he said to his enemies: "This is your hour and the authority of darkness." (Luke 22:53; Col. 1:13) What did Governor Pontius Pilate do with Jesus? "After ascertaining that he was from the jurisdiction [*exousia*] of Herod, he sent him on to Herod." (Luke 23:7) In harmony with this authority of worldly governors, Jesus had previously said to his apostles: "The kings of the nations lord it over them, and those having authority over them are called Benefactors. You, though, are not to be that way." (Luke 22:25, 26) And the last book of the Bible, which foretells events of our own day, tells of ten symbolic kings and says: "They do receive authority as kings one hour with the wild beast. These have one thought, and so they give their power and authority to the wild beast." (Rev. 17:12, 13) So all these are worldly "authorities."

¹⁰ However, someone may object, In Romans 13:1 Paul calls the authorities "superior," and does not that expression lift those authorities out of this world? Can any authorities be "superior" to God? No; but Paul reminds us that those "authorities" are, despite their being "superior,"

subject to God. How so? Paul says: "There is no authority except by God; the existing authorities stand placed in their relative positions [by whom?] by God." If God placed them in a position relative to himself and to one another, then such "superior authorities" must be subject to God, who is the Most High. (Luke 6:35; Acts 7:48; Heb. 7:1) "Superior," according to the Greek verbal participle used by Paul, means "holding over; being higher (or, better); overtopping; being prominent above," and not necessarily supreme. Let us note other uses of this Greek verb.

¹¹ In 1 Timothy 2:1, 2, when discussing prayers involving all sorts of men, Paul says that prayers should be "made concerning all sorts of men, concerning kings and all those who are in high station." The expression "high station" translates the Greek noun *hyperokhe'* derived from the verb *hyperékhein*, the participle of which verb Paul uses in Romans 13:1. Peter uses the same Greek verb in 1 Peter 2:13 and speaks of a king as "being superior." Also, in Philippians 2:3 the apostle Paul tells Christians in the congregation how they should be looking at one another, saying: "With lowliness of mind considering that the others are superior to you," not, of course, supreme like Jehovah God.

"SUPERIOR" TO WHOM?

¹² Nevertheless, outside in the world, where Christians find themselves although they are no part of the world, there are men who are higher in station and in authority than true Christians are. This is so in political governments, because truly dedicated Christians like Jehovah's witnesses do not meddle in politics or run for

9. What use did Jesus and his enemies make of this word as referring to worldly authorities?

10. Does the adjective "superior" applied to those "authorities" lift them out of this world, and what determines our answer to the question?

11. What uses of the same Greek verb are made in 1 Timothy 2:1, 2; 1 Peter 2:13 and Philippians 2:3? 12. Outside in the world are there men higher in station than Christians, and what do Christians remember in this regard?

political office. But they remember King Solomon's words, in Ecclesiastes 5:8, to the effect that Jehovah God is higher than the highest earthling, saying: "If you see any oppression of the one of little means and the violent taking away of judgment and of righteousness in a jurisdictional district, do not be amazed over the affair, for one that is higher than the high one is watching, and there are those who are high above them."

¹³ Since Christians cannot avoid dealing with worldly governments, Paul tells the Christians in Rome: "Let every soul be in subjection to the superior authorities." He reminds them that they are souls, and that their life as souls is involved. Every soul, each individual, of the congregation has an obligation to render this subjection. No one is excepted; and Paul's career proves he did not except himself. But how far should this subjection of Christians go? To the limit? By no means. Remember that Romans 13:1 is not addressed to angels in heaven, who are subject only to God and his glorified Son Jesus Christ. (Heb. 1:5, 6; 1 Pet. 3:21, 22) Heavenly angels have fought in times past against human political governments and will yet fight against them in the "war of the great day of God the Almighty." (Rev. 16:14-16; 19:14-20) Romans 13:1 is addressed, not to them, but to Christians here on earth, where political governments of this system of things still exist.

¹⁴ Here on earth there are many limited areas of subjection that Christians must *observe* according to God's written Word. Even Jesus as a boy in Nazareth "continued subject" to his earthly caretakers, Joseph and Mary. (Luke 2:51, 52; Gal. 4:1-5) So the subjection of children to Christian parents is commanded, in 1 Timothy

3:4; Ephesians 6:1-4; younger Christians are to be in subjection to older ones (1 Pet. 5:5); slaves or servants to owners or masters (Titus 2:9; 1 Pet. 2:18; Eph. 6:5-8); wives to husbands (Col. 3:18; Titus 2:5; 1 Pet. 3:1, 5; Eph. 5:22-24); women to the brothers in the congregation (1 Cor. 14:33, 34); and congregation members to brothers who faithfully minister to them. (1 Cor. 16:16) All these are cases of relative subjection, having limitations; for, above all, we must do as James 4:7 tells Christians: "Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you."

¹⁵ In the same way the subjection that Christians must render to the "superior authorities" of this old world is merely relative, for it does not leave God and conscience out of consideration. For instance, the apostle Paul says that one reason why every soul ought to be subject is that "there is no authority except by God."

BY GOD'S PERMISSION

¹⁶ What power Satan the Devil has he originally got from God. Yet we must not subject ourselves to the Devil for a moment but must oppose him. He has been granted an allowance of invisible authority over this old world; otherwise, he could not have offered worldwide authority to Jesus when he tried to tempt Jesus into sin. A person who holds power and authority can pass this along or deal out some of it to others. Satan, "the great dragon," has done this to his visible organization on earth. Revelation 13:1, 2 pictures this organization as a wild beast and says: "And the dragon gave the beast its power and its throne and great authority."

13. Why should "every soul" be subject, and how is it seen that this does not apply to heavenly angels?

14. What are some of the limited areas of subjection that Christians must observe?

15. Accordingly, what kind of subjection is that which must be rendered to "superior authorities," and why?

16. How is it that Satan the Devil possesses *authority*, and what has he done with it?

¹⁷ Of course, all this has been only by God's permission, and it has resulted in the political governments and rulerships that exist today. However, Satan the Devil is not a visible, earthly authority to whom Christians are commanded to subject themselves. When Christians subject themselves to existing visible, earthly, human governments or "superior authorities," they are not subjecting themselves to Satan the Devil, the Dragon. They are obeying God's command.

¹⁸ From before the flood of Noah's day till now Satan the Dragon has exercised power and authority only by God's permission. God has held back from destroying Satan only because of what God said to Satan in the garden of Eden after Adam and Eve had sinned. God said: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Gen. 3:15.

¹⁹ Time and freedom of action had to be permitted the Devil in order to settle the newly arisen issue: Who holds the universal sovereignty, Jehovah God or Satan the Devil? Also, since the Seed or Offspring of God's "woman" was put into the issue, God had to prove this point: In spite of the fall of the first perfect man into sin under pressure by Satan the Devil, Jehovah God is able to put on earth in the midst of the Devil's world a Seed or Offspring that will remain faithful to God. The subjecting of this Seed to earthly "superior authorities" would not lead this Seed or Offspring to be disloyal to God or break integrity toward God.

²⁰ God's allowance of Satan to use his power against godly men of integrity is

illustrated in the case of patient Job of the land of Uz. Under challenge by Satan the Devil, Jehovah God said to him regarding faithful Job: "Look! Everything that he has is in your hand. Only against him himself do not thrust out your hand!" When the unsuccessful Satan challenged God on a second occasion, God said regarding Job: "There he is in your hand! Only watch out for his soul itself!" Job proved Satan the Devil a liar again. This foreshadowed how Satan would completely fail when he would be allowed to use his powers against the Seed or Offspring of God's "woman."—Job 1:12; 2:6.

²¹ As in Satan's case, so in the case of the visible, human "superior authorities." These could exercise no authority except by God's permission because of the issue that is involved. Accordingly, when the Chief One of the Seed of God's "woman," namely, Jesus Christ, stood before the earthly superior authority in Judea, the Roman Governor Pontius Pilate, Jesus said something very enlightening. Jesus was then on trial for his human life.

²² When Jesus refused to tell the Roman governor about his heavenly origin, "Pilate said to him: 'Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you?' Jesus answered him: 'You would have no authority at all against me unless it had been granted to you from above.'" (John 19:9-11) Only by grant from God was Pilate able to exercise his earthly authority against Jesus to put him to death.

²³ The same thing is true with regard to all other political "superior authorities" when they proceed against the other faithful members of the seed or offspring of

17. In subjecting themselves to political governments are Christians subjecting themselves to Satan, or what makes the difference?

18, 19. (a) Because of what declaration of purpose has God held back from destroying Satan? (b) What did God have to prove regarding the promised "seed"?

20. What was illustrated in the case of Job of the land of Uz, and what was foreshadowed through him?

21, 22. (a) Hence how has it been that "superior authorities" have been able to exercise authority? (b) How did Jesus make this point clear to the Roman governor?

23. What, then, is true in the case of action against the other members of the woman's seed, and how at Romans 13:1 does *An American Translation* agree with this?

God's "woman," when, for example, they proceed against the "remaining ones of her seed" in our days. (Rev. 12:13, 17) Hence Paul's words in Romans 13:1 refer to the permitted authority that these "superior authorities" have. In accord with this fact *An American Translation* of the Bible renders Romans 13:1 as follows: "Everyone must obey the authorities that are over him, for no authority can exist without the permission of God."

²⁴ Regardless of how this granted authority is used by imperfect, sinful human rulers, it will not work out for the eternal hurt of God's faithful people; it will rather work out for their eternal good. God watches how men with authority use it. Its good use or its bad use is not without his knowledge, as his own written Word shows. So such use must be by God's permission, and not because the "superior authorities" rule "by divine right."

"EXISTING AUTHORITIES" AS PLACED

²⁵ Following up the thought of God's permission, Romans 13:1 goes on to say: "The existing authorities stand placed in their relative positions by God." The Greek verb that Paul used here, namely, *tasso*, means "to order; to set in a certain order," as in Luke 7:8, where it carries the meaning of being placed under another's orders. So it refers to the arranging of matters. (Matt. 28:16; Acts 28:23; 15:2) We must not fail to note that Romans 13:1 does not say that the existing authorities stand *created* by God. He is not their Creator. He allowed for their coming into existence. He even foresaw their coming into existence. He foretold them inasmuch as he was determined to permit them to exist. He always had in mind the relation of these "superior authorities" on earth to the Seed or Offspring of his "woman."

²⁶ We see this in the case of the ancient Jewish nation of Israel, or Jacob. God's prophet Moses led the nation of Israel (or Jacob) out of Egypt and past a number of worldly nations to the borders of the Promised Land of Canaan. There at the borders Moses composed a prophetic song before his death, and in it he said this: "When the Most High [Jehovah God] gave the nations an inheritance, when he parted the sons of Adam from one another, he proceeded to fix the boundary of the peoples with regard for the number of the sons of Israel. For Jehovah's share is his people; Jacob is the allotment that he inherits. Jehovah alone kept leading him, and there was no foreign god along with him." (Deut. 32:8, 9, 12) Out of this nation and in fulfillment of Bible prophecy came the Chief One of the Seed of God's "woman," also thousands of other members of her seed. We can understand, then, why Jehovah fixed the boundary of the worldly peoples "with regard for the number of the sons of Israel." He was interested in producing this Seed.

²⁷ With a like thought the apostle Paul said to the high court in Athens, Greece: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in hand-made temples, . . . he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us." (Acts 17:24, 26, 27) How God decreed the appointed seasons for them to exist and the set limits of their dwelling can be seen from Bible history.

26. With regard for what did God fix the boundary of the worldly peoples, and why?

27. Having a like thought, what did Paul say to the high court in Athens, and how was this illustrated in the case of Abraham, Isaac and Jacob?

24. Does such granted authority work out for the hurt of God's people, and is the authority by divine right?

25. In what way do the "existing authorities" stand?

When Abraham, Isaac and Jacob were wandering about in the Promised Land of Canaan, Jehovah permitted the pagan Canaanites to occupy the land and exercise their authority there; and Abraham, Isaac and Jacob had to recognize it. "They kept walking about from nation to nation, from one kingdom to another people. He did not allow any human to defraud them, but on their account he reproved kings, saying: 'Do not you men touch my anointed ones, and to my prophets do nothing bad.'" —Ps. 105:13-15.

²⁸ Hundreds of years later when the "error of the Amorites" in Canaanland became full and Jehovah's appointed season came to uproot them from the Promised Land, he led the descendants of Abraham, Isaac and Jacob out of Egypt by the hand of Moses. He marched them through the wilderness and past or through nations to the eastern shores of the Jordan River. —Gen. 15:13-21; Ps. 105:26-45.

²⁹ On this march to Canaanland God did not let his nation of Israel molest, overrun or uproot the nations of Edom (or Esau; Mount Seir), Moab and Ammon. Why not? "Because," said Jehovah, "I have given Mount Seir to Esau as a holding." "Do not molest Moab or engage in war with them, because I shall not give you any of his land as a holding, for to the sons of Lot I have given Ar as a holding. . . . I shall not give you any of the land of the sons of Ammon as a holding, for it is to the sons of Lot that I have given it as a holding." —Deut. 2:5, 9, 19.

³⁰ Other nations Jehovah assigned to be destroyed by his chosen people Israel, such as the Amorites under King Sihon; also the Amorites under King Og of Bashan,

and then the Canaanites west of the Jordan River. (Deut. 2:31 to 3:13) But when the invading nation of Israel lost its godly zeal and failed to destroy or subjugate the Canaanites, such as the Philistines, the Sidonians, the Hittites, the Hivites, the Amorites, the Perizzites and the Jebusites, then Jehovah declared that he would let these enemies remain for a vexation and a snare to the Israelites.—Judg. 2:20 to 3:6.

³¹ Jehovah God was aware of the other pagan nations all around his chosen people, such as Babel (Babylon), Assyria, Syria and also Egypt, which he had plagued but had left exist. This was before the start of the Gentile Times in 607 B.C.E. Jehovah God himself had foretold those "appointed times of the nations," and his Son Jesus Christ also mentioned them in his prophecy on the end of this worldly system of things. (Luke 21:24; Jer. 25:8-29; Deut. 28:64-68; Lev. 26:31-41) By his prophets Isaiah, Jeremiah, Ezekiel and Daniel Jehovah also foretold the order in which the world powers, beginning with Babylon, would follow one another during these Gentile Times till they ended in 1914 (A.D.).*

³² Under startling symbols the last book of the Bible has foretold the national groups or associations that are to exist during this "time of the end" from 1914 onward; for example, the Devil's visible earthly organization, also the British-American dual world power, and the League of Nations and the United Nations. (Rev. 13:1 to 19:20) Jehovah God also foretold the destruction of these "superior

* See Isaiah 13:1 to 14:4; 44:28 to 45:5; Jeremiah 25:12-29; Ezekiel 21:18-27; Daniel, chapters 2, 7, 8 and 11:1 to 12:4.

28, 29. (a) When the "error of the Amorites" became full, what did God do with his people, Abraham's descendants? (b) On the march to Canaanland, what did God not let the nation of Israel do?

30. How did God deal with other nations by means of Israel, and why did some enemy nations remain in Canaanland?

31. How about God and the other nations round about Israel both before and during the "appointed times of the nations"?

32. What did God foretell regarding the national groups or associations from 1914 onward, and during what time did Paul write his letter about "superior authorities"?

authorities" in the "war of the great day of God the Almighty." The apostle Paul wrote his letter regarding these "superior authorities" during the Gentile Times in the days of the Roman Empire. *The Watchtower* is publishing this article about them forty-eight years after the Gentile Times ended in 1914.

³³ The applicableness of Romans 13:1 did not end, however, with 1914. The end of the "appointed times of the nations" in that year still left the Gentile "superior authorities" in existence on earth, but under judgment by God's kingdom that was set up in the heavens in 1914, with his Son Jesus Christ enthroned at his right hand. Those Gentile "superior authorities" still exist, though undergoing many changes and readjustments. Almighty God will continue permitting this until his work of gathering sheeplike people out of the nations is finished according to his will. Then he will begin the universal war called Armageddon in order to destroy them.

DIFFERENCE IN LAWS

³⁴ As one after another the world powers took the controlling position on the stage of world affairs during the Gentile Times, there was, of course, a change from time to time in the laws that the subject people had to obey. Also the local laws of one country differed from those of other countries, according to the legal ideas of the local ruling authorities. Laws in one place may have been opposite to those in another. But even God's laws for his people differed at times. For example, the nation of Israel was under the laws of the old covenant that Moses had mediated for them with Jehovah; whereas the "holy nation" of spiritual Israel has, since A.D. 33, been under the Christian laws of God's

new covenant mediated by his Son Jesus Christ. He forbade the ancient Jews to eat fat, pork and unclean animals, but His laws now allow the Christians to eat these things. Yet God has not been self-contradictory in this.

³⁵ Human laws differ from country to country and from time to time and may be contradictory, yet not all these Gentile laws are against the conscience of God's people. Many of such laws are in line with Christian conscience, even though the Gentile lawmakers were not influenced by Judaism or by Christianity. How could this be? Quite easily, because all nations and peoples descended from the one original man Adam and his wife Eve, in both of whom God implanted this sensing of right and wrong called "conscience." Besides that original start, all peoples have had a more recent start from righteous ancestors, from the survivors of the world flood forty-three centuries ago, namely, the conscientious Noah and his three sons, together with their wives, or eight persons in all.

³⁶ Conscience is inherent in man, it being made part of man by God. Thousands of years have passed since the Flood, and yet all conscience has not been wiped out even from those who have not been God's chosen, dedicated people. Hence many of their laws show the effect of a God-given conscience still lingering to some extent. On this very point Paul said this to Christians at Rome:

³⁷ "The doers of law will be declared righteous. For whenever people of the nations that do not have law do by nature the things of the law, these people, although not having law, are a law to themselves. [How so?] They are the very ones who demonstrate the matter of the law to be written in their hearts, while their con-

33. Did the applicableness of Romans 13:1 end in 1914, or when does the applicableness thereof end?

34. How is it that changes or differences in laws have existed, and has this been true of only Gentile nations?

35. How is it that many of such Gentile laws are in line with Christian conscience?

36, 37. What, as explained by Paul, do such laws show the effect of?

science is bearing witness with them and, between their own thoughts, they are being accused or even excused."—Rom. 2: 13-16.

³⁸ So, when Christians subject themselves to Gentile "superior authorities" with their different systems of government and law, they conform themselves to those laws that show the work of conscience according to what God originally wrote in man's heart.

Since the Christians' subjection to worldly "superior authorities" is only relative, it does not obligate them to obey any worldly laws that go contrary to the laws of the Supreme Lawgiver, Jehovah God. Even during the Gentile Times the prophet Daniel refused to obey the Medo-Persian law that forbade him to pray regularly each day to Jehovah. The miraculous deliverance of Daniel from the lions' den proved that he had done right in not subjecting himself to King Darius to the point of breaking God's law.—Dan. 6:1-23.

³⁹ Despite their being captives to Babylon, Daniel's three Hebrew companions did not obey the emperor's law that required them to bow down in worship before a golden idol. Their coming out alive, unsinged, from the superheated fiery furnace proved that they had done right in conscientiously refusing to obey the emperor and break the law of the Most High God against idolatry. (Dan. 3:1-30) Like those witnesses of Jehovah of ancient time, Jehovah's witnesses of today refuse to

obey man-made laws that are against God's law. They are not lawless to God; and so all the laws of the Gentile "superior authorities" that are not contrary to God's law they obey. Thus they can be in subjection as law-abiding citizens.

⁴⁰ From our look into Bible history and from our study of Bible prophecy as fulfilled among the Gentile nations, we find Romans 13:1 truthful in saying: "The ex-

isting authorities stand placed in their relative positions by God." Jehovah the Most High is not the God of the worldly nations and their "superior authorities," and yet he has a control over them.

In arranging them or in placing them in their relative positions and in determining their succession to world power, Jehovah did not arrange for them to be higher than himself or his Christ. But do the authorities have a relative superiority on earth? Yes, even toward Christians. They are allowed to wield an authority that true Christians do not have. How so? In that such Christians take no part in politics and do not seek any worldly authority as emperors, kings, governors, mayors, and so forth. These present-existing authorities are an operating part of this world that is soon to be destroyed at Armageddon; and Christians are no part of that doomed world. But as long as authorities exist by God's permission, Christians must be subject to a relative degree.*

ARTICLES IN THE NEXT ISSUE

- BENEFITING BY SUBJECTION TO AUTHORITIES and CONSCIENCE AND SUBJECTION TO AUTHORITIES—Further studies on a Christian's relation to God and to human rulers.
- UNDERSTANDING THE BEASTS OF REVELATION—Do you understand them? Read this article.

38, 39. (a) When Christians subject themselves, what do they do regarding the laws of the "superior authorities"? (b) What does the case of Daniel under Medo-Persia and his three companions under Emperor Nebuchadnezzar show regarding obedience, and how do Christians today show they are not lawless to God?

* See *Zion's Watch Tower*, as of June, 1882, page 5. Also *The Watch Tower*, as of May 15, 1914, pages 158, 159.

40. (a) If standing placed by God, how do the "existing authorities" stand in relation to God himself? (b) Do those authorities have a superiority on earth, and why cannot Christians be anything but subject to them?

The Benefits of

SUBJECTION to AUTHORITIES

WHAT person knowingly wants to take his stand against God's arrangement? A person can do so by opposing the authority that God permits men in high station on earth to wield. Opposition does not work out to a person's benefit. Says Paul the apostle, in Romans 13:2: "Therefore [because of what Paul has said in the first verse, as discussed above] he who opposes the authority has taken a stand against the arrangement of God; those who have taken a stand against it will receive judgment to themselves." Since such opposition means taking a stand against God's own arrangement, God does not prevent the opposer from undergoing a judgment of punishment now at the hands of the authority.

² Jesus well knew God's arrangement. So Jesus did not oppose the authority on earth, even though this meant his death. He did not oppose God's allowance of authority to the Roman governor at Jerusalem to put him to death. The governor's authority was only limited, as Jesus himself told the governor, because God's authority is supreme and absolute. (John 19:10, 11; Luke 20:20) Hence Jesus did not appeal to Caesar. He yielded himself to God's arrangement, like an unresisting lamb, in order to fulfill the prophecy of Isaiah 53:6, 7. (Acts 8:32, 33) But the

judgment of death that Jesus underwent was not for opposing the "authority"; it was because his false accusers prevailed upon the governor, who wanted to prevent a religious riot. For not taking a stand against God's arrangement concerning the "superior authorities" on earth, Jesus was rewarded. He was resurrected from death to heavenly life and was given a royal seat at God's own right hand in heaven.

³ Jesus preached the good news of God's kingdom, and he was put to death for preaching it. Jesus knew that this was right, although the Roman "authority" put him to death for preaching God's kingdom. That is why, after he was resurrected from the dead, he appeared to his disciples and told them to go right on preaching the same good news of God's kingdom. This preaching, that cost him his earthly life, was not a failure to be subject to the "superior authorities" of this world. Such "superior authorities" cannot wipe out God's command through Christ to preach the good news of salvation. Hence subjection to worldly authorities does not mean to silence the preaching of God's Word. This preaching is not a taking of one's stand against God's arrangement for worldly authorities. Preaching means a proper obedience to God, from whom comes all authority.

1. How can a person take his stand against God's arrangement regarding authorities, and what does God not prevent from happening to a person that does so?
2. Why did Jesus not oppose the authority on earth, and how was he rewarded for this?

3. (a) For doing what was Jesus put to death, and yet what did he afterward tell his disciples to do?
(b) Why does Bible preaching not mean taking a stand against God's arrangement?

⁴ If we are persecuted for preaching God's Word, it does not mean that we opposed the worldly authority. When we preachers are brought before kings, governors and judges for proclaiming the good news, God lets this occur that a witness may be given to them and also that we may avail ourselves of the help of these authorities, if possible. So Jesus did not tell his followers to quit when they are persecuted and brought before rulers. (Luke 12:11, 12) He told us to use the occasion to expand the Kingdom witness to reach the "superior authorities," by giving them a testimony, not fearing to give them a witness. We should turn the occasion into an opportunity for us to give a witness to them. Said Jesus: "You will be haled before governors and kings for my sake, for a witness to them and the nations."—Matt. 10:18.

⁵ Peter and the other apostles of Christ explained why they had not obeyed the order of the Jewish Supreme Court of Jerusalem by saying: "We must obey God as ruler rather than men." This was not a case of wrongfully opposing that Jewish Court, which still operated and had the recognition of the Roman government. (Acts 5:29) The apostles knew that God himself would destroy that court. So they did not conspire or work up rebellion against it, even in the Christian congregation. They did not stir up political action against the court even among the people. On two counts they were in agreement with God: (1) In being subject to the authority that God let exist and (2) in obeying God's command to preach.

⁶ Religious organizations in Christen-

dom have been guilty of opposing God's arrangement. How? By opposing the permitted authorities rather than being in subjection to them. How? By meddling in politics and trying to get on top of the State and to dominate it.

⁷ Every reader of history knows how the Roman Catholics, from the pope on down, have tried to be higher on earth than the "superior authorities" or "higher powers." (*Dy; AV*) They have tried to boss the political "higher powers" instead of being subject to them like true Christians. For centuries the fight between the Roman Catholic Church and the states of Christendom has raged. They have forced their canon law on some states and have had the State execute religious heretics for them. They have stirred up revolts against non-Catholic states and have led in overturning governments that have not had the approval of their church. They have brought about a marriage or union of Church and State. In this union they have fought to play the husband's part in being the head rather than the woman's part, which is to be subject to the husband. And yet the Roman Catholic Church claims to be the Bride of Christ and to be subject to his orders, such as Christ's orders given through Paul in Romans 13:1, 2, and through Peter in 1 Peter 2:13-17, 21-24. Now the Roman Catholic Church is getting a due judgment.

⁸ The judgment that the opposer of the authority receives is not a future one during the thousand-year reign of Christ. It is a judgment executed now by the "authority" in power in the world. For "judgment" Paul used the word *krima*, which is not the word that is uniformly used in the expression "the day of judgment," in which *krisis* is the word used for "judgment." The word *krima* can mean any in-

4. Why does God let us be haled before governors and kings because of Kingdom preaching?

5. How did the apostles explain their not obeying the Jewish court, and so with whom were they in agreement?

6, 7. (a) How have Christendom's religious organizations been guilty of opposing God's arrangement? (b) How has the Roman Catholic Church been guilty of this, and this despite what claims of hers?

8. What is the Greek word that Paul uses for "judgment" here, and what shows whether the word is restricted to a coming judgment day?

dividual judgment, at any time, from any quarter, human or divine. It is not rightly restricted to a judgment on a future day of judgment after Armageddon. Thus Luke 24:20 speaks about the *krima* or "sentence of death" executed upon Jesus by the Roman governor. And 1 Corinthians 6:7 speaks of having *krimata*, that is, "judgments" or "lawsuits" with one another. —Yg; Ro; NW.

⁹ Worldly authorities render a judgment and punish persons, whether they are inside the congregation or outside, if they violate the laws of decency and good order. The violators have no right to complain at such punishment, as Paul showed by his words before Caesar's judgment seat. (Acts 25:11) Hence the Christian congregation cannot protect any of its members if they steal, smuggle, commit bigamy, murder, libel, defraud, and so forth. The congregation must release such guilty members to punishment by worldly authorities. Since the guilty break the laws of the land and thus oppose the "authority," they are taking a stand against God's arrangement.

¹⁰ The Christian congregation has no orders from God and has no right to protect such opposers and lawbreakers from the due punishment by the "authority" of the land. We cannot hinder, oppose or condemn the execution of the *krima* or judgment by aiding or shielding lawbreakers. To do so would put the Christian congregation also in opposition to God's arrangement. Besides letting the *krima* or "judgment" take its course upon offending members who bring reproach upon God's people, the congregation may disfellowship such lawbreakers. The congregation does not want to deserve a *krima* or "judgment" with the lawbreakers by siding or cooper-

ating with them and opposing the worldly "authority." It also wants no reproach.

AN OBJECT OF FEAR TO BAD DEEDS

¹¹ Following up the foregoing thought, Romans 13:3 goes on to say: "For those ruling are an object of fear, not to the good deed, but to the bad. Do you, then, want to have no fear of the authority? Keep doing good, and you will have praise from it." The rulers here meant are not this world's invisible rulers, who are Satan the Devil and his demons, according to John 12:31; 14:30; Ephesians 2:2; 6:12. The ones here meant by "those ruling" are visible, earthly, human. Such rulers are not an object of fear to the "good deed." This does not mean the preaching of the good news of God's kingdom, though this is the best deed that we could perform. The "good deed" means the good works that the laws of the "superior authorities" command for everybody and that the people in general perform.

¹² When Paul wrote his letter to the Roman Christians in the year 56, Emperor Nero was still ruling. So it was to this Roman emperor that Paul appealed. Why did Paul appeal to this pagan ruler, who possessed imperial authority? In order to maintain freedom, even in Jewish territory, for the preaching of the good news of God's kingdom. (Acts 25:8-12; 26:1-7) Hence at that time Emperor Nero was no "object of fear" to the excellent deed of preaching God's kingdom. The preceding emperor, Claudius (A.D. 41-54), had banished the natural Jews from Rome, including Aquila and Priscilla. But this action by Emperor Claudius was not against the Christians, although the Christians might be confused with the Jews because of the

9. On whom do worldly authorities execute a judgment for guilt, and what must the congregation do regarding any guilty member?

10. How far may a congregation proceed regarding a lawbreaking member, and why?

11. In Romans 13:3, who are the rulers meant, and what is the "good deed" to which they are no object of fear?

12. How does Paul's appeal in the court at Caesarea show whether the Roman emperors were up till then an "object of fear" to preaching?

source of their religion.—Acts 11:28; 18:2; John 4:22.

¹³ The burning of Rome had not yet taken place, namely, in the year 64, which burning by accident resulted in the persecution of the Christians from then on by the Gentiles in an organized way. Paul was thus in a position to appeal to Emperor Nero in behalf of the Christian ministry that the Jews obstructed in Paul's case. Up till now the persecution of Christians had been mainly by the Jews. What occurred to Paul and Silas in Philippi in Macedonia was mainly because these two missionaries were misrepresented by racketeers to the Gentile civil magistrates, in which case Paul and Silas were also branded as being Jews. In this instance Paul effectively referred to his Roman citizenship and was let out of prison despite his being an active Christian.—Acts 16:19-21, 37-39.

¹⁴ So when Paul appeared before Governor Festus, he was not afraid to appeal to Caesar, for Paul had been doing no bad thing by preaching God's Word. He appealed to this highest Roman court in order to defend his right to keep on preaching. Paul wrote his letter to the Romans years before he was imprisoned in Jerusalem and in Caesarea and before he was transferred to Rome to appeal in person to Caesar Nero. Paul reached Rome first about A.D. 59, or five years before the accidental burning of Rome. Paul could correctly write, in Romans 13:3, that those

ruling in high worldly position are no object of fear even to Kingdom preaching.

¹⁵ "For those ruling are an object of fear . . . to the bad [deed]." This is because of the "authority" that such rulers wield. The lawful purpose of rulership is to discourage and restrain the bad deed. The ruler must act against badness according to the law of the land. Any righteousness in such law shows the result of the conscience that God implanted in the first man and the remnants of which are still found in

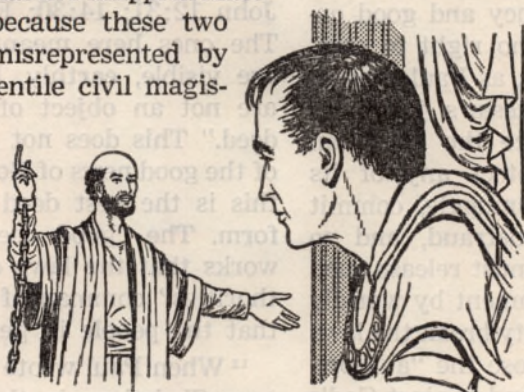
human lawmakers. By a righteous course the ruler must inspire a restraining fear in persons who are inclined to be bad. Even the preamble to the law code of the pagan king Hammurabi of ancient Babylon indicated this. In column one he says: "... at that time they called me Hammurabi, the exalted

prince, the reverer of the gods, to make justice to prevail in the land, to overthrow wickedness and evil, to relieve the weak from the oppression of the strong, . . . to illumine the land, and to promote the well-being of men."*

¹⁶ A ruler's being an object of fear to the bad deed is a mark not alone of men who are in authority inside Jehovah's organization but also of the "superior authorities" of this world. This is the stated pur-

* See *Babylonian Life and History*, by Sir E. A. Wallis Budge, K.T., page 124, edition of 1925. Also *Israel and Babylon*, by W. Lansdell Wardle, M.A., B.D., pages 253, 254, edition of 1925; and *Freedom in the Ancient World*, by Herbert J. Muller, New York edition of 1961.

15. What is the lawful purpose of rulership, and how does even the law code of Hammurabi indicate that?
16. What do people expect of their rulers, why does God let them wield authority, and is the abuse of authority ordained by God?



13. Up till then the persecution of Christians had been mainly by whom, and despite his being what was Paul released from prison in Philippi?

14. Why, then, was Paul not afraid to appeal to Caesar, and how did this confirm what he said in Romans 13:3 about rulers?

pose of all human rulers; and this is what the people, their subjects, expect of the rulers. The fearsome authority of rulers in general serves to keep badness down. Since God permits worldly rulers on earth to wield authority, it is to let them see how much good or how little good they can do with it in comparison with the promised kingdom of God. The abuse of authority on earth is not ordained by God; it is devilish. Rightful exercise of authority is provided for in order that benefits may result, by the restraining of lawlessness and disorderliness.

¹⁷ Wrongdoers have reason to be in "fear of the authority," as the laws and decrees of such authority are generally published and made known. Preachers and teachers of the good news of God's kingdom have no fear, for they are not doing wrong but doing the greatest good. Still, when Romans 13:3 says: "Keep doing good, and you will have praise from it [the authority]," it does not refer to Kingdom preaching. It refers to obeying the good laws of the land that even people who do not

17. (a) Why have Christians no "fear of the authority" when preaching? (b) What is the good that Romans 13:3 tells Christians to do in order to have praise from the authority?

preach God's kingdom obey. By its giving praise to persons who are law-abiding subjects or citizens the authority promotes good order, decency and general right-doing. Nevertheless, when speaking to King Herod Agrippa II, the Roman Governor Festus spoke favorably of the apostle Paul.—Acts 25:24-27.

¹⁸ So Paul had no fear of the authority for preaching God's Word. He was happy to make his defense before King Agrippa as well as Governor Festus. (Acts 26:1-3; 25:8-11) Today it is not unusual for the Christian witnesses of Jehovah to receive praise from the civil rulers. During World War II the United States Solicitor General, Francis Biddle, spoke out in behalf of Jehovah's witnesses in order to quiet down the prevailing mob action in forty-four American states by misguided, fanatical, prejudiced people.* This was beneficial.

* See the book *Jehovah's Witnesses in the Divine Purpose*, pages 181, 182, edition of 1959.

18. Is it, then, unusual for Jehovah's witnesses to receive praise from civil rulers?

(For the next in this series see our next issue.)

EXCHANGING MATERIAL FOOD FOR SPIRITUAL

One of Jehovah's witnesses received an invitation to attend the Watch Tower Society's Kingdom Ministry School, the term due to begin before the end of the *Watchtower* campaign. "I was determined to do all I could to reach my quota of thirty subscriptions for a special pioneer," this Witness stated. "Because jobs are scarce in the winter, I put into practice the *Kingdom Ministry* suggestion of exchanging subscriptions for food. On one occasion I exchanged a subscription for fifty cents and a dozen eggs, and another time I asked twenty-five cents and a half-dozen eggs for a six-month subscription. Very often corn meal, potatoes or chickens were exchanged. Before I left on April 11, I worked hard in calling on all promises. Three subscriptions were obtained during my last week, giving me twenty-six subscriptions."

Jehovah rewards those

EARNESTLY SEEKING HIM

IS IT God's responsibility to seek man, or is it man's duty to seek God? Jesus said: "Keep on asking, and it will be given you; keep on seeking, and you will find." (Matt.

7:7) The passing of time has not weakened the reality of those words. My personal experiences in the past forty-four years convince me that what the apostle Paul wrote at Hebrews 11:6 is absolutely the truth: "He that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."

SEEKING THE TRUTH

I was born in Greece of Greek Orthodox parents. My father was a churchwarden for many years. In 1909 my mother died and shortly afterward I went to America. There, away from my family circle and busy working, I stopped going to church. But every morning and evening I did not cease praying the small prayer of our Lord, "Our Father . . ." One Sunday the Methodist family with whom I lived invited me to go along to church. I was pleased to accept. At church there were fine seats, which I appreciated, because in my Orthodox church we had no seats. I went to the Methodist church a few times, but there was a gap in my heart.

Then, in the spring of 1918, for the first time I heard a sermon by one of the Bible Students, as Jehovah's witnesses were called at that time. I was highly impressed. In my place of business I found the first volume of their *Studies in the Scriptures* and read it with much interest. Still I was

hungry to know more about God and his kingdom. It was up to me to seek;

so I wrote to the Society's offices in Brooklyn, New York, and asked for a Holy Bible and all the lit-

erature available. Impatiently I waited for the parcel to arrive. In a few days it came, and I started reading with joy and much interest. The world war was continuing and my interest in learning more from the Holy Bible was growing. However, since the Bible was an unknown book to me, I was unable to understand many things and wanted to ask questions of someone.

Again I wrote to Brooklyn and inquired if there were any Bible Students in the town where I was. The letter in reply furnished the address of one who was living near my home. When I went there an aged man opened the door. After I showed him the letter, he greeted me with eagerness and shed tears of emotion, because he had been alone for many years. We arranged to go together every Sunday morning fourteen miles to the country to attend the *Watchtower* study in a private home. By seeking I had found the truth, and on June 21, 1918, at Cleveland, Ohio, I had occasion to manifest in deed my love for the Most High by water baptism, before many witnesses. But how would Jehovah reward one earnestly seeking to do his will?

The satisfying answer can well be expressed in Paul's words at 1 Corinthians 16:9: "A large door that leads to activity has been opened to me." At that time the Society's officers were still unjustly confined at Atlanta, Georgia, and petitions

As told by V. C. Karkanes

were being circulated for their release. I had a share in this and gathered quite a number of signatures in my hometown. When the war ended our brothers were freed and exonerated. I desired to become a full-time minister and prayed for this. Following the Cedar Point, Ohio, international convention and its rich blessings, another brother and I decided to go out in field service and work with the few publications available at that time. We started from Akron, Ohio, and little by little we reached New York city. Quite a number of books, mostly the Photo-Drama of Creation, were placed with the Greek element. We also worked in New York city with most satisfying results. I stayed for a few days in the Brooklyn Bethel, assisting in the Greek Department.

The brother in charge of that department suggested that we go to Pittsburgh, where many thousands of Greeks were to be found, and work there. We were acquainted with the brothers at Pittsburgh and immediately started Sunday public lectures among the Greek population. We were even allowed the use of a motion-picture house free of charge. Jehovah blessed our efforts, and in less than three years a congregation of over thirty Greek brothers was established.

Shortly after the second international convention in Cedar Point, in 1922, we started meetings in three other small towns around Pittsburgh. Meanwhile, in Brooklyn, consideration was being given to the matter of sending a brother to Greece to assist the brothers there for a while. I had to arrange some family affairs there, so it was decided that I should go.

RETURN TO GREECE

In January, 1925, I sailed for Greece on the ocean-going vessel "Adriatic." First thing on arriving in Athens I went to the Bethel home, which had been operating

since 1922. There I met the branch servant, to whom I was known only by correspondence. Great was my joy. After staying for some days I visited my father, who was now very old and no longer a churchwarden. The ground having been prepared through correspondence, he was ready to heed the comforting message of God's kingdom. The seed of truth did not take long to shoot forth in him, my four sisters and one niece, who formed the family. In time all of them made progress in understanding and appreciation of the truth. This brought me great joy and was a contributing factor in my caring for renewal of my permit of residence in this country.

In the meantime, the brother from the Greek Department in Brooklyn came to Greece for a short stay, and a convention was held in Athens in May, 1925. Attending were 175 brothers and friends of the truth, some of whom were baptized. Right after this convention I was assigned to make a tour in the biggest cities of the country, such as Thessalonica, Kavala, Volo and others. I met very few brothers in these cities, but there were quite a number of persons of goodwill. The second tour was made with the brother from Brooklyn, after which he returned to America.

STAYING WHERE THE NEED WAS GREAT

Now the moment also came when I must decide whether to remain in Greece or go back to America. I went to the Consulate with an application for extension of my permit of residence. With a scissors the Consul cut off the photo on the application and wrote "cancelled" on it. "You had quite a long time at your disposal to arrange your family affairs," he said. "If America is the country of your interest and you wish to reside there, you must leave within ten days." I left his office. The need was great here in Greece. After praying to Jehovah

I clearly saw that I should remain. The branch servant encouraged me to stay. I have no doubt at all that God's will for me was to remain in Greece and continue here in the full-time ministry.

In 1927 another convention was held in Athens and over three hundred attended. As is well known, 99 percent of the population belong to the dominant religion. By Jehovah's help we continued to witness from house to house, and now the opposition began. The Constitution of Greece, though forbidding proselytism and any other interference with the dominant religion, provides for freedom of religious conscience and performance of the rites of any known religion under protection of the law. However, some interpret this section of the constitution to mean that even the mere ringing of a doorbell is proselytism and an attempt to penetrate into the religious conscience of others. Thus Jehovah's witnesses, merely because of placing a Christian magazine, are taken to the law courts, fined and sentenced to many months in prison and on police parole. Hundreds of court fights have been held and the struggle is continuing. In spite of this medieval situation, many people of goodwill have become interested in examining our Bible literature after attending a court trial of one of our brothers.

In 1932 the branch office moved to larger quarters and I was assigned to keep the Society's books. So after each tour I returned to the Athens Bethel home. A small printing plant was set up there and publication of the Greek edition of the *Golden Age* magazine began. *The Watchtower* was supplied from America.

SERVING IN ALBANIA

In the meantime, the Greece branch was assigned to care for the Kingdom work in Albania. I was privileged to visit this small country four times before the outbreak of

World War II. My first visit was in 1932. There were a few brothers and friends of the truth in the larger centers, but they were not organized. I stayed with them for quite some days and celebrated the Memorial with them. We made a very good start toward organization. On the second visit things were easier. Meetings were now held regularly and attended by everyone, with better understanding and appreciation. On the third and fourth visits the brothers began witnessing with the few publications that they had in their language. They advanced to spiritual maturity, and the responsibility of looking after the work was assigned to one of the brothers who was in a position to help others to continue in the ministry. This was done because the outbreak of World War II made it impossible for us to visit them. They also learned quite a few Kingdom songs, which they sang with great joy.

Back in Athens, while I was attending a *Watchtower* study with some eighty brothers and sisters, the police broke in and arrested all of us. The authorities seized everything we had in the branch office and storeroom—even the pencils. For a moment we thought everything was finished. They even prepared our papers for exile to barren islands of the Aegean Sea. In vain they urged us to sign a declaration that we disavowed our principles on the promise that we would be set free. This confinement lasted about a month, when suddenly Jehovah broke the trap and set us free. Legal action was taken against the State and we won, obliging the authorities to return everything seized. Happily, the work started again.

However, World War II now began. During four years of blockade it was impossible for us to receive even a single copy of *The Watchtower*. We mimeographed old issues and sent them to all parts of Greece. In the same way we printed the

book *Salvation* and the book *Religion*, as well as some booklets. Working almost underground, we enjoyed very blessed results. A witness was being given everywhere, in parks and other places, and many people took knowledge of the truth. Right after the end of the occupation we communicated again with Brooklyn headquarters, and the indispensable spiritual food again was provided.

SERVING AFTER THE OCCUPATION

In 1946 two graduates of the Watchtower Bible School of Gilead came to Greece and stayed for a year, until their residence permits expired. We thank Jehovah for this fellowship. These brothers helped us to become organized theocratically. As we saw later, this was indispensable to the increase of the work thereafter. In 1947 we were visited for the first time by our dear Brother Knorr and his secretary, Brother Henschel. This visit was an important milestone in further expansion of true worship in Greece because a basis for theocratic direction of the work was laid. By applying these instructions and counsel we saw the publishers increase with the help of Jehovah.

A few years later we were again visited by Brother Knorr. He arranged for purchase of a lot on which to build a new Bethel home. Denied the permit, we appealed to the Council of State and it was granted. Construction started immediately. On October 10, 1954, all our equipment was moved from three different quarters into the new Bethel home. Great was our joy. The facilities and environment contributed much to the increase of Jehovah's

work in Greece. Dwelling in the new home gave me new strength and determination to continue the ministry and full-time service by Jehovah's undeserved kindness.

Fully forty-four years have passed since 1918, when Jehovah first rewarded my search for him. I feel great joy when I think that I have spent all this time and all my strength in Jehovah's service. What helped me to continue in the full-time ministry is prayer, patience and private Bible study along with the Society's literature. Attending all meetings and assemblies has also played an important part. Through the years the many conventions I was privileged to attend were really refilling stations to enable me to continue with new strength.

I have watched and lived the progress of the Kingdom work in this country step by step. I have shared both the joys and blessings and the sorrows and trials of Jehovah's faithful servants in this land. Today what makes me so happy is the fact that in spite of my advanced age Jehovah continues to reward me with an open door of activity. I have never thought of retiring. I very well know there is no retirement in God's organization, for everyone works. It is my desire to keep on working and worshipping Jehovah forever. As the psalmist expressed it, "One thing I have asked from Jehovah—it is what I shall look for, that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah and to look with appreciation upon his temple." (Ps. 27:4) Such is the reward Jehovah gives those who earnestly seek him.

No Veto on God's Purposes

Nothing in creation can put a veto on Jehovah's purposes: "My word that goes forth from my mouth . . . will not return to me without results."—Isa. 55:11.



PATRIOTISM

and

RELIGIOUS FREEDOM

AT TIMES of national crisis and international tension governments step up programs that are designed to rally the support of the populace. Patriotic ceremonies are urged in the public schools, and the national anthem is frequently played. Yet it is at such a time, when nations are ready to fight to maintain their freedom, that they are most prone to trample underfoot within their own borders the liberties that they seek to preserve. It is a dangerous time. "One of the reasons why our times are dangerous," as pointed out by historian Arnold Toynbee, "is that we have all been taught to worship our nation, our flag, our own past history."

Anyone who does not join in giving expression to such veneration of the nation, regardless of his reason, is viewed with suspicion. Patriots may denounce his conduct as disrespectful, even dangerous to the welfare of the State. Such was the lot of the early Christians. Far from being a menace to the State, they were outstandingly law-abiding. Yet they could not conscientiously participate in the patriotic rites of the Roman Empire. In commenting on the matter, *The Book of Culture* says: "The Christians, however, strong in their faith, would take no such oath of loyalty. And because they did not swear allegiance to what we would to-day consider as analogous to the Flag, they were considered politically dangerous."

The position of Jehovah's witnesses to-day is the same as that of the early Christians. They, too, are well reported on by the authorities of the land because they lead clean lives and obey the laws. But they do not participate in patriotic cere-

monies. For this some speak evil of them and stir up opposition to them, as the Romans did to the early Christians. Others, inclined to take a more tolerant view of the situation, nevertheless wonder why Jehovah's witnesses take the stand they do. After all, what objection could there be to saluting the national flag?

SALUTING A FLAG

It is easy for one to be swept off his feet by emotion, but Jehovah's witnesses look to the Bible for guidance. The Scriptures make it clear that, to please God, one must "flee from idolatry." (1 Cor. 10:14) It is also well known that the second of the Ten Commandments says: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:4, 5) Yet national emblems bear such likenesses, and they are viewed as sacred, which means that saluting them takes on a religious significance. As pointed out by Arnold Toynbee, it is worship that is given to the flag; and, bearing this out, the governor of Virginia in the United States not long ago declared: "I not only respect, I worship the flag of my country." In the light of these facts it can be seen that it is

not out of disrespect for the flag, but out of obedience to Jehovah God, that Jehovah's witnesses refrain from saluting the flag.

But, someone may protest, how can you say that flags come under that Scriptural prohibition when the Bible itself shows that even the Israelites had ensigns or standards around which their three-tribe divisions gathered while in the wilderness? (Num. 2:2) In this connection the comment made in McClintock and Strong's *Cyclopaedia* is of interest. After discussing the Hebrew words used, it says: "Neither of them, however, expresses the idea which 'standard' conveys to our minds, viz. a flag." Furthermore, they were not viewed as sacred, nor were any ceremonies associated with their use. They simply served the practical purpose of signs, showing the people where to gather.

NATIONAL ANTHEMS

Standing while the national anthem is played carries with it a significance similar to saluting the flag. In fact, the flag is frequently displayed when the anthem is played, so that, to Jehovah's witnesses, participation in one ceremony would be comparable to participation in the other.

In this connection the Bible records an incident that is very much in point. The third chapter of Daniel reports that in ancient Babylon King Nebuchadnezzar set up an image, a symbol of the State, and commanded the people to worship it when certain music was played. It was in effect a patriotic ceremony, and participation was viewed as evidence of loyalty. Shadrach, Meshach and Abednego, three faithful Hebrew servants of God, refused to participate, not because of any disloyalty to the State but because they reserved their worship for Jehovah God, who requires exclusive devotion. When officials took steps to punish them, Jehovah unmistakably dem-

onstrated his approval of the course of his servants by delivering them unsinged from the fiery furnace.

Oftentimes national anthems are, at least in part, hymns or prayers that have been set to music. They give expression to petitions or praise to God. For that reason, as reported in the *New York Times* of August 30, 1962, after the United States Supreme Court had ruled that school officials could not compose a prayer and then have the students repeat it as part of their school activities, the school board involved in the case wanted to adopt part of the national anthem as the official school prayer.

Since the matter of prayer is involved in the national anthem, what the Bible has to say on this subject is also pertinent. It is true that there are many religious leaders who regularly in their churches pray for the various institutions of the world and who would therefore see nothing amiss in a patriotic anthem that expressed like sentiments. However, those who are governed by the Word of God cannot pray for the perpetuation of a system that the Bible shows to be out of harmony with God and for that reason due to pass away. (Jas. 4:4; 1 John 2:17) They recall God's command to his prophet Jeremiah, who lived in the midst of a people who professed to serve God but whose society was permeated with stealing, murdering, committing of adultery, false swearing and idolatry: "Do not pray in behalf of this people, neither raise in their behalf an entreating cry or a prayer nor beseech me, for I shall not be listening to you." (Jer. 7:9, 16; 11:14; 14:11) The situation today is not at all unlike the one that prevailed in Jeremiah's time, and Christians wisely take note of God's specific command regarding prayer under such circumstances. They also are aware of the precedent that Jesus Christ set when he said: "I make request,

not concerning the world." (John 17:9) Therefore, it is not out of any self-righteousness on their part, but in imitation of Christ and out of obedience to God that Jehovah's witnesses refrain from indicating their participation in the sentiments of the occasion by standing when the national anthem is played.

Of course, it is true that not all national anthems include petitions to God. Some are war songs extolling the country and recounting the nation's fight for independence or the wars fought to preserve its sovereignty. But this does not change the situation as far as the Witnesses are concerned. They cannot exult over the wars of any nation. They are governed by the inspired scripture that says: "Though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly." (2 Cor. 10:3, 4) They submit to the judgment of God that requires his people to be at peace. As foretold at Isaiah 2:4: God "will certainly render judgment among the nations and set matters straight respecting many peoples. And they will have to beat their swords into plowshares and their spears into pruning shears . . . neither will they learn war any more." All this emphasizes the fact that, being Christians, Jehovah's witnesses are no part of the world.

This is as Jesus said it would be. With reference to his followers he declared: "They are no part of the world, just as I am no part of the world." (John 17:14) But their endeavoring to live up to that Christian standard is no reason why they should be deprived of religious freedom.

FREEDOM OF WORSHIP

It ought to be borne in mind that saluting the flag or standing at attention when the national anthem is played does not in itself prove one's loyalty to the nation. Those who seek to subvert the interests of the State are often the first to disguise their aims by a display of patriotism. But Jehovah's witnesses are not engaged in any such clandestine political activities. They are sincere, open and aboveboard. Their position is solely a religious one.

Jehovah's witnesses do not interfere with the program of any nation in fostering patriotism. They do not contest the right of others to engage in these ceremonies, if they choose to do so. They do not petition that patriotic exercises be excluded from the schools. They only seek freedom to worship God without molestation, which the law provides.

Rather than furthering the interests of the State, when officials seek to force Jehovah's witnesses to violate their religious principles by participating in patriotic rites, such officials dishonor their country. As well pointed out by the Supreme Court of Colorado in 1944, endeavoring to force one to violate his conscientious belief does not foster respect for the compelling authority or devotion to the nation that he represents, but produces a contrary effect. (*Zavilla v. Masse*) Those who thus seek to deprive others of religious freedom show that they themselves lack respect for the laws of the land that uphold *such freedom*.

Clearly, then, it is in the interests, not only of Jehovah's witnesses, but also of the State to uphold religious freedom—and that even when patriotism is involved.



Questions from Readers

● Is there any manner in which the sexual act might be carried on between a husband and wife that would be considered unclean in Jehovah's eyes?

There is, of course, nothing unclean about copulation, the natural way for the sexual connection to be performed by a husband and wife as ordained by our Creator. Sexual union affords those joined in wedlock the opportunity to express deep love and affection toward each other. That it should be not only the means of procreation but also a means of allaying passion and a source of satisfaction and delight is not out of harmony with God's Word. But as to just what is acceptable in the way of tokens of affection, this is a matter to be worked out by each married couple.—Gen. 1:28; 1 Cor. 7:9; Prov. 5:15-19.

Nevertheless, even in these intimate affairs of life Christians apply Biblical principles. They realize that in this, as in other matters of life, the fruitage of God's spirit must be cultivated and demonstrated, and this includes self-control. (Gal. 5:22, 23) Hence, a Christian will not give free rein to unbridled passion. He will realize that authority over the body of one's mate does not allow a married person to indulge in practices that are both distressing to one's mate and unclean before God. (1 Cor. 7:3-5) Authority over the body of a marriage mate is circumscribed by Scriptural principles, and so Christians united in wedlock will seek to apply these, and in this way they will work together and bring true happiness to each other. (Eph. 5:25-33; 1 Pet. 3:7-9) To their spiritual welfare and great benefit, they will remember and apply the words of Christ at Matthew 7:12: "All things, therefore, that you want men to do to you, you also must likewise do to them."

There are definite organs, male and female, for sexual intercourse. Their intended purpose and proper use are very apparent. It is only in this proper and God-ordained way that these organs should be used. Departures from the proper and natural use of these organs in order to satisfy the craving for unnatural intimacy

with sex organs, or in order to excite animal passions, is unclean. It is degrading, as shown at Romans 1:21-32. It is a perversion and is unhealthy. Such actions are in reality an idolizing of sex organs, and they do not constitute a means of dignifying marriage. They do not make the marriage bed honorable. (Heb. 13:4) Certainly a Christian would avoid such uncleanness of the flesh, one of the works of the flesh, and would want to be no part of such perversion.—Gal. 5:19.

In these matters dedicated Christians must bear their own load of responsibility. Having read and absorbed the excellent counsel that the Bible provides on these matters, it is up to the individual married couple to put such godly principles into practice in their lives in a reasonable and loving way.—Gal. 6:5.

If a dedicated couple commit some act that is morally wrong, but is not adultery or fornication, and which is, therefore, between themselves alone, so that it is strictly a private matter of which no one in the congregation or of the world could possibly get knowledge unless the individuals involved chose to reveal it, then what should they do? It is a matter to be taken to God in prayer. If God sees that they realize the impropriety of what they have done between themselves and that they are heartsick and grief-stricken over the matter and seek never to repeat the act, then their confession to him and prayer for forgiveness through Christ Jesus is sufficient. If, however, due to human weakness this abuse would continue, and one or the other of the couple would begin to feel the ill effects of the abuse and begin to be oppressed by it and would be unable to get any relief because of continued misconduct on the part of the marriage mate, then what? A personal solution to the problem should be attempted first. However, if all other efforts fail, then an appeal could be made by the oppressed one to the committee of the Christian congregation. It would then be in order for the committee to admonish the offending marriage mate. The committee may offer aid in prayer and counsel, so as to help the couple to overcome the weakness and to conduct their private marital affairs so as to continue in happy married relationship with the least possible distraction and so as to serve the interests of God's perfect government in a better way.—Jas. 5:13-16.

That violations of what is Scriptural and normal in the way of marital relations will

be of no little consequence is unquestionable. To act in a godly way in these intimate matters is of great concern to lovers of righteousness. Far-reaching indeed may be the effects when persons united in matrimony commit acts that are morally wrong. First and foremost, they must realize that they are displeasing the Creator Jehovah God. This may also well affect their relationships with others, for something is wrong in their lives. They know it and they thus may feel unworthy to have a further share in the preaching of the good news of the Kingdom. Instead of manifesting happiness, they may become sullen and withdraw into themselves. Clearly, something must be done if they are again to enjoy happiness and contentment in their relationships to one another, to their fellow Christians and to Almighty God.

If such wrong practices have become habitual, it will take time, prayer to God and earnest effort to correct matters. Corrective measures must begin in the mind. When sensuous and improper thoughts present themselves to mind, the sincere Christian will with profit recall the words of Paul at Philippians 4:8: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, what-

ever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."

In his fight against immoral desires, the married Christian must realize that what he takes into his mind will greatly affect him. Movies, plays, literature and other entertainment should be chosen carefully. Even as the unmarried must guard their ways in this respect so that they do not fall into immorality, so too must married Christians. If they were to fill their minds with immoral or perverted ideas, these they might ultimately carry out in their intimate affairs, to their own depravity and spiritual detriment.

If wrong desires and improper habits have become deeply engrained, some who seek to rectify matters so as to be pleasing to God may find themselves stumbling again before they are able to overcome their bad habit with the help of God. But they should not be discouraged and should not give up. These persons should continue to look to Jehovah God and to turn to him for forgiveness and cleansing, for the necessary aid and strength. He is not far from those who seek him, and with his help such persons may be assured that they can conquer these wayward tendencies, gaining victory over such bad habits or conduct that is morally wrong.—Phil. 4:13.

ANNOUNCEMENTS

FIELD MINISTRY

Proclaiming the "Word of life" is the work of Jehovah's witnesses. (2 Tim. 4:2) During November, to help others to understand that Word, they will present the Bible-study aid *From Paradise Lost to Paradise Regained*, with a booklet, for 75c.

1963 YEARBOOK AND CALENDAR

One more wonderful year has been added to the swelling volume of praise to Jehovah that is resounding from nation to nation throughout the earth. For a full report of the exciting

experiences and gratifying results of this energetic preaching campaign during 1962, send for the 1963 *Yearbook of Jehovah's Witnesses*. It is 50c. Send also for the beautiful 1963 calendar, for 25c. Both will be available after December 15, 1962.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 30: Subjection to "Superior Authorities"—Why? ¶1-29. Page 681.

January 6: Subjection to "Superior Authorities"—Why? ¶30-40, and The Benefits of Subjection to Authorities. Page 688.