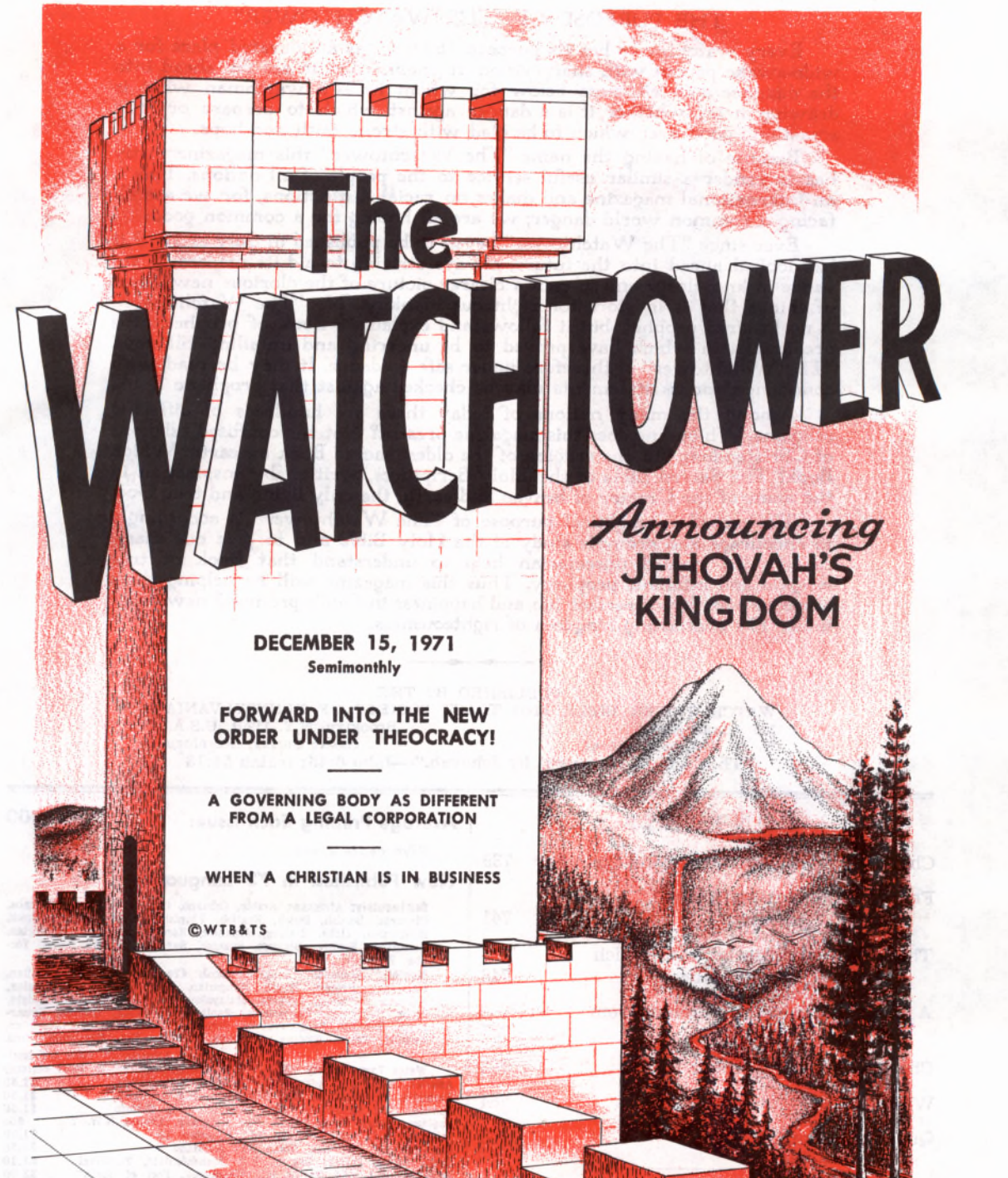




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 15, 1971
Semimonthly

**FORWARD INTO THE NEW
ORDER UNDER THEOCRACY!**

**A GOVERNING BODY AS DIFFERENT
FROM A LEGAL CORPORATION**

WHEN A CHRISTIAN IS IN BUSINESS

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

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Announcing
JEHOVAH'S
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Number 24

Changing Attitudes Toward the Churches

A FEW years ago the churches were generally held in esteem. Have you observed a change in this attitude? Do you note an increasingly critical tone in what you read or hear about the churches these days?

It is amazing today with what frequency news sources, if not directly expressing criticism, are quick to describe troubles of the churches. Consider some recent reports.

MAGAZINES FEATURE CHURCH DECLINE

The October 4 "Newsweek" in large white letters on a red cover asked: HAS THE CHURCH LOST ITS SOUL? Focusing on Christendom's largest religion, the article inside said: "The Catholic Church is in one god-dam mess," complains a liberal Monsignor who puts much of the blame on the bishops for whom he works. And in their own restrained manner, some members of the hierarchy agree. 'The church is in disarray,' admitted Bishop Joseph Bernardin.

The October 19 issue of "Look" advertised on its cover, THE DECLINING POWER OF THE VATICAN. Inside, the bold title declared, THE POWER AND THE GLORY ARE PASSING. The article's final paragraph said: "The Roman Catholic Church has three classes of members—the hierarchy, the clergy and the laity, in whom the devastation is enormous."

Also, "U.S. News & World Report" of November 1, beneath its article heading NEW VS. OLD—THE STRUGGLE AMONG CATHOLICS, said in boldface type: "Everywhere, troubles mount for Christianity's largest church." A study by a Jesuit, the article said, shows that in the United States "ordination of diocesan priests had de-

clined from 1,694 in 1965 to 1,226 in 1970—and that dropouts, in that period, had risen from 166 to 1,578."

CHURCH LEADERS VOICE CONCERN

During October, newspapers almost daily carried ominous reports from the meeting of Catholic leaders in Rome. Beneath the heading SEMINARY PERIL TOLD TO SYNOD, the Boston "Herald Traveler" of October 2 reported: "Cardinal Gabriel Marie Garrone of France warned the third international synod of Roman Catholic bishops yesterday that the seminary system is in danger of collapse because of doubts sweeping through the priesthood. . . .

" 'Seminaries are in danger of disappearing,' the French cardinal said. 'They are in slow and progressive decline.' "

Under the heading, TROUBLED TIMES FOR THE PRIESTLY CALLING, the New York "Times" of October 10 said: "Synod fathers . . . are only one week into their discussions, but one fact is already indisputable: The church faces a serious international crisis in the priesthood, and the bishops know it. . . .

"Surveys from virtually every country represented here tell a story of fewer seminarians and substantial defections among those already ordained."

The next day, October 11, the Los Angeles "Herald-Examiner" reported: " 'Let us ordain married men now,' said the archbishop from the Central African Republic. 'Otherwise, within 10 years I will have to go back to planting onions.' "

"Ndayen was voicing a fear that the priesthood might dry up and the Catholic church itself wither.

"Many of his fellow 209 delegates at the Third International Synod of Bishops agreed."

Reports also show other churches to be in decline. "The Alabama Baptist" said: "Denominational leaders are alarmed at the rapid exodus of some of their best trained clergymen, with some estimates as high as 10,000 pastors and priests leaving churches of American denominations each year, the chief of chaplains at Georgia Baptist Hospital, Atlanta, said."

Beneath the heading **SYNAGOGUES FACING CRISIS, RABBI TELLS CONGREGATION**, the Los Angeles "Times" reported: "'This year has seen a flood of articles and statements by Jewish intellectuals, laymen, young people and rabbis on the emptiness of synagogue life,' said Rabbi Lewis M. Barth."

HOSTILITY TOWARD CHURCHES

Some reports express strong criticism of the churches, even to the point that some persons may be stirred to hostility toward them. An example is the October "Reader's Digest" article, **MUST OUR CHURCHES FINANCE REVOLUTION?** It claims: "The World Council of Churches is using church power and church funds to back insurrection in the United States and Africa."

The Roman Catholic Church, too, has approved revolution if it is for the purpose of overthrowing "tyranny." Thus quite a few of the clergy now are revolutionaries. Their activities are more and more bringing the churches under fire.

Reporting on the new military government of Colonel Banzer, the British paper "The Guardian" this fall carried the headline: **BOLIVIA MOVES AGAINST CHURCH**. It reported: "The new Banzer regime's predictable move against the so called progressive church in Bolivia appears to have begun. First hints have been the death of Father Maurice Lefevre . . . More priests are still in hiding and claim that orders have been given for them to be shot on sight."

Similar action is under way in other countries. The Miami "Herald" of October 15 reported: "Several Roman Catholic priests are under investigation for alleged anti-government activities in Panama."

A report from Brazil carried in the San Antonio "Express/News" tells of "this past week's

conviction of four Dominican clerics on charges of subversion."

Beneath its headline **SOUTH AFRICA RAIDS HOMES OF CLERICS AND TEACHERS**, the New York "Times" of October 26 explained: "South Africa's security police raided the homes of churchmen . . . as a nationwide drive against subversion."

The Baltimore "Sun" of October 4 reported "the arrest and three-day detention last week of 47 priests" in Argentina. The paper noted that this is the latest expression of "the government's willingness to repress forcibly what it considers revolutionary activity by radicals in cassocks."

Although this has not generally been the case in other lands, Communist governments have long taken repressive measures against the churches. As one spokesman noted: "Communist regimes have conducted an anti-religious policy in the different countries where they have been in power."

Regarding the Soviet Union's attitude toward churches, the November "Reader's Digest" observes: "Evidence abounds of wholesale closing of churches, of thousands of Christians harassed or sent to labor camps for nothing more than having Bibles." China, the largest Communist country, is perhaps even more hostile to the churches. The 1970 "World Book Encyclopedia" explains: "The government prohibits missionary work and formal religious teaching in churches, homes, or schools."

Already Communism controls a third of the world's population, and its influence is increasing. This was again evidenced on October 25 when, by an overwhelming majority vote, Communist China was admitted to that international organization the United Nations. Thus China joins the Soviet Union as a permanent member of the United Nations' powerful Security Council. Of significance, too, is the fact that in France, Great Britain and the United States, the Security Council's other permanent-member nations, the churches are in steep decline.

What does this mean? To what is this trend of hostility toward the churches throughout the world leading? Evidently a great change in the social order is at hand. Could it be that religion that has failed to adhere to the Bible is due to disappear off the scene? It would be worth your while to investigate.

Forward into The New Order

"Say among the nations:
'Jehovah himself has be-
come king.'"—Ps. 96:10.

UNDER THEOCRACY!

FOR the everlasting preservation of the human race on a healthful Paradise earth a stable government is necessary. That means a permanent government of righteousness is necessary. Such a government is bound to come! It is even foretold to come—on the best of authority.

² What kind of government will it be? That all depends upon the power, individual or collective, that sets it up. Will it be the people collectively that will establish it and determine its form? If things worked out in that way, then a democracy would result. Would such a prospect make the future look bright for us? Not according to the showing that democracies have made in history down to date. Today, in spite of the military might of some of these democracies or people's republics, even their stableness is very much in question. The survival of them in the darkening future is no more assured than that of other types of government. Those persons who call themselves World Federalists have their theories but are unable to produce a satisfactory world government. And nobody wants a one-man government world wide, a world dictatorship with an imperfect human individual as the absolute ruler.

³ Well, then, what about a government set up by the Maker of the earth? Yes, by the Creator of man Himself? Has anyone a better right to decide and order how this earth and its inhabitants shall be governed than He has? The answer to this question is self-evident.

⁴ O the evolutionists may sarcastically say that there is no personal intelligent Maker of the earth and of man; but those evolutionists have been unable to produce a satisfactory government, even after the millions of years that they claim that man has been evolving on earth before reaching this much-vaunted Brain Age of man. Those evolutionists are made of just common clay like all the rest of us, and they remind us of a couple of questions that were asked two thousand seven hundred years before these brainy evolutionists came along: "Should the thing made say respecting its maker: 'He did not make me'? And does the very thing formed actually say respecting its former: 'He showed no understanding'?" (Isa. 29:16) No one can successfully deny that earth's Maker and man's Former showed understanding. And a government that He un-

1. For man's preservation in a Paradise earth what kind of government is necessary?

2. (a) If a democracy were offered as the necessary government, what assurance would there be for its stability? (b) What about World Federalists and a one-man government world wide?

3, 4. (a) With whom does the right lie to decide and order how earth shall be ruled? (b) Of what two questions asked by Isaiah does the argument of evolutionists remind us, and what is the answer thereto?

derstands how to set up over man would be a theocracy.

⁵ Reliable historic records prove that theocracy was ahead of democracy on the earth. Even scientists are forced to admit that our human race descended from a first human married couple. That first man and first woman had to be under a theocracy or rule of God, for God was their Maker and likewise their Ruler, their Lawgiver, their Commander. They were not caveman and cavewoman. They were Paradise persons, for God created them in an earthly Paradise. (Gen. 2:7-25) Like with the fishes, birds and land animals, God had implanted in this perfect human couple the power to have offspring; and what finer purpose in life could he set before them than that which was set out in this theocratic command: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth"?—Gen. 1:26-28.

⁶ With God's blessing this flawlessly made human couple could live to see this divine command completely carried out—the whole earth subdued to a global paradise, comfortably filled with their children and children's children in perfection.

⁷ Even if it took a thousand years of living, that first married couple could have survived to see the full number of their offspring that were meant to inhabit the global paradise forever, for they did not need to die. By living loyal to the Theocracy, God's invisible rule, and teaching all their offspring to live loyal to it, they could have been alive today and with the prospect ahead of them of living happily in Paradise with all their offspring to end—

5, 6. (a) Which was first on earth, democracy or theocracy, and what does the Bible show on this? (b) The first human couple could have lived to what point of fulfillment of God's command to them?

7. (a) Why and how could they have lived to see earth filled with their descendants? (b) Why were we, their descendants, born under condemnation to death?

less time. It was when our first parents rejected Theocracy and chose people's rule, or democracy, that they came under the sentence of death. Because we were born to them after they made that choice and were driven out of the Paradise of Eden to die, we inherited sin and the condemnation to death from them. (Gen. 2:16, 17; 3:1 to 4:2; Rom. 5:12) From this we can see that democracy holds no promise of eternal life. Theocracy does.

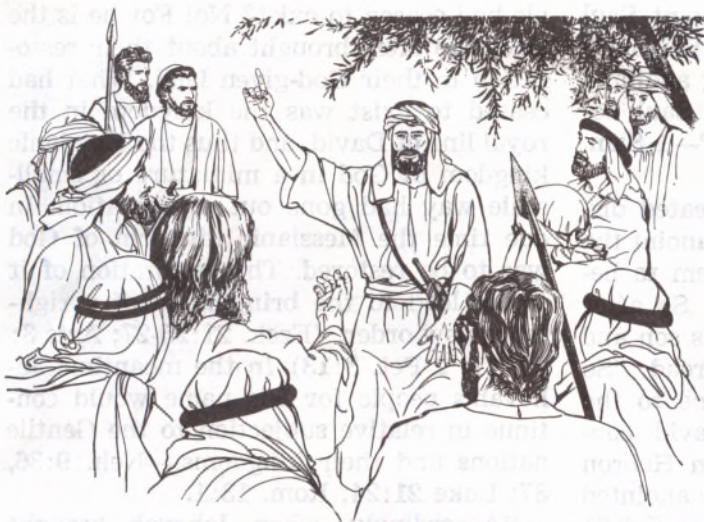
⁸ All trace of that lost Paradise was wiped out by the global flood in the days of Noah, the tenth man in the line of descent from the first man, Adam. About sixteen centuries after that, or in the eighth century before our Common Era, Greece is reported to be in existence. It is said to be the birthplace of democracy. First about the year 700 B.C.E. was there a tendency toward democratic government in the Grecian city-states. This resulted in people's forms of government as time went on and the people gained power, especially when the high-ranking cavalry of the nobles was eliminated and the forming of the phalanx of common foot soldiers came about.* But more than eight hundred years before that, a theocracy has been established on earth by the heavenly Theocrat. Where?

⁹ In the Sinaitic Peninsula. There, at Mount Horeb, He announced the Ten Commandments. In the first of those Ten Commandments he said: "I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves. You must not have any other gods against my face." (Ex. 20:1-3) That first commandment showed that he was speaking

* See pages 90, 91 of *On the Road to Civilization*, published in 1937, by Heckel and Sigman.

8. (a) When and where did democracy come into existence, and how? (b) What about theocracy at that time?

9, 10. (a) Where was this theocracy established, and with what form of worship? (b) How did Moses, in his farewell speech, point out that Israel had a royal theocratic government?



When the men of Israel wanted to make Gideon king, he remained loyal to theocracy, saying: "Jehovah is the one who will rule over you"

and acting as a Theocrat or Divine Ruler and was speaking to the people whom he had liberated and over whom he was establishing a Theocracy. That was back in the spring of the year 1513 B.C.E. By the use of the prophet Moses as his mediator, Jehovah established not only the form of government but also the form of religious worship for his liberated people as an organized nation. So it had a theocratic government and a theocratic worship. About forty years later the aged Moses gave his farewell speech to the theocratic nation. Speaking of it as Jeshurun, meaning "Upright One," Moses said:

¹⁰ "Jehovah—from Sinai he came, . . . And he came to be king in Jeshurun, when the heads of the people gathered themselves, the entire number of the tribes of Israel."—Deut. 33:1-5.

¹¹ In the spring following Moses' death, in 1473 B.C.E., Jehovah their King brought his theocratic nation across the

Jordan River and into the Promised Land. After years of conquest over the pagan, untheocratic inhabitants of the land, the Theocracy was established over most of the Promised Land. There were many temptations for the Israelites to depart from the theocratic rule.

¹² In one instance, in order to restore His wayward people to theocratic order, Jehovah raised up Judge Gideon as a deliverer. After the driving out of the oppressive enemies, the Israelites wanted to make Gideon their visible king, the head of a dynasty of kings. But Gideon was loyal to the

Theocracy. So he said to the would-be king-makers: "I myself shall not rule over you, nor will my son rule over you. Jehovah is the one who will rule over you." (Judg. 8:22, 23) Under that theocratic rule the cities continued to have a number of elders as a local governing body. In Gideon's day the city of Succoth had seventy-seven elders, including the local princes. (Judg. 8:6, 14-16) As official older men they represented Succoth.

FROM JEWISH THEOCRACY TO MESSIANIC THEOCRACY

¹³ In the year 1117 B.C.E. the Theocracy in the Promised Land underwent an alteration, took on an added feature. The official older men of the people asked Jehovah's prophet Samuel to install a visible human king over the nation. Jehovah was displeased and said to Samuel: "It is I whom they have rejected from being king over them." (1 Sam. 8:4-7) Yet Je-

11, 12. (a) In what land was Theocracy finally established, and how? (b) How did Judge Gideon prove loyal to the Theocracy, and in his day what local governing body did Succoth have?

13, 14. (a) What alteration in the government took place in the days of the prophet Samuel, and how? (b) How did David become king of all Israel, and on whose throne was he said to sit?

Jehovah authorized Samuel to anoint Saul the son of Kish of the tribe of Benjamin to be king over all Israel. Being anointed as king by Jehovah's prophet, Saul became "the anointed of Jehovah."—1 Sam. 12:3, 5; 24:6, 10.

¹⁴ Because of King Saul's repeated disobedience, Jehovah had Samuel anoint the shepherd boy David of Bethlehem to become the future king of Israel. So after Saul's death and the death of his son and successor, what took place? We read: "So all the older men of Israel came to the king at Hebron, and King David concluded a covenant with them in Hebron before Jehovah; after which they anointed David as king over Israel." (2 Sam. 5:1-3) Thus David became "the anointed [Messiah] of Jehovah," and he was said to sit on "Jehovah's throne" as the visible representative of the great Theocrat.—1 Chron. 29:23.

¹⁵ King David recognized the great Theocrat, saying: "Yours is the kingdom, O Jehovah, the One also lifting yourself up as head over all." (1 Chron. 29:10, 11) At the time that David had the sacred Ark of the Covenant transferred to a tent near his palace in Jerusalem, David composed a memorial psalm in which he said: "Let them say among the nations, 'Jehovah himself has become king!'" (1 Chron. 16:31; Ps. 96:10) That was about 1070 B.C.E.

¹⁶ Four hundred and sixty-three years afterward Jehovah's temple of worship in Jerusalem was destroyed by the Babylonians, and Jerusalem and the land of Judah became desolated for seventy years as the deported inhabitants were exiles in the land of Babylon. Did that mean that Jehovah's theocracy over his chosen peo-

ple had ceased to exist? No! For he is the One who later brought about their restoration to their God-given land. What had ceased to exist was the kingdom in the royal line of David, and thus the Messianic kingdom of God in a miniature or small-scale way had gone out of operation. In due time the Messianic kingdom of God was to be restored. The restoration of it would lead to the bringing in of a righteous new order. (Ezek. 21:25-27; Acts 3:20, 21; 2 Pet. 3:13) In the meantime Jehovah's people for His name would continue in relative subjection to the Gentile nations and their kingdoms.—Neh. 9:36, 37; Luke 21:24; Rom. 13:1.

¹⁷ Accordingly, when Jehovah brought back his people to their homeland in 537 B.C.E., it was as if Jehovah was resuming his reign over them. As it were, Jehovah sent ahead his messenger to his desolated earthly organization, in fulfillment of Isaiah 52:7, which reads: "How comely upon the mountains are the feet of the one bringing good news, the one publishing peace, the one bringing good news of something better, the one publishing salvation, the one saying to Zion: 'Your God has become king!'" In evidence of this the temple was rebuilt at Jerusalem. Some decades later, when Jehovah raised up his prophet Malachi and explained why the Israelites should render him proper worship at his temple, he said: "'For I am a great King,' Jehovah of armies has said, 'and my name will be fear-inspiring among the nations.'" —Mal. 1:14.

¹⁸ Even in the first century of our Common Era, when the true Messiah, Jesus Christ, was on our earth, he recognized the kingship of Jehovah over Israel, for, in his Sermon on the Mount, he told his disci-

15. Whose kingship over Israel did David acknowledge, and as respects this what did he say when the Ark was transferred to Jerusalem?

16. (a) When Jerusalem and its temple were destroyed and the land became desolate for seventy years, what happened to the Theocracy? (b) What would restoration of the Messianic kingdom bring in, and till then in what condition were Jehovah's people to continue?

17. (a) According to Isaiah 52:7, when Jehovah restored his people to their land, what was Jehovah apparently resuming? (b) How did Jehovah declare his kingship through Malachi?

18. (a) In his Sermon on the Mount how did Jesus acknowledge Jehovah's kingship over Israel? (b) How did he indicate that it would cease?

ples: "Do not swear at all, neither by heaven, because it is God's throne; nor by earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King." (Matt. 5:34, 35) However, in the year 33 C.E., he indicated that Jehovah's theocracy over Israel was about to cease. This was at Jerusalem, when he said to that city concerning her temple: "Look! Your house is abandoned to you." Then, shortly thereafter, he foretold the destruction of that house of worship.—Matt. 23:37 to 24:22.

¹⁹ At that time those Israelites to whom Jesus Christ preached the kingdom of God were still under the Theocratic Law covenant that the prophet Moses had mediated for their forefathers at Mount Sinai. On the following Passover day, which was celebrated at Jerusalem under that Theocratic Law, Jesus Christ was put to death as the antitypical Passover Lamb and was buried. But, because he was no false Christ, but was the true Messiah, he was raised from the dead on the third day to heavenly life. On the fortieth day from then, when Jesus Christ materialized and appeared to his disciples for the last time, they asked him: "Lord, are you restoring the kingdom to Israel at this time?" (Acts 1:1-6) As Jesus Christ had not then appeared in God's heavenly presence in behalf of any new covenant, the natural circumcised Israelites were still under the Theocratic Law covenant that had been inaugurated at Mount Sinai. This was true even though those Israelites were not then under the Messianic kingdom in the royal line of David. However, Jehovah's theocracy over them was about to cease.

²⁰ Ten days later the Israelites were gathered in Jerusalem to celebrate the feast of Pentecost according to the Theo-

cratic Law Covenant of Mount Sinai. Then, shortly before nine o'clock of that morning of Sivan 6, Jewish calendar, the visible, audible proof came that Jesus Christ had appeared in the presence of Jehovah God in the heavens and had applied the value of his perfect human sacrifice in behalf of a new covenant. This was the "new covenant" that was promised in Jeremiah 31:31-34 and that Jesus Christ had mentioned when he started the celebration of the Lord's Supper on the preceding Passover night. (1 Cor. 11:23-26; Luke 22:14-20) The proof of this was the pouring out of God's holy spirit from heaven. Upon whom? Not upon the Israelites celebrating the Pentecostal feast at Jerusalem's temple, but upon the faithful disciples of the Messiah, Jesus Christ, about one hundred and twenty of them, gathered in an upper room in Jerusalem. Thus upon these disciples the prophecy of Joel 2:28, 29 was fulfilled.

²¹ This meant that these disciples were now in the "new covenant" through a Mediator greater than Moses, namely, Jesus Christ. By being begotten through God's spirit to be his spiritual children, they had become spiritual Israelites. This meant, too, that Jehovah's Theocracy had been transferred from the nation of natural circumcised Israel to this new "holy nation" of spiritual Israel, "the Israel of God." (1 Pet. 2:9; Rom. 2:28, 29; 8:15-17; Gal. 6:16) So the old Law Covenant with natural Israel was abolished, went out of force. (Eph. 2:15, 16; Col. 2:13, 14; Rom. 7:4-6) In harmony with Jehovah's Theocracy now over the disciples of Jesus Christ, the apostle Peter said to the thousands of Jews that were attracted by the miraculous outpouring of God's holy spirit through Jesus Christ:

19. Were the Jews still under Theocratic Law at that time, and what shows whether?

20. When did the proof come that a new covenant had been established, and how and toward whom?

21, 22. (a) With what nation was the new covenant established? (b) What did this mean about Jehovah's Theocracy, and in harmony with this fact what did Peter say to thousands of Jews on Pentecost day?

²² "David did not ascend to the heavens, but he himself says, 'Jehovah said to my Lord: "Sit at my right hand, until I place your enemies as a stool for your feet."' Therefore let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled."—Acts 2:34-36.

THEOCRATIC CONGREGATION

²³ Like King David of old, Jesus Christ on earth recognized the nation of natural circumcised Israelites as the congregation of Jehovah God. (Ps. 22:22, 23; Heb. 2:12; Matt. 18:17) Therefore, while Jesus was on earth and under the Theocratic Law covenant, he did not establish any rival congregation, church or ecclesia. But he did have in mind the setting up of a Messianic congregation after the foretold "new covenant" was put in force by the presentation of his sacrificial merit to Jehovah God in heaven. That was why Jesus, less than a year before his sacrificial death and resurrection, said in response to the apostle Peter's confession, "You are the Christ, the Son of the living God," these words: "You are Peter, and on this rock-mass I will build my congregation, and the gates of Hades will not overpower it."—Matt. 16:16-18.

²⁴ The following year Jesus Christ did establish this congregation on the day of Pentecost (Sivan 6, 33 C.E.) by acting as Jehovah's Chief Agent in pouring out the holy spirit upon his disciples. (Acts 2:32, 33) After that we read about the Messianic or Christian congregation. For example, at Acts 5:11, we read about the Jerusalem congregation: "Great fear came over the whole congregation and over all those hearing about these things."—Acts 8:1.

23, 24. (a) Whom did Jesus, while on earth, recognize as Jehovah's congregation? And how did he show this? (b) When did Jesus establish the Messianic congregation, and what does Acts 5:11 say of it?

²⁵ Just as the ancient congregation of natural Israel was a theocratic organization, so the congregation of spiritual Israel should be and must be a theocratic organization. That means that God, whose name is Jehovah, is the Supreme Ruler of it. That explains why the things that happened to the ancient congregation of Israel could be said to have happened typically or "as examples" to Jehovah's Christian congregation. (1 Cor. 10:6, 11) Jehovah delivered ancient Israel from slavery and death in Egypt on the basis of the blood of the Passover lamb and then from death in the Red Sea during their escape from the pursuing Egyptian armies. He could say to ancient Israel: "You are mine." (Isa. 43:1) In like manner, the Christian congregation became His by the shed blood of the antitypical Passover Lamb, Jesus Christ, "Christ our pass-over." (John 1:29, 36; 1 Cor. 5:7) Correctly the Christian apostle Paul spoke of it as "the congregation of God, which he purchased with the blood of his own Son."—Acts 20:28.

²⁶ Since the congregation is a "holy nation, a people for special possession," it is Jehovah's property and he is the undisputable Ruler over it. He is the God Ruler, the Theocrat. (1 Pet. 2:9; Ex. 19:5, 6) The theocratic position of Jehovah God toward the congregation is foretold in the prophet Isaiah's words with reference to ancient Israel: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us." (Isa. 33:22) Acting in all these capacities, he established the Law covenant with ancient Israel through the prophet Moses as mediator. Through a Mediator greater than

25. (a) What kind of organization did the Christian congregation have to be? (b) To whom did ancient Israel belong, and why, and to whom the Christian congregation, and why?

26. (a) Because of being whose possession the "holy nation" had what kind of ruler over them, and how did Isaiah prophetically point this out? (b) What kind of covenant was the new covenant, and why?

Moses, namely, through Jesus Christ, Jehovah has established the new covenant with the Christian congregation of spiritual Israelites. (1 Tim. 2:5, 6) As the Theocratic Ruler, Jehovah states in that new covenant: "I will put my law within them, and in their heart I shall write it. And I will become their God, and they themselves will become my people." (Jer. 31:33; Heb. 8:7-10) So it was a theocratic new covenant.

²⁷ Calling attention to the theocratic power and right of Jehovah to make all appointments of persons within his organization, the apostle Paul writes: "He [that is, Jehovah] also subjected all things under his feet [that is, Christ's feet], and made him head over all things to the congregation, which is his body." "Christ also is head of the congregation, he being a savior of this body." "The congregation is in subjection to the Christ." (Eph. 1:22, 23; 5:23, 24) Consequently, Jesus Christ has the responsibility under God to make choices and appointments in the congregation.

²⁸ Looking forward to the founding of the congregation of spiritual Israelites, Jesus spent a night in prayer to God and then chose twelve apostles. (Luke 6:12-16; Mark 3:13-19) He said to his faithful apostles: "You did not choose me, but I chose you, and I appointed you to go on and keep bearing fruit and that your fruit should remain." (John 15:16) Jesus knew that ancient Israel, composed of twelve tribes, was made up of the descendants of

the twelve sons of Jacob, who was named Israel. (Gen. 49:28, 33; Acts 7:8) Corresponding with that prophetic picture, after the death of Jesus Christ and his resurrection and his ascension to heaven, the congregation of spiritual Israel started out on the day of Pentecost with twelve

visible, tangible foundations, namely, the twelve apostles. (Acts 1:13, 24-26; 2:1, 37) On that day the congregation began with about one hundred and twenty members and miraculously grew

to about three thousand.—Acts 1:15; 2:37-41.

²⁹ All those members of the congregation, the original ones and the newly added ones, recognized the twelve apostles as being foundation members of spiritual Israel. This is manifest from the fact that we read, in Acts 2:42, 43: "And they continued devoting themselves to the teaching of the apostles and . . . Indeed, fear began to fall upon every soul, and many portents and signs began to occur through the apostles." The relationship of these apostles to the whole congregation of spiritual Israelites is pictured in the apostle John's vision of Christ's "bride," the New Jerusalem, concerning which we read: "It had a great and lofty wall and had twelve gates, and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the sons of Israel. . . . The wall of the city also had twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb." —Rev. 21:1, 2, 12-14.

THE NEXT ISSUE

- Appointed Elders to Shepherd the Flock of God.
- Do You Keep Your Word?
- A Great Change Is Near—What Is It?

27. How did Jehovah show his theocratic power and right toward the Christian congregation, and what responsibility did the headship thereof carry with it?
28. How did Jesus discharge that responsibility with regard to the founding of the congregation, and how did it grow miraculously on the day of its founding?

29. (a) How did the congregation show recognition of the twelve apostles as being foundation members?
(b) What vision did John see of the relationship of the apostles to the whole congregation?

THEOCRATIC ORGANIZATION

WITH WHICH TO

Move Forward Now

THOSE “twelve apostles of the Lamb” were gifts from the great Theocrat Jehovah through Jesus Christ to the congregation. The psalm of David (68:18) had foretold such gifts, and the apostle Paul matches the psalm to its fulfillment and says: “Wherefore he says [in Psalm 68:18]: ‘When he ascended on high he carried away captives; he gave gifts in men.’ . . . And he gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, with a view to the readjustment of the holy ones, for ministerial work, for the building up of the body of the Christ.” (Eph. 4:8-12) At the beginning those twelve apostles, because of their position, served as a governing body for the whole congregation of believers. So they made appointments of qualified men in the congregation to assist them in less vital matters. As an illustration of this, when the Jerusalem congregation had increased to five thousand members and a disturbing difficulty arose, here is what happened:

² “So the twelve called the multitude of the disciples to them and said: ‘It is not pleasing for us to leave the word of God to distribute food to tables. So, brothers, search out for yourselves seven certified men from among you, full of spirit and wisdom, that we may appoint them over

this necessary business; but we shall devote ourselves to prayer and to the ministry of the word.’ And the thing spoken was pleasing to the whole multitude, and they selected . . . and they placed them before the apostles, and, after having prayed, these laid their hands upon them. Consequently the word of God went on growing, and the number of the disciples kept multiplying in Jerusalem very much.” —Acts 6:1-7.

³ As those seven assistants were appointed by the apostolic governing body, who extended their hands in approval of such assistants, those appointments were theocratic, not congregational or democratic. Later on, official “older men” or “elders” (presbyters) were theocratically appointed and added to the governing body at Jerusalem. So, about the year 49 C.E., when Paul and Barnabas came to Jerusalem and submitted the question raised about circumcising non-Jewish believers, the governing body that handled and settled the issue was made up of “the apostles and the older men,” under the guidance of God’s holy spirit.—Acts 15:1-29; 16:4.

⁴ That first-century congregation was not some legal corporation that was registered and chartered by the Jewish gov-

1. (a) According to Psalm 68:18, what were those twelve apostles? (b) As a group, how did they act together, and so what were they authorized to do?

2. How did the apostles take care of the difficulty over food distribution, and so what happened regarding the word of God?

3. (a) Why were those appointments of the seven assistants theocratic? (b) Were additions made to the governing body, and what does the account of the settling of the circumcision issue show?

4, 5. (a) What shows whether the first-century congregation was a legal corporation regulated by worldly authority or not? (b) The whole congregation was what, in a composite way, and how do the words of Isaiah 43:10 indicate this?

ernment at Jerusalem or by the Senate of the Roman Empire, with officers to be appointed according to Caesar's specifications. No, but it was a theocratic organization with officers and assistants that were theocratically appointed by the governing body and Jesus Christ, the "head of the congregation." The "gifts in men" that had been given to it were, not from the Roman Emperor Caesar, but from the great Theocrat, Jehovah God, through Jesus Christ. For what purpose? "With a view to the readjustment of the holy ones, for ministerial work." (Eph. 4:11, 12) The whole congregation was a service body, all members rendering sacred service to the great Theocrat Jehovah. They were one composite "servant" of their Divine

Ruler, whose witnesses they were. They were bearing witness that He had sent the promised Messiah in the person of Jesus Christ his Son. To them as spiritual Israelites the words applied:

⁵ "'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen.'"—Isa. 43:10.

⁶ Thus the many witnesses form one "servant," whom Jehovah calls "my servant whom I have chosen." This composite "servant" is the one whom Jesus Christ had in mind when he spoke of his going away and his returning, saying: "Who really is the faithful steward, the discreet one, whom his master will appoint

6. Who, then, is that "steward" and "slave" mentioned by Jesus in Luke 12:42-44?

Modern-Day Theocratic Organization of Jehovah's Christian Witnesses

JEHOVAH GOD

Jesus Christ

Head of the Christian Congregation

"Faithful and Discreet Slave" Class,

whom Jesus has 'appointed over all his belongings.'—Matt. 24:45-47.

GOVERNING BODY

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over his body of attendants to keep giving them their measure of food supplies at the proper time? Happy is that slave, if his master on arriving finds him doing so! I tell you truthfully, He will appoint him over all his belongings."—Luke 12:42-44.

⁷ Notice that Jesus calls this "steward" also a "slave" to his master. In the prophecy on the conclusion of the system of things Jesus speaks of this same "slave" class, saying: "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings."—Matt. 24:45-47.

⁸ Before Jesus Christ the Lord left by ascending to heaven, he gathered together his faithful disciples, including his loyal apostles. On the day of Pentecost following his ascension back to his heavenly Father, Jesus received and poured out the holy spirit on his disciples gathered together at Jerusalem, and thereby he appointed this "slave" class, this "steward" class, to give to his "domestics," his "body of attendants," spiritual food, "their measure of food supplies at the proper time." The slave class proceeded to do so.

INSPECTION, APPOINTMENT, "GIFTS IN MEN"

⁹ In the year 1914 C.E., at the close of the "appointed times of the nations," the Lord Jesus Christ was installed in the heavenly Messianic kingdom. Thereafter he undertook an inspection of the "slave" or "steward" class on earth. (Matt. 25:14-30; Luke 19:11-27) He did find dedicated, baptized, anointed disciples on earth who, in spite of World War I and perse-

cutions and other difficulties, were striving to serve the interests of Jehovah's Messianic kingdom. They were endeavoring to feed in a spiritual way the faithful "domestics" or "body of attendants" of the now reigning Lord and Master, Jesus Christ.

¹⁰ The facts of modern history show that in the year 1919 he revived these much afflicted disciples and gathered them together in a united body. Then he appointed them as his "slave" class "over all his belongings," that is, over all his royal interests at the earth. (Rev. 11:7-12) It was this active body of dedicated, anointed Christians who, in the summer of 1931, embraced a name to distinguish them from Christendom's sects, namely, Jehovah's witnesses.—Isa. 43:10-12; 44:8.

¹¹ This "faithful and discreet slave" class of today has a visible governing body, just as the same class had a governing body back in the first century, from Pentecost of 33 C.E. forward.

¹² As we have already observed, the "faithful and discreet slave" class back there was favored with gifts in men, or gifts in the form of men. These were provided by Jehovah God through Jesus Christ. According to Ephesians 4:7-11, not all of these gifts were apostles. Some were prophets, others evangelizers, others shepherds, still others teachers. Of course, the apostles were at the same time prophets, evangelizers, shepherds (pastors) and teachers. On the day of Pentecost, under the force of the outpoured holy spirit, the twelve apostles prophesied, in fulfillment of Joel 2:28, 29. (Acts 2:16-18, 21) They evangelized also, or declared good news,

10. What appointment did he make respecting that faithful "slave" class in 1919, and what name did it embrace in 1931?

11. What must be said about a governing body for this "faithful and discreet slave" class?

12, 13. (a) What spiritual services as rendered by the "gifts in men" did the twelve apostles render after the outpouring of the spirit? (b) What account proves that they did evangelizing?

7. How did Jesus refer to this same class in his prophecy on the conclusion of the system of things?

8. When and how did Jesus appoint this "steward" or "slave" class, and what did it proceed to do?

9. When did the Lord Jesus Christ undertake an inspection of the "slave" class, and what did he find about it?

for, after the twelve apostles were arrested, jailed, haled into court, flogged and released, what did they do? Acts 5:42 tells us:

¹³ "Every day in the temple and from house to house they continued without let-up teaching and declaring the good news [*evangelizein*, Greek] about the Christ, Jesus."

¹⁴ That account proves that they were not only evangelizers but also teachers. Were those apostles also shepherds or pastors? Yes. Remember how, at the Sea of Galilee, the resurrected Jesus told Peter to prove his love and affection by obeying the command: "Feed my lambs. . . . Shepherd my little sheep. . . . Feed my little sheep." (John 21:15-17) All the other apostles also became and acted as spiritual shepherds in the congregation. The very fact that the congregation is called the "flock of God" laid on these apostles the obligation to be shepherds of that flock.

¹⁵ However, although the twelve apostles and the apostle Paul were capable of serving and did serve as prophets, evangelizers, shepherds and teachers, they did not monopolize those forms of the Christian ministry. There were other dedicated, baptized men who specialized or were prominent in those varieties of ministries. (1 Cor. 12:4, 5) For instance, when the apostle Paul, at Ephesus, baptized those men, about twelve of them, "in the name of the Lord Jesus" and then laid his hands upon them, "the holy spirit came upon them, and they began speaking with tongues and prophesying." (Acts 19:1-7) The gift of miraculous prophecy was imparted by the holy spirit to many other dedicated, baptized Christians in the days of the apostles. (1 Cor. 12:7-10, 27-29;

14:29-32; Acts 13:1; 21:10) So not only the apostles prophesied.

¹⁶ What about the gift of spiritual "shepherds"? There is historical evidence that they were not lacking. About the year 56 C.E., when on his way to Jerusalem, Paul the "apostle to the nations" stopped at the seaport of Miletus and sent for the official elders of the nearby Ephesus congregation to come to him before his ship left. In the course of his farewell remarks Paul reminded these elders or presbyters of the spiritual work that they were appointed to render, saying: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son. I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness." (Acts 20:28, 29) So those elders were both overseers and spiritual shepherds.

¹⁷ Doubtless, not one individual elder, presbyter, overseer or shepherd, but the entire "body of elders" was what the glorified Lord, Jesus Christ, called the "angel" that was symbolized by a heavenly star. Thus, about the year 96 C.E., he told the aged apostle John on the Isle of Patmos to write, saying: "To the angel of the congregation in Ephesus write: These are the things that he says who holds the seven stars in his right hand, he who walks in the midst of the seven golden lampstands." (Rev. 2:1; 1:20) The "body of elders" (or presbytery) there at Ephesus was to act like a star in shedding heavenly, spiritual light upon the congregation over which the holy spirit had made them shepherds. By such light these spiri-

14. Since the congregation is called the "flock of God," this laid what obligation upon the twelve apostles, and did they fulfill it?

15. How does the record show whether the apostles monopolized the ministry of prophesying?

16. How did Paul at Miletus show that others besides the apostles were to fulfill the ministry of spiritual shepherds?

17. Whom did the starlike "angels" of Revelation 1:20; 2:1 picture, and hence what was the responsibility of these?

tual shepherds would guide them aright. —1 Tim. 4:14, *margin*.

¹⁸ Further, with respect to the gift of shepherds to the first-century congregation, the apostle Peter wrote, about the years 62-64 C.E. Putting himself on a level with the “elders” of the congregations in Asia Minor, Peter wrote: “Therefore, to the elders among you I give this exhortation, for I too am a fellow elder and a witness of the sufferings of the Christ, a sharer even of the glory that is to be revealed: Shepherd the flock of God in your care, . . . becoming examples to the flock. And when the chief shepherd has been made manifest, you will receive the unfadable crown of glory.” (1 Pet. 5:1-4, *margin*) So Peter recognized that the gift of shepherds included others besides the apostles.

¹⁹ “Teachers” were also given as “gifts in men.” By these are meant, not parents who teach their children in family gatherings or ordinary congregation members who teach interested persons the Bible truths in their private homes, but men who are specially gifted with the art of teaching and who are therefore appointed to be teachers inside the congregation in its regular Bible studies. For instance, after his release from his first imprisonment in Rome, the apostle Paul wrote to Titus, whom he had left in Crete to appoint official elders for the congregations in city after city. When setting out the qualifications of such elders, who should also be overseers, Paul wrote: “An overseer must be . . . holding firmly to the faithful word as respects his art of teaching, that he may be able both to exhort by the teaching that is healthful and to reprove those who contradict.”—Titus 1:5-9.

18. How does 1 Peter 5:1-4 show that Peter recognized that the gift of shepherds included others besides the apostles?

19. As indicated by Paul in Titus 1:5-9, who were the “teachers” that are included among the “gifts in men”?

²⁰ About the same time the apostle Paul wrote Timothy, who had been given authority to make appointments. When telling him the basis on which overseers were to be appointed over a congregation, Paul lists sixteen qualifications. Among all these we note the seventh requirement to be: “qualified to teach.” (1 Tim. 3:1-7) As an overseer had to be more than a “newly converted man,” he must be officially an “elder.” That the nonapostolic “elders” were among the “gifts” in the form of teachers, the apostle Paul indicated to Timothy by going on to tell him: “Let the elders who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching.” (1 Tim. 5:17, *margin*) Accordingly, today Jehovah’s witnesses endeavor to have official “elders” to preside over the midweek Bible studies that are conducted in locations convenient for the members of the congregation who are living in that neighborhood. Only if enough elders are not available for all such weekly Bible studies, are “ministerial servants” used to conduct such local Bible studies. —1 Tim. 3:8, 9, 12, 13.

EVANGELIZING

²¹ Third among the “gifts in men” the apostle Paul names “evangelizers.” (Eph. 4:8, 11) During his days in the flesh on earth the Lord Jesus Christ sent out more than just the twelve apostles to do evangelizing work. (Luke 9:1-6; 10:1-11) So too when he ascended to heaven and poured out the holy spirit upon his waiting disciples on the day of Pentecost, he gave others besides the twelve apostles to be evangelizers.

²² Philip of Caesarea, whom the apostles

20. How did Paul indicate to Timothy that the official “elders” of congregations are “gifts” in the form of “teachers”?

21, 22. (a) Whom did Paul list third among the “gifts in men,” and did Jesus appoint only the apostles to be such? (b) What man was personally called an “evangelizer,” and to what extent did he act as such?

appointed with six others to look after the distribution of food to needy disciples in Jerusalem, did not remain long at that work that a ministerial servant of a congregation might perform. After his fellow worker, Stephen, was martyred, persecution broke out against the Christians at the instigation of Saul of Tarsus, and the disciples, except the apostles, were scattered from Jerusalem. Among these scattered disciples was Philip, and he went down to Samaria and did productive evangelizing work there. After that he presented the good news to an official eunuch of Queen Candace who was returning to Ethiopia, and then he did evangelizing work along the Mediterranean seacoast from Ashdod up to Caesarea. (Acts 8: 1-40) More than twenty years later Philip was still busy at his evangelizing work, for, when Paul and his missionary companions visited with Philip at Caesarea, he was still called "Philip the evangelizer." (Acts 21:8) As one of the "gifts in men" he proved to be of great value.

²³ Timothy, a missionary companion of the apostle Paul, was another of the "gifts" in the capacity of an evangelizer. Shortly before his death, about 65 C.E., Paul wrote a second letter to Timothy and said: "Do the work of an evangelizer, fully accomplish your ministry [*di-a-ko-ni'a*, Greek]." —2 Tim. 4:5; 1 Thess. 1:1, 5; 2:2, 4, 8, 9; 3:2, 6.

AND WHAT ABOUT TODAY?

²⁴ Today the Christian witnesses of Jehovah are heeding those words addressed to Timothy nineteen centuries ago. The official elders who are qualified to give public lectures from a speaker's platform are not the only ones who are doing evangelizing work. All the dedicated baptized members of the more than 27,150 congre-

gations around the earth are doing so. In Revelation 14:6 we have the assurance that this is being done under angelic guidance, for that verse foretold an angel flying in midheaven who "had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people."

²⁵ In the first postwar year of 1919 there came the revival of our public Christian activity. Encouragement was then given to all those making up each congregation to take part in preaching God's kingdom—to the official elders and deacons or ministerial servants and to all others, dedicated men and women alike. Let them do this, not just by distributing four-page tracts, but also by going to the doors just as the then "colporteurs" did and offering to the householders directly books and booklets as Bible study helps. The article "Announcing the Kingdom" in the *Watch Tower* magazine said:

The door of opportunity is opening before you. Enter it quickly. Remember as you go forth in this work you are not soliciting merely as the agent of a magazine, but you are an ambassador of the King of kings and Lord of lords, announcing to the people in this dignified manner the incoming of the Golden Age, the glorious kingdom of our Lord and Master, for which true Christians have hoped and prayed for many centuries. You are an angel of peace, bearing to a war-torn, sin-sick, sorrowing and broken-hearted world the glad message of salvation. How wonderful is our privilege!—*The Watch Tower* as of September 15, 1919, page 281, paragraph 6.

²⁶ Now, after all the intervening years, we have the proof more than ever before that Jehovah God enthroned his Son Jesus Christ in the Messianic kingdom in the heavens at the close of the Gentile Times in the year 1914. We know that we are

25. In 1919 to whom was encouragement given to do evangelizing work in a more direct manner, and what did *The Watch Tower* say?

26. In what momentous time are we living, according to the available proof, and what must go and what must come in?

23. Whom did Paul, by letter, tell to continue working as an evangelizer?

24. Who today are doing evangelizing work, and under whose guidance?

in the "time of the end" as regards the political nations of this world and that the destruction of them in the approaching "great tribulation" upon the whole world is ominously near. (Dan. 12:1-4; Matt. 24: 21, 22; Rev. 7:14) We, for our part, are approaching the portals of the righteous new order earth wide as promised by Jehovah God, which order will completely replace the tottering wicked system of things. The old order of these past thousands of years must go amid the fiery trouble ahead. The new order under Jehovah's theocratic government must come in!

²⁷ This is the only good news on earth today. It is the Gospel. It is the Evangel. With it we can do glorious evangelizing work! In his prophecy of Matthew 24:14 and Mark 13:10 Jesus said that "this good news of the kingdom" must be preached internationally before the end of this system of things comes. Jehovah the great Theocrat has now provided us the theocratic organization for getting this good news preached to its completion.

²⁸ Is that visible earthly organization eager to do that grand work? Look! The appointed elders and overseers of the congregations are actively working in that behalf. The ministerial servants of the congregations are cooperating in that behalf. The rank and file of the congregations, the dedicated men and women and their children, are taking part in the work, both from house to house and publicly. The governing body over all these theocratic congregations is whole-souled behind this evangelizing work and is making every arrangement for getting the work done within the time divinely allowed. The "faithful and discreet slave" class of today has been appointed over all the Kingdom

interests belonging to the Lord Jesus Christ, and, as a faithful steward of his interests, it serves out spiritual food through the evangelizing work.

²⁹ This worldwide evangelizing organization is not tailored according to any present-day legal corporation that may be required under the laws of man-made political governments that now face destruction in the "war of the great day of God the Almighty" at Har-Magedon. (Rev. 16:14-16) No legal corporation of earth shapes the evangelizing organization or governs it. Rather, it governs such corporations as mere temporary instruments useful in the work of the great Theocrat. Hence it is patterned according to His design for it. It is a theocratic organization, ruled from the divine Top down, and not from the rank and file up. The dedicated, baptized members of it are under Theocracy! Earthly legal corporations will cease when the man-made governments that chartered them perish shortly. But the theocratic organization will live on, serving its Supreme Theocratic Ruler. Under his protection it will enter into his righteous new order. It will be right there on hand, as soon as the "great tribulation" is over, and be instantly ready to serve as His instrument in his new order.

³⁰ Forward, then, under Theocracy into the new order! Our Leader, the reigning heavenly King, Jesus Christ, moves at the head of our advancing column. Let us not break our ranks, nor run in fear and disorderly panic. We have nothing to fear at the massing of our many enemies. On our side is God the Almighty, the great Theocrat whom we obey as ruler rather than men. He is over us. It is his work that we are doing at his command through Jesus Christ. We are his "men of goodwill," and

27, 28. (a) What, then, is this information, and what must be done with it? (b) What has Jehovah provided for getting that work done, and what is its attitude toward that work?

29. (a) According to what is this organization patterned, and so what kind of organization is it? (b) How long will it be available as a divine instrument?

30. Why have we excellent reason to move forward unitedly into God's new order?

He takes delight in us. His spirit it is that pervades the whole organization, and this holy spirit is the active force that unites us unbreakably.

³¹ Our life-giving message, the Evangel that we preach and teach, is from Him and is drawn from his revealed Word, the Holy Bible. Our message is true, and soon

31. How are we highly privileged in connection with God's Word, and what should we make known to everybody?

A GOVERNING BODY

as different from

A LEGAL CORPORATION

ON Friday morning, October 1, 1971, the legal corporation known as Watch Tower Bible and Tract Society of Pennsylvania held its annual corporation meeting, this time in the Assembly Hall of Jehovah's witnesses at Buckingham, Pennsylvania. All seven members of the Board of Directors of said Society attended and had a part in the program presented. The membership of this Society is limited to five hundred at the most, there being at present four hundred and fifty such members throughout the earth. Many of these

it must come to heart-gladdening fulfillment! Highly honored are we to be favored with the privilege of proclaiming and teaching it to all mankind. Immediately before us is the glorious reward for our living up to this marvelous privilege. Forward, then, unitedly into the new order under Theocracy! Make known to everybody just how fully we appreciate that Jehovah is now reigning as God King. —Ps. 96:10.

members attended this annual corporation meeting in person, still more by means of proxy. All together, 2,076 attended this corporation meeting, doubtless all of them being interested Christian witnesses of Jehovah.

At this meeting a question came up and was discussed from the platform. It was as to what the relationship is between the Board of Directors of the Society as a legal corporation and the Governing Body of Jehovah's Christian witnesses. Are they the same, identical, or are they different? Such questions were due to the fact that it has been published in print that the Governing Body of Jehovah's witnesses at headquarters is associated with the Board of Directors of the said Society. How did this come about, and does this make the Board of Directors the same as the Governing Body of Jehovah's witnesses all the earth around?

The official magazine of Jehovah's Christian witnesses is *The Watchtower Announcing Jehovah's Kingdom*. In the year 1944 the *Watchtower* magazine began to speak about the *governing body* of the Christian congregation. The true Christian congregation was established on the festival day of Pentecost of the year 33 C.E. at Jerusalem in the Roman province of Judea. On that notable day this

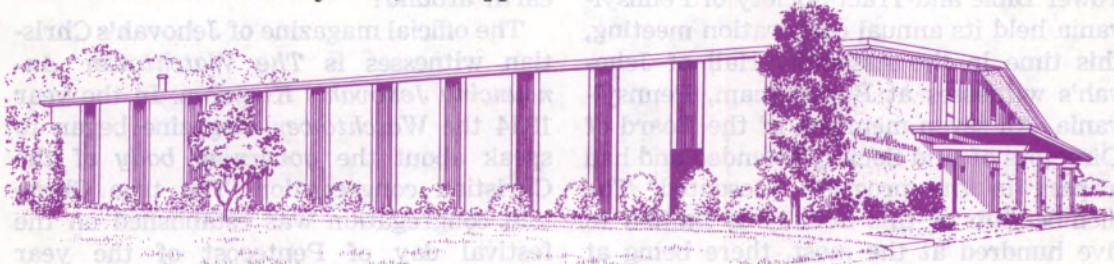
congregation of dedicated Christians, consisting then of about 120 members, was anointed with holy spirit, which Jehovah God poured out upon them through the glorified Jesus Christ. This anointed body of dedicated, baptized Christians was then given a special assignment of service. According to the prophetic words of Jesus Christ at Matthew 24:45-47, it was given the appointment as the "faithful and discreet slave." The now heavenly Jesus Christ was the Master and Lord of this anointed "slave" class.

The Bible book, Acts of Apostles, discloses that this anointed Christian congregation as a "slave" class had a visible, earthly governing body. On that day of Pentecost it was composed of twelve men, namely, the twelve apostles of the Lord Jesus Christ. Years later, about the year 49 C.E., this governing body was reported to include the then surviving apostles of Christ and the spiritual elders of the Jerusalem congregation. (Acts, chapter 15) This Christian governing body did not use as an administrative agency any legal corporation recognized, authorized and chartered by Caesar or any province of the Roman Empire. The decree issued was written up and carried by personal messengers to the Christian congregations that were concerned because of the non-Jewish or Gentile converts among them. The Christian apostle John, who wrote the last books of the Holy Bible toward the close of the first century C.E., was appar-

ently the last surviving member of the original governing body appointed by Jesus Christ.

Centuries passed. Came the month of July of the year 1879. Then there appeared on the scene a new religious magazine called *Zion's Watch Tower and Herald of Christ's Presence*. It was then to be published monthly, at Pittsburgh, Pennsylvania, U.S.A., its first issue comprising only 6,000 copies. Its editor and publisher was a sincere Christian man, Charles Taze Russell, and the names of five other regular contributors to the magazine were announced. Besides calling attention to the second presence of Christ as due to be invisible and in the spirit, it came out unreservedly for the perfect human sacrifice of Jesus Christ as being the "ransom for all." (1 Tim. 2:5, 6) At that time C. T. Russell was associated with a Christian congregation of Bible students at Allegheny, Pennsylvania, and this congregation had requested him to serve as its religious pastor. Thereafter C. T. Russell became known world wide as "Pastor Russell."

In September of 1881 the issue of *Zion's Watch Tower* was published as a special edition featuring "Food for Thinking Christians." This commanded a lot of attention and had a wide distribution. Previously, other pamphlets had been published by C. T. Russell. In fact, during the preceding four years more than a million



In this Assembly Hall at Buckingham, Pa., the Watch Tower Bible and Tract Society of Pennsylvania held its annual corporation meeting for 1971

copies of these pamphlets had been circulated free of charge. For the purpose of more efficiently spreading Bible literature similar to such pamphlets, Zion's Watch Tower Tract Society was organized in 1881. But it was a legally unincorporated society. Three years later, in 1884, for the purpose of better taking care of all the responsibilities involved, Zion's Watch Tower Tract Society was legally incorporated under the Membership Corporation Law of Pennsylvania, the charter of the Society being issued on December 13, 1884. It was chartered to have a Board of Directors, from among whom a president, vice-president and secretary-treasurer were chosen. The six incorporators of the legal Society served as the first six directors thereof, to serve for a year at a time. —*Zion's Watch Tower*, January 1885.

In the year 1914 International Bible Students Association was incorporated in London, England, to work in conjunction with the American corporation, known since September 22, 1896, as Watch Tower Bible and Tract Society. As time went on, other legal religious corporations were organized in other lands to work in their respective lands in cooperation with the American religious corporation. As a consequence, many thousands of God-fearing persons around the globe became readers of the publications of the Watch Tower Bible and Tract Society and dedicated their all to Jehovah God through Jesus Christ and got baptized in symbol of this and looked to the editorial staff and publishers of the Watch Tower Society for spiritual food in the form of the *Watch Tower* magazine and other publications as aids to Bible understanding. These dedicated Christians became known as International Bible Students. They continued under this designation until July 26, 1931, when, at a general convention of the International Bible Students Association in

Columbus, Ohio, U.S.A., a resolution was adopted to embrace the name Jehovah's witnesses.

GOVERNING BODY

According to the apostolic example of the first century C.E., these dedicated, baptized Christians known today as Jehovah's witnesses have a governing body, as specifically noted from the year 1944 onward. This governing body has through the years been associated with the publishers of the *Watch Tower* magazine and the Board of Directors of the legal religious corporation now known as Watch Tower Bible and Tract Society of Pennsylvania. According to Pennsylvania law, this corporation must hold annual corporation meetings at its registered offices in Pittsburgh, Pa., or elsewhere as duly voted upon, and must elect directors to fill the vacancies of those whose three-year term of office is expiring, and also to transact all necessary obligations. From among the full board of seven directors, all of whom are dedicated, baptized, spirit-anointed Christians, the officers of the Society must be elected.

In view of what was presented from the platform by speakers to the "Divine Name" District Assemblies of Jehovah's witnesses around the earth during the summer of 1971, the question was being asked, Are the directors of the Watch Tower Bible and Tract Society of Pennsylvania the same as the governing body of Jehovah's witnesses, who are an unincorporated body of dedicated, baptized Christians and who worship Jehovah as their God? Also, at the annual corporation meeting of the Watch Tower Society such as that at Buckingham, Pennsylvania, do the members of the Society automatically elect the members of the governing body of Jehovah's witnesses by electing the members of the Society's Board of Direc-

tors? Such questions interested those attending the meeting.

Let us keep in mind that the governing body must be made up of dedicated, baptized Christians who are anointed with God's spirit and begotten by Him to be his spiritual children, and who are to be united with the glorified Jesus Christ in the heavenly kingdom. This must be so because, as in the case of the twelve apostles of Christ, the governing body is part of the "faithful and discreet slave" class and presides over it as spiritual shepherds and overseers. This "slave" class is made up of the spirit-begotten, spirit-anointed followers of Jesus Christ, and these followers make up his congregation on earth and unitedly serve as a composite "slave" of God under the Head of the Christian congregation, Jesus Christ. In consequence of this, and in order to answer the above questions, we are obliged to examine the spiritual status of the individual members of the Pennsylvania corporation who do the voting in of the directors of the Watch Tower Society. Who are these voting members?

By amendment to the Charter as voted upon in 1944, the membership of the Society was restricted to five hundred at the most, and these were to be men fully devoted to Jehovah God as dedicated, baptized disciples of Jesus Christ. These are selected by the Board of Directors of the Watch Tower Society. But their spiritual status must also come under scrutiny. Why so? Because not all these present-day members of the Society are spirit-anointed members of the "faithful and discreet slave" class. At this writing there are just 450 members of the Society, but less than half (or 200) of them are of the anointed remnant of the "slave" class. So the major number are disciples of Christ who have no heavenly hope. They are of Christ's "other sheep" whose hope

is to gain everlasting life in a Paradise earth under his heavenly kingdom.

Hence the question arises, Can this majority of voters who are made up of such "other sheep," by voting in the directors of the Watch Tower Society, at the same time be voting in the members of the anointed governing body of the "faithful and discreet slave" class? Scripturally, they could not do so. Not just because they are not anointed heirs of God and joint heirs with Jesus Christ, but because the governing body of the "slave" class is not appointed by any man. It is appointed by the same one who appointed the twelve apostles in the first century C.E., namely, Jesus Christ the Head of the true Christian congregation and the Lord and Master of the "faithful and discreet slave" class. —John 15:16, 19.

Another thing to keep in mind is this: The directors of the Society now have their terms of office expire after three years, and each year there are directors whose term expires and who need to be replaced or be reelected to office by the members of the Society at its annual corporation meeting. Each year also the terms of the three officers of the Society expire, namely, those of the president, vice-president and secretary-treasurer (and now also of his assistant). But is this the case with the members of the governing body of the "faithful and discreet slave" class? No! The members of the governing body are not elected annually, but are in their positions of responsibility permanently as long as they live and continue faithful as disciples of Jesus Christ. That was the case with the twelve apostles and with the fellow elders of the Jerusalem congregation.

The governing body does not have officers such as the Society's Board of Directors has, namely, president, vice-president, secretary-treasurer and assis-

tant secretary-treasurer. It has merely a chairman, such as the governing body of the first century had. Apparently, the apostle Peter was the chairman of the governing body on the festival day of Pentecost of 33 C.E., and the disciple James, the half brother of Jesus Christ, was the chairman at a later date, according to the account in Acts of Apostles. From this, and from what historical evidence there is available, the chairmanship of the governing body rotated, just the same as the chairmanship of the presbytery or "body of elders" of each Christian congregation rotated among the coequal elders.—1 Tim. 4:14.

From this it can clearly be seen that, when a member of the Society's Board of Directors is elected each year to the presidency of the Watch Tower Society, he is not simultaneously elected to the chairmanship of the governing body of Jehovah's witnesses. Any member of the governing body can be chairman thereof without being at the same time the president of the Watch Tower Bible and Tract Society of Pennsylvania. It all depends upon the rotation system for the chairmanship in the governing body. Only if the rotation method puts an individual in the chairmanship at the same time that he is elected by the Board of Directors to the presidency will one occupy the chairmanship and the presidency at the same time, for at least a year.

SIZE OF THE GOVERNING BODY

Another point worth noting is this: The membership of the governing body is not limited to the number of members of the Board of Directors of the Society, namely, to the number seven. The Christian congregation or the "faithful and discreet slave" class started out on Pentecost of 33 C.E. with twelve members on its governing body, and that governing body located at Jerusalem was increased from the

twelve apostles of Christ to include other elders of the Jerusalem congregation. So the governing body at that vital Jerusalem council included the eleven surviving apostles of Christ, and the disciple James who seems to have been chairman for the occasion, also Judas (Barsabbas) and Silas as "leading men among the brothers," yes, "prophets," and doubtless Paul and Barnabas. That means at least sixteen anointed Christians associated with the governing body back there at Jerusalem. (Acts 15:22, 32) So it is today: the governing body of the "faithful and discreet slave" class includes more than the seven anointed Christians who are on the Board of Directors of the Society. This fact, in addition, makes it manifest that the voting members of the Watch Tower Bible and Tract Society of Pennsylvania do not nominate and elect the members of the governing body of the "slave" class. It further accentuates the difference between the governing body and the legal Board of Directors.

How is it, then, that members of the governing body come to be directors of the Pennsylvania corporation? This is according to the will of the voting members of the Watch Tower Society. They choose to be guided by God's inspired Word. They look to Jehovah God through Jesus Christ to direct them in this matter of voting for the Society's directors. From the Society's present-day Charter (as amended in 1944) the Society as a legal corporation is merely an "administrative agency"* of Jehovah's witnesses. Hence, also, of the governing body of Jehovah's

* Quoting from the Charter: "The purposes of this Society are: To act as the servant of and the legal world-wide governing agency for that body of Christian persons known as Jehovah's witnesses; to preach the gospel of God's kingdom under Christ Jesus unto all nations as a witness to the name, word and supremacy of Almighty God JEHOVAH; to print and distribute [continued on page 760]

witnesses. So the Society's voting members see that this governing body could most directly use that "administrative agency" as an instrument in behalf of the work of the "faithful and discreet slave" class by having members of the governing body on the Board of Directors of the Society. They recognize that the Society is not the administrative body, but is merely an agency for administering matters.

Hence the Society's voting members do not desire that there be any basis for conflict and division. They do not want to cause anything like a situation where the "administrative agency" controls and di-

[continued from page 759] Bibles and to disseminate Bible truths in various languages by means of making and publishing literature containing information and comment explaining Bible truths and prophecy concerning establishment of Jehovah's kingdom under Christ Jesus; to authorize and appoint agents, servants, employees, teachers, instructors, evangelists, missionaries and ministers to go forth to all the world publicly and from house to house to preach and teach Bible truths to persons willing to listen by leaving with such persons said literature and by conducting Bible studies thereon; to improve men, women and children mentally and morally by Christian missionary work and by charitable and benevolent instruction of the people on the Bible and incidental scientific, historical and literary subjects; to establish and maintain private Bible schools and classes for gratuitous instruction of men and women in the Bible, Bible literature and Bible history; to teach, train, prepare and equip men and women as ministers, missionaries, evangelists, preachers, teachers and lecturers; to provide and maintain homes, places and buildings for gratuitous housing of such students, lecturers, teachers and ministers; to furnish gratuitously to such students, lecturers, teachers, educators and ministers suitable meals and lodging and to prepare, support, maintain and send out to various parts of the world Christian missionaries, teachers and instructors in the Bible and Bible literature, and for public Christian worship of Almighty God [through] Christ Jesus; to arrange for and hold local and world-wide assemblies for such worship; to use or operate radio broadcasting stations for preaching this gospel of the kingdom; and to do any and all other lawful things that its Board of Directors shall deem expedient for the purposes stated."

rects the user of that agency, which user is the governing body as representing the "faithful and discreet slave" class. No more so than to have the tail wag a dog instead of the dog's wagging its tail. A legal religious instrument according to Caesar's law should not attempt to direct and control its creator; rather, the creator of the legal religious instrument should control and direct it. In harmony with God's holy spirit, therefore, in order to have the greatest efficiency and perfect harmony between the governing body and the Board of Directors of the legal corporation, the voting members of the Society have wisely elected to the Directorate those whom they know are members of the governing body of the "faithful and discreet slave" class.

HOW THE GOVERNING BODY CAME TO EXIST

How did this governing body make its appearance in recent times? Evidently under the direction of Jehovah God and his Son Jesus Christ. According to the facts available, the governing body became associated with the Watch Tower Bible and Tract Society of Pennsylvania. C. T. Russell was patently of that governing body back there in the last quarter of the nineteenth century. Being fully dedicated to God through Christ, he set himself to apply his time, energy, abilities, wealth and influence to defending God's inspired Word and spreading its message. To that end he began publishing *Zion's Watch Tower* back there in July of 1879, believing, as he said in its columns, that this had Jehovah's backing, and hence there would be no solicitation for money. He manifested the qualifications of an overseer as set out in 1 Timothy 3:1-7 and Titus 1:5-9 and accordingly he was requested by the congregation of Christian Bible students at Allegheny to serve as its pastor or spiritual shepherd. Five years later Zion's Watch Tower Tract Society was incorpo-

rated and served as an "agency" to minister spiritual food to thousands of sincere persons seeking to know God and to understand his Word and to come into relationship with him through Christ.

Dedicated, baptized, anointed Christians became associated with that Society at headquarters in Pennsylvania. Whether on the Board of Directors or not, they rendered themselves available for special work of the "faithful and discreet slave" class. They aided in the feeding and directing of the slave class, and thus a governing body made its appearance. This was evidently under the guidance of Jehovah's invisible active force or holy spirit. Also, under the direction of the Head of the Christian congregation, Jesus Christ the Son of God. True, the members of that governing body were not directly appointed by the Lord Jesus Christ. For that matter, not all the members of the governing body associated with the Jerusalem congregation in the first century were thus directly appointed. How, then, were those "elders" of the Jerusalem congregation who were not numbered among the twelve apostles made members of the governing body? Evidently by appointment of the original twelve apostles, acting under the guidance of Jehovah's holy spirit.

This is illustrated by the action of those twelve apostles when appointing Stephen and Philip and five other men to take care of certain business of the Jerusalem congregation. (Acts 6:1-8) Also, the apostle Paul pointed out in his remarks to the elders of the Ephesus congregation that the overseers of God's flock of spiritual sheep were appointed by God's holy spirit. (Acts 20:28) Thus, too, even though there were no apostles of Christ on hand in the nineteenth century, God's holy spirit must have been operative toward the formation of the governing body for his anointed remnant of the "faithful and dis-

creet slave" class. The facts speak for themselves. There came on the scene a body of anointed Christians who accepted and undertook the responsibilities of governing the affairs of Jehovah's dedicated, baptized, anointed people who were following in the footsteps of Jesus Christ and endeavoring to fulfill the work stated in Jesus' prophecy at Matthew 24:45-47. Facts speak louder than words. The governing body is there. Thankfully Jehovah's Christian witnesses know and assert that this is no one-man religious organization, but that it has a governing body of spirit-anointed Christians.

ROTATION OF OFFICES IN THE DIRECTORATE?

In the governing body there is a rotation of the chairmanship of a year's length among the members thereof. Does this mean that there must be a rotation in the offices of the Watch Tower Bible and Tract Society of Pennsylvania among the Board of Directors each year at election time? No! The Society's Charter does not call for that.

CHAIRMANSHIP NOT DEPENDENT UPON PRESIDENCY

The governing body of the "faithful and discreet slave" class does have a rotation of the chairmanship among its members.* Since the governing body of the "slave" class preceded the legal corporation known as the Watch Tower Bible and Tract Society of Pennsylvania, the chairmanship of the governing body is not determined by or dependent upon who is elected president yearly of the Society. What follows? Even though the occupant of the presidency may remain in office over a number of years because of his suitability for that

* According to a Resolution adopted by the Governing Body of Jehovah's Witnesses at its meeting on September 6, 1971, the chairmanship of the Governing Body should rotate annually in alphabetical order according to the last name of each member.

highly responsible office, this does not interfere with the rotation system for the chairmanship among the governing body of the "slave" class. The governing body has the strictly spiritual field for its operation. The legal nonprofit corporation, the Society, has many additional duties as an administrative agency of Jehovah's witnesses.*

The governing body is very grateful to God for the religious Society that is to be used as an agency of Jehovah's Christian witnesses. This legal nonprofit Society, through being manned by faithful dedicated, baptized disciples of Jesus Christ, all ordained ministers, who volunteer their services as directly to Jehovah God, has tremendously facilitated the carrying on of the greatest work on earth today, namely, the preaching of the good news of God's now established kingdom in all the inhabited earth for a witness to all the nations before the end of this system of things arrives, shortly now. The functioning of the legal, religious society in this way has thus spared Jehovah's witnesses the vexatious problems, hindrances, interruptions and controversies that afflict the nonreligious, industrial, commercial, labor and legal establishments of the wicked world. Now this is because their religious society with 93 branch offices, and its associated societies, have had the volunteer services of thousands of dedicated workers world wide, and these have made over 230,000,000 Bible books and 530,000,000 booklets and have printed and distributed over four billion religious magazines, *The*

Watchtower and *Awake!* This work they did in more than 160 languages at just a nominal cost for the printed literature. Thus we are amazed to see that during the past thirty years, or since 1942, these dedicated workers have produced 4,942,619,411 Bibles, bound books, booklets and magazines. With the end of this worldly system of things, its many legal corporations, organized under the laws of the political states, will cease to function as such, but the Christian witnesses of Jehovah will have to continue on.

AN INTERESTING PROBLEM

At the close of discussing matters such as the above at the annual chartered meeting of the Watch Tower Bible and Tract Society of Pennsylvania at Buckingham, Pa., on October 1, 1971, an interesting problem was posed for the audience, especially for the voting members present of the said Society. It was this: Nineteen hundred years ago, the "faithful and discreet slave" class with its governing body functioned without a legal corporation chartered by Caesar, and it did so—successfully, magnificently. What about the governing body of the "faithful and discreet slave" class of the present time?† Can it also function without the legal nonprofit corporation known as Watch Tower Bible and Tract Society of Pennsylvania? and succeed? In the light of the precedent established by the apostles and fellow elders of the Jerusalem congregation in the first century C.E., we leave you to answer the question for yourself.

* See excerpt of Charter quoted on page 759, column 2, and page 760, column 1.

† The present Governing Body comprises eleven anointed witnesses of Jehovah.



Changed Thinking About Race

HOW great can a change in one's thinking and personality be? The Bible speaks of 'putting away the old personality which conforms to one's former course of conduct' and 'putting on the new personality' which is in accord with righteousness. (Eph. 4:22-24) Can this occur today?

Recently at a regional assembly of Jehovah's witnesses a man from New Jersey related what had occurred in his case:

'I was furious when my wife told me she was going to be taught the Bible by a colored woman who had come to our door in February of 1966. I just couldn't see a colored person coming into my home.

'During the study, I attempted to create distractions in order to discourage the study. Also I started to come home drunk on the night when the weekly study was held so as to further disrupt it. Over a period of three months my wife and I had a number of arguments about a colored minister of Jehovah's witnesses coming into our home and teaching what I viewed as a "worthless religion." I tried to tell my wife that there was no point in looking into religion, that all religions were looking out for themselves.

'My experiences with religion had always been distasteful. When I was young and my mother was near death, the family priest was called. I'll never forget his answer, "I'll be there later." But he never did show up. In my confusion in the years following this experience I became associated with an extreme right-wing political movement. I started collecting arms to protect myself and my country against the uprising that I thought I foresaw. My collection grew to nine handguns, a 30-caliber carbine, with a unit to make it automatic, and several shotguns. I even began to conduct handgun and rifle practice for my wife and children. We used homemade silhouettes of men with the vital organs outlined on the figures. I concluded that when the civil war that I foresaw actually broke out, our family would escape to the mountains and take by force anything that I thought we needed.

'After my wife had studied the Bible with Jehovah's witnesses for about three months, I moved the family into the country, ending

the study. It was about this time that at work someone left a copy of the *Watchtower* magazine on the lunch table. I became enraged and demanded to know who had left it. A colored employee calmly replied that he had.

'For about a year at various times I tried to argue with this Witness, but he always replied calmly, pointing to what the Bible had to say. Finally I began to notice that he was different from the other people with whom I worked. He would not take sides in political matters. He agreed that a war was coming but assured me that he was thinking of something quite different from what I had in mind. He said only the meek, who had God's protection, would survive the war that was coming.

'At home I spoke with my wife about some of the points the Witness had brought up at work. She told me that she liked to study the Bible with them because they were not prejudiced. By the end of another year I had started to read *The Watchtower*. The Witness working with me offered to study with me in the Bible, but I delayed deciding.

'One day this colored Witness and a white companion of his visited me at home. It must have been some sight for them. Two walls in my living room were decorated with crossed rifles and bayonets. Religious pictures, crosses and images were also displayed.

'After three months of regularly studying the Bible I began to make changes in my life. I disposed of my guns. My former friends thought I had gone crazy and stopped associating with me in my unarmed condition. The religious ornaments were removed from my living room. Within a year I was attending the meetings of Jehovah's witnesses in the Kingdom Hall and even began sharing in the field ministry with them. Finally I was baptized, becoming an ordained minister myself.

'Now, I'm happy to be conducting my own Bible study with my family, in addition to teaching the Bible to other families. I can definitely say that in my heart I am no longer a racist, but rather am completely at ease with my spiritual brothers of all races. I especially have great love for the two brothers who spent so much time to help me to the point where I can maintain a good relationship with Jehovah and with my family.'

When a Christian is in **BUSINESS**

GENUINE Christians are “no part of the world,” not engaging in its religious or political schemes. Nevertheless, they are in the world and must have some dealings with it. (John 15:19; 1 Cor. 5:9, 10) But from Jehovah’s standpoint, the main purpose in their being alive is to serve as witnesses for his name and kingdom in every aspect of their lives.—Phil. 2:15.

Accordingly, true Christians must “make honest provision, not only in the sight of Jehovah, but also in the sight of men.” (2 Cor. 8:21) They appreciate that everyone should work and that those having the responsibility for dependents should provide for them. This is a “ministry,” a feature of their worship of God.—2 Thess. 3:10; 1 Tim. 5:8.

Therefore, Jehovah’s Christian witnesses support themselves financially, either by some trade, profession or form of labor, or, in some cases, by operating a business.

What is the purpose of a business, as far as one of Jehovah’s servants is concerned? It is so that he can provide properly for himself and his family in the sight of God. Consequently, he controls his business to serve its proper purpose, not permitting his business to control him.

Indeed, a Christian in business must be unusually careful to keep his senses and his balance. (1 Pet. 5:8) In some families a successful business becomes a tradition,

a matter of family pride, an image. It is put first. Others are greatly concerned that their business serve to amass much material wealth. These persons, too, become subservient to their business.

A Christian can fall into either of these snares. The apostle Paul warned: “Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin.” James the half brother of Jesus speaks of some who ignore their dependence on God and plan without his guidance. As an illustration of such an attitude, James says: “Come, now, you who say: ‘Today or tomorrow we will journey to this city and will spend a year there, and we will engage in business and make profits,’ whereas you do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing.”—1 Tim. 6:9; Jas. 4:13, 14; compare Luke 12:16-21.

So a true Christian is not concerned with expanding his business beyond what is necessary. Otherwise it could gradually encroach on the time essential for certain vital ministries: his personal study, associating with and teaching his family, attending Christian meetings, preaching the good news of the Kingdom, preparing assignments, and other duties and privileges in connection with the Christian congregation.

A BUSINESS BRINGS RESPONSIBILITIES

A Christian contemplating entering into business must take into consideration the heavy responsibilities he is assuming. First of all, he is bound, as a Christian, to be careful that nothing he does brings any blame on the Christian ministry. (2 Cor. 6:3) He has a responsibility to his customers or clients. If he is manufacturing a product, it must be a good product, or if performing a service, it must be work very well done. In advertising or selling, he cannot employ lies, misrepresentation, trickery or deception. He must realize that engaging in business as a Christian means hard work, not smooth talk. God hates liars and deceivers.—Rev. 21:8; Prov. 6:12-15.

Additionally, a businessman has a responsibility toward his employees. Whether these are fellow Christians or unbelievers, all should receive fair and unprejudiced treatment and should be paid the wages agreed upon beforehand.—Lev. 19:13.

Operating a business in this present system of things requires great carefulness. Detailed records have to be kept because of governmental regulations such as sales taxes, workmen's compensation insurance, social security tax, income taxes, and so forth. The Christian ought to keep an accurate record of all his business transactions so that he will not run into difficulty and bring reproach on the ministry through laxity or carelessness, perhaps failing to 'pay back to Caesar what is Caesar's.'—Mark 12:17.

SUBTLE DANGERS

In view of the Scriptural warning about seeking wealth, a Christian should be very suspicious of projects that promise quick or unusually large returns on money invested. Even if a Christian believes that a certain enterprise of such nature is hon-

est and he decides to invest in it, it is wise not to involve other Christians, or even outsiders, in it. Such things have brought about difficulty, particularly where the enterprise did not turn out well and caused a loss of money. Certainly a Christian would be sinning grievously against God if he became guilty of fraud. He would bear a measure of guilt if he cooperated in a scheme that he thought was good, but which proved to be fraudulent.—Mic. 2:1, 2; Ps. 72:4; 62:10; Prov. 22:16.

God's viewpoint of such matters is shown in the laws he gave to Israel. One who defrauded or stole from his associate was to pay double, or more, if caught. But even if he repented and brought the matter to light of his own volition, he was required to confess his sin, restore the amount defrauded plus twenty percent, and offer as a guilt offering a ram (quite costly to an Israelite) at the sanctuary as an appeal to God for forgiveness. (Ex. 22:1, 4, 7; Lev. 6:1-7; compare Luke 19:8.) Even where a person found that he had sinned unintentionally against any of God's laws, he was nevertheless guilty and had to set the matter straight.—Lev. 4:27, 28; 5:15-19.

A Christian does not want to share responsibility for the sins of "Babylon the Great," the world empire of false religion. (Rev. 18:2, 4) Also he wants to maintain neutrality as to the conflicting political factions of this world. Therefore the Christian in business will watch carefully against making alliances with them, avoiding involvement in the supporting of them.

For reasons such as the foregoing, the counsel of the apostle Paul should be taken very seriously not to "become unevenly yoked with unbelievers." (2 Cor. 6:14) A Christian entering into such a partnership in business would be acting disobediently toward God's counsel. He would encounter innumerable situations where he

would be tempted to compromise to please or to get along with his unbelieving partner. He could be led into violating right principles, thereby incurring God's displeasure.

BORROWING AND LENDING

Borrowing money is something to avoid if at all possible, for, as the apostle admonishes: "Do not you people be owing anybody a single thing, except to love one another." (Rom. 13:8) And the Scriptures say: "The borrower is servant to the man doing the lending." (Prov. 22:7) The borrower does indeed come into a form of servitude, because he has a responsibility to his creditor. He must pay back to the lender according to the agreement made. Also, when he thinks of engaging in certain further business ventures or expenses, he has to consider the one to whom he is already in debt, and he cannot be as free as if he owed no money. Again, when he gets money in hand he is not free to use it as he pleases, perhaps for recreation, or even for his family. He must give priority to the payment of his debt.—Ps. 37:21.

However, if a loan is necessary and a brother has the money that he can afford to lend, a written agreement should be drawn up stating the amount borrowed, the rate of interest, if any, and the manner and time in which the loan is to be repaid.

Is this done because we do not trust our Christian associates, our brothers? No. It is done because of imperfection. Spoken words may be misunderstood and forgetfulness can enter in. Misunderstandings and hard feelings can then develop and can even bring dissensions that affect the congregation. Jehovah God recognizes our imperfections and knows what can develop as a result. The psalmist says: "For he himself well knows the formation of us,

remembering that we are dust."—Ps. 103:14.

For this very reason the apostle Paul saw to it that the money contributed by the congregations to help the oppressed Christians in Jerusalem was handled by more than one person, so that no misunderstanding would arise and no suspicions of any kind be raised. This was the occasion on which Paul explained: "Thus we are avoiding having any man find fault with us in connection with this liberal contribution to be administered by us. For we 'make honest provision, not only in the sight of Jehovah, but also in the sight of men.'"—2 Cor. 8:16-21.

For these reasons the same principle holds true with respect to estimates or contracts for work to be done, where payment is expected. Of course, many kindnesses are done by Christians for one another as well as for others and many gifts are given without any thought of a return or reciprocation. (Luke 6:31-36; Gal. 6:10) But if it is a business deal, then one should have the terms in writing, each one involved receiving a copy. The Bible supports such a practice. Among the Israelites written business documents were common, and this practice was approved by God. He directed Jeremiah to write a deed when purchasing a certain tract of land.—Jer. 32:8-14.

As to the lender, he should seriously consider the matter before lending money to another individual. Where there is a real need on the part of a brother or sister, he may well wish to help with a voluntary gift, or make a loan without interest. (Ex. 22:25) Indeed, it would be his obligation to help if he was able, and Jehovah would bless him for his loving-kindness.—Jas. 2:14-16; Prov. 28:27.

On the other hand, if a loan is requested for the borrower to use in a business way, then the prospective lender should consider

whether he can afford to make the loan, yes, even to lose the money if adverse circumstances should cripple the borrower's ability to repay. Also, the lender should keep in mind that being too free in lending may encourage the borrower in an unwise course, particularly if the borrower has no collateral, or is already in debt. And lending to a person who is lax in operating his business or slow in making payments may do him more harm than good, spiritually.

The Scriptures definitely counsel against putting one's own financial status in jeopardy by becoming surety for another, as by signing for another person who is taking on a debt. We are warned: "Do not get to be among those striking hands, among those who go security for loans. If you have nothing to pay, why should he take your bed from under you?" One who does this is shown as lacking good, right motive: "A man that is wanting in heart shakes hands, going full surety before his companion."—Prov. 22:26, 27; 17:18.

In view of all the complications that may arise, therefore, it is wise for a person who contemplates borrowing money to ask himself: "Is this loan really necessary, essential to my living?" Perhaps, on examining himself, a person may find that he wants to live higher than he can actually afford. In some instances he may be better off getting a job as an employee rather than continuing to try to run a faltering business. Certainly it is wrong to get into the attitude that 'others have the money, so why should I not use some of it?'

There are cases where individuals have taken advantage of their Christian brothers in business transactions because of the brothers' trust in them as fellow Christians. The apostle Paul speaks of those who think, wrongly, "that godly devotion

is a means of gain [in prominence or in material things]." He says: "To be sure, it is a means of great gain, this godly devotion *along with self-sufficiency*. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." Then the apostle continues with a warning about determining to be rich.—1 Tim. 6:5-10.

CONFIDENCE IN JEHOVAH'S CARE

Paul said in his own case: "I have learned, in whatever circumstances I am, to be self-sufficient. I know indeed how to be low on provisions, I know indeed how to have an abundance. . . . For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:11-13.

What a fine example we have in the apostle Paul, and in our Christian brothers who trust in Jesus' words: "Keep on, then, seeking first the kingdom and [God's] righteousness, and all these other things [necessities such as food and clothing] will be added to you." Their conduct is turning out fine and theirs is the faith we want to imitate.—Matt. 6:33; Heb. 13:7.

Maintaining strong faith in Jehovah's care for us, realizing he "knows what things you are needing before ever you ask him," we will not be tempted to store up more than is necessary, and we will not be brought into fear that we and our families may not get sufficient food. We are reassured by the apostle's inspired words: "Let your manner of life be free of the love of money, while you are content with the present things. For he has said: 'I will by no means leave you nor by any means forsake you.' So that we may be of good courage and say: 'Jehovah is my helper; I will not be afraid. What can man do to me?'"—Matt. 6:8; Heb. 13:5, 6.

Questions from Readers

● John 21:18, 19 says concerning the apostle Peter: "'When you were younger, you used to gird yourself and walk about where you wanted. But when you grow old you will stretch out your hands and another man will gird you and bear you where you do not wish.' This [Jesus] said to signify by what sort of death [Peter] would glorify God." Do these words specifically refer to a death by crucifixion or impalement?—U.S.A.

The ancient religious historian Eusebius reports that Peter "was crucified with his head downward, having requested of himself to suffer in this way." However, Jesus' prophecy regarding Peter's death was not that specific. Acknowledges *A Catholic Commentary on Holy Scripture*: "As the extension of hands is set before girding and being led away, it is difficult to discern how it must be conceived. If the order is part of the prophecy, we must suppose the prisoner lashed to the *patibulum* be-

fore being girded and led out to execution."

So, were it not for the tradition recorded by Eusebius, Jesus' statement in itself would not point to a death by crucifixion or impalement. Viewing the words of John 21:18, 19 apart from tradition, we would come to the following conclusion: In his younger years Peter was able to gird himself at will for whatever duty he wanted to perform. He had the liberty to go where he wanted to go. But in later life this would change. He would have to stretch out his hands, perhaps in submission to someone else. Another man would take control of him, girding Peter (either binding him or preparing him for what was to come) and bearing him to a place where he did not want to go, evidently the place of execution. Thus Jesus' prophecy regarding Peter indeed indicated that the apostle would die a martyr's death; but the *manner* of this death is not necessarily implied.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 16: Forward into the New Order Under Theocracy! Page 741. Songs to Be Used: 11, 38.

January 23: Theocratic Organization with Which to Move Forward Now. Page 748. Songs to Be Used: 80, 61.

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