



# The WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVII

SEMIMONTHLY

No. 7

APRIL 1, 1946

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." Isa 43:12

# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

## OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

## THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

## "REASONABLE SERVICE" TESTIMONY PERIOD

The final month of the current *Watchtower* campaign, April, is listed on the year's service calendar as "Reasonable Service" Testimony Period. This means reasonable service to God, and the *Watchtower* magazine is devoted to God and the interests of His kingdom and hence the putting of this magazine in the hands of the people is a part of His "reasonable service". The offer for this final month will have a new feature added, namely, the new 64-page, colored-cover booklet "*Be Glad, Ye Nations*". This will be offered, together with the regular bound book, as a premium with each new year's subscription for *The Watchtower* at the regular rate of \$1. Doubtless many more readers of this magazine will want to get in on the closing month of this special activity; and we invite all such interested ones to write us, if necessary, in order to be teamed up with others in this "reasonable service". The Society expects a report to be made in the accustomed way by each one out in the field service during this Testimony Period.

## MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial

## ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

## YEARLY SUBSCRIPTION PRICE

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

## "WATCHTOWER" STUDIES

Week of May 5: "Bringing in Perfection,"  
¶ 1-22 inclusive, *The Watchtower* April 1, 1946.

Week of May 12: "Bringing in Perfection,"  
¶ 23-43 inclusive, *The Watchtower* April 1, 1946.

## "BE GLAD, YE NATIONS"

The above title designates the new 64-page booklet published by the Watch Tower Society. The two treatises therein contained are closely related and complementary to each other, the first one being on the subject "*Be Glad, Ye Nations*", and the second being on the people with whom to be glad, namely, "Jehovah's witnesses in the Crucible." Both these presentations, delivered by the Society's president to great public audiences, have made profound impressions. Reading this booklet will leave you glad, we are certain. "*Be Glad, Ye Nations*" is published in a special cover of artistic beauty, and is now available at 5c a copy, mailed postpaid. Release of this booklet for campaign distribution is announced elsewhere.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII

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No. 7

### PERFECTION

*"As for God, his way is perfect."—Ps. 18:30.*

**J**EHOVAH, the heavenly Father, is perfect. No other kind of God could deserve to be worshiped by all honest and sensible creatures throughout the universe. There is nothing with which to find fault about him; there is nothing lacking about him. It is only man's shortsightedness and his ignorance and the twisted teachings of religion that cause suffering humankind to complain against Him in misunderstanding and to hurl false accusations against Him.

<sup>2</sup> Is Jehovah, then, almighty and supreme? and is he able to take charge of this globe and to bring order, peace, security, contentment, health and life to mankind? Yes; and since A.D. 1914 the grateful prayer has been ascending to Him as long ago foretold: "We thank thee, Lord God almighty, who art and wast, that thou hast assumed thy great power and begun to reign; the nations were enraged, but thy wrath has come, the time has come for the dead to be judged, the time for rewarding thy servants the prophets and the saints who reverence thy name, both low and high, the time for destroying the destroyers of the earth."—Rev. 11:17, 18, *Moffatt*.

<sup>3</sup> Jehovah God believes in perfection. Therefore his purpose, which he has declared and from which he will not change, is to set up a new world. This righteous world which he is now about to create without help from politics, commerce, human science and religion, will be one of perfection. For that reason he will borrow nothing from fallen men of this twentieth century who have sought in themselves the remedy for their ills and have sought to build and reconstruct their own world. Jehovah God will "make all things new" and will not be indebted to men for anything. This promise of the Universal King himself we read at Revelation 21:5: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Being perfect, His new world will endure forever. Its invisible ruling powers and its visible earthly organization will be everlasting, like the sun, moon and stars of heaven and like the earth beneath our feet.

<sup>4</sup> Because of its perfection, Jehovah's new world will be a continual delight to man. It will leave nothing to be desired. There will be no looking back and no longing for the old, long-established things of the present due to any comparison of old and new showing up in favor of this present world ruled by devilish demons and selfish men. The superhuman government or "kingdom of heaven" which Jehovah sets up for his new world was long ago pictured. It was foreshadowed by the city of Jerusalem, or Zion, concerning which the prophecy was written: "Out of Zion, the perfection of beauty, God hath shined." "Great is Jehovah, and greatly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God hath made himself known in her palaces for a refuge." (Pss. 50:2; 48:1-3, *Am. Stan. Ver.*) Because Jehovah brushes the present devilish heavens out from control over mankind and creates a new heavenly government, perfect in the beauty of righteousness, men who gain eternal life on earth will seek their blessings in the name of Jehovah. They will pay their vows in His name. "He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD [Jehovah], so shall your seed and your name remain."—Isa. 65:16-18; 66:22.

<sup>5</sup> The "kingdom of heaven" will be the real Theocratic government that no creature power in heaven or in earth can corrupt or overturn. No creatures will ever be able to hiss and wag the head in contempt at that heavenly Jerusalem and to say with reproach to God: "Is this the city that men call The perfection of beauty, The joy of the whole earth?" (Lam. 2:15) On the contrary, the present governments, which now

trample under foot the Christian ambassadors of Jehovah's New World government and which refuse to yield up their power to it, will be destroyed at the coming battle of Armageddon. "For the nation and kingdom that will not serve thee [Zion, the heavenly Jerusalem] shall perish; yea, those nations shall be utterly wasted." (Isa. 60: 12) Men and human organizations that reject and resist the perfections of God's kingdom show that they are distorted. They are perverse, unbalanced, not worthy to be preserved.

\* Man's governments may have evolved, but God's new world will be no case of evolution. It has no beginning with something simple, elementary and incomplete, and gradually working up to a world in which everything is fully developed to a finished state and suited to every need of every creature living therein. Mankind's present condition of degradation, wickedness, trouble, suffering, war, disease and death is in no way due to the start which God gave to man. He did not create man a beast, below human intelligence, and having a savage heart inclined to cruelty and disposed to fight against others in a selfish contest for survival. Sin, wrongdoing and selfishness of heart men did not get from God the Creator nor inherit such from Him as children of God. It is all due to man's corrupting of himself in disobedience to God's perfect law. It is not because the first man and woman were at the start an imperfect work of the Creator. We should not reproach God with any such responsibility, but should vindicate his name of all unjust charges, like Moses, that champion for God, who wrote: "I will proclaim the name of Jehovah: ascribe ye greatness unto our God. The Rock, his work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he. *They* have dealt corruptly with him, they are not his children, it is *their* blemish; *they* are a perverse and crooked generation." (Deut. 32: 3-5, *Am. Stan. Ver.*) Let no one reproach *Him*.

#### ORIGINAL WORLD PERFECT

' Even with all the so-called "science" of the "brain age", no man can disprove the facts of the Bible. Those facts are to this effect: that man and the world in which he started out, about six thousand years ago, were faultless and complete. Therefore, after describing the divine creation of this earth and its creatures, including original man and woman, God's own written Word says: "And God saw every thing that he had made, and, behold, it was very good." (Gen. 1: 31) It was very good because "his work is perfect". The earthly home in which he put man was a "garden of Eden", which means a "paradise of pleasure or delight". Perfect man's pleasure and delight therein were never to grow boresome and wearisome, and man did not receive any promise that

God would take him up to heaven in course of time in order to make him completely happy. It is a God-given principle that "the first man is of the earth, earthy"; and fallen man, when perfected in God's new world of righteousness, will stay on earth forever.—1 Cor. 15: 47.

\* No part was lacking, nor was there any sickness, pain, blemish, impurity, sin or sinful leanings about Adam and Eve as their Creator made them. They had pure hearts, which were moved with the desire to worship, serve and obey Jehovah God their Father. They were created in the image and likeness of God. As images of God they represented him on earth, and they were in every way sufficient and equal to the purpose in life which God laid upon them by divine mandate, saying: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1: 26-28) In their dealings with each other and with the children with which they filled the earth, and with the fish, beasts and birds, they were to be like God in displaying wisdom, justice, love, and power, in the desired and proper measure. God's provision for them left nothing wanting. The sum of things contributing to their happiness and well-being forever was full and complete. What more could they desire with any degree of justice? What more did they need? God set their feet in the pathway of righteousness that leads to endless life on a Paradise earth, for themselves and also for their children to be.

\* God forbade Adam and Eve to eat from the fruit-bearing tree called "the tree of knowledge of good and evil". This was no just cause for unhappiness, for it did not hold anything that they needed for perfect living. God's command, as expressed to Adam, was: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Their happiness should have been in pleasing God by never eating of the tree until he lifted the prohibition. Their unselfishness in this regard would be a part of their worship of God. It would be a source of pleasure not otherwise known to them. (Gen. 2: 17) For their own unbroken happiness, His warning respecting the forbidden tree should have made them want to keep hands off. Their highest joy and happiness should have been in having God's approval in this matter while they vindicated the purpose for which He put them upon this earth.

<sup>10</sup> God did not mar the perfectness of that original world of righteousness by putting a deceiver or devil into it. Lucifer was the one who did so. Lucifer, or Heylel, as his name is in the original Hebrew Bible, was the spirit creature whom Jehovah God set over

the first human pair for their guidance and help. His name Lucifer or Heylel means "bright-shining one". Centuries later, after Lucifer had set up the king of Tyrus upon this earth as his commercial representative, God said to Lucifer *per* the king of Tyrus: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."—Ezek. 28: 14.

<sup>11</sup> The Bible evidence is that God associated an organization of holy angels with Heylel to be his assistants respecting this earthly charge. All these formed a righteous heaven, a superior, invisible governing organization over mankind. Seeing now a selfish opportunity to set himself up as man's god and to capture his worship and service and to rule this world independently of Jehovah God, Lucifer let proud ambition enter his heart and corrupt it. Hence he made out Jehovah to be a liar by saying that Jehovah had lied to mankind and was thus trying to prevent them from gaining eternal life as gods knowing good and evil. (Gen. 3: 1-5) There Lucifer made a devil or slanderer out of himself and became a satan or opposer of God. That Jehovah the Creator had not made Lucifer a devil and satan is proved by God's words to this anointed "covering cherub", namely, "Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; . . . Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: . . . Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."—Ezek. 28: 12, 13, 15-17, *A.S.V.*

<sup>12</sup> Eve fell for the devilish argument that her world was not complete. She made a selfish sinner out of herself. Adam was not deceived by the Devil's lie to

Eve, but he selfishly and willfully chose to join her in transgressing against Jehovah's righteous commandment. He too made a selfish sinner out of himself and failed to gain justification to everlasting life from God. This made them both unfit to fulfill the divine mandate, for now they could bring only sinful and imperfect children into this earth. Hence the effects of sin did not touch Adam and Eve only, but also touched their offspring which God has since permitted to be born. All the applied science and medicine in this atomic age cannot undo the fact stated at Romans 5: 12, namely: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." It was not necessary thereafter for Adam's descendants to commit willful violation of God's express command in order for them to come under divine condemnation to death. They were simply born as sinners and unrighteous, from parents who were sentenced to destruction as rebellious transgressors.—Rom. 5: 12-14.

<sup>13</sup> Without doubt the devilized Lucifer, by some convenient selfish argument and appeal, induced many or all the holy angels in the organization under him to turn traitor to the interests of Jehovah's universal sovereignty; and fallen Lucifer became "the prince of the demons". Thus Satan the Devil corrupted the heavens over man as well as corrupted the earthly human organization over the lower animals. In such a manner the world of righteousness disappeared, and it became a world of the ungodly. Now to fulfill Jehovah's original purpose, from which He had not changed, there arose the need of regenerating the world of righteousness. That is to say, the need arose of creating a righteous new world. God's declarations, above quoted, show his purpose to create such. His purpose will in due time be realized in perfection.

## BRINGING IN PERFECTION

*"It was for us that God had in view something which was still better, and it was not his will that they should reach their full perfection apart from us."—Heb. 11: 40, Twentieth Century N.T.*

**J**EHOVAH God has made a loving, merciful arrangement, in full keeping with strict justice, whereby sinners descended from Adam may gain everlasting life in the new world of righteousness. This becomes a great blessing to all those who accept of such divine favor.

<sup>2</sup> God's promise to bestow such a blessing was stated at his well-chosen time to an earthly friend of

His. This one was the patriarch Abraham, who is called the father of them that believe in Jehovah God. This promise, as given to Abraham and to fulfill which God holds himself obligated, reads thus: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12: 2, 3) Over twenty-five years later, in the presence of Abra-

1. What arrangement has Jehovah made for sinners descended from Adam?  
2. To whom and how was God's promise to bestow such a blessing stated in early times?

ham's beloved son Isaac, God said to Abraham beside the altar of Mount Moriah: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:17, 18) Thereafter men of faith waited for that Seed to come, in order that they might through him receive the blessing. That Seed had actually been promised as far back as in the garden of Eden. When God was sentencing that Old Serpent, Satan the Devil, to destruction for leading Adam and Eve into sin, God said to that Old Serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

\* To this day the orthodox Jews think that this promised Seed of Abraham is yet to come. They think he will be an earthly or human Messiah and that the Jews as a nation, together with this Messiah, will make up Abraham's star-like and sand-like seed in whom all families and nations of the earth will be blessed. But neither Jews nor Gentiles need to guess as to who is the Messiah or the Seed for the blessing of all the worthy ones. Peter, an apostle of Jesus Christ, more than fifty days after Jesus' death and resurrection, said to the Jews at the temple in Jerusalem: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:25, 26) This shows that the blessing consists in making sinful men turn away from their wickedness and relieving them of the death-dealing effects of this sin-born condition and thus bringing them into relationship with Jehovah God, the great Blessor through Christ Jesus.

\* The apostle Paul backs up Peter in the teaching that Christ Jesus is the foretold Seed of Abraham, for Paul says: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many [seeds]; but as of one, And to thy seed, *which is Christ*." Then, to show that others will be blessed with the high privilege of being joined with Christ Jesus in the congregation where neither Jew nor Gentile is recognized or discriminated against, Paul adds: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ

Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:16, 27-29) By joining these faithful baptized believers to Christ Jesus in the kingdom of the heavens, the promised Seed of Abraham becomes as the stars and as the seashore sands for multitude. Their final blessing is that of heavenly life.

#### PERFECTION REQUIRED

\* God's standard is one of perfection, and he requires perfection of those with whom he deals and leaves his blessings. As it is written: "And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect." (Gen. 17:1, *Am. Stan. Ver.*) Now Abraham had inherited sin and imperfection from Adam. Hence God did not mean and demand that Abraham must be absolutely sinless and never make a mistake. God knew that was an impossibility for Abraham. So God continued to accept from Abraham sacrifices on the altar which were offered in confession of Abraham's sin and his need of a perfect sacrifice for sins. Hence the perfection that God commanded of Abraham was that he be entire and complete in his faith in God Almighty and that he be wholly given over to serving and obeying God and following his leadings. His heart and mind must never incline to or compromise with the false gods of the heathen. He must never go back on the covenant into which he entered with God, by going back to the world out of which God once led him. Also he must teach and lead his seed or offspring in this faith and obedience toward God and his promises. That Abraham rendered such perfection to God Almighty, the Lord God himself testifies. (Gen. 18:17-19 and 26:5) Demonstrating by his works his faith under tests from God, Abraham showed his entireness of faith. James 2:22 says: "Seest thou how faith wrought with his works, and by works was faith made perfect?"

\* Abraham's son Isaac and his grandson Jacob followed him in this course of perfection toward God; but none of them lived to see the coming of the Seed and to receive the blessing promised. Concerning this it is written: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:8-13.

\* Still earlier than Abraham, there was a man of faith with regard to whom the term *perfection* was used. We read: "But Noah found favor in the eyes of Jehovah. These are the generations of Noah. Noah

3. How did Peter identify to the Jews who the Seed of blessing is? and what is the blessing?

4. How does Paul back up Peter's identification? and how does Abraham's seed become star-like and sand-like?

5. What kind of perfection did God require of Abraham? and what testimony is there that Abraham rendered such?

6. How did Abraham, Isaac and Jacob show they expected the blessing promised through the Seed? but why did they not receive it?

7. How was Noah "perfect in his generations"?



was a righteous man, and perfect in his generations: Noah walked with God." "And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." (Gen. 6:8, 9; 7:1, *Am. Stan. Ver.*) Like his great grandfather Enoch, Noah walked with God. Counting from Adam, Enoch was the seventh man in direct descent, and Noah was tenth. Ten is a Scriptural number symbolizing earthly perfection. However, it was not in this respect that Noah was "perfect in his generations". Noah, living as he did during the six hundred years prior to the flood, saw a number of generations born to this earth and these were his contemporaries. Amid all these corrupt, ungodly generations or contemporaries Noah remained perfect toward God in keeping his integrity toward Him. That is, Noah never wavered in faith toward God. He never fell into the worship of any of the false gods of the day. He acted with faith in the true God and preached righteousness and kept as close to God as he could by prayer, by offering sacrifices and by looking for the promised Seed of God's "woman". In these respects he could meet God's requirements blamelessly, in spite of his natural blemishes and shortcomings in the flesh.

<sup>8</sup> Of a perfection like Noah's we read in connection with a man shortly after Abraham's day: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." Job's perfectness toward God stands out sharply after the Devil scoffed at God's reliance upon Job's integrity. He declared he could make Job curse God if God just let him afflict Job unsparingly. After several tests Jehovah's confidence in Job proved to be well-placed. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause." (Job 1:1, 8; 2:3) Further sore tests upon Job proved God to be right, because Job kept on displaying his wholeness of devotion to God by refusing to turn away from Him under the Devil's assaults and to reproach him. (Jas. 5:10, 11) How different Job's course of faithful endurance is from that of many religionists of "Christendom" who are now suffering the woes which Satan the Devil is bringing upon humankind because he has been cast out of heaven since the setting up of God's heavenly kingdom in 1914! —Rev. 12:12.

<sup>9</sup> David, the shepherd of Bethlehem whom God elevated to be king over the nation of Israel, was another who showed forth such perfection, despite

the weaknesses and failings of his flesh. Notwithstanding his being misshapen in iniquity inherited from Adam, his heart or his mental affection never veered away from Jehovah God as the One to be worshiped. Several times he was overtaken by grievous sins; but he never showed a love of sin. Each time he humbled himself and repented with sincerity of heart and turned to God for mercy, taking God's chastisements without rebellion or complaining. He delighted in the worship of Jehovah and took all steps possible to exalt and advance God's worship during his kingship. Therefore God declared David to be a "man after mine own heart, which shall fulfil all my will". (Acts 13:22; 1 Sam. 13:14) Being wholeheartedly for the Lord God, David died faithful. He fulfilled the commandment set forth at Deuteronomy 18:13: "Thou shalt be perfect with Jehovah thy God." (*Am. Stan. Ver.*) And, be it noted, this commandment was added after God's warning to the Israelites not to fall away to the religious worship of the heathen nations round about them.

<sup>10</sup> David's son and successor to the throne, Solomon, gave a like admonition to the Israelites at the time that he dedicated the newly built temple at Jerusalem. He said: "That all the peoples of the earth may know that Jehovah, he is God; there is none else. Let your heart therefore be perfect with Jehovah our God, to walk in his statutes, and to keep his commandments, as at this day." (1 Ki. 8:60, 61, *Am. Stan. Ver.*) Sad to relate, King Solomon, in his old age, let his heart be weaned and lured away from the true worship, and he did not walk like David his father, "in integrity of heart." The record concerning Solomon is: "It came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father." —1 Ki. 9:9; 11:4, *Am. Stan. Ver.*

<sup>11</sup> Thereafter kings Abijam and Amaziah are reported to have reigned, but not with perfect hearts toward God like their forefather David's. (1 Ki. 15:1-3; 2 Chron. 25:2) King Jehoshaphat's heart was encouraged in God's ways and he prepared or set his heart to seek God. When appointing a new body of judges throughout his realm he said to them: "Thus shall ye do in the fear of Jehovah, faithfully, and with a perfect heart. . . . Deal courageously, and Jehovah be with the good." (2 Chron. 17:6; 19:3, 8-11, *Am. Stan. Ver.*) When King Hezekiah was near death because of a malignant boil, he appealed to God, saying: "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." —2 Ki. 20:1-3.

10. How did King Solomon preach such perfection, but how did he himself fail of it?

11. What is the record concerning Abijam and Amaziah, and Jehoshaphat and Hezekiah, as to such perfection?

8. What does the Record say and show concerning Job's perfectness?  
9. How was David's perfectness demonstrated?

## IN ACTUALITY

<sup>12</sup> Jehovah God recognized those whose purposes of heart or mind were right and pleasing to him, and he was always there to help them to do His will. As the prophet Hanani told King Asa: "The eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. 16:9) This is a comforting and sure promise for all of suchlike hearts today. However, regardless of their purity and integrity of heart and mind, those faithful men of old were not lifted up to actual perfection physically or in the flesh. Although their pleasing heart condition helped them to overcome their fleshly weaknesses or hold in check their inborn sinful tendencies, yet none of them were justified to life eternal. Had God thus perfected them or justified them to life everlasting, they would not have died. But they looked forward to that blessing, and they expected God's promise thereof to be fulfilled when Messiah, the Christ, should come. But they all lived before his arrival, and hence died without seeing the divine promise realized and experiencing it.

<sup>13</sup> In order to open the way to actual perfection, more was needed than perfection or integrity and honesty of heart. There was need of a sacrifice, offered to God to lift off men of such heart condition the disability that Adam's wrongdoing in Eden had brought to all his descendants. Adam handed down to his offspring a sinful and faulty condition of body and mind, and hence by birth they came into a condemned state before God. The result was as stated by the apostle Paul at Romans 3:9-19; and remember that Paul said these things after the Jews had been under the law of Moses for more than fifteen centuries. Said Paul: "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: . . . there is none that doeth good, no, not one. . . . that every mouth may be stopped, and all the world may become guilty before God. For all have sinned, and come short of the glory of God."—Rom. 3:9, 10, 12, 19, 23.

<sup>14</sup> Hence no man who drew his existence from Adam could lay down his life for his friends and expect to free them from divine condemnation by giving them a perfect standing before God free from sin and defectiveness. Such a one, thus dying, would be an imperfect sacrifice and would not be acceptable. An imperfect sacrifice could not procure perfection for others. This was typically foreshadowed through the law which God gave to the Jews through Moses. In order to procure their deliverance from slavery

in Egypt God required that the Jews sacrifice the passover lamb; and God's law said: "Your lamb shall be without blemish, a male of the first year." (Ex. 12:5) In order that sacrifices might thereafter be offered in an acceptable way, God made Moses' brother Aaron and his sons and their male descendants to be the priests for the Jewish nation. Telling them what sacrifices would be proper for them to offer on His altar, God said to these Levite priests of the house of Aaron: "Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. . . . it shall be perfect to be accepted; there shall be no blemish therein."—Lev. 22:18-25.

<sup>15</sup> To be perfect in man's behalf, the sacrifice must be equal to the perfect life of Adam, who was created perfect and in the image and likeness of Jehovah God. Exact justice must govern in this matter, for God's law said: "Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deut. 19:21; Ex. 21:23-25) Adam having sinned and lost his human perfection and life-right, and all his descendants having therefore come short of the glory of God, none of them could offer the perfect sacrifice to make men perfect. Only the miraculous power of Almighty God could help mankind out of this humanly impossible situation; and God's love and wisdom did this by means of his Son, who became Christ Jesus.

<sup>16</sup> This beloved Son lived long before Adam, for he was God's first creation and was also used of God in creating Adam. Hence Christ Jesus did not draw his life through Adam. His perfect and blameless life was transferred from heavenly glory down to the body that God's power prepared for him in the womb of the Jewish virgin of the tribe of Judah. In this manner Jesus was born as a perfect child, and he grew up to full manhood in its perfection. Hence he could be the needed perfect sacrifice. However, to offer sacrifice one must be a priest. He must be called and chosen of God. He must be initiated by God into that priestly service and must be consecrated by God to the priesthood. Now, John the Baptist was born of the priestly house of Aaron; but Jesus was not thus born, for he was born of the tribe of Judah as a direct descendant of King David. Jesus was thus barred from becoming a priest to offer up animal sacrifices upon the altar of the temple at Jerusalem.

<sup>17</sup> Up till Jesus' coming, all the animal sacrifices which the Levitical priests of Aaron's house had offered upon the altar of the temple had brought perfection to none of the Jews. The blood of those atonement sacrifices which the high priest offered

12. (a) How does God show himself toward the perfect-hearted? (b) Were the perfect-hearted of old time lifted up to bodily perfection? and why?  
13. To open the way to such perfection, what was needed? and why?  
14. According to God's law, why could no descendant of Adam offer such a sacrifice to God?

15. To be perfect in man's behalf, what was required of the sacrifice, thus barring Adam's offspring?  
16. How could the man Christ Jesus be the needed sacrifice? and what must he be to offer such sacrifice?  
17. Why was there need of a different priesthood from that of the sons of Aaron, and need of a new sacrifice? and how did God provide both?



inside in the Most Holy of the temple failed to wash away the sins of the Jewish nation. It did not justify or make them right before God. For that reason those atonement sacrifices needed to be repeated year after year. They may have been unblemished animal sacrifices, but they were not human sacrifice having life-value equal to that of the perfect Adam in Eden. Hence, if perfection in the flesh was to come, there must be a new priesthood and a new sacrifice. God provided both. Since Jesus could not become priest by descending from the Levite Aaron, Jehovah God made him a high priest by a special oath. God made him a priest not after Aaron's line but a priest like Melchizedek, who was king of Salem and priest of the Most High God in the days of Abraham. God foretold this at Psalm 110:1-4, where King David wrote concerning the Lord Jesus: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies. . . . Jehovah hath sworn, and will not repent [or change]: Thou art a priest for ever after the order of Melchizedek." —*Am. Stan. Ver.*

<sup>18</sup> Now notice how the apostle Paul explains this change of priesthood upon a new basis, at Hebrews 7:15-28: "The point is still more clear in view of the fact that the appointment of the new priest resembles that of Melchizedek, for he is appointed not for possessing any legal physical qualifications, but by virtue of a life that cannot end. For the psalm [110] bears witness, 'You are a priest [how long?] forever, of the priesthood of Melchizedek!' So an earlier regulation is abrogated because it was poor and ineffective (for there was nothing final about the Law [since the Law made nothing perfect]), and a better hope begins to dawn, through which we may approach God. And in proportion as Jesus was not appointed priest without God's making oath to it, the agreement [or covenant] which he guarantees is better than the old one [through Moses], for God took no oath in appointing the old priests [of Aaron's house], but he made oath to [Jesus'] appointment, when he said to him, 'The Lord has sworn it and he will not change: You are a priest forever!' The old priests too had to be numerous, because death prevented their continuing in office." And this latter fact proves that the tens of thousands of Catholic priests, who die off and have to be succeeded and replaced by others, really bring about no cleansing of sins by their repeated ceremonies of the "mass".

<sup>19</sup> Continuing, the apostle shows why Jesus as priest can bring about the completed or perfected

salvation of one who holds fast to his faith in Christ. The apostle shows the difference between Jesus and the Jewish and Catholic priests, saying: "But he continues forever, and so his priesthood is untransferable. Therefore, he is able to save forever [or, to the uttermost] all who come to God through him, because he lives and intercedes for them forever. Such a high priest we needed—godly, blameless, unstained, removed from sinful men and raised above the very heavens; who does not need, as the old high priests did, to offer sacrifices every day, first for his own sins and then for those of the people—for this last he has done once for all, in offering up himself. For the Law [of Moses] appoints to the high priesthood men full of imperfection; but this utterance about the making of the oath, which came long after the Law, appoints a son, fully qualified [or consecrated, perfected] to be high priest forever."—*An American Translation.*

<sup>20</sup> If Jesus was physically and mentally perfect, "holy, harmless, undefiled, separate from sinners," and having the life-right to everlasting life, how is it that the apostle here in the book of Hebrews speaks at least twice of Jesus as being perfected? He shows that Christ's followers whom God adopts to be a part of the "seed of Abraham" really become the sons of God. These sons God brings up to heavenly glory with Christ Jesus, the Leader or Captain of their salvation. Says Paul: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour [in heaven]; that he by the grace of God should taste death for every man. For it became [God], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:9,10) "Perfect" in what way? we ask.

<sup>21</sup> Since it is through sufferings that Christ Jesus was made perfect, he was not thus perfect at the time he was baptized in water and anointed with God's spirit at the Jordan river, for his sufferings came afterward. The sufferings added nothing to Jesus' ransom sacrifice, which was perfect in itself. But they added something to Jesus as God's anointed High Priest. What? A proved obedience or proved faithfulness and integrity that answered all the false charges that all the enemies of Jehovah God could hurl against his High Priest. This proved obedience showed Jesus to be perfectly reliable and dependable to be entrusted with the High Priest's office, and hence it showed him to be perfectly qualified or suitable to be God's Chief Servant and Vindicator. Let us therefore read Hebrews 5:5-10 concerning how he benefited by his sufferings:

18. (a) If not according to legal physical qualifications, how was Jesus made a priest like Melchizedek? (b) Why did the Levitical priests have to be more than one? and what does this fact prove?

19. Why can Jesus save to the uttermost the believer? and by how many sacrifices?

20. In Hebrews, how many times does Paul mention Jesus' being made perfect? and why does this appear strange?

21. To what did this perfecting add something, to the sacrifice or to Jesus himself? and in what way?

<sup>22</sup> "So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, this day have I begotten thee: as [God] saith also in another place, Thou art a priest for ever after the order of Melchizedek. Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet *learned obedience by the things which he suffered*; and having been made perfect [through such sufferings], he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek."—*Am. Stan. Ver.*

<sup>23</sup> Under sufferings from Satan and the demons and their religious agents on earth, Jesus in the flesh displayed a completeness of obedience to God such as he had never before manifested during all the time since God brought him forth as the "beginning of the creation of God". He thus showed he had the quality of perfect trustworthiness for the highest and most confidential office to which God could and did appoint him. And thus, too, through sufferings, Jesus qualified for the High Priesthood unto God. If the sons of God, whom He brings to heavenly glory, would obey Christ Jesus as the Captain of their salvation, they must obey or copy his example. That is, they must suffer at the enemy hands in order to prove, as did their Captain, their complete obedience to God. In no other way can they become qualified to live and reign with him, to "be priests of God and of Christ" and to "reign with him a thousand years".—Rev. 20:4, 6; 2 Tim. 2:11, 12.

<sup>24</sup> In ancient times Aaron the high priest entered into the Most Holy of the tabernacle and sprinkled the blood of the atonement sacrifices before God's mercy seat. But A.D. 33 Christ Jesus ascended to heaven and into Jehovah God's presence with the value of his perfect human sacrifice and thus made a complete presentation of his sacrifice as High Priest. He did so only after first having suffered reproaches and pain even unto death in proof of his absolute, flawless obedience to God. With this qualification Christ Jesus was made perfect as Jehovah's High Priest by being raised from the dead, not in the flesh, which he had laid down as a sacrifice, but in the spirit, as a complete spirit "new creature". (1 Pet. 3:18, *Am. Stan. Ver.*) Thus his perfecting really meant his being introduced into his High Priesthood in the heavens in God's very presence. He reached the final point or pinnacle of office, by sitting down at God's right hand as next to God and so higher than all others in the universe. This was the

final act of consecrating Jesus to this lofty office of High Priest. It was at one and the same time a perfecting and a consecrating of him for all time.

<sup>25</sup> It is doubtless in that sense that we read, at Hebrews 7:28: "For the law [of Moses] maketh men high priests which have infirmity; but the word of the oath [of God], which was since the law [being uttered through King David at Psalm 110:4], maketh the Son, who is CONSECRATED for evermore." (*Auth. Ver.*) Or, as we read this verse in the modern version: "For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, PERFECTED for evermore." (*Am. Stan. Ver.*)<sup>\*</sup> In the first Bible translation, namely, the Septuagint Greek Version of the Hebrew Scriptures, the word here translated "perfected" (*teleioun*) is also used a number of times to translate the Hebrew word for *consecrate*, as at Leviticus 21:10; Exodus 29:34, 35; Leviticus 8:22, 28, 33; which verses please see. (C. Thomson Translation) Thus either of the foregoing translations of Hebrews 7:28 is correct, because *perfected* in this connection includes the thought of *consecrated* to a sacred office or inaugurated therein, seeing that the person consecrated or inaugurated has completed his preparation for it. This, in faultless obedience and integrity, Jesus did.

#### FOLLOWERS PERFECTED

<sup>26</sup> Jesus' faithful course as High Priest results in perfection for his obedient followers who are made part of Abraham's seed as sons of God. How? Because it gives them a real cleansing from sin through the blood of his sacrifice. Thus they are given a clean conscience before God, or a freedom from consciousness of sin and from condemnation to death in God's sight. This was not possible by the animal sacrifices that the Levite priests of Aaron's house offered in the first or typical tabernacle. As said at Hebrews 9:8-14, 24: "While the first tabernacle is yet standing; which is a figure [or symbol] for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper PERFECT, . . . But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. . . . how much more shall the blood of Christ, who through the eternal spirit offered him-

<sup>22</sup> Why did Jesus suffer? and what did he thereby become?

<sup>23</sup> What quality did Jesus thus show? and how do believers "obey him" as the author of their eternal salvation?

<sup>24</sup> How was Jesus "perfected" or "consecrated for evermore", as stated at Hebrews 7:28?

<sup>\*</sup>Also *The Emphatic Diaglott; Douay Catholic; Rotherham; Moffatt; Weymouth; Twentieth Century New Testament; Syriac; etc.*

<sup>25</sup> Why is the translation of the Greek word "*teleioun*" either as "consecrated" or as "perfected" correct?

<sup>26</sup> Why, as stated at Hebrews 9:8-14, 24, does Jesus' faithful course result in perfection for his faithful disciples?

self without blemish unto God, cleanse your conscience from dead works to serve the living God?" "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us."—*Am. Stan. Ver.*

"Being perfected thus in conscience, evidently these obedient followers of Christ are "justified" by God and through Jesus' blood and because of their faith. Therefore God's condemnation has been lifted from them, and they have a perfect standing before God according to their flesh.—Rom. 5:1, 9; 8:33.

"When explaining how the one sacrifice of Christ accomplished such perfection for the Christians, which the oft-repeated sacrifices according to the Mosaic law could not do, the apostle writes, at Hebrews 10:1-14 (*Am. Stan. Ver.*): "For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins."

"The need for those shadow sacrifices to be repeated continually was because they did not actually remove the guilt of sin, but left the worshiper with the consciousness of sin which required fresh sacrifices to be offered by imperfect human priests. This very fact concerning those Jewish sacrifices shows that the so-called "Catholic sacrifice of the mass" is imperfect and worthless to remove sin and relieve anyone from the torments of suffering. Just as with the Jewish sacrifice, the fact that the Catholic mass has to be sacrificed daily upon thousands of altars by thousands of dying priests shows that the mass has brought no removal of sins; else, why should it be repeated? Each new mass reminds the worshiper of his sins, just as the Jewish sacrifices did; and it shows that the previous masses have provided no perfect, justified, uncondemned standing of the worshiper before God. Further, since these masses have been added by the Catholic priests to Christ's original sacrifice, the mass not only proves its own worthlessness and ineffectiveness but also argues that Christ Jesus' own sacrifice was incomplete and not a perfect sin-remover. But is that argument true? Not at all! Instead of listening to an imperfect man who claims to be an apostolic suc-

cessor, listen now to an apostle himself, who writes as follows:

<sup>30</sup> "We have been sanctified through the offering of the body of Jesus Christ once for all. And every [Jewish] priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he [Christ Jesus], when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath PERFECTED for ever them that are sanctified."—*Am. Stan. Ver.*

<sup>31</sup> This perfect standing of freedom from the guilt of sin and its condemnation has continued down through the Christian era since Jesus' one and only sacrifice was offered. Also it applies to each sanctified follower of Christ Jesus as long as he remains on earth in his imperfect flesh and needs the covering of the merit of Jesus' sacrifice. The fact that His sacrifice is perfect, complete, and all-sufficient for removing sins is proved, because it does not need to be renewed or repeated. Whenever the sanctified Christians sin because of the inherited imperfections of their flesh, they can go to God and confess and procure forgiveness and cleansing by means of the one and original sacrifice of Christ Jesus. So we read, at 1 John 1:7-10; 2:1, 2, namely: "The blood of Jesus Christ his Son cleanseth us from ALL sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from ALL unrighteousness. . . . And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

<sup>32</sup> The present state of the sanctified Christians is not, therefore, one of actual perfection in their flesh or physical bodies. Hence the disciple James writes: "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body [to be sinless]." (Jas. 3:2) But by faith in Christ's sacrifice Christians have a righteous standing or justification with God and are counted perfect through Jesus' righteousness imputed to them. Hence they may draw near to God with no consciousness of sin-guilt, their hearts being sprinkled with his cleansing blood. As the apostle says: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated [initiated] for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us

27. They having a perfectly cleansed conscience, what must then be true about Christ's obedient followers?

28. Why must the sacrifices according to the Mosaic law necessarily have been merely shadows of future things?

29. Why, then, did those sacrifices need to be repeated? and what does this prove respecting the Catholic "sacrifice of the mass"?

30. By how many offerings of sacrifice have Christ's followers been sanctified and perfected? and why, therefore, could Christ stay seated at God's right hand?

31. How long is this perfect standing through Christ's sacrifice in effect? and how is it affected when Christians sin?

32. What proves whether this state is one of actual perfection in the flesh? and how, then, may Christians draw nigh to God?

draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10:19-22.

<sup>33</sup> These, therefore, are the perfected *spiritual* ones whom the apostle means when he writes, at Hebrews 12:22, 23: "But ye are come . . . to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." These justified ones walk after the spirit of God and not after the flesh. The spirit is more pronounced and noteworthy about them than their imperfect flesh, the sins of which are perfectly cleansed away by Jesus.

#### MEN OF OLD MADE PERFECT

<sup>34</sup> This present perfection of relationship with God is the blessing which comes to the faithful believers through the Seed of Abraham, Christ Jesus. (See Acts 3:25, 26, quoted on page 102, ¶ 3.) As Paul also says: "And the scripture, foreseeing that God would justify the heathen through faith, preached before[hand] the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." (Gal. 3:8, 9) This blessing through the Seed of Abraham is, of course, made complete for these sons of God when he brings them to glory by resurrecting them from the dead. These faithful dead are the ones concerning whom it is written: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (1 Cor. 15:42-44, 49) Thus, at resurrection, these are perfected or consecrated and inaugurated into God's sacred service in the heavens in His glorious presence. This final perfecting of them begins to take place at Christ's second coming, at his coming to the temple. This coming to God's heavenly temple can be proved to have taken place A.D. 1918, in spring, as shown in previous issues of *The Watchtower*.

<sup>35</sup> It must be admitted, therefore, that the faithful believers and followers of Christ who become the sons of God are the first to receive the blessings of the promise which Jehovah God made to Abraham. It is not because of any greater worthiness of their own, but because they have had the opportunity of living since Christ Jesus' death and resurrection and ascension to heaven. No one, of course, could enter

into these blessings before the actual coming and *perfecting* of the Seed of Abraham nineteen centuries ago. This was why the faithful men of old, from Abel down to John the Baptist, could not in their time enter into the realization of the promise by receiving the blessings promised. All those faithful ones had faith in the coming of the Seed and the pouring out of blessings from God through the Seed, but they never saw the promise of God realized. They did not live in God's favored time. The apostle refers to this, at Hebrews 11:39, 40, where he says: "And these all, having obtained a good report through faith, received not the promise: God having provided [or, foreseen] some better thing for us, that they without us should not be made perfect."

<sup>36</sup> By the expression "for us" the apostle means himself and his Christian brethren. For these God provided or foresaw a higher blessing than that of those faithful ancients. He provided that they should become his spiritual sons and should therefore inherit glory in heaven. He provided that they should be made partners with Jesus Christ, the true Seed of Abraham; and that, having themselves received the first blessings of God's Abrahamic promise, they should be united with Christ Jesus in pouring out the blessings upon others. They are given the privilege of being priests with Christ Jesus the High Priest in the heavenly kingdom and of reigning with him for the thousand years to uplift humanity. Together with Christ Jesus, the King of kings, they will form the "new heavens" of the New World of righteousness.—Rev. 20:4, 6; 2 Pet. 3:13.

<sup>37</sup> The facts show, then, that the faithful ones of old are not to be perfected apart from the sons of God associated with Christ in the heavenly kingdom. Nineteen centuries ago, on the day of Pentecost, following Jesus' ascension to heaven, God began the work of perfecting his faithful sons by justifying them through the sacrifice of Christ Jesus presented in heaven. Now, when resurrecting them from the dead after Christ comes to the temple, God completes their perfecting. There is yet on earth a remnant of these justified sons of God. These await their final perfecting in the resurrection after their obedience has been perfected by suffering as their Captain Christ Jesus suffered on earth. But at present they have the perfect standing with God through justification by Christ's one sacrifice. While yet alive in the flesh on earth, this remnant expect to see, shortly, the faithful ones of old brought forth from the graves. According to the understanding of certain scriptures, they expect to see this before the final battle of Armageddon is ended. That would there-

33. Who or what, then, are the "spirits of just men made perfect"?  
34. (a) What is the present blessing through the Seed of Abraham?  
(b) When is such blessing made complete for the sons of God, and how?  
35. (a) Who, then, are the first to receive the blessings of the promise made to Abraham? (b) Why did not the faithful ones of old receive the blessings first?

36. Whom does Paul mean by the expression "for us"? and what has God provided for such?

37. (a) When did God begin the perfecting of these? and how many of such are yet on earth? (b) What expectation have they regarding the faithful ones of old?

fore be toward the beginning of Christ's reign; for immediately after Satan the Devil is bound at Armageddon Christ's thousand-year reign begins. (Rev. 20: 1-3, 7) Thus for a short time before the remnant finish their earthly course, they expect to enjoy the extreme pleasure of some association with the faithful ones of old brought back to life on earth.

<sup>38</sup> What does the being "made perfect" of those faithful ones of old mean? When Christ Jesus as High Priest calls them forth from the grave, their being raised from the dead will be the first of their blessings coming to them from Jehovah God through his promised Seed of Abraham, Christ Jesus. Thereby God, who announced himself to Moses as "the God of Abraham, and the God of Isaac, and the God of Jacob", will prove he is indeed 'the God of the living', not of the dead. (Ex. 3: 6, 16; Matt. 22: 31, 32) The apostle's expression, "made perfect," as used in his epistle to the Hebrews, does not require they shall come forth from the tombs instantaneously perfect in body, but it does show that they will gain absolute perfection through God's kingdom by Christ Jesus. At Hebrews 11: 35 it is written that they endured great sufferings and torments at enemy hands and refused to become unfaithful to God "that they might obtain a better resurrection". This, therefore, serves to put them in the class of those who come forth from the tombs to the resurrection of life, rather than to a judgment the final determination of which is doubtful, either to life or to everlasting destruction.

<sup>39</sup> Said Jesus, to whom the Father has committed all judgment: "He gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5: 27-29, *Am. Stan. Ver.*) These faithful ones of old went down into death with a "perfect heart" toward God, and they will come up out of the graves with such when the Judge Christ Jesus shortly utters his voice of command. Their being the first of the earthly inhabitants of the new world to be raised from death, they will have an advantage over those who will later be raised from the tombs "unto the resurrection of judgment". Also they will be raised in the way of life, being in line for life eternal under God's kingdom.

<sup>40</sup> As afore shown, to be "made perfect" has the meaning of being qualified and being introduced or inaugurated into a position of service. As to the perfect-hearted forefathers and forerunners of Christ Jesus it is prophesied, at Psalm 45: 16:

"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Receiving life from the Judge and King, Christ Jesus, who gave his earthly life for them, they become his sons or children. In order for there to be a "new earth" under the "new heavens", Christ Jesus inaugurates or installs these faithful ones of old in office as earthly princes to represent the heavenly kingdom. Thereby he *perfects* them in office or consecrates them in this princely office and so establishes the "new earth". (Isa. 32: 1) This, too, is an advantage over those of humankind who come forth from the dead "unto the resurrection of judgment". Here it is again seen how the faithful ones of old who died without receiving the promise do attain a "better resurrection". During the thousand years of Christ's reign they will receive blessings from the heavenly Seed of Abraham through the Kingdom.

<sup>41</sup> At the close of the millennial reign, Satan is to be loosed for his final season of activity before his everlasting destruction, and then a final test will come upon all those dwelling upon the face of the earth. (Rev. 20: 7-10) The perfect-hearted princes, respecting whose physical perfection by that time there can be no doubt, will set the example for all peoples on earth by their faithful integrity in office under the test. This concluding test will complete their perfecting. Then, when Christ Jesus turns over the Kingdom to God the Father and has destroyed Satan the Devil and all who then fall to his temptation, Jehovah God will justify or pronounce perfect all the faithful ones for life unending. "It is God that justifieth." (1 Cor. 15: 24-28; Rom. 8: 33) The justified faithful ones of old will live for eternity in earthly perfection.

<sup>42</sup> As concerns the Lord's "other sheep" of today, they are the faithful companions and fellow witnesses of His remnant. (John 10: 16) While they do not now enjoy the perfecting that the remnant have through the justification by the sacrifice of Christ, the "other sheep" class must be of "perfect heart" toward Jehovah God. In this respect they must be like the faithful men of old who did not receive that "better thing" which God has provided for His sons whom he brings to glory above, including the remnant. It is those "sheep" keeping their heart integrity unto God during this time of temptation at the end of Satan's world that may hope to pass through the battle of Armageddon alive and to enter into the righteous New World.

<sup>43</sup> Thereafter the thousand-year Kingdom will bring about their complete perfecting in the paradise

38. What does the being "made perfect" of those faithful ones of old mean?

39. How will theirs be a "better resurrection"?

40. How, too, will it be a "better resurrection" by their being "made perfect" for office?

41. How will their perfecting be completed at the close of the thousand-year reign of Christ?

42. In what way must the Lord's other sheep be perfect now, and with what hope in view?

43. When will their complete perfecting be brought about? and what will be their obligations to that end?

earth. As to their obligations during his millennial reign, Christ Jesus the Son of David says: "Mine eyes shall be upon the faithful of the land, that they may dwell with me [in the new world]: he that walketh in a perfect way, he shall serve me. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."

(Ps. 101:6, 8) Those who seek to serve with perfect hearts toward God are wise. They are the ones to whom the King greater than Solomon says: "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." —Prov. 2:21, 22.

## IN THE LAND OF THE MIDNIGHT SUN

**B**ETWEEN Stockholm, Sweden, and Oslo, Norway, sleeping cars are operated nightly by the railroad. Good! for arrangements were for making the trip to Norway by train, by the Watch Tower Society president, N. H. Knorr, and his companions, the American, M. G. Henschel; the British, William Dey; and the Swedish, J. H. Eneroth. Reservations had been booked for the train departing at 10:30 p.m., on December 24, 1945.

It is fortunate for the Swedes that their railways have been electrified. In Finland, as Brother Knorr had found out traveling there in the week previous, that is not the case; so the trains burn wood to make their steam, and travel has been slowed down considerably. In Northern Europe there is little coal, and the people must use wood for heating. Wood burns quickly, and hence more space is required for fuel supplies. In journeying from the Society's Branch office in Stockholm to the Central Station our travelers were again reminded of the coal shortage and the oil shortage, for in the parks and other available space they saw great piles of firewood that had been stored up for winter's use. If it had been necessary for the railways also to burn wood, the trip from Stockholm to Oslo would have taken more time. As it was, however, the trip took only eleven hours, including a stop at Charlottenberg on the Swedish-Norwegian border for the Swedish customs inspection at 6 a.m., when all passengers were awakened and interviewed while in their berths. The Norwegian officials boarded the train and completed their work before the train reached Oslo.

Brethren from the Oslo Branch office were on hand at the station when the train pulled in. It was holiday time, and the station was crowded. But Brother Dey was quickly recognized by the Norwegian brethren, and greetings were given all the travelers. Outside the station many people had queued up in the taxi line, and very few taxis were to be found. The holidays had cut down the tram traffic almost to a standstill. Since the Branch office is centrally located, it seemed most practical to walk from the station to the office. Snow was falling, and the streets were practically deserted; so the joyous group of brethren hiked up through the streets quite as if they owned them, talking and laughing, while the fresh snow crunched beneath their feet. Past the Royal Palace they went and around the corner at Inkognitogaten, to No. 28 b, the address of the Society's office. There the brethren had held up their breakfast for the arrival of the visitors. It was good that there was plenty of food on hand now, for the hike from the station had given all good appetites.

Breakfast being finished, the visitors and the Branch servant gathered in the office and began going over some of the problems for the work in Norway. The greatest difficulty for the Norwegian brethren was presented by the shortage of literature in their language, and it had affected the work to a degree. It was especially noticeable that there were no pioneers reporting in Norway; only one had enrolled recently. Lack of literature was said to be the reason. Of course, it had not been many months since the Nazis had left Norway, and more could not be expected in so short a time. It was very gratifying to learn that the Norwegian *Watchtower* was taking readily in the field and there was a steady increase in its distribution. Some printing machinery is in operation, despite confiscations made by the Nazis; and so it has been possible to arrange for some local printing. Principally the *Watchtower* magazine has been published; but it has also been possible to provide a few booklets. Some bound books in Swedish and Danish were shipped in, and they are being used by persons of good-will until the Norwegian books become available. "*The Truth Shall Make You Free*" was being translated and had been almost completed. So Brother Knorr said every effort would be put forth to print it in Brooklyn and ship large numbers of copies to Norway just as soon as the manuscript had been checked and sent to the United States. This, to be sure, cheered the brethren at the Norwegian Bethel.

In spite of their difficulties with literature shortages and food-and-clothing shortages, the Theocratic publishers in Norway were busy at feeding the people of good-will. In November, 1945, a new peak of 830 publishers for the Kingdom had been reached, and it was good to find the work on the increase. The people of the land are interested in and also need the comforting message which God's servants carry about and speak forth. Their experiences during the war years caused them to see the need for something more than men can provide. During the wartime the Nazis stole most of the food from the people to feed their occupation army, and allowed only sufficient for the Norwegians to exist on. There are still certain shortages, especially in the way of food and clothing. It was therefore hoped that a permit would be obtained from the Swedish government to ship clothing donated by Swedish brethren to Norway before the winter passed. Many Norwegians had pinned their hopes on the return of the king and the restoration of a free government. The war had drawn all peoples together and united the political factions. But as soon as the Nazis left, the various political groups began to go off by themselves and advertise that they had been the real underground during the war. Strife among the ruling



circles is very evident, and many of the people are left without hope, unless they learn of the Kingdom. So the Kingdom publishers in Norway have a big job to do, explaining why such conditions exist and what the sole hope for the people is.

A meeting had been arranged for Oslo for the benefit of the brethren in the eastern and southern parts of Norway. Auditoriums are generally occupied with holiday affairs at the Yule season; so the only places to be considered were the cinemas. It was found that the very modern, attractive Saga Cinema would not be in use on December 26 until late in the afternoon. So the brethren rented it for use from noon until 3 p.m. Brother Dey opened the meeting with prayer. Brother Henschel followed with a discourse on field service matters, and particularly the need for pioneers in the full-time ministry in Norway. He showed very well how some of the brethren might find it possible to get into this blessed service, especially in using the *Watchtower* magazine as an instrument in arranging for studies with the people until books can be printed and used in this manner. Young publishers were urged to make full-time service their goal.

With Brother Eneroth continuing to act as interpreter, the program continued with the discourse by Brother Knorr dealing with matters of specific interest to the Norwegians and the overcoming of their own problems. Rapt attention was paid by the 800 publishers and people of good-will there assembled in Oslo as Brother Knorr pointed out the need for unity of action among all and the moving ahead of Kingdom interests. Then he related many very interesting events of his trip and delivered the love and greetings of brethren picked up along the way. It was evident at the conclusion of the assembly that many minds had been relieved by his words. Eyes were agleam with light as the possibilities for the Kingdom work in Norway were turned over in the minds of these brethren. There was need for organization of the work, as they well realized, and now that attention would be given that work their hearts swelled with love of the glorious treasure of service. Providentially Brother Dey was appointed as the new Branch servant for Norway, this to be effective until the American brother from the Brooklyn headquarters should reach Oslo and help with the organization of the work.

Travel in Norway had not then recovered from the blow dealt by the war, and what trains were available were slowed down by lack of coal and wearing out of equipment. In normal times it would have been possible to take a night train from Oslo to Bergen on the west coast, but now there was only one train daily and it took thirteen hours. This made it inconvenient for brethren in southwestern Norway to travel to Oslo for the meeting, there being also no places to stay overnight. A meeting was planned for Bergen, therefore, and announcement was made that on December 28 Brother Knorr would reach Bergen and hold a meeting. Necessity required Brothers Knorr and Henschel to go on to Bergen, for from there they would travel on to England by boat.

December 27, at 9:45 a.m., the train bearing Brothers Dey, Henschel and Knorr departed from Oslo. The route was a winding one, and many beautiful sights presented themselves at every turn. A snowstorm was blowing from

the west, and all the evergreen forests were a beautiful picture of dark-green and white. The fine straight trees covered the sides of the mountains and ran down to the shores of the frozen lakes and rivers. There was plenty of wood in the country to keep the people warm and for the making of the skis which are so necessary for travel there on foot during the winter.

At Bergen the three travelers were happy to find among the waiting crowds a group of brethren from the Bergen company of Jehovah's witnesses. The brethren had somehow obtained a small hall for use on December 28, and had also been fortunate to find hotel accommodations for their guests. After spending a few minutes going over plans for the morrow's activities the brethren dispersed to their respective places, looking forward to their assembling together again.

Long before the announced time of meeting all seats in the little hall were filled. By seven o'clock starting time 450 persons had crowded themselves inside. Over one hundred were standing. The brethren were pleased to stand in that crowded condition for over three hours listening to the various things brought to their ears. It was the same material that had been presented two days previous at Oslo. The brethren at the Bergen meeting were just as enthusiastic and showed just as much eagerness to take hold of their Theocratic responsibilities well as did those at Oslo. They had come long ways, some of them, and felt well repaid therefor. Some were up from Stavanger, Haugesund, and other coastal points; others came from Voss and near-by companies. It was good that so many had found it possible to meet together and thus Norway had an excellent showing of interested persons attending meetings, to the total of 1,250 in all. There will surely be many more publishers for the Kingdom in Norway before long.

For twenty-one days, since meeting them in Copenhagen, Brother Dey had accompanied the American brethren throughout the countries of Northern Europe, but now the time had come for the parting of the ways. He must remain in Norway to look after the Kingdom interests there, but for the two Americans there was work in Britain. It was nonetheless a happy occasion when, on Saturday, December 29, just before noon, Brother Dey and some thirty of the Norwegian brethren gathered at the quay to say a few more words to the departing Brooklyn brethren. A few minutes after twelve noon the recently completed motor vessel *Astrea* was loosed from her moorings and began to move out into the Bergen Fjord. The brethren waved with hands, hats, handkerchiefs and scarfs until they could no longer recognize the faces of the departing brothers on account of the great distance. The day was bright and sunny, and Bergen presented a very beautiful picture in its setting, nestled down at the bottom of high, now snow-covered mountains. The *Astrea* found her way southward through the inland waters of the Norwegian coast and passed along between islands and mountains in picturesque places which may never be forgotten by the wide-eyed American visitors. Soon after nightfall the port of Haugesund was reached, and here the only one of the brethren aboard the *Astrea* besides Brothers Knorr and Henschel disembarked.

Four of the brethren at the quay to meet this brother were permitted aboard to greet their Brooklyn friends. They had also been at Bergen, but had returned the same night on the night boat. It was good to know that the truth had been scattered to points all along that rugged coast and that publishers for the Kingdom were busily holding high the banner of the Kingdom in that territory. After putting in at Stavanger, the ship *Astrea* continued on its way down along this coastal territory to the southern end of this elongated country, to the Skagerrak. Ship passage direct from Bergen to Newcastle, in northern England, was not advisable because there were still many explosive mines in the North Sea that must yet be swept out. But from Skagerrak to Newcastle a channel had been cleared, and it was marked by buoys all along the way. Fortunately the weather was very good and the North Sea was as smooth as a small lake. Storms often cause mines to break loose and float about in the open seas, which is, of course, a great danger to shipping, but calm seas make for assurance of safe voyages. On just one occasion a floating mine of German make was seen in the channel, and it was at a safe distance.

#### BACK IN ENGLAND

Arriving at Newcastle on the morning of December 31, our two travelers experienced real pleasure at meeting Pryce Hughes and Jack Robb from the Society's London office at the quay and to be back after so successful a tour

throughout Europe on Kingdom business, from November 17 onward. The journey had been a joyful one. Things had worked out unbelievably well, by the Lord's grace. Thanks were given to the Father in heaven for their privilege of visiting His witnesses in many lands, and learning of their problems and making arrangements to aid them all in spiritual matters and also caring for some of their physical needs. It was encouraging to mark that the hardships which the brethren were enduring in all countries had not hardened their hearts against God nor made them discontented with life. Rather, that which they have gone through was proof to all of them that they have reached the time when God's final message will be heralded far and wide, even to the ends of the earth, for the purpose of comforting the suffering peoples of good will, that is, those who desire to be glad with God's chosen people.—Rom. 15: 10.

As the reports have shown, thousands of persons have been made glad through the good news preached by Jehovah's witnesses during the war years and since then. All are looking to the further opportunities of service in the postwar period, and they are sure that the Lord God will guide them. Fearlessly and boldly they press on, confident in Jehovah God and his Son Christ Jesus that these "Higher Powers" will direct the work right on to the final end of this world in the battle of Armageddon, where Jehovah will give his own marvelous witness in vindication of his universal sovereignty and holy name.

## FIELD EXPERIENCES

#### OFFICE BOOK STUDY (W. AUSTRALIA)

"On three previous visits the manager was absent, but the fourth time around I met him and placed a book. When I called back on the placement two weeks later, he said: 'Why are these books not more widely distributed? This is the best I have ever read!' He was amazed when I explained the extent of the work, and said: 'Well, I have heard lots of criticism of Jehovah's witnesses, but have never met one before, and had no idea of the work they were doing.' I introduced the Question booklet, and arranged to call back. When I did so, he cleared his desk ready for the study. I had been wondering about opening with prayer: it somehow seemed different from a study in the home; but I thought it would be best to start in the right way from the beginning. So I said: 'We usually ask Jehovah's direction on our study. Do you mind if I do?' He replied: 'Not at all.' So with a brief prayer to Jehovah for His guidance we commenced. The study was a real success, and afterward he remarked: 'Well, that has been most interesting. I haven't been to church for years because I found no satisfaction there, but this method of study opens up the Bible.' I have conducted two more studies since then, and, although clients have come in, these have been quickly dealt with, and the study has gone on with very little interruption. The Lord gives increase even under difficulties."

#### AT A GERMAN PRISONER-OF-WAR CAMP (MICHIGAN)

"The past two years I have been trying to get permission to enter a German prisoner-of-war camp near here. I wrote the chaplain in charge asking for permission to enter and told him I was an ordained minister of the gospel; that,

because of conditions, it was of urgent need that those confined therein should hear about God's kingdom. I received an answer in reply, which I have enclosed. I got in touch with the 'reverend' and he advised me he would not take the responsibility for saying I could or could not enter the camp, that he stood neutral in the matter. Upon the strength of this letter I went directly to the camp, talking with the captain in charge. He permitted me to have audience with thirty, who came to the meeting on their own initiative. Results were that I had a sound attendance of 30, placing 3 books and 32 booklets in the German language. Explaining many of the Kingdom blessings through the aid of an interpreter, I talked with them approximately for an hour and a half. Upon closing, they inquired when I would be back, for they were interested in talking further about the matter. I told them it would be the following week provided I could get permission. The following week the captain advised that the only way he could grant permission would be a direct statement to this effect from the chaplain in charge of this district. Apparently, the 'reverend' and the 'father' that conduct services for those in the camp could not afford to risk any further contacts by Jehovah's witnesses with those with whose spiritual guidance they have been entrusted. Again I wrote the chaplain. After considerable delay I received the enclosed letter, that 'the policy of the authorities is to limit the number of those entering the camps to the barest minimum and to those officially and by pre-arranged authority entering the camps' and that since the 'reverend' was very satisfactorily taking care of the needs there, they needed no further assistance!"