



The

# WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVII SEMIMONTHLY No. 17

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SEPTEMBER 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.

## "NEW SONG" TESTIMONY PERIOD

The month-long "New Song" Testimony Period falls in October of this year. All throughout it the singing of the new song to Jehovah's praise will take on a very new feature, and that is the Society's magazine *Awake!* first introduced to the world at the Glad Nations Theocratic Assembly in Cleveland this past August. Kingdom publishers among English-speaking populations will therefore specialize for this one month on taking subscriptions for *Awake!* at the regular rate of \$1 a year. Individual copies, five cents. Every person anxious to join in singing the new song of God's kingdom should find special incentive in taking part in the Testimony during October in offering *Awake!* It will be fine if the reports we receive after the close of the Testimony Period show more publishers than ever in the field. To this end we invite all *Watchtower* readers not yet engaged in the field witness work to write us for information and for references to veteran workers as companions. If as a *Watchtower* reader you have not subscribed for *Awake!* do it now. It is published twice a month, on the 8th and 22nd. You get your *Watchtower* on the 1st and 15th. By subscribing for both magazines you get weekly service.

## 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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## NOTICE OF ANNUAL MEETING

The regular annual business meeting of the Watch Tower Bible and Tract Society will be held Tuesday, October 1, 1946, at 10:00 a.m., in the registered office of the Society located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 10, Pennsylvania.

Notices and proxy forms will be mailed to the members. Any member who for any reason cannot attend in person should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, on or before September 20, 1946.

## "WATCHTOWER" STUDIES

Week of October 13: "Pure and undefiled Worship,"  
¶ 1-16 inclusive, *The Watchtower* September 1, 1946.

Week of October 20: "Pure and undefiled Worship,"  
¶ 17-20 inclusive, also "Keeping Unspotted from the World,"  
¶ 1-14 inclusive, *The Watchtower* September 1, 1946.

Week of October 27: "Keeping Unspotted from the World,"  
¶ 15-31 inclusive, *The Watchtower* September 1, 1946.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII

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### PURE AND UNDEFILED WORSHIP

*"For the worship [ministry\*; service†] that is pure and holy before God the Father, is this: to visit the fatherless and the widows in their affliction, and that one keep himself unspotted from the world."*

—Jas. 1: 27, Murdock's Syriac; \*Lamsa; †R. A. Knox; Luther.

JEHOVAH God the Father is not worshiped and served by those who are spotted with this world. He is the Creator of this spinning ball of earth upon which human creatures live, but is not the Creator of this world which at present dominates mankind. This world is religious, being filled with many, many varieties of religion but it does not worship or serve Jehovah God.

<sup>2</sup> Religion, as well as politics and commerce, is one of the three integral parts in the present structure or organization that makes up the visible part of this world. On that account religion is not "pure and holy before God the Father". It excites no surprise, therefore, that the practice of religion will perish from this old world. But those who worship Jehovah God "in spirit and in truth" will live forever, as a reward for serving Him and not this world. Unlike the religionists, these pure and undefiled worshippers have obeyed the divine command through the apostle John: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John 2: 15-17) Multitudes of worshippers now doing the will of Jehovah God will abide forever on this earth, where paradise will be restored and made earth-wide.

<sup>3</sup> Organized religion can hardly deny that this world is impure, unholy, defiled and polluted. Religion's own declared intentions in the United States are to "put God in government", and that is an indirect confession that God is not in the politics of this world. Believing, as religion unscripturally does, that God and Christ are one and the same person, then her intentions are at the same time to put Christ Jesus in the government of the United

States and the rest of this world. With such intentions organized religion pays no attention to the plain words of Christ Jesus to Pontius Pilate, one of the governors of this world, saying: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18: 36) Elect or engineer as many religious politicians into government offices as she can; yes, fill *all* such offices of government, if possible; yet organized religion will never succeed in forcing God or Christ Jesus into the political governments of this world and thereby forestall the passing away of this world. Organized religion is accomplishing no reform for the world, but is simply defiling herself, spotting herself up with this world and proving that she is a lover and a part of it. Therefore the disciple James says that her form of worship is not pure and holy in the sight of God the Father. It is a vain form of worship. Practicers of such worship are deceived with false hopes.

<sup>4</sup> In addition to having the leading politicians of the world in her congregation, organized religion pays special honor and deference to the rich of this world. She sells them the best pews in her cathedrals and other religious buildings. While she interprets Jesus' parable of the rich man Dives and the poor man Lazarus in such a way as to put the rich man in a religious hell of literal fire, brimstone and red devils, she at the same time courts favor of the rich and throws her doors wide open and gives the rich her heartiest welcome. (Luke 16: 19-31) She makes the way of the rich easy into her congregation, whereas Jesus said: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19: 23, 24) "And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the king-

1. By whom is Jehovah not worshiped?

2. What command do his worshippers obey? and with what reward?

3. What are religion's efforts as to political governments? but with what results?

4. In dealing with the worldly rich, how does religion ignore Jesus' words?

dom of God. But woe unto you that are rich! for ye have received your consolation." (Luke 6:20, 24) This is because those who seek their comfort in the riches of this world make themselves a part of this world, and the woe of these worldly rich ones will come at the passing away of this world in the worst political, financial and religious crash this world will ever have had, at Armageddon.

<sup>5</sup> In making herself the boon companion of the worldly rich, organized religion evidently does not fear the warning cry of the disciple James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth [or, Jehovah of hosts]. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." (Jas. 5:1-6) Hence the rich will perish with the world, just like a flower of the grass. "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." (Jas. 1:10, 11) Organized religion, therefore, by going after the financial support and membership of the commercial element of this world, is again showing herself to be a part of this world. For being such a parasitic ally of the selfish commercial element, organized religion will share in the woe and miseries that will shortly come upon the religionists who are rich in this world but who are not rich in the good works of the pure, undefiled worship of Jehovah God of hosts.

<sup>6</sup> In trying to keep unspotted from this world the honest person finds no safe guide and example in the course taken by organized religion of Christendom. Her course is the way of sanctimonious pretense and hypocrisy. Consequently it brings reproach upon God and Christ and it leads to divine condemnation and destruction. The unselfish seeker after the true and living God desires to worship Him because it is right to do so. He wants his to be worship in the right way so as to be acceptable and pleasing to God. Hence he takes seriously the description of such kind of worship as given by the disciple James, namely: "And if any one thinketh that he

worshippeth God, and doth not restrain his tongue, but his heart deceiveth him; his worship is vain. For the worship that is pure and holy before God the Father, is this: to visit the fatherless and the widows in their affliction, and that one keep himself unspotted from the world." (Jas. 1:26, 27, *Murdock*) Or, if he is an honest Catholic and prefers a translation with an ecclesiastical *Nihil obstat* and *Imprimatur*, as of February 10, 1944, then here it is, by Monsignor R. A. Knox: "If anyone deludes himself by thinking he is serving God, when he has not learned to control his tongue, the service he gives is vain. If he is to offer service pure and unblemished in the sight of God, who is our Father, he must take care of orphans and widows in their need, and keep himself untainted by the world."—Jas. 1:26, 27.

<sup>7</sup> In agreement with both the foregoing translations is that of the Aramaic translator, G. M. Lamsa, namely, "If any man thinks that he ministers to God, and does not control his tongue, he deceives his own heart, and this man's ministry is in vain. For a pure and holy ministry before God, the Father, is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:26, 27) All three translations are noteworthy for not using the customary words "religious" and "religion".

<sup>8</sup> In the foregoing definition of pure worship everyone will note three essentials, namely, bridling the tongue, visiting the fatherless and widows, and keeping unspotted from this world. To those in search of life the right use of the tongue is very important, for by letting the tongue speak for an unclean heart or mind a person defiles himself. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." So said Jesus. (Matt. 12:34, 35; 15:18-20) Showing that the right use of one's vocal powers leads to life, the psalmist says: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." This counsel is so good that the apostle Peter takes it up and quotes it to the Christians. (Ps. 34:12-14; 1 Pet. 3:10, 11) The psalmist further says: "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Ps. 39:1) To effectively bridle the tongue or mouth, one must begin with the heart or mind, which expresses itself through the mouth. The heart or mind must be filled

5. How does religion show she does not fear the warning regarding the fate of the rich?

6. How does the unselfish seeker after God want to worship Him?

7. Whose translation also agrees with the above-quoted ones as to worship? and for what are these three translations noteworthy?

8. Why is it important to bridle the tongue? and how is it done?

with the truth from God's Word, to the point of abundance, and then his mouth will overflow from his heart abundance and his lips will not speak the guile and hypocrisy of religion, which is of this world. Such mouth, tongue and lips will preach the gospel of the kingdom of God and will thus replace evil-speaking with good.

#### LEGAL PROVISION FOR THE HELPLESS

\* Visiting the fatherless and the widows in their affliction is another requirement to pure, undefiled worship. There is a good reason why, and it is because Jehovah God is the Defender and Caretaker of the fatherless and widows. His own Word tells us: "A father of the fatherless, and a judge of the widows, is God in his holy habitation." (Ps. 68:5) "The LORD [Jehovah] preserveth the stranger; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down." (Ps. 146:9) In his law given to the Israelites through Moses, Jehovah strongly emphasized considerate care and protection of the helpless widows and fatherless children. He commanded: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." (Ex. 22:22-24) "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge." (Deut. 24:17) Hence Moses said to His people: "Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment."—Deut. 10:17, 18, *Am. Stan. Ver.*

<sup>9</sup> When his covenant people neglected or positively violated his provisions in behalf of these helpless and needy ones, Jehovah at once raised objection by his prophets. By Isaiah he cries out for a clean worship of Jehovah, saying: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD [Jehovah]." (Isa. 1:16-18) By his prophet Jeremiah comes this command: "Thus saith the LORD [Jehovah]; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do not violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place." (Jer. 22:3) To the city of Jerusalem in her last days

before destruction, Ezekiel says: "In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow." (Ezek. 22:7) And to the remnant that returned from captivity in Babylon to rebuild Jerusalem, the prophet Zechariah says: "Thus speaketh the LORD [Jehovah] of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, nor the poor; and let none of you imagine evil against his brother in your heart."—Zech. 7:9, 10.

<sup>11</sup> An outward form of worship of God combined with oppression and neglect toward the fatherless and widows is not a pure and undefiled worship of God. All the money contributed by the rich oppressors to the collection plate of a religious organization will not make it acceptable in God's sight. Contributing from gains by oppression is Pharisaic. The apostle Paul was once a Pharisee. In court he testified: "After the most straitest sect of our religion [or, form of worship] I lived a Pharisee." (Acts 26:5) In practicing such Pharisaic form of worship Paul was associated with the oppressors of the fatherless and widows, against whom Christ Jesus cried out: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." (Matt. 23:14) Christ Jesus condemned the robbery and injustice to widows and orphans back there. Today, since his coming to God's spiritual temple A.D. 1918, he acts as Jehovah's swift witness against those guilty of such oppressions now. Accordingly Jehovah God, by his Messenger whom he sends to the temple for execution of judgment, says: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD [Jehovah] of hosts." (Mal. 3:1-5) This warning was especially meant for Christians since A.D. 1918.

#### WIDOWS

<sup>12</sup> In the early Christian church the widows came in for due notice, and when they were neglected there was complaint. As we read: "In those days, as the number of the disciples was increasing, complaints were made by the Greek-speaking Jews against the native Jews that their widows were being neglected in the daily distribution of food. So

9. Why, according to law, is visiting the fatherless and widows another requirement to pure worship?

10. When the fatherless and widows were oppressed, how did Jehovah express himself through the prophets?

11. How is Christ Jesus distinguished for protesting against the oppression of the fatherless and widows?

12. How did widows begin to come to notice in the early church?

the Twelve called in the whole body of disciples," and then the matter was promptly taken care of satisfactorily and pleasingly to the Lord God.—Acts 6:1-7, *An Amer. Trans.*

<sup>13</sup> About thirty years later the apostle Paul wrote Timothy instructions concerning widows young and old: "Look after widows who are really dependent. If a widow has children or grandchildren, let them learn first to show piety in the treatment of their own families, and to return the care of those who brought them up, for that is what God approves. But a woman who is really a widow, and has no children, has fixed her hope on God, and devotes herself to prayers and entreaties night and day. A widow who gives herself up to pleasure is dead while she is still alive. Insist upon these points, so that people may be irreproachable. Whoever fails to provide for his own relatives, and particularly for members of his own family, has disowned the faith and is worse than an unbeliever. No one under sixty years of age should be put on the list of widows. A widow must have been married but once, and have a good reputation for Christian service, such as bringing up children, being hospitable to strangers, washing the feet of God's people, helping people in distress, or devoting herself to any form of doing good.

<sup>14</sup> "Do not put young women on the list of widows, for when their youthful vigor comes between them and Christ, they want to marry, and become guilty of breaking their previous pledge. Besides, as they go about from house to house they learn to be idle, and not only idle but gossips and busybodies, and talk of things they ought not to mention. So I would have young women marry and have children and keep house and avoid giving our opponents any excuse for abusing us. For some widows have already turned aside to follow Satan. Any Christian woman who has widowed relatives should look after them, and relieve the church, so that it can look after widows who are really dependent."—1 Tim. 5:3-16, *An Amer. Trans.*

#### THE FATHERLESS

<sup>15</sup> All such Theocratic arrangements looked after the visiting of afflicted widows inside of God's organization with real help, both material and spiritual. But how about the fatherless? These are ever closely associated with the widow as well as the stranger, because all these were most likely to fall victim to the oppression of powerful, conscienceless men. Hence God came to their defense and help. So the appeal is made to Him in these words: "The poor committeth himself unto thee; thou art the helper of the fatherless. LORD [Jehovah], thou hast heard the

desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress." (Ps. 10:14, 17, 18) And to the mighty oppressors on earth who conduct themselves like gods, the great Judge Jehovah says: "Defend the poor and fatherless: do justice to the afflicted and needy." (Ps. 82:1, 3; John 10:34, 35) Is it any wonder, then, that the disciple James associates with the pure, undefiled worship of Jehovah God the visiting of the fatherless and widows?

<sup>16</sup> The term "fatherless" does not necessarily confine itself to little or under-age children that have lost their father in death. It is also used of adult persons who have lost a beloved friend or guardian and caretaker, and even, in reverse, of parents that have been bereft of their children. Hence it has the meaning of desolate. In giving a farewell talk of comfort to his eleven faithful apostles on the night of his betrayal Jesus said to them: "I will not leave you orphans; I am coming to you." (John 14:18, *The Emphatic Diaglott; Douay*) That is to say: "I will not leave you desolate." (*Am. Stan. Ver.*) "I will not leave you forlorn." (*Moffatt*) "I am not going to leave you friendless." (*An Amer. Trans.*) "I will not leave you bereaved." (*Young*) Said the prophet Jeremiah when the city of Jerusalem was destroyed and its survivors were carried off captive to Babylon: "We are orphans and fatherless, our mothers are as widows." (Lam. 5:3) When urging Israel to return to God, the prophet Hosea instructs them to say to him: "Take away all iniquity, and receive us graciously: . . . for in thee the fatherless findeth mercy." (Hos. 14:1-3) And when Job was bereaved of his ten children and his three false friends were wrongfully accusing him, Job said to them: "Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Yea, ye overwhelm the fatherless, and ye dig a pit for your friend." (Job 6:26, 27) "Even upon an orphan you would cast lots, and you would bargain over your friend!"—*An Amer. Trans.; Am. Stan. Ver.*

<sup>17</sup> The apostle Paul, being forcibly separated from the Christian congregation that he established at Thessalonica, wrote to them and spoke of himself as being orphanized or bereaved, saying: "But we were gentle in the midst of you, as when a nurse cherisheth her own children: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying. But we, brethren, being bereaved [*aporphanizo*] of you for a short season, in presence not in heart, endeavored the more exceedingly to see your face with

13. What did Paul write Timothy as to support to worthy widows?

14. What did Paul write concerning young widows?

15. What is Jehovah's position toward the fatherless?

16. How do the Scriptures show that the term "fatherless" is not confined to minor children that have lost their father?

17. How were the orphans visited in the case of the apostle Paul and the other eleven apostles?



great desire." (1 Thess. 2:7, 11, 17, *Am. Stan. Ver.*) Jehovah God, the Helper and Father of the orphan or fatherless, visited his bereaved servant with comfort. He sent to Paul Timothy with a consoling, reassuring message regarding the faithful spiritual condition of the Christian brethren at Thessalonica, where Paul had been practically mobbed out of town. (1 Thess. 3:1-7; Acts 17:1-10) Likewise the Lord Jesus Christ, from the heavens to which he has ascended, visited his orphaned or bereaved apostles at Jerusalem by pouring out upon them the holy spirit as a comforter or helper on the day of Pentecost. (Acts 2:1-33) In a corresponding way now, those whose worship of God is not vain, impure or defiled must visit with help and comfort both the afflicted widows and also the fatherless or bereaved ones in their need of comfort and help, especially spiritually. Christendom's religion in particular has left the peoples bereaved, and the best way to visit them is with the comforting message of God's kingdom.

<sup>18</sup> There is another reason why James specialized upon widows and orphans in connection with right worship. He wrote his letter or epistle about A.D. 62. Almost thirty years had passed since Christ's death and resurrection and the Christian congregation had gotten into some bad habits contrary to pure worship and service of God. Some were showing favoritism to the rich and finely dressed. As a concomitant of this the poor of the congregation, and particularly the widows and orphans or bereaved ones, were being neglected or even discriminated against. So, after defining what pure and undefiled worship is, James writes in protest, saying:

<sup>19</sup> "My brothers, do you try to combine faith in our glorious Lord Jesus Christ with acts of partiality?"

18. For what other reason did James specialize on the fatherless and widows in connection with worship?

19. What protest did he write as to partiality?

For if a finely dressed man with a gold ring comes into a meeting, and a poor man in shabby clothes comes in also, and you pay attention to the man in the fine clothes and say to him, 'Sit here; this is a good place' and say to the poor man, 'Stand up, or sit on the floor at my feet,' have you not wavered and shown that your judgments are guided by base motives? Listen, my dear brothers. Has not God chosen the world's poor to be rich in faith, and to possess the kingdom that he promised to those who love him? But you humiliate the poor. Are not the rich your oppressors? Is it not they who drag you into courts? Is it not they who slander the noble name you bear? If you really obey the supreme law where the Scripture says, 'You must love your neighbor as you do yourself,' you are doing right, but if you show partiality, you are committing a sin, and stand convicted before the Law as a law breaker." —Jas. 2:1-9, *An Amer. Trans.*

<sup>20</sup> In fine, then, the pure and undefiled worship of God requires without omission our exercising mercy, even to the most helpless and needy ones such as the afflicted widows and orphans or bereaved ones. Let no religionist who is merciless deceive himself in this matter. "For the merciless will be mercilessly judged; but mercy will triumph over judgment." (Jas. 2:13, *An Amer. Trans.*) Hence, may mercy continue to distinguish the pure, undefiled worshipers of Jehovah God. Let this be so, not only as they visit, help and care for the afflicted widows and orphans and bereaved ones among themselves, but as they go forth publicly and from house to house with God's message of the Kingdom, visiting all persons without discrimination, not merely the few rich, but also all the many poor, including the widows, orphans and bereaved ones of this world.

20. In this connection, then, what does pure worship require of Jehovah's witnesses?

## KEEPING UNSPOTTED FROM THE WORLD

ALL persons who are observing see and know what organized religion is and how she conducts herself. Of such observers we ask, Does organized religion measure up to what the disciple James defines as being clean and undefiled worship in God's sight, at James 1:26, 27?—See page 260, paragraphs 6, 7.

<sup>2</sup> Let such observers note that James includes not only God-like mercy to the needy and poor, such as the widows and fatherless in among God's people, but also keeping oneself unspotted and untainted from the world. Hence honest persons should not let themselves be fooled by the boasted, much-paraded

works of "charity" that organized religion ostentatiously carries on before the public, pointing with self-satisfaction to her many religious orphan asylums, houses of Good Shepherd, old peoples' homes, and hospitals. Remember, all this counts for nothing with God, because organized religion is at the same time inseparably mixed up with this unclean, corrupt world and is spotted up and filthy from her adulterous association and friendliness with it. James, having pointed out the cause of disunity and strife among professed Christians of his day, said: "You ask, and receive not; because you ask amiss: that you may consume it on your concupiscences. Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever

1. What question are observing persons asked as to religion?

2. Why do religion's "charitable" works count for nothing with God?

therefore will be a friend of this world, becometh an enemy of God." (Jas. 4: 3, 4, *Douay*) Charitable works do not excuse God's enemies to Him.

<sup>3</sup>In harmony with this same reasoning as to James' definition of pure and unsoiled worship, we ask this question: The apostle Paul was a house-to-house publisher of God's kingdom, and went out in the service or ministry of Jehovah God and showed mercy to widows and orphans by preaching the Kingdom gospel to them. But, what would that amount to if the apostle Paul had at the same time, on the side, spotted himself up by friendly companionship with this world? True, he would have gotten in his time in the field service by actively giving a witness to the kingdom of God; yet he would have soiled his field-service record in God's sight, and his partial service or ministry to Jehovah God would have been in vain and would bring him no heavenly reward.

<sup>4</sup>Why, to a degree even an enemy of Christ can preach the gospel. Said Paul as he wrote from his prison in Rome: "What has happened to me has actually resulted in furthering the preaching of the good news. Thus it is generally known throughout the Imperial Guard and elsewhere that it is for the sake of Christ that I am in prison, and so most of the Christian brothers have been exceedingly encouraged by my example to declare God's message without any fear of the consequences. Some of them, it is true, are actually preaching the Christ from jealousy and partisanship, but there are others who are doing it out of good-will. These latter do it from love for me, for they know that God has put me where I am to defend our right to preach the good news. But the others are preaching the Christ not sincerely but for their own ends, imagining that they are making my imprisonment harder to bear."—Phil. 1: 12-17, *An Amer. Trans.*

<sup>5</sup>Therefore to those associating with Jehovah's witnesses today be this said: No one should think his taking part in preaching activities in the field completes a clear, clean record for him in the sight of God and that, in off-times when he is not engaging in field activities, he can be excused for imitating, copying, fellowshiping with or hanging close around the fringe of this world, for selfish pleasure. This world is dominated by invisible demons and by commerce, politics and religion. It is unclean and filthy in God's sight and is His irreformable enemy and the enemy of all Christians who give allegiance to His kingdom.

<sup>6</sup>Hence, to admire this world, to find pleasure in its doings, and to seek friendly acquaintance with it means one's going over to God's enemy and committing an unfriendly act toward God. It denotes indulging in spiritual fornication or adultery. It means compromise and results in lukewarmness toward God. Neither God nor his Christ wants such a lukewarm one as his mouthpiece on earth. Speaking to professed Christians in this Laodicean state of affairs, Christ Jesus says: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3: 14-16) Christ Jesus, in order to be a faithful and true witness of Jehovah God, kept himself clean from all compromise and friendship with this world.

<sup>7</sup>The apostle Paul was a faithful imitator of Christ. So careful was Paul lest he should make his preaching work count for nothing with God that he refused to do anything even that seemed like commercialism or selfish gain in connection with it. Scripturally he might have accepted a reasonable financial support from the Christian congregation while he devoted himself fully to missionary and other preaching efforts. Yet he chose not to do so in order to keep his record of witnessing or preaching clean beyond any question.

<sup>8</sup>Study, now, Paul's argument for personally doing so, as he says: "I have not availed myself of any of these rights, and I am not writing in order to secure any such provision for myself. I would die sooner than let anyone deprive me of this, my source of pride. What I am proud of is not the mere preaching of the gospel; THAT I am constrained to do. Woe to me if I do not preach the gospel! I get a reward if I do it of my own accord, whereas to do it otherwise is no more than for a steward to discharge his trust." Then after explaining how he willingly put himself out so as to accommodate himself to Jew and Gentile alike for the sake of delivering a witness for God's kingdom, the apostle adds: "Every athlete practices self-restraint all round; but while they do it to win a fading wreath, we do it for an unfading. Well, I run without swerving; I do not plant my blows upon the empty air—no, I maul and master my body, lest, after preaching to other people, I am disqualified myself."—1 Cor. 9: 15-17, 25-27, *Moffatt*.

<sup>9</sup>The chief point in Paul's argument is this: After having made a record of missionary and preaching

3. If Paul as a publisher had also indulged in friendship with this world, what would have been the result?

4. How does Paul in prison show that even an enemy of Christ can preach the gospel?

5. What must be said to publishers who, in off-times, would copy or fellowship with this world?

6. Why are publishers who go over to this world for selfish reasons finally dropped as the Lord's mouthpieces?

7. What did Paul do to keep his preaching record clean from any appearance of commercialism?

8. What did Paul say in his argument for doing so?

9. What is the chief point in Paul's argument? and how, while in the world, did he keep from being a part of it?



work unsurpassed by any other apostle of Christ, then if he yielded to the self-indulgence of his body and the pleasing of himself selfishly, it would cause him to be cast away, rejected. He would lose the prize or reward at God's hands. Paul did not deceive himself into thinking that he could spend an ordinary workingman's day in preaching publicly and from house to house and thereafter, in the time for recreation or in his very private relations, he could go the way of this world. The world's way is unrighteous, and Paul reminded himself continually that, morning, noon and night, he must be for righteousness, and this in his relations private and public. While he was in the midst of the world, he did not make himself a part of the world or let himself drift into its ways. He did not do this by shutting himself up in a religious convent or monastery so as to avoid personal contact with persons of this world. How, under such circumstances, would he have preached the gospel publicly and from house to house? He did so by not making this world his friend and companion.

<sup>10</sup> To quote his words, at 1 Corinthians 5:8-13: "So let us celebrate our festival, not with any old leaven, not with vice and evil, but with the unleavened bread of innocence and integrity. In my letter I wrote that you were not to associate with the immoral. I did not mean you were literally to avoid contact with the immoral in this world, with the lustful and the thievish, or with idolaters; in that case you would have to leave the world altogether. What I now write is that you are not to associate with any so-called brother who is immoral or lustful or idolatrous or given to abuse or drink or robbery. Associate with him? Do not even eat with him. . . . Expel the wicked from your company."—*Moffatt*.

<sup>11</sup> Paul and his fellow Christians no doubt had to buy flesh at Gentile butcher-shops supplied with meat by slaughterers who first offered the animal carcass to idols in acknowledgment. But that did not mean Paul had to associate with such shopkeepers or slaughterers in good times. Paul and Aquila and Priscilla may have had to buy tentcloth from heathen salespeople whose morals were according to heathen standards. But that did not mean that, besides making tents out of cloth from such source, Paul and his fellow workers had to seek the company of such heathen business-people for entertainment and diversion. Paul and Luke and Silas had to buy travel tickets from heathen shipping agencies and to travel on boats operated by heathen captains and crews. But that did not mean Paul and his fellow voyagers had to go along with such worldlings in their course of life. They had dealings with them only as business transactions for the necessities of life demanded,

and doubtless they tried to give a witness to the Kingdom gospel while so doing. Under these necessary circumstances contacts with such worldlings could not be avoided, but companionships with them for social purposes were not sought, invited or accepted. Thus, while not completely going out of this world, they still maintained their position of not being of this world. By this way of acting they were avoiding getting spotted with the world. They knew: "Evil companionships corrupt good morals."—1 Cor. 15:33, *Am. Stan. Ver.*

#### NOT BEING CONFORMED

<sup>12</sup> The pure and undefiled worshiper will wisely avoid personal, bodily companionships with those of this world. More than that, he will watch against developing any mental sympathy and fellowship with this world by privately following its ways and standards and by trying to introduce such among the company of God's consecrated people. Hence the apostle says: "Set your affection [your mind] on things above, not on things on the earth." (Col. 3:2; *margin*) Mental conformity to this world will at last lead to conformity of conduct and also physical association with the world. Knowing this, Paul writes to those who would render reasonable service to God: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2) The world indulges in the works of the flesh, for it does not know what the spirit or active force of God is. The apostle lists the worldly works of the flesh for us, saying: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21) Unclean and defiling things are not part of a true worship of God in spirit and in truth. They belong to this world, the enemy of God and of his kingdom. Hence all the proclaimers of God's kingdom should shun such worldly things.

<sup>13</sup> The apostle found it necessary to warn the Christian congregation not to let any leaven of worldliness be planted among them and finally ferment the entire congregation with worldliness. This was especially the case with the company of Christians at Corinth, Greece. Paul had founded the Christian congregation there, and now he was about to revisit them. There were some in that congrega-

10. What are Paul's instructions on this at 1 Corinthians 5:8-13?

11. How did Paul and his companions have contact with worldlings in various dealings and yet not become part of this world?

12. Why will wise worshipers avoid inward sympathy and fellowship with this world and shun the works of the flesh?

13. Why did Paul find it necessary to warn especially the church at Corinth against the leaven of worldliness?

tion who even accused Paul and his fellow workers of having dealt crookedly with them. In expressing his desire to find things in a better condition there, Paul uncovers to us the worldliness on the part of some in that congregation. We read: "You think all this time that I am defending myself to you? No, I am speaking in Christ before the presence of God, and speaking every word, beloved, in order to build you up. For I am afraid I may perhaps come and find that you are not what I could wish, while you may find that I am not what you could wish; I fear to find quarrels, jealousy, temper, rivalry, slanders, gossiping, arrogance, and disorder, I fear that when I come back to you, my God may humiliate me before you, and I may have to mourn for many who sinned some time ago and yet have never repented of their impurity, their sexual vice and sensual practices." *Shocking!* you say? Then there was good reason why Paul added: "Put yourselves to the proof, not me; test yourselves, to see if you are in the faith. Do you not understand that Christ Jesus is within you? Otherwise you must be failures."—2 Cor. 12:19-21 and 13:5, *Moffatt*.

<sup>14</sup> When a person solemnly agrees with God to do His will and is taken into His organization, then he should have repented of his aforetime impurity and also of sexual vice and sensual practices, if he indulged in such. However, these things try to cling to the repentant one after becoming a follower of Christ. Nevertheless, a person's repentance should be proved by his forever turning away from such, and not trying to contaminate the Christian congregation with such. Offensive though it may be to our sensibilities, it was necessary for the apostle Paul to write this Corinthian congregation to disfellowship a man that had committed sexual impurity with his own father's wife. (1 Cor. 5:1-5) The apostle wrote because this breach of purity by a professing Christian, a member of the congregation, had become known. It was giving great cause for reproach of the truth, and yet the congregation was too engrossed in other selfish matters to take ahold and purify the situation in the honor of Christ and of God. This endangered the spirit of the Lord within the congregation, and they were about to lose it unless they cleared themselves with regard to this unclean situation. Hence the apostle stirred them up to take proper action in vindication of their own sense of decency and out of care for the safety of the entire congregation. A Christian company is not the place for a repentant sinner to drag in worldly impurity, sexual vice and sensual practices. It is not the place to take up and introduce any practice of such. It does

not matter that it is committed within the congregation; it is a spot from the world and it defiles true worship.

<sup>15</sup> To desire another man's wife is wrong. It is wrong for a so-called brother to come into a Christian company and see another brother's wife and then, at first sight or later, fall in love with her and now scheme to get her for himself. He might gradually cause an alienation of affections between the brother and his wife so as to result in a divorce, and then first marry the divorced woman. But even then, his course of conduct has no alleviating features about it. In the first place it began on a wrong basis, that of a selfish and unjustified desire. The Tenth Commandment of the Mosaic law says plainly: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife." (Ex. 20:17) That commandment defined covetousness as one form of sin; "for by the law is the knowledge of sin," says the apostle Paul. (Rom. 3:20) "For I had not known lust, except the law had said, Thou shalt not covet." (Rom. 7:7) "Beware of covetousness," said Jesus; and his apostle says: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry."—Luke 12:15; Col. 3:5, *Am. Stan. Ver.*

<sup>16</sup> Jesus exhorted the brethren to love one another; and it is no act of love toward another brother to covet his wife and then seek to put her asunder from the man with whom she was joined together before God. God's law is: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal. Thou shalt not bear false witness, Thou shalt not covet."—Rom. 13:8, 9; Matt. 19:6.

<sup>17</sup> Such trouble finds its root in the heart or in the mind, which gives the inclination to the selfish person. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Those are Christ's words, at Matthew 15:19, 20. In his sermon on the mount he declared that radical or thorough-going action should be taken by the one who finds in himself wrong desire, which cleaves to him as tight as his own right eye or right hand. Better would it be to rout out, even with keen pain to one's selfish feelings, that unclean, worldly desire than to let it cleave to one and cause one to stumble into wrongdoing. Christ's words are: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That

14. (a) How should one brought into God's organization prove his repentance? (b) To what action of decency did Paul stir up the Corinthians?

15. As to the immoral person's offense in the Corinthian church, from what source did it spring? and what is God's Word thereon?  
16. What is God's law, obedience to which would prevent such offense?  
17. Where does such trouble find its root? and what thorough-going action did Jesus advise for its cure, in his sermon on the mount?

whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee [cause thee to stumble], pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell [or Gehenna, destruction]. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell [Gehenna]." (Matt. 5:27-30) Not only one's personal salvation is tied up with the matter, but, higher still, the vindication of God's name by the keeping of one's integrity to Jehovah God through faithful obedience to Him.

#### PURITY WITHIN THE ORGANIZATION

<sup>18</sup> The Christian church is different from the world and its organized religion. She should be different by being outstanding for the purity of dealing between her members. The true church is likened in the Bible to a virgin that is betrothed to her Lord and Head, Christ Jesus. The keeping of her virgin state toward him would not allow her to make friendship with this world and to get spotted up with the world of which he said he was no part. Because the apostle Paul was zealous and earnest to help keep the church in that pure, undefiled state fit for her future Bridegroom, he wrote to the church at Corinth: "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity [or single-hearted devotion] that is in Christ." (2 Cor. 11:2, 3) The church cannot afford to let herself be defiled from within herself by consenting to any worldly uncleanness practiced internally between those who are members of her. Hence the faithful members, and, above all, those who are appointed as overseers and special servants, should have the same jealous concern over her purity as the apostle Paul had and exemplified.

<sup>19</sup> With regard to the position that the members of the church or body of Christ have before God it is true that "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". (Gal. 3:28) But that fact is true of us only as respects the requirements laid upon Christians one and all. There is no difference of treatment by God because of difference of race, social standing, or sex. Be one Jew and another Greek-speaking Gentile, be one

slave and another freeman, be one male and another female, all, yes, one and all, are required to exercise the one and the same faith in Christ. All are required to follow his one example and to give their allegiance to him as their one Head and Leader. All are obliged to co-operate and serve together as one corporate body under him. Race, economic status, and sex make no exceptions to this one rule.

<sup>20</sup> However, that transcendent fact does not wipe out our fleshly, earthly conditions in which we were when becoming members of Christ's one indivisible body. These still continue with us and must be recognized as realities. Hence, after writing the above, Paul still spoke and wrote to the Jews as specially knowing the Mosaic law and as having once been under the law covenant; he wrote to slaves and slaveholders instructing them how to act one toward another; he wrote to brothers and sisters, husbands and wives, advising them as to sex relations and the single state and the married state and the relative position of man and woman within the church. All this he wrote that none might selfishly overstep the due bounds.

<sup>21</sup> All the apostles recognized the sex difference. Hence they encouraged all Christians to the greatest purity between the sexes within the church. To Timothy, who was a young unmarried overseer in the church, the apostolic instruction is given: "Rebuke not an elder [man], but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, IN ALL PURITY." (1 Tim. 5:1, 2, *Am. Stan. Ver.*) Many are the temptations of a young single man in a responsible position, but, in regard to perfect and unapproachable propriety in all things, this same young overseer is exhorted: "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, IN PURITY." (1 Tim. 4:12, *Am. Stan. Ver.*) If such was to be the example, then all the rest of the Christian congregation were to follow the same rule of conduct and be pure. Because of their prominence and special responsibilities, all other overseers and appointed servants in the company were required to be without reproach in these vital matters. When instructing Timothy as to the required qualities in overseers and servants in the church the apostle Paul is careful to say: "The overseer then must be irreproachable, a husband of one wife, vigilant, sedate, orderly, hospitable, fit to teach; . . . Let assistants be husbands of one wife, presiding well over their own families."—1 Tim. 3:2-12, *The Emphatic Diaglott*.

18. In her relationship to Christ, why should the church be different from the world in her purity?

19. In what way are all one in Christ regardless of race, social standing, or sex?

20. How and why did Paul still take notice of the difference as to race, social standing and sex?

21. Because of the sex difference, what did Paul instruct as to overseers and servants in the church?

<sup>22</sup> In fact, the apostle's instruction to all the congregation, to special servants and general members alike, is very plain to the same effect. It reads: "Now, brothers, we ask and entreat you, in the name of the Lord Jesus, to live as you learned from us that you must live, to please God—as indeed you are doing, only do it more and more. For you remember what instructions we gave you on the authority of the Lord Jesus. It is God's will that you should be consecrated, that you abstain from immorality, that each of you learn to take a wife for himself from pure and honorable motives, not to gratify his passion, like the heathen who know nothing of God. No one is to wrong or defraud his brother in this matter, as we told you before, in the most solemn terms. God has not called us to an unclean life, but to a pure one. So whoever disregards this is not disregarding man, but God, who gives you his holy spirit."—1 Thess. 4:1-8, *An Amer. Trans.*

<sup>23</sup> Far be it, then, from any worshiper of Jehovah God to wrong or defraud his brother by breaking up that brother's marriage relationship, to gain something for his own selfish personal pleasure. If a brother wants to get married, then let him seek a mate that is free and clean, and not someone else's matrimonial mate in disregard of God's law against covetousness and fornication. The Christian standards of conduct do not lower themselves to consent to any so-called brother's cooling off in affection for his own legal wife and coveting the legal wife of another brother and then taking advantage of legal means in the world to drop his own wife and become husband to the other. Such practice is nothing less than conformity to the standards of this world. Wife trading or swapping has been reported as practiced up in the Arctic by Eskimo Indians, as a normal established custom, but it hardly finds a place inside of God's organization on earth. (Lev. 18:20-30) Servants, as examples to the congregation, and all members of the congregation are under one requirement to practice the pure, undefiled worship of God.

<sup>24</sup> Therefore, let all who fix their hopes on the kingdom of God be settled on this clean principle laid down by one of the apostolic pillars of the true church, namely: "Never let any sexual vice or impurity or lust be so much as mentioned by you—that is the proper course for saints to take; no, nor indecent, silly, or scurrilous talk—all that is improper. Rather, voice your thanks to God. Be sure of this, that no one guilty of sexual vice or impurity or lust (which is as bad as idolatry) possesses any inheritance in the realm of Christ and God. Let no one

deceive you with specious arguments; these are the vices that bring down God's anger on the sons of disobedience. So avoid the company of such men." (Eph. 5:3-7, *Moffatt*) The debased, passionate world of which Satan the Devil is the god is given to such things named. So, then, the first and reasonable step to keep from indulging in them or from being induced to indulge in them is to keep separate from the world. There is, as a result, nothing else to withdraw to for purity of life and worship but Jehovah's Theocratic organization. And if any unstable ones therein yield to selfish desire and choose to mix in with the world, with the certainty of becoming spotted and soiled, then refuse to go along with such. (Prov. 4:14-17) Instead, remain close to the organization that represents the new world of righteousness.

#### "TOUCH NO UNCLEAN THING"

<sup>25</sup> Honest worshipers of God the Father must remember that they have come out of Babylon, whose sins are piled up to the sky, reaching to heaven, as it were. That is to say, such worshipers today are like that Jewish remnant and their non-Jewish fellow worshipers who were released from captivity in Babylon from and after B.C. 537. They left that heathenland and returned to their homeland in Palestine to rebuild Jehovah's temple at Jerusalem and to re-establish Jehovah's worship there. They took along with them all the sacred vessels that the Babylonians had robbed from the former temple when destroying it in 607 B.C. and which vessels they had put in the temples of their false gods. The Jewish remnant, however, were not to bring along the unclean, heathenish doctrines and practices of Babylon. Hence the divine command to this remnant of faithful worshipers leaving Babylon was: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Jehovah. For ye shall not go out in haste, neither shall ye go by flight: for Jehovah will go before you; and the God of Israel will be your rearward [or rearguard]." —Isa. 52:11, 12, *Am. Stan. Ver.*

<sup>26</sup> The apostle Paul, under divine inspiration, applies these words to the Christians who have left the great antitypical Babylon, this world of uncleanness and false worship. In developing his argument to show that such Christians must break ties with this Babylonish world, Paul says: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ

22. What are the apostle's instructions to the same effect to all the congregation?

23. Why should no one wrong or defraud his brother in these intimate matters?

24. On what clean principle should all hopers in God's kingdom be settled? and how should they observe it?

25. How are worshipers of Jehovah God now like the Jewish remnant and their non-Jewish fellow worshipers in 537 B.C.?

26. How did Paul apply these prophetic words to the Christians?

with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore *Come ye out from among them, and be ye separate*, saith the Lord, *And touch no unclean thing*; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 6:14-18; 7:1, *Am. Stan. Ver.*

<sup>27</sup> This Scripture quotation applies particularly from and after A.D. 1918. That year Jehovah's great Messenger Christ Jesus came to the temple and thereafter began delivering Jehovah God's worshipers from bondage and subjection to heathenish, anti-typical Babylon, this world. In order to reconstruct pure worship upon the earth he entrusted to this remnant of worshipers sacred vessels, and in the handling of these they must be clean in God's sight. To be thus clean they must not touch any unclean Babylonish thing with desire for it or for pleasure in it. Doing so would result in becoming spotted with this world. Remember Achan and the Babylonish garment for which he was stoned to death after Jericho's fall. (Josh. 7:1, 20, 21) Our separateness from the world must be clean-cut, and there must be no longing for the things left behind. "Remember Lot's wife," who, having escaped from doomed Sodom, was soon afterward destroyed for disregarding the divine command not to look back. We who worship Jehovah God have all come out of this Babylonish world. We dare not now try to carry our former unclean, worldly practices over into God's organization of his people. The two things do not mix and have no agreement. Jehovah is jealous, now, for the cleanness and purity of his organization of the remnant and their good-will companions. Therefore anyone trying to defile it and corrupt it from within will not be let remain but will in due process of time be put out by God's execution of judgment.—Isa. 4:2-4.

<sup>28</sup> We must keep our first love; that is, we must love God's organization as we did when first desiring to associate with it. Otherwise, Jehovah's Judge at the temple will have something to hold against us, and the outcome will be serious, if we do not soon recover. (Rev. 2:4, 5) Then God will refuse to look on us with favor, even if we do engage in an outward form of worship of Him. As it is written in the book

of Malachi, which was specially directed to the remnant that returned from Babylon: "You cover the altar of the Lord with tears, with weeping and groaning, because there is no longer any looking toward the offering, or any receiving of favor at your hand. And you say, 'For what reason?' Because the Lord is a witness between you and the wife of your youth, whom you have played false, though she is your comrade and the wife of your youth. But not one has done this who had a remnant of spirituality. And what was that one seeking? Godly offspring? So take heed to your spiritual life, and let none be faithless to the wife of his youth. 'For one who hates and divorces,' says the Lord God of Israel, 'covers his clothing with violence,' says the Lord of hosts. 'So take heed of your spiritual life, and do not be faithless.'" (Mal. 2:13-16, *An Amer. Trans.*) We must, therefore, be faithful to God's organization, which is compared to a clean woman. We must not let our love toward her cool and be weaned away and back to the worldly organization, Babylon, which is compared to a heathen woman who is an unclean devil-worshiper. Let us not be faithless.

<sup>29</sup> By being a pure, undefiled worshiper, unspotted from this world, we keep from bringing reproach upon Jehovah's name. We bear his name with honor to it and have a joyful part in vindicating it. Concerning the remnant that returned from Babylon for the restoration of Jehovah's worship at Jerusalem it is written: "The joy of Jehovah is your strength." (Neh. 8:10, *Am. Stan. Ver.*) That joy is in having found and revived our worship of Jehovah. It is in having a share in serving him and sharing in vindicating his glorious name. To rejoice in Him means strength to us, to carry on his service now as His witnesses. No peace and joy come from unfaithfulness, but it causes only disturbance inside oneself and among those with whom the unfaithful one is associated. Therefore to preserve ourselves as Jehovah's worshipers unspotted from this world in its last days we must occupy ourselves with the worship and service of Him to the exclusion of the things of the enemy organization. Our safety, our refuge, lies in keeping busy in the work He commands, that of 'preaching this gospel of the Kingdom in all the world for a witness to all nations', down to the end.—Matt. 24:14.

<sup>30</sup> The Devil's defiant boast is that he can corrupt all worship of Jehovah God. Do you agree with the Devil? No? Then stamp the Devil as a liar by keeping your worship pure, uncorrupted, unsoiled. To those who now declare among the nations that Jehovah has begun to reign by his King Christ Jesus, this command is given: "O worship the Lord in the

27. From when on, and how, does this apply? and why must we do accordingly?

28. Why must we keep our first love and not be faithless?

29. How is the joy of Jehovah strength? and wherein does our safety lie?  
30. How can we disprove the Devil's boast concerning worship?

beauty of holiness." (Ps. 96:9, 10) This means worship of Jehovah without any admixture of the practices of this world. Such separateness and cleanness from the unholy world is beautiful in the sight of Him whom we worship. It also makes our worship and service of Him more impressive and effective among the people of good-will to whom we declare His kingdom. In his worship there is the purest and most enduring of pleasures and delights.

<sup>31</sup> In the world now about to pass away there are no true, heart-satisfying joy and happiness, because its pleasures are selfish, misleading, and like feeding

31. (a) Where are the true, heart-satisfying joy and happiness to be found? (b) What will all the faithful ones help the entire company to do, and how?

## GOOD-WILL IN ANTIQUITY AND NOW

WHO has not heard of King Solomon, the wisest man of antiquity about three thousand years ago?

The book of Proverbs included in the Holy Bible stands as an undying testimony to the wisdom with which his God, Jehovah, filled him. The exercise of his divine gift of wisdom stirred up much good-will toward him as king of the Theocratic nation of Israel. King Solomon possessed much power and great riches as ruler and occupied a position of glory unmatched by any other human ruler then or since. In this he was a significant type of Christ Jesus, Jehovah's King upon his heavenly throne and who is also the "Greater than Solomon". As he said when a man on earth and speaking to those who did not appreciate his superior wisdom: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon: and, behold, a greater than Solomon is here."—Matt. 12:42.

The "queen of the south" was the queen of Sheba and hence was from the land of South Arabia, quite distant from Jerusalem where King Solomon reigned. She had heard of the glory and riches and wisdom of King Solomon, and so she made a long journey with her retinue of servants to gain firsthand information about the same. "And when the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart.

"And Solomon told her all her questions: there was not anything hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of Jehovah; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the

on ashes that leave a bitter taste. Nowhere on earth are grander joys and blessings to be found than within the safe and secure walls of God's organization. They are a foretaste of the everlasting joys and blessings that will be the lot of the faithful worshipers in the righteous world to come. So, let no one disturb his own joy and blessing by dealing wrongfully toward his brethren by seeking any selfish advantage. Let all respect each one's rights and obligations, even those of the fatherless and widows. Let all live purely in relationship to one another. All the faithful ones will unitedly help the entire company of God's consecrated people to maintain pure and undefiled worship of Him, without spot from this world.

half was not told me; thy wisdom and prosperity exceed the fame which I heard. Happy are thy men, happy are these thy servants, that stand continually before thee, and that hear thy wisdom. Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness. And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon."—1 Ki. 10:1-10, *Am. Stan. Ver.*

That was a prophetic picture pointing to the people of good-will now, who receive some knowledge of Jehovah God and of the coming glorious thousand-year reign of his anointed King, Christ Jesus. Hence they themselves go to seek Jehovah God and his King and to serve them as "The Higher Powers" to whom all Christian souls must be subject. (Rom. 13:1) To these they give all they have, that is to say, their full substance and support. After having thus dedicated themselves to Jehovah God through his Son Christ Jesus, they learn more concerning his kingdom, more than they ever knew before, and they take part in thereafter promoting the Kingdom interests. They feel repaid as did the queen of Sheba for coming. "And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned, and went to her own land."—1 Ki. 10:13, *Am. Stan. Ver.*

King Solomon was also served by the navy of a neighboring king of good-will, King Hiram of Tyre on the Mediterranean seacoast. "And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees and precious stones. And the king [Solomon] made of the almug-trees pillars for the house of Jehovah, and for the king's house, harps also and psalteries for the singers: there came no such almug-trees, nor were seen, unto this day. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish with the navy of



Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks." —1 Ki. 10: 11, 12, 21, 22, *Am. Stan. Ver.*

This reference to King Solomon's navy or merchant marine with that of his good-will royal friend Hiram of Tyre calls to our notice the sailors that man the ships. They are called attention to in Psalm 107, and there another prophetic picture is recorded foretelling the Lord's present-day "other sheep" who will form the "great multitude" of survivors of the battle of Armageddon. Recall how, when the prophet Jonah attempted to flee to the city of Tarshish in what is today Spain, he took passage upon a ship manned by those who were not Israelites but who later learned about God Jehovah and his purpose. Those men were going down to the sea in ships, and concerning them Psalm 107: 23, 24 says: "They that go down to the sea in ships, that do business in great waters; these see the works of Jehovah, and his wonders in the deep."—*Am. Stan. Ver.*

These seamen here mentioned picture persons of good-will who go to make up the above-mentioned "great multitude". They are not all literal seamen, but they do have to do with what the Bible speaks of symbolically as the "sea", namely, the peoples of earth who are alienated from Jehovah God and who support and bear up Satan's commercial organization as the literal sea bears up literal ships and is thus a channel of selfish commerce. Ships are vessels that carry men upon the sea to do the commercial work. Many good persons are engaged in doing work upon the seas, and these seas or "many waters" symbolically picture the people alienated from God. As it is written concerning Satan's impure organization Babylon: "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters. . . . The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. 17: 1, 15, 18; also Jer. 51: 13) Under God's kingdom there will be "no more sea".—Rev. 21: 1.

At the command of Jehovah God his witnesses carry the message of the Kingdom to the people pictured by the sea. Thus those who work upon the "sea", or who are mariners or sailors, so to speak, hear the message of God's kingdom. The time has now come when "they that go down to the sea in ships" have the opportunity to hear the message of the Kingdom and they, if they are of good-will, do hear and see God's wonders in the deep. They cry unto God amid this earth's present distress and particularly in view of the great Armageddon storm that is fast approaching, and he hears them and shows his mercy toward them. As Psalm 107: 28-31 describes it: "Then they cry unto Jehovah in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they are quiet; so he bringeth them unto their desired haven. Oh that men would praise Jehovah for his lovingkindness, and for his wonderful works to the children of men!" (*Am. Stan. Ver.*) Hence these symbolical seamen that have an appreciation of Jehovah's marvelous provision for the salvation of men are the ones to experience His lovingkindness. If continuing thus to seek righteousness and meekness, as God's Word commands at Zephaniah 2: 3, they will be a part of the "great multi-

tude" of Armageddon survivors; and thus "they that go down to the sea in ships" are a picture of that class of good-will now.

#### JONAH'S FELLOW VOYAGERS

From this standpoint consider the seamen with whom Jehovah's prophet Jonah voyaged. Jehovah God commanded Jonah to go to the Assyrian capital city named Nineveh, which was a very wicked city. Jonah was to preach there, giving warning to the inhabitants of the impending destruction upon the city. Nineveh pictured the visible part of Satan's world organization, particularly with politics and militarism to the fore. Jonah, instead of obeying God's command, attempted to flee to Tarshish, that far-western town in Spain. For that reason he went to the seaport of Joppa and went aboard a ship that was sailing for Tarshish. A great storm arose, and the ship in which Jonah was sailing was about to be wrecked. The sailors who manned the ship became greatly afraid. An effort was made by them to determine who on the ship was at fault, causing the evil of the storm to befall them; and so lots were cast.

"And the lot fell upon Jonah." Upon being questioned Jonah told the men of the ship that Jehovah God had commanded him to go to Nineveh and that he had disobeyed, and that the storm was the result; and, being to blame, he requested to be cast into the sea. But instead of casting him into the sea right off, "the men rowed hard to bring [the ship] to the land," but were defeated in their efforts. Up to that time, it appears, the seamen had never known of Almighty God; but hearing from Jonah that Jehovah God had sent him and that Jonah was his servant, and not wishing to do anything wrong with Jehovah's servant or to shed innocent blood by throwing Jonah overboard, they began to pray to God. "Wherefore they cried unto Jehovah, and said, We beseech thee, O Jehovah, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Jehovah, hast done as it pleased thee." (Jonah 1: 14, *Am. Stan. Ver.*) In that way those sailors began to show they were disposed to fear Jehovah God and to entreat his favor and had faith in him.

Jonah was cast into the sea. Then the "sea ceased from its raging. Then the men feared Jehovah exceedingly; and they offered a sacrifice unto Jehovah, and made vows".—Jonah 1: 15, 16, *Am. Stan. Ver.*

The sailors on that ship were a type or picture of the men of good-will or "other sheep" of the Lord of the present time, who, continuing faithful, will go to make up the "great multitude".

Of course, Jehovah's prophet would have perished in the sea, but God performed a great miracle in Jonah's behalf. "And Jehovah prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights." (Jonah 1: 17, *Am. Stan. Ver.*) God caused that fish to land Jonah on the coast toward Nineveh, and again Jonah was commanded by the Lord God to go to Nineveh and preach God's message as He had commanded Jonah. Here the prophet Jonah pictured those consecrated persons who are in a covenant to do God's will and who are commissioned and commanded to preach "this gospel of the kingdom" to all the inhabited earth as "a witness". (Matt. 24: 14) Jonah then obeyed Jehovah and went to Nineveh

and preached as commanded by telling the people that within forty days Jehovah God would destroy that city. The Ninevites gave heed to that warning. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."—Jonah 3:5.

Those repentant Ninevites pictured the people of good-will toward Jehovah God who are now in the land of Christendom, and who show faith in God and in Christ Jesus by seeking him and endeavoring to do His will. The prophetic picture of Jonah and the people of Nineveh began to have modern fulfillment after the year 1914, and particularly after 1918. Since 1918 Jehovah's witnesses have been continuously preaching "this gospel of the kingdom" throughout the land of Christendom and many people of good-will have repentantly given heed, while the greater number have rejected the truth. The clergy, Christendom's religious leaders, and their close allies, were foreshadowed by the religious leaders of the Israelites at the time when Jesus was on earth, and which religionists of the Jews refused to hear God's warning given at the mouth of Christ Jesus. In this course the religionists of the Jews pictured the wicked and unrepentant of the organization of Christendom. The Lord Jesus strongly contrasted the unrepentant people of Israel, who were in a covenant to do God's will, with the repentant Ninevites, who were not in a cove-

nant to do God's will, when he used these words right before referring to the queen of Sheba's visit to Solomon: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here."—Matt. 12:41.

Among the religionists that are in Christendom at the present time, and that have been associated with religious organizations, are many persons of good-will who have been kept in ignorance of God and his purpose. Those persons of good-will were pictured by the repentant Ninevites. Hearing the kingdom message that is brought to them by Jehovah's witnesses of today, such persons of good-will fear the Lord God and turn to him. Those repentant ones long ago of Nineveh, therefore, picture the "other sheep" of the Good Shepherd now. All of them, upon learning of Jehovah God and his kingdom, must repent, that is to say, they must change their course of action, turn away from religious institutions of this world and follow and obey the commands of Christ Jesus, the great Vindicator of Jehovah. Thereby they will escape the destruction which will come upon this world at the battle of Armageddon, and which destruction was foreshadowed by that which came upon the ancient city of Nineveh years after that repentant generation of Ninevites had died off, as foretold in Nahum's prophecy, chapters 1 to 3.

## FIELD EXPERIENCES

### PIONEERING IN CUBA

"We started off early, for there were a few miles of travel on foot ahead of us. Though prepared for rain and bad traveling trails, we never counted on crossing a river barefooted. However, we did not hesitate, and continued on under threat of approaching storm. Our great Provider had already prepared our lunch—*guayabas* and *mangos* picked along the way. At the first *bohío* (hut made of palm trees) we visited it started to rain. Wind forced the back door open. We realized we were in the middle of a whirlwind. Amidst the commotion and general fear of the household we spied the woman lighting a candle to her devoted virgin of El Cobre, on an altar. A testimony was given concerning this futile form of worship; but the woman only replied, 'This I always do at times like these.' Soon afterwards the storm came to its end, and the bitter news that their tobacco storehouse had fallen to the ground stirred them to tears. Disillusioned, they were willing to listen to the truth, and faces brightened with satisfaction as the Lord's message was told. Though our journey back home after dark through deep mud and crossing the river over a single bamboo 'bridge' was no picnic, we rejoiced. We are scheduled to call back in the near future."

### A LONG WAYS FROM INDIA

"Witnessing in England, a witness is asked, 'Are you one of Jehovah's witnesses? If so, come in. One of our barber-shop customers is a soldier from India. For weeks he has repeatedly asked if I could put him in touch with any of Jehovah's witnesses, because he urgently wished to meet them here. He has several of your publications, obtained

in India, and has given me some.' The lady that so spoke is now interested herself and is to have a study in her home. She attended the public lectures, and is herself advertising the message to her neighbors."

### LETTER OF APPRECIATION

DEAR BROTHER KNORR:

It has been my privilege to come to Brooklyn before the Cleveland convention and share in the work here with the Bethel family. There are 29 representatives from other lands receiving special training here in the factory and office, by your arrangement, and I know that I express the mind of all of us in saying that we are greatly impressed with the provision the Lord has made to conduct the Kingdom work efficiently. During our stay here we have learned much that will assist in handling the duties assigned to us in our own countries. So many receiving training for the organizing of the work in other lands, so many ready to respond to the call to carry the Kingdom message to the uttermost parts of the earth, all this brings home to us the need for looking well to those interests in our own home assignments. Be assured that those of us who have come from Britain to attend the convention and receive the training which the Lord has been pleased to give us during these last few weeks will go back with an enhanced appreciation of our relationship to Him and to his organization.

Before I conclude this letter I want to thank you and the Bethel family for all the kindness and help shown to those from other lands. It has been a joy to work with you all.

Your fellow servant in The Theocracy,

A. P. HUGHES.