



The

# WATCHTOWER

Announcing  
Jehovah's Kingdom

**"They shall know that I am Jehovah."**

- Ezekiel 35:15.

VOL. LXV SEMIMONTHLY No. 22

NOVEMBER 15, 1944

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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.

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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 SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man 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 ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

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 world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

## "FREEDOM NOW!" TESTIMONY PERIOD

The calendar year of 1944 closes with this Testimony Period, during the month of December. Through receiving and acting upon the truth Jehovah's consecrated people have been freed from the bondage in which this world lies; and these appreciating this freedom which they enjoy now will use it unselfishly by sharing in the "Freedom Now!" Testimony Period. The campaign with the new literature, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*, will get into full stride throughout the nation during this Testimony Period, both of these publications being offered together on a contribution of 25c. We are prepared to co-operate with you in starting off now with your preparations for a full and free share in this Testimony. Requests for references to organized service groups will be complied with by us. We wish you much pleasure in making out your report on the work accomplished during the Period.

## "THE KINGDOM IS AT HAND"

This 384-page book was released by the Society's president at the recent united Announcers' Theocratic Assembly and was given a royal reception. *"The Kingdom Is at Hand"* brings together all the important scriptures and events bearing upon God's kingdom and weaves them together into an interesting but most enlightening story of truth. The book is bound in a deep shade of red cloth, and the cover design is stamped in gold, conveying the idea

## 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

UNITED STATES, \$1.00; all other countries, \$1.50, American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch office. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

## FOREIGN OFFICES

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South African \_\_\_\_\_ Boston House, Cape Town, South Africa  
Indian \_\_\_\_\_ 167 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages.

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.

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Printed in the United States of America

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

of announcing the joyous fact of the Kingdom as at hand. The colored pictures which illustrate the theme are of fine artistic value; and the text matter is supplemented by both a subject index and a scripture text index. As long as the special Publishers' edition lasts we will mail it to contributors postpaid on a contribution of but 25c. Release of *"The Kingdom Is at Hand"* in a general edition for public distribution is announced elsewhere.

## "WATCHTOWER" STUDIES

Week of December 24: "The Stranger and His Right,"  
¶ 1-23 inclusive, *The Watchtower* November 15, 1944.  
Week of December 31: "The Stranger and His Right,"  
¶ 24-43 inclusive, *The Watchtower* November 15, 1944.

## "THE EMPHATIC DIAGLOTT"

*The Emphatic Diaglott*, frequently quoted in the *Watchtower* magazine, has had increasing usage since its publication in 1864. Its advantage in the critical study of the inspired Scriptures since Christ is that, alongside of a modern emphatic translation of these Scriptures, it reproduces the Greek text from which they were translated and also has a sublinear word-for-word translation under such Greek text. It also supplies footnotes concerning the oldest Greek manuscript, Vatican MS. No. 1209, and other ancient MSS., besides Scripture cross-references and valuable comments drawn from noted scholars of the text. There is also introductory

(Continued on page 352)

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

NOVEMBER 15, 1944

No. 22

### THE STRANGER AND HIS RIGHT

*"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts."—Mal. 3:5, Am. Stan. Ver.*

JEHOVAH'S Theocratic Government is the champion of the right of the stranger. The good news of His righteous government is now being proclaimed in all the world as a testimony to the nations thereof. The present purpose of such proclamation is not the calling out of those who will be members of the heavenly Theocracy, but the gathering of the strangers. For more than nineteen centuries the glad tidings of the "kingdom of heaven", which is the Theocratic Government of Jehovah by his Son, has been preached to the nations. As a result, a people has been taken out from the nations to be associated with the Son of God in the kingdom of heaven. Such ones as Jehovah God has called have been a "people for his name". (Acts 15:14) These first began to be taken exclusively from among the natural Israelites or Jews. Three and a half years of such specialized favor to "Israel after the flesh" met with little response. Then Jehovah, by his ambassador on earth, opened up the Kingdom opportunity to all non-Jews or Gentiles.

\* All those whom Jehovah called and chose, whether Jew or Gentile by birth, were given a new standing, a spiritual standing, and thereby became Israelites after the spirit, or spiritual Israelites, "the Israel of God." (Rom. 2:28, 29; Gal. 2:15, 16) The membership of such in the kingdom of heaven is limited, being only 144,000 in number; and evidences are that only a remnant of those called and chosen unto the Kingdom are yet on earth. These take the lead in the Kingdom proclamation and testify to its establishment A.D. 1914. Hence the increased preaching of this good news at this late date means that those now being gathered are the Kingdom's subjects, those who shall live forever upon this earth when cleansed.

\* Learning of the Kingdom and of God's wondrous

purposes by it as His instrument, these make evident their good-will toward it by putting themselves in subjection to it and its rule. They do this by fully consecrating or devoting themselves to the Founder of the Government, Jehovah God. They do so in the name and good offices of his King Christ Jesus; for only by his King do they have any avenue of approach to the great Theocratic Ruler, Jehovah God. It is thenceforth binding upon them to pay their vows of consecration to Him by giving him their prime obedience and putting Him above the political states under which they live at present on the earth. Whereas their complete dedication of themselves to Jehovah as the one Universal Ruler does not make them a part of the "people for his name", they do have a large part in now declaring and magnifying His name before it is vindicated in the final war of Armageddon. They do not become spiritual Israelites, that is, a part of the spiritual Israel which makes up the kingdom of heaven with Christ Jesus the heavenly King. God by his spirit gives them no prospects of going to heaven to reign with Christ, and they entertain no hopes of being eventually in heaven. Instead, they avow themselves to be the human or earthly subjects of the heavenly Theocracy. So, by a consistent course of daily action in obedience to Theocratic rule they openly publish that fact boldly before all the world.

\* The remnant of the spiritual Israelites who are called and who seek to make their calling and election sure to the Kingdom are careful not to disdain these consecrated persons of good-will. Lovingly they recognize them as the ready and willing subjects of Jehovah's King. Over such devotion to the King they greatly rejoice, because it means that the interests of his kingdom have been increased to that extent. Having a common bond to the Kingdom, and being separated because of it from this world and the political institutions thereof, both the remnant and the "strangers" of good-will now dwell together and

1. What testimony is now being proclaimed? and what is the present purpose of such proclamation as in contrast with that for nineteen centuries past?  
2. Who take the lead in present Kingdom proclamation? and whose gathering does their increased preaching indicate?  
3. Of what privileges do they avail themselves toward Jehovah God? and what shows whether they have become spiritual Israelites or not?

4. What is the remnant's attitude toward these consecrated ones of good-will? and what is the relationship of both classes to this world?

act in harmony with one another. Because both classes are traveling onward to the near future time when the kingdom of heaven will dominate all the earth without any opposing man-made governments, both the spiritual remnant and their earthly companions are "strangers and pilgrims" to this present world which lies under the power of the wicked one, Satan the Devil.—1 Pet. 2:11.

\* Since the friendship with this world is enmity with God, his people will be strangers to it until it is totally destroyed at the battle of Armageddon. (Jas. 4:4) Of course, while this world is let exist down till Armageddon, God's people conduct themselves as law-abiding "strangers and pilgrims" amid the human governments of this world, but such governments do not properly appreciate that fact. Due to the enmity between this world and the incoming kingdom of God, the political governments yield to Satan the Devil and his religious pawns and seek to encroach upon the inalienable right of these "strangers and pilgrims" and deny it to them wherever possible.

\* Mainly, that right is to worship the Most High God freely according to His law and the dictates of their enlightened conscience. Hence the attempt to take away their right assumes the form of putting the political-religious state above God and then punishing the "strangers and pilgrims"; for what? For abiding by His law and thus failing to obey unrighteous laws of men mischievously framed against those in whom no fault can be found except that they obey God first. Obedience to God is man's most vital right. By the exercise of this right man carries on his worship of the Supreme One, Jehovah. That is Theocratic obedience and worship, because that which is Theocratic looks up to Jehovah God as Most High and as the Almighty One who rules above all his universe, including this earth and man upon it.

#### THE STRANGER WITHIN THY GATES

\* On the part of the Theocratic organization, there is properly no oppressing of the stranger and depriving him of his right. Before the city of Jerusalem was destroyed in 607 B.C., the nation of Israel was a typical Theocracy. The real Theocracy is the perfect Government, "the kingdom of heaven," and is made up of the nation of spiritual Israel under "the King of kings", Christ Jesus. It is pictured as "the heavenly Jerusalem", the "new Jerusalem coming down from God out of heaven"; and no Gentile foot ever treads down that now established

Theocratic Government. (Heb. 12:22; Rev. 21:2,10) Concerning it, sacred prophecy says: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it." (Rev. 21:24-26) Those who walk in the light of that Theocratic Government and who come to it for salvation are those of good-will, who come out of all nations among which the gospel of the kingdom is preached. Eventually, before the gospel preaching is fully done, they will make up a great multitude beyond human numeration.—Rev. 7:9,10.

\* These are not The Theocratic Government, but are its subjects. Because they are not the Theocratic organization, but put themselves under it and its instructions, these of good-will are not spiritual Israelites. They are pictured as of the nations, that is, nations other than Jehovah's new nation, "the Israel of God." Hence, with relation to the remnant of spiritual Israelites yet on earth, these consecrated "men of good-will" out of all nations are pictured in God's law of old as the "sojourner" or "stranger" inside the gates.

\* Being strangers with respect to the remnant does not mean that the consecrated persons of good-will are at odds or at enmity with the remnant or lack familiarity or keep no company with them. To the contrary, the remnant and the "stranger" class love one another dearly and are on the most intimate terms. All strife and rivalry and contention they put from among them as they unitedly serve the interests of the Kingdom, The Theocratic Government. Both groups are governed by one Theocratic law, God's law, and they respect and help one another as servants of the supreme Theocratic Ruler, Jehovah God. Together, as the remnant rightly takes the faithful lead, they follow in the footsteps of Jehovah's King, Christ Jesus, whithersoever he leads. The fact that the remnant have celestial hopes and promises and the consecrated ones of good-will have hopes and promises of everlasting life on earth they do not permit to divide them as if such fact were the most important and deciding thing. Faithful obedience to God with unbreakable integrity to Him is the most important thing, that they may have a part with His kingdom in vindicating his holy name and in proving the issue of his right to the universal domination. They are inseparably united together for the Kingdom and its purposes. Hence the term "stranger" or "sojourner" as applied to the earthly class of good-

5. How do these "strangers and pilgrims" conduct themselves toward worldly governments? and how is it manifest that these governments do not appreciate such conduct?

6. What is that inalienable right? and what course does the attempt to take it away pursue?

7. (a) What is the real Theocracy, and what does the Theocratic organization not do toward the "stranger"? (b) How is such Theocracy pictured, and who are the nations that walk in its light?

8. Why are these properly pictured as the "sojourner" or "stranger" with respect to the remnant?

9. Why does the term "stranger" have nothing objectionable about it in this case, and to what fact does it call attention?

will has nothing objectionable attached to it. It merely describes them as not being spiritual Israelites or heirs of the Kingdom. It calls attention to their being temporary earthly associates with the remnant thereof and abiding under the Theocratic organization.

<sup>10</sup> The governments of "Christendom" would do well to note that God was very careful for the right of the "stranger". In the fundamental law, the Ten Commandments, which He gave to his Theocratic nation of Israel at Mount Sinai, he considerably made special mention of the "stranger" or "sojourner". In the Fourth Commandment setting up a weekly rest for his typical people he did not discriminate against such stranger, but extended to him the sabbath benefits, saying: "Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou." (Deut. 5:12-14, *Am. Stan. Ver.*) The term "gates" meant gates of the Israelite cities; and being within them meant being within the cities as sojourners.

<sup>11</sup> All those of the nation of Israel were brethren by flesh-and-blood ties; so the "stranger" was not an unfamiliar Israelite within a city. He was a foreigner, one of Gentile birth. He was not a foreigner passing through on selfish secular business, with only a commercial interest in the nation. He was a person of good-will who had forsaken life in the Gentile organization and had moved into the city or commonwealth of Israel to dwell or sojourn, to worship God in common with the people of the city. He confessed he was a worshiper of Jehovah, and that the natural Israelites were Jehovah's chosen people; and he openly associated himself with them, both to share their blessings and to suffer with them the world's reproach.

<sup>12</sup> For such reason the oldest Greek translation of the Hebrew Scriptures, the Septuagint (*LXX*), translates the word *stranger* as *proselyte*; but the Hebrew word (*geer*) simply means "sojourner". His adoption of the worship of Jehovah must be understood, as the Jews were under God's command to destroy from the midst of their God-given land all heathen natives who practiced religion. Hence the sojourner's stay in the land would be dependent upon his practice of Jehovah's worship in common with his neighbor Jews.

#### NOAH'S DAUGHTERS-IN-LAW

<sup>13</sup> The sojourners or strangers within the gates of Israelite cities were not the first ones to come over from the religionists and their religion and to take a stand with the worshipers of Jehovah God. It is likely that such a thing occurred before the great flood of Noah's day. In the garden of Eden, when Adam and Eve left off obeying God and took up the doctrines of Satan the Serpent and acted upon such, the practice of religion in the earth began. In the time of the third generation from Adam, namely, in the days of his grandson Enos, religion began to be organized to such an extent as to deserve Bible comment in these words: "And to Seth, to him also was born a son, and he called his name Enosh,—then was a beginning made, to call on the name of [Jehovah]."—Gen. 4:26, *Rotherham*.

<sup>14</sup> This record refers to an outward calling of his name, putting it either upon the ones calling or upon other creations such as things seen in the sky or things upon the earth. This brought reproach upon the name of the Lord God. All the developments thereafter, as well as Bible comment, indicate that the calling of Jehovah's name was not mixed with faith in him nor with pure hearts devoted to him. It was just a religious practice which belittled God and turned men away from a truthful worship of Him, worship such as had been practiced by God's man of faith, Abel, whom Cain slew wickedly. Hence such calling of Jehovah's name was used as a religious screen for practicing the grossest creature-worship. Consequently it did not reform men, but hastened the conditions that called for the destruction of the religionists all over the earth by a cataclysm. As this destructive deluge drew near, Noah was a man of faith, found worthy to be entrusted with building the ark of salvation. His three sons were of his faith, and they were joined with him in the construction of the great boat.

<sup>15</sup> At the time that the instructions were given by God to build the ark, Noah's sons were married, and instructions were that their wives should be taken into the ark. Whence these wives came is not stated. Due to the prevalence of religion and the resultant lack of faith in Jehovah, these three wives of Noah's sons were doubtless taken from religious families, or from among a religious relationship. Whereas Noah's sons were brought up by him in the nurture and admonition of the God Noah served, it was otherwise with his daughters-in-law. To begin with, they were strangers to the worship of Jehovah God in spirit and in truth. It was therefore necessary for these girls to abandon the side of religion and

10. In what law code did Jehovah make considerable mention of the "stranger", and how?

11. If not an unfamiliar Israelite, just who was such "stranger within thy gates"?

12. How do the Greek Septuagint and the Hebrew tongue speak of such "stranger", and why must his worship of Jehovah be understood?

13. When did religion's practice and its organization begin on earth?

14. What, in fact, was such calling upon Jehovah's name? and what conditions did it hasten?

15. What course was it evidently necessary for those who became Noah's daughters-in-law to take, and with what consequences?

to come over onto the side of Noah, who is the only family head that was said to 'walk with God' and to be 'righteous in the eyes of God'. (Gen. 6:9; 7:1) This meant that these three girls by uniting themselves with Noah's household came under great ridicule and reproach. Why? Because Noah's preaching of righteousness and of the coming flood was disbelieved, ridiculed, and rejected, and he was under great reproach for the name and pure worship of Jehovah God. Because of this exercise of faith and putting their trust in Noah's God, Jehovah preserved these wives of Noah's sons, and they were used to carry out the divine mandate to fill the earth depopulated by the flood.

<sup>16</sup> It is clear, therefore, that these three women and their husbands, Noah's sons, pictured the same class of today as did the "stranger that is within thy gates". Since Jesus used Noah as an illustration to picture the Christ, it follows that Noah's sons and daughters-in-law, through whom the divine mandate was fulfilled in type, pictured the consecrated persons of good-will who now share the reproaches of Christ with the spiritual remnant of His body and who will fulfill the divine mandate on earth after the world-wide destructions of the battle of Armageddon. This means, of course, that such persons of good-will are to be hid under the "ark" of Jehovah's Theocratic organization during Armageddon. They will thereby be preserved alive all through the end of this world, and into the new world.—Zeph. 2:1-3; Matt. 24:37-39; Gen. 9:1, 7.

#### ABRAHAM'S HOUSEHOLD

<sup>17</sup> The great test of abandoning religion in order to take up the worship and service of Jehovah marked the centuries immediately succeeding the flood. In the days of Noah's great-grandson, Nimrod, religion was replanted and reorganized in the earth, and totalitarian rule and aggressive wars of conquest followed. Faith in Jehovah God waned to such an extent that, four hundred years after the flood, which would be shortly after Noah's death, the worship of Jehovah was championed by only two men, King Melchizedek of Salem, and Abraham (or Abram) of the city of Ur of the Chaldees. The apostle Paul, at Hebrews, chapters 5 and 7, definitely tells us that Melchizedek was used as a type of Christ Jesus, the King of Jehovah's Theocratic Government. Melchizedek's subjects, who dwelt inside the gates of Salem, must have joined their king in the worship of Jehovah and had him perform sacrifices for them as priest of the Most High God. If so, they pictured the subjects of Christ Jesus, "The Prince of Peace,"

and which subjects will inherit everlasting life upon earth after Armageddon. Such ones include the "stranger" class, the "men of good-will" of today who will survive Armageddon and who will, together with the remnant, carry the pure worship of Jehovah God through that battle and into the New World without end.

<sup>18</sup> Because Abraham challenged the prevalence of religion in his day and practiced the worship of Jehovah and thereby showed true faith, Jehovah God made a covenant toward Abraham. By its phraseology, this covenant disclosed that all the families of the earth would one day be blessed by Jehovah, the loftiest of fathers, and that this blessing from Jehovah, the heavenly Father, would come through his royal seed and his royal nation of sons. However, those who cursed and brought reproach upon the name of Jehovah the Father would not receive the blessing but should be cursed with everlasting destruction. "Abram," the name of the patriarch whose faith caused him to enter into the covenant with Jehovah, means "lofty father". His later name, "Abraham," means "father of a multitude", and refers to the royal nation of sons to whom Jehovah would become Father. (Gen. 12:1-3) The question early arose, Who will be the seed or offspring through whom the nation of God's purpose will come? That "nation" represents The Theocratic Government under Jehovah, namely, his royal family under Christ Jesus the Seed: "which [seed] is Christ." (Gal. 3:16) It was after Abraham displayed his faith by leaving his native land in Chaldea and entering the promised land of Canaan that Abraham put the above question to Jehovah God.

<sup>19</sup> When Abraham entered Canaan in his seventy-fifth year and the covenant was thereby established unto him, he was childless. Yet he had a large household. His nephew Lot, son of Abraham's brother Haran, also came along with the household. Shortly their household tents and their herds were so many that it was necessary for Abraham and Lot to separate, pitching their camps distant from each other in order to avoid strife and friction. When the invasion of Canaan took place by the four allied kings from the land of Mesopotamia and eastward, and these carried off Lot as prisoner and all his encampment, Abraham had so large a household himself that he was able to muster 318 of his own "trained servants, born in his own house" and to go in pursuit. Three natives of Canaan and their companies went with Abraham's forces. Jehovah God, whom Abraham worshiped, gave him the victory over the heathen aggressors, and all the captives and

16. Whom therefore do Noah's daughters-in-law picture, and with what immediate outlook?

17. (a) How did the abandoning of religion again become a test? and what two contemporary men then championed Jehovah's worship? (b) Whom do the subjects within Salem's gates evidently picture?

18. (a) Why did God make a covenant with Abraham, and what does its phraseology disclose? (b) What important question early arose in connection therewith?

19. What facts testify that Abraham, though childless, had a large household?



booty were taken from them and restored, including Lot, "and the women also, and the people." (Gen. 14:1-16) It was just after this that Abraham met King Melchizedek and received his blessing in vindication of Jehovah's name.—Gen. 14:17-20.

<sup>20</sup> Abraham and his childless wife Sarah worshiped Jehovah God and sought to live in harmony with his covenant. They stayed away from their homeland and also refused to mingle in with the worldly affairs of the heathen occupants of the promised land. They kept themselves pure from the religion of these devil-worshippers; they kept religion out of their encampment. Not only Abraham and Sarah followed Jehovah God, but also all their household with them. Though not of Abraham's immediate relationship, the household practiced Jehovah's worship with their master and mistress. Abraham taught them all the worship of the one true and living God, the God Almighty, whose name is Jehovah. Hence, even before Sarah bore him her only son, Abraham had testimony in this regard from God, namely: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord [Jehovah] may bring upon Abraham that which he hath spoken of him."—Gen. 18:18, 19.

<sup>21</sup> That Abraham remained faithful in this course toward his large household, Jehovah further testified to his son Isaac, saying: "I will perform the oath which I swore unto Abraham thy father; . . . because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 26:3-5) The household followed Abraham out of the native land, breaking whatever religious ties there were involved. They undertook the uncertainties of the unknown land of Canaan with Abraham and shared with him what reproaches fell upon him for worshiping Jehovah God.

<sup>22</sup> A year before Isaac's birth, God reassured Abraham of a son by his wife Sarah and he established with Abraham the covenant of circumcision. God said to him: "Every man child among you shall be circumcised. . . . And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose

flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (Gen. 17:9-14) This circumcision covenant was a testimony of the faith Abraham had displayed up till then. Says the apostle Paul as to Abraham: "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe." (Rom. 4:11) It was a covenant of righteousness, denoting cleanness from the ties of religion or demonism and testifying to faith and worship toward Almighty God, Jehovah, the God of the Abrahamic covenant.

<sup>23</sup> The question as to the one in whom the seed of Abraham should be called as heir to the Abrahamic promise was important; and on this occasion it was settled. God then gave the patriarch a new name, "Abraham," in connection with the covenant of circumcision. Not only that, but God also disclosed that the seed of Abraham should be called in the son that the aged Sarah was duly to have: "And I will establish my covenant with him for an everlasting covenant, and with his seed after him. . . . my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." To which Jehovah God added later this advice to Abraham: "In Isaac shall thy seed be called."—Gen. 17:5, 19-21; 21:12.

<sup>24</sup> Regardless of whether being the seed or not, all the males of Abraham's household who did not want to be "cut off" from it submitted to circumcision along with their master Abraham, in obedience to the great Theocrat, Jehovah. They observed his Theocratic law that very day. As it is recorded: "And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him." (Gen. 17:26, 27) That included Eliezer of Damascus, the Syrian steward of his house. Hence it was that when Eliezer, or Abraham's "elder servant of his house", was to be sent on the mission of procuring a wife for Abraham's son Isaac, this servant gave his oath in the name of Jehovah. During the accomplishment of this mission the servant exercised the privilege of prayer to the true God, saying: "O Jehovah, the God of my master Abraham," and asked for God's guidance and blessing. When his prayers were answered by God's unerring leadings and blessings, the servant worshiped Jehovah openly and acknowledged his goodness. The servant was anxious not to delay or hinder the fulfillment of Jehovah's will. Every way he showed himself Jehovah's worshiper.—Gen. 24:1-56, *Am. Stan. Ver.*

20. (a) Whose worship did such household practice, and why? (b) What divine statement is there to that effect?

21. How did God testify concerning this to Isaac? and what trialsome course had Abraham's household undertaken?

22. Just before Isaac's birth, what covenant did Jehovah establish with Abraham, and what did it denote?

23. On this occasion what did God call the patriarch, and what timely disclosure did He make?

24. What course did Abraham's household take respecting the covenant? and how did Abraham's household steward show he was a worshiper of Jehovah?

<sup>25</sup> Isaac, in whom Abraham's seed was called, pictured Christ Jesus, to whom his followers are joined by adoption as sons of God. That being so, those of Abraham's household aside from Isaac, and which household worshiped the same God as Abraham, Sarah and Isaac, could not picture those who will be joint-heirs with Christ Jesus in the Kingdom. This fact is impressed upon us in connection with Abraham's household steward, when Abraham was well past seventy-five years old and still childless. The matter of the heir of the Abrahamic covenant was pressing upon his mind. When Jehovah told Abraham that He was Abraham's exceeding great reward, Abraham bared his heart, saying: "O Lord Jehovah, what wilt thou give me, seeing I go childless, and he that shall be possessor of my house is Eliezer of Damascus? . . . Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." Thereupon Jehovah prophetically pointed to the One to be King of The Theocratic Government, saying: "This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." (Gen. 15: 1-5, *Am. Stan. Ver.*) Hence, when Isaac was born and grew to become their master's heir, the household of Abraham became the companions of his heir. None of them inherited the privilege of the Abrahamic promise, even though they exercised faith in that covenant and worshiped Jehovah God and were circumcised as Abraham was.

<sup>26</sup> This fact leads to the conclusion that Abraham's household of servants pictured the "stranger" class of the present. They are not called to the Kingdom as adopted members of the "seed of Abraham". This is not their God-given right. Regardless of any official position they may hold in connection with the visible part of the Theocratic organization, the "strangers" are not the heirs of God, but are his servants. They are the companions of the remnant of joint-heirs of the Kingdom. Together with the remnant, they worship the same God, and they are taught of the same great Teacher, Jehovah, the Greater Abraham, in whom all the nations, including the "stranger" class, are to be blessed because of faith and obedience.

<sup>27</sup> The "stranger" or "sojourner" class enter into covenant with God as pictured by the covenant of circumcision, and they endeavor faithfully to keep themselves clean and unspotted from this world and its religion or demon-worship. As Abraham turned his back upon his native land of Ur of the Chaldees and did not intermeddle in the affairs of

the land in which he sojourned, so these do. They turn their backs upon this world and no longer live for it, but keep a non-involvement position toward its politics and controversies. They endure the reproaches that fall on the Greater Abraham and all that serve him; and, after the manner of Abraham, they look ahead to the New World of righteousness which Jehovah builds upon the foundation of his glorious Theocratic city, The Kingdom.—Heb. 11: 8-16.

#### OTHER SOJOURNERS

<sup>28</sup> In the days of Jacob, Abraham's grandson through whom the privileges of the Abrahamic covenant were proceeding, the people of the city of Shechem desired to enter into a marriage alliance with Jacob and his household. When the requirement of the covenant of circumcision was stated to the Shechemites, they showed they were willing to take up the worship of Jehovah God, but merely in pretense or outwardly. They were desirous of attaching themselves to the worshipers of Jehovah only for the selfish advantages they saw therein. Hence, when they were circumcised with that end in view, the act on their part was not blessed of the Lord God; and the desired alliance of these heathen Hivites, descendants of the accursed Canaan, did not get beyond their outward act, but turned out disastrously. (Gen. 34: 1-31; 49: 5-7) Out of self-seeking and not out of love of righteousness and the yearning to worship the God of holiness, many may attempt to associate with the remnant of God's "holy nation", but will not have his favor and protection. They suffer the consequences of their selfish ambition, and do not come into the right of the "stranger" who delights in Jehovah God unselfishly.

<sup>29</sup> Jacob took measures to clear out all traces of religion from among those who came with him from the land of Syria. "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." Jacob's entire household complied, and then they all proceeded to the worship of Jehovah at Bethel. There God confirmed the change of Jacob's name to that of "Israel"; for which reason Jacob's descendants are called "the children of Israel", or "Israel after the flesh". (Gen. 35: 2-15) From there Jacob turned southward to visit his very aged father before his death. "And Jacob came unto Isaac his father unto

25. Whom did Isaac picture? and how did God indicate to Abraham the extent of the privileges of his household as to the heirship to the Abrahamic covenant?

26. Whom does Abraham's household picture? and what are the privileges of such as respects Jehovah and his kingdom?

27. How does the course of Abraham's household illustrate the course of the "stranger" class?

28. What was the course of the Shechemites toward Jacob's family, how did it result, and what instruction do we draw therefrom?

29. (a) When and how did Jacob clear out all traces of religion from his household, and with what divine favor to himself? (b) Thereafter how was Jacob's household enlarged?



Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years." (Gen. 35: 27, 28) At Isaac's death, Jacob as heir to the Abrahamic promise doubtlessly came into possession of much of the encampment and household of his father Isaac. Jacob's brother Esau left Canaan as the land for Jacob to occupy; he himself went still farther south with his own household to the land of Seir.—Gen. 35: 29; 36: 6-8.

<sup>30</sup> In due time Jacob's beloved son Joseph was sold into Egypt and was lost to the sight and knowledge of Jacob's household. When, after twenty-two years, they discovered Joseph to be the prime minister of Egypt, Joseph, with Pharaoh's approval, invited his father Jacob and all his household to move from Canaan and down into Egypt, because of the famine conditions then prevailing generally. This invitation was acted upon. Thus from the start of a sojourn of 215 years in Egypt there was associated with the children of Israel a large household of persons, outside of the seventy persons of Jacob's immediate family relationship. All this household of attendants upon the children of Israel were circumcised according to the requirements of membership in the household of the Abrahamic heir. All were worshipers of Jehovah God the same as was the family of Jacob, or Israel.—Gen. 46: 8-27; Ex. 1: 1-6.

<sup>31</sup> Even after the death of Jacob and of his son Joseph, the prime minister of Egypt, the population of the children of Israel grew marvelously. This continued in spite of restrictive, death-dealing laws which the jealous Egyptian government later enacted against the Israelites. The blessing of Jehovah God upon the Israelites in this behalf was for His name's sake and in some proportion to their keeping to his worship and staying separate from Egypt and its demon-religion. (Ex. 1: 7-20) This multiplying of the worshipers of Jehovah must have been true not only of the natural Israelites but also of their household servants that kept true to the worship of Israel's God. Doubtless this multitude of associates and sojourners with the Israelites in Goshen increased by the addition of those who learned of Israel's God and who saw the evidences of his power and favor toward the Israelites, and who therefore forsook Egypt's demonolatry and attached themselves to Jehovah's chosen people or nation. This must particularly have been the case when the time for Israel's deliverance from Egyptian bondage drew nigh and Jehovah showed his power over mighty Egypt and visited upon it the ten devastating plagues. It is written: "Moreover the man Moses was very great in the land of Egypt, in the sight

of Pharaoh's servants, and in the sight of the people."—Ex. 9: 16; 11: 3.

#### "MIXED MULTITUDE"

<sup>32</sup> Jehovah mercifully took note of all this multitude of non-Israelites or Gentiles attached to the service of the Israelites. They had turned away from Egypt and taken up their sojourn with those they discerned to be the people of Jehovah, the Almighty God. In due time Jehovah gave Moses the instructions for the Israelites as to how they might escape the tenth and last plague and have their first-born children passed over alive. Jehovah told them they must celebrate the passover supper. "And Jehovah said unto Moses and Aaron, This is the ordinance of the passover: there shall no foreigner eat thereof; but every man's servant that is bought for money [hence made a part of the household's servant-body], when thou hast circumcised him, then shall he eat thereof. A sojourner [alien] and a hired servant [not purchased] shall not eat thereof. . . . All the congregation of Israel shall keep it. And when a stranger [*geer*] shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger [*geer*] that sojourneth [*goor*] among you."—Ex. 12: 43-49, *Am. Stan. Ver.*; also Numbers 9: 14.

<sup>33</sup> Furthermore, speaking of the seven-day feast of unleavened bread that must follow the passover supper, Jehovah said: "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger [*geer*], or born in the land." (Ex. 12: 18, 19) Thus God recognized the stranger's right, and also his grave responsibility in connection with it.

<sup>34</sup> The evidence is that many bought servants were circumcised and ate the passover, and also many strangers that took up their sojourn with the Israelites. When God's destroying angel smote Egypt's firstborn and the Israelites marched out of the land a free nation, a great multitude of these strangers from many nationalities had entered the covenant of circumcision and eaten the passover and undertaken the worship of Jehovah God. These forsook the land of Egypt with Israel. Regarding their departure from Rameses as their rendezvous the record says of the Israelite tribes and companions: "The children of Israel journeyed from Rameses to

<sup>30</sup> How did Israel's sojourn in Egypt come about, and who were associated with the Israelites from the start of such sojourn?

<sup>31</sup> During such sojourn, how were the numbers of the Israelites affected, and also the numbers of such associates? and why?

<sup>32</sup> At the tenth plague upon Egypt how did Jehovah show he took merciful note of such non-Israelite associates?

<sup>33</sup> As to the feast of unleavened bread, how did Jehovah set forth the stranger's responsibility?

<sup>34</sup> (a) Who were those that marched out of Egypt with the Israelites, and after what required steps? (b) What does all this picture?

Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle." (Ex. 12: 37, 38) Such mixed multitude pictured the persons of good-will who consecrate themselves to the Lord through the sacrifice of the "Lamb of God, which taketh away the sin of the world". These discern the remnant of Jehovah's witnesses under the Greater Moses, Christ Jesus, to be the favored people of God, in spite of bearing the entire world's enmity; and they join these in their separateness from the world, because these are on the Lord's side and are his free nation. They are, so to speak, a "mixture" or "mixed multitude" because they are not spiritual Israelites of the Theocratic organization, but are therefore looked upon as representatives from many nations of the world that seek Jehovah God.

"The "multitude" undertake His worship in companionship with the remnant of spiritual Israel. Uniting themselves with God's free nation by consecrating themselves to Him, these "strangers" of good-will are also made free now from this world symbolized by Egypt. They become free by the power of the truth which makes free, and by placing themselves under the free Theocratic organization and keeping organization instructions. As Jehovah's free nation is now on the trek out of Egypt, with the persecuting Egyptians at its heels, the remnant look ahead to the Red sea of Armageddon to rid them for ever of these malicious persecutors. So the modern-day "mixed multitude" of strangers of good-will march along with and after them. They too expect to pass alive through the battle of Armageddon and to come out safe and sound on the other side, to join in singing Jehovah their Deliverer's praise in the free New World.—Ex. 14: 21-31.

"By reason of this companionship in God's favor and service, the "strangers" of good-will share the experiences of the remnant of joys and sufferings. As were the mixed multitude during the forty years' wandering of the Israelites in the wilderness, so these "strangers" of today are subject to the same tests of endurance and the same provings of faith as those that are applied to the remnant. It is disastrous for them to look back to the world, symbolic Egypt, and to its pleasures which they have left behind them, and to murmur because of the hardness of the way in which they are now traveling to the New World. The danger to which they are exposed in this regard was foreshadowed in the second year after Israel's exodus from Egypt. At Numbers 11: 4-10 it is written: "And the mixt multitude that

was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna [miraculous bread from heaven], before our eyes. . . . Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased." The murmurers and complainers got what they lusted after, flesh-food in abundance; but after it there came upon them nausea and a very great plague. The place where so many of them were buried became called "Kibroth-hat-ta'avah", or, "the graves of lust."—Num. 11: 31-34, *margin*.

"The record of this disaster and its causes was written for the admonition of the remnant as well as their companions today upon whom the ends of the world are come. As the apostle Paul writes: "But with many [not a few] of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples [types]: and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10: 5-11) Jehovah's people have a right to food both natural and spiritual, but that which is necessary and according to God's due season. But they have no right to murmur and complain against Jehovah's provision, comparing their state with that of the world, and putting material things of earth above the spiritual sustenance and privileges and the freedom they enjoy. And the "stranger" class have no right to be inciters or provokers of complaint and discontent against Jehovah God and his Greater Moses, in the manner of the "mixt multitude" out in the wilderness. The Theocratic suggestion is: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content."—1 Tim. 6: 6-8.

#### ADDITIONAL SOJOURNERS

"As time went on, the strangers that took up sojourn with the chosen nation of God were added to, betokening an increase with the progress of time in the number of earthly companions of the remnant. The promise of Jehovah's goodness to such

35. How and when are these favored with freedom, and why?

36. (a) Due to such companionship, in what do these "strangers" share? (b) In the wilderness journey, how was it shown to be disastrous for them to look back to the world?

37. (a) What is the Bible comment and admonition upon the above wilderness event? (b) What, therefore, have the "stranger" class no right to do, but what is the Theocratic suggestion in this regard?

38. (a) As time progressed, what happened to the number of the strangers, and what does this foreshadow? (b) In the wilderness, by whom was Moses visited, and how was Moses related to him?

"stranger" companions for thus throwing in their lot with the remnant of spiritual Israelites is foreshadowed in the Scriptures. While the Israelites encamped at Sinai, the mount of God, to receive the written law of Jehovah's covenant with them, the camp had a visit by Moses' relative by marriage, namely, Jethro the priest of Midian. He was not an Israelite, but a Midianite, and was, as it seems, the son of Reuel (or Raguel), Moses' father-in-law. It appears that Jethro was also called "Hobab", which Hobab was the brother-in-law of Moses. Of Reuel's seven daughters Moses married Zipporah while he sojourned in the land of Midian as an exile from Egypt. (Ex. 2: 15-22; 3: 1; 4: 18-20, 24-26; 18: 1-27; Num. 10: 29-32) Zipporah, and not Moses, circumcised their firstborn son, and thus she came into relationship with Jehovah God through the covenant of circumcision, as if she were married to Jehovah. She said to the angel representative of Jehovah that had appeared and threatened the child's life: "Surely a bloody husband thou art to me." "So he [Jehovah's angel] let him [her child] go: then she said, A bloody husband thou art, because of the circumcision." (Ex. 4: 24-26) It appears that Zipporah then returned to Midian unto her brother, Jethro or Hobab. This required that her brother bring her and her sons back to Moses when the Israelites were encamped at Mount Sinai.—Ex. 18: 1-7.

"After receiving his wife and two sons, Moses related to his brother-in-law all the acts of God's goodness to Israel thus far. At this, Jethro, or Hobab, rejoiced and confessed Jehovah to be the Supreme God over all gods, and he presented an offering for sacrifice to Jehovah God. His acquaintance with Jehovah as God may have been due to Moses' witness to him during his forty-year exile in Midian. (Ex. 18: 8-12) At least, Moses had been able to enlarge Jethro's knowledge of Jehovah. Now Moses rehearsed to him all the latest acts and dealings of Jehovah in vindication of his name and covenant. Jethro, or Hobab, though not an Israelite, showed himself a true worshiper of Jehovah. For such reason Jehovah used this non-Israelite to give advice to Moses concerning associate-judges to assist and relieve Moses in the judging of the controversial matters of the Israelites. This counsel from his devoted relative Moses saw good to follow. (Ex. 18: 13-27; Deut. 1: 9-19) It seems, also, that this meeting of Moses and his wife's brother took place on the same occasion as that mentioned in Numbers 10: 29-34: "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law [and hence the brother of Zipporah, Moses' wife], We are journeying unto the place of which the Lord said, I

will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." Moses did not want to deprive this Midianite believer of his right to a share in Jehovah's goodness to his chosen nation of Israel; but invited him to a full share in it.

"Hobab replied to Moses' invitation: 'I will not go; but I will depart to mine own land, and to my kindred.' Then Moses renewed his request: 'Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.' Moses knew that, whereas the Lord's pillar of cloud by day and pillar of fire by night might lead them to the next camp-grounds, yet it was necessary to send out parties therefrom to forage through the surrounding territory, to locate various conveniences, as water holes, grazing spots, etc. Hobab's familiarity with the details of the country would enable him to sight and locate such features quickly and thus contribute toward the comfort of Jehovah's people. Thereby he could show his worthiness to a goodly part in Jehovah's loving-kindness to his covenant people.

"This Midianite, Jethro or Hobab, who worshiped Jehovah as God, pictured the "stranger" class of today. He may have left Moses and gone back to Midian, yet other things indicate that he changed his mind and returned to the Israelites under Moses and placed himself at the prophet's disposal to serve as above asked. The Kenites, who entered into the Promised Land with Israel, were descended from this Hobab; and the record is that the Kenites "shewed kindness to all the children of Israel, when they came up out of Egypt". (Judg. 1: 16; 1 Sam. 15: 6) Jael, who killed Israel's oppressor by nailing his temples to the ground while he slept unlawfully in her tent, was a Kenite, being "the wife of Heber the Kenite", which was of "the children of Hobab the brother-in-law of Moses". (Judg. 4: 11, 17-22, *Am. Stan. Ver.*; 5: 24-27) This Hobab was also the forefather of Jonadab the son of Rechab, from which Jonadab those called "Rechabites" descended. (1 Chron. 2: 55; Jer. 35: 1-19; 2 Ki. 10: 15-28) All these Kenites were used in Scripture to typify the present-day "strangers" and their works.

"The above-mentioned dealings between Moses and the Midianite Hobab or Jethro make manifest that Jehovah is pleased for the "strangers" of good-

39. (a) How did this relative show he was a worshiper of Jehovah, and how did God use him with benefit to Moses? (b) How did Moses then show he did not want to deprive this relative of a share in God's goodness?

40. What reason did Moses then suggest for Hobab's coming along with them, and why?

41. What noteworthy ones were descended from Hobab, and whom do he and such descendants picture?

42. What do such dealings of Moses and Hobab make manifest as to Jehovah's pleasure and as to the mutual relations and responsibilities of the remnant and the "strangers"?

will today to co-operate with his faithful remnant of the Theocratic organization. Their suggestions as to details of carrying on the Kingdom witness are to be welcomed and taken under consideration in the light of the Lord's will. As these suggestions fit in with the Theocratic structure of the organization, such may be adopted. They may be used in the field work, acting as surveyors of the territory and aiding in the comfortable movement of Jehovah's servants in the work. The faithful remnant bear the responsibility to do good to these good-will companions and to make fully available to them a share

in the goodness which Jehovah bestows upon his people while en route to the New World.

"From the foregoing it is seen how the "stranger" class among the natural Israelites was built up prior to their entry into the Promised Land and the establishing of the typical Theocracy therein. For a complete survey of the strangers in their relation to the Theocracy, and their rights in connection with it, and what this plainly means for this day, another article is necessary in our next succeeding issue, entitled "The Stranger's Right Maintained".

43. From all the foregoing, what may be seen as to the "stranger" class? and what further information may we expect?

## CONSECRATION PRECEDES JUSTIFICATION

**G**OD has declared his purpose to establish a righteous world that shall govern the people in righteousness. The world is composed of heaven and earth. *Heaven* has reference to the things not seen with the natural eye. *Earth* means those things that can be seen by the eye of natural man. For many years the peoples of this earth have been ruled by an unseen power which is very wicked, and by an organization of men on earth under the dominating control of that great wicked one. Jehovah God, however, is certain to carry out his announced purpose. Based upon His sure and unfailing promise, the faithful and inspired apostle wrote: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13) Such new heaven and new earth constitute the world of righteousness.

That new heaven is God's capital organization, of which the Lord Jesus is the Head, and it possesses riches beyond the description that could be given in human words. Together with Christ Jesus the Head, that organization is composed of 144,000 associate members with Christ Jesus who share with him in his heavenly riches and glory; and it is supported and accompanied by a host of holy angels attending upon the Lord Jesus.

The 144,000 associate members of that capital organization are taken from among men. (Rev. 14:1-4; 7:4-8) These humans are first given a knowledge of the truth, and then separated from those of the world, put through a test, tried, and approved by Jehovah God, and all this work is done by Christ Jesus, the great High Priest of Jehovah. Christ Jesus was himself first chosen, tried, and fully proved; and, showing his faithfulness in maintaining his integrity, he was then exalted to the highest position in Jehovah's universe. After his resurrection and ascension on high Christ Jesus began selecting the associate members that should be in his organization, and this has continued until it is finally accomplished at the end of this world. That holy and royal organization of Jehovah will always be invisible to human eyes, because Christ Jesus is spirit and the members of his royal house are spirit creatures; and no human eye can see a spirit creature. This royal house constitutes the new heavens of which the apostle speaks.

Since the 144,000 associate members in the royal house of God are selected from among men, how is it possible for any man to become a spirit creature and thereafter

be invisible to human eyes? It is certain that no man could of himself attain to that exalted state, but it is only by the grace and power of God that such can be accomplished. The way was made open by the full obedience of Christ Jesus that God might take out from the world and exalt men to be heavenly associates with the King Christ Jesus.

Because of sin, that is to say, the willful breaking or transgression of God's law, Adam was sentenced to death. Christ Jesus as mankind's Redeemer died on the earth. So, in order that the judicial record of Jehovah against humankind might be cleared for their justification, it was necessary for the value of Jesus' human sacrifice to be presented in heaven as an offering for human sin. The perfect man Jesus, while dead, could not present the value of his human life as a sin-offering. His perfect life as the man Jesus had not been forfeited as was Adam's life. Jesus died; but, he being holy, harmless, without sin, the right to his human life still persisted. (Heb. 7:26) God raised up Jesus out of death, not as a man, but as a spirit creature divine and immortal, never again subject to death. (1 Pet. 3:18, *Am. Stan. Ver.*; Rev. 1:18) It is the divine Christ Jesus that presented the value of his human sacrifice before the throne of judgment or "mercy seat" in heaven as a sin-offering in behalf of sinful humankind, and to satisfy the divine record against those who should believe on him. The procedure of presenting that life of Christ Jesus as an offering for sin was pictured in symbol or type at the tabernacle which God caused Moses to build in the wilderness.

In the tabernacle ceremony, on the annual atonement day, the bullock was slain by the high priest in the court which surrounded the tabernacle. The court symbolized the earth, where Jesus died. Then the blood of the slain bullock was carried by the priest into the Most Holy in the tabernacle and was there sprinkled before the mercy seat of the ark of the covenant. This pictured Christ Jesus, the great High Priest, appearing in heaven and presenting the value of his sacrifice there in behalf of those who should become justified by faith and who should become his church or his body-members. What Christ Jesus does in behalf of those gaining eternal life on earth was pictured by the slaying of the Lord's goat and the presenting of its blood in the Most Holy in like manner. Both the bullock and also the Lord's goat pictured the perfect man Jesus. The blood carried into the Most Holy and sprinkled toward the mercy

seat pictured the merit or value of the perfect human life of Jesus presented in heaven itself as an offering for sin.

Concerning this matter Hebrews 9: 22-26 states: "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [sacrifices]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once [and not daily, as when the Catholic priest celebrates mass] in the end of the world hath he appeared to put away sin by the sacrifice of himself." The shed blood of Christ Jesus presented in heaven is the basis for justification of believers and for the bringing back of men into harmony with God for believing and obeying His Word.

It is true that Christ Jesus selected his apostles before he was put to death and eleven of those apostles proved faithful unto God and the Lord Jesus Christ. Their justification, however, could not take place until the value of Jesus' sacrifice had been presented in heaven. Those faithful apostles, having been faithful to God and Jesus, were justified at Pentecost; and that was evidenced by the pouring out of the holy spirit upon them at that time. (Acts 2: 1-16) From that time onward others were privileged to be selected from among men and placed in the heavenly organization of Jehovah under Christ Jesus as Leader and Head of such organization.

Saul of Tarsus was selected of the Lord and afterwards made an ambassador of Christ Jesus; and, as Paul the apostle, he was given the power of inspiration from Jehovah to write authoritatively many writings which are made a part of the Word of God. He received his instruction from the risen Christ Jesus, and then he wrote this, to wit: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: . . . And last of all he was seen of me also, as of one born out of due time." —1 Cor. 15: 3-8.

As if a sinner, Christ Jesus died for the sin of mankind; and God raised him out of death for the justification of those men who believe on the Lord Jesus Christ. *Justification* means being made right with God; that is to say, to have a standing before Jehovah in the righteousness resulting to the justified one, and which standing entitles the one justified to the right of human life.—Rom. 4: 24, 25.

God is He who justifies or determines who is right with Him. Before any man can be justified he must comply with God's fixed rules, the first of which is to receive some knowledge of Christ Jesus, and to believe upon him as the Savior. "I," said the Lord Jesus Christ, "am the way, and the truth, and the life: no man cometh unto the Father, but by me." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall

be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."—John 14: 6; 6: 44, 45.

Knowledge is therefore the first essential. Such knowledge God makes possible to be had by those who diligently seek to know the right way. They learn that all men are born sinners and that Christ Jesus is the Redeemer of man; and having faith in the shed blood of Christ Jesus, they learn that he is the only way that leads to life. A man is thus drawn to Christ Jesus by the knowledge which Jehovah has provided for humankind. He sees that God is the Giver of life, and that Christ Jesus is the Redeemer of man, and that by and through Christ Jesus the gift of life is obtained.

From Pentecost until the second coming of Christ and his kingdom the entire period is occupied in the selecting of those who will be associated with Christ Jesus in the Kingdom. Are the 144,000 that are selected to be made members of the royal house selected merely to get them into heaven? No; they are taken out from among the peoples of the nations of earth to be witnesses among men to the name of Jehovah and his kingdom. Concerning this it is written: "God . . . did visit the Gentiles [the nations], to take out of them a people for his name." (Acts 15: 14) While on the earth these selected ones must show forth the praises of Jehovah God and his King. For that purpose they are called out of darkness and given the light of God's Word. (1 Pet. 2: 9) Many have been led to believe that God has caused the gospel to be preached merely to save men from eternal punishment and give them a home in heaven. That is not God's purpose, as His Word clearly shows. The company of persons so taken out from among the nations are the elect company of God, all of whom must be put to a certain test and must perform certain specific duties while on the earth; and the manner of their being taken out is, according to the Scriptures, as follows:

When God draws one to Christ, as above stated, then that one must show his faith in God and in Christ, how? By making a consecration to do God's will, if he would be pleasing to Jehovah God. This he must do, even as Christ Jesus covenanted to do the will of God. (See Psalm 40: 7, 8.) The disciples of Jesus had been drawn to him, and Jesus was giving them instruction, which instruction likewise applies to all who are taken out of the world as a people for the name of Jehovah. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his [stake], and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." —Matt. 16: 24, 25, 27.

Those words of Jesus show that the man who would become a true follower of Christ Jesus must deny himself, that is to say, voluntarily agree to put aside his own selfish will and gladly do the will of God. That is consecration. It was the will of God that Jesus should die a sacrificial death, and it is the will of God that those who are to be associated with Christ Jesus in his kingdom must die with him and be raised out of death as spirit creatures. This means that the man who would live with Christ Jesus must

die as a man and from the time of his consecration until death such man must by his works prove his faithfulness to God and Christ. Those who do prove faithful Christ rewards at his second coming.

The person who exercises faith in God and in Christ Jesus by making an agreement to do the will of God is in line to be made right or be given a standing before God, which is called *justification*. The apostle under inspiration wrote to his fellow followers of Christ Jesus to the effect that Abraham showed his full faith in God and because of his faith thus exercised God counted him a righteous man. Then the apostle adds: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."—Rom. 4: 20-25.

It is God who justifies or counts the man righteous who consecrates himself through Christ and whom God accepts for association with Christ Jesus in the celestial kingdom. The one who is thus justified stands before God as though he were a righteous man, having all rights attaching to the one who is righteous. The apostle writes to such: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5: 1, 2) Justification results in the right of the consecrated one to live as a human creature.

But, mark you, the man is justified in order to qualify him to become a follower of Christ Jesus; and such justification must therefore precede the invitation to follow in

the footsteps of the Lord Jesus: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Pet. 2: 21.

It being the will of God that those who are thus justified and who are called shall die with Christ Jesus, therefore the person who covenants or agrees to do God's will must die as a human creature in order that he may be raised out of death a spirit creature. The justified one God accepts to be a sacrifice with Christ Jesus; and that means that the right to live as a man or human creature ceases and the privilege to live as a spirit creature there begins. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 3, 4) Jehovah God acknowledges that one as his son; and this means that He begets that one as a son of God: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1: 18) At begetting Jehovah God acknowledges or owns that person as His son called to the heavenly kingdom. That such consecrated and justified ones are thus begotten the apostle Peter expressly emphasizes by writing: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Pet. 1: 3-5.

It is through the kingdom of Christ Jesus and the associate sons of God that Jehovah God blesses all those who become his faithful and obedient children during the thousand-year reign of His King Jesus Christ.

## NAOMI, GIVER OF WISE COUNSEL

**W**ISE counsel is a vital need in times of decision. In these "last days" of Satan's organization and the dawning days of Jehovah's Theocracy a destiny-fixing decision confronts mankind. Will they sink with Satan's forces in the cataclysm of Armageddon, or will they ride out the storm of divine wrath in the anti-typical ark of the Almighty God and enter into His new world of endless life? Foolish counsel from the Devil through his visible dupes calls for a sticking to the sinking ship of "this present evil world"; wise counsel from Jehovah through his Word advises a fleeing to the ark of safety, the Theocratic organization. Jehovah's witnesses sound forth the divine counsel unto life, drawing attention to the cost of heeding such and the ultimate reward. Thousands heed it; millions choose the Devil's world and death. In the work of extending Jehovah's counsel his witnesses were prefigured by Naomi, a Jewess in the period of the judges. Hence review of her activities is profitable.

The Scripture record does not definitely locate the time of Naomi's life, aside from the fact that she lived during the period of the judges. Also, the fact that she was contemporaneous with Boaz, the son of Rahab, indicates that her existence was toward the beginning of this time period. (Ruth 1: 1; 2: 1) The account opens with the statement

that famine stalked through the land of Israel, and that, as a result, Naomi and her husband and two sons went to sojourn in Moab. After remaining there at least ten years, Naomi hears that the Lord has visited Israel with relief, and she returns to her homeland. These facts many scholars take as circumstantial evidence that Naomi lived during the time of Moab's King Eglon, that his oppression was responsible for the short rations in Israel, and that the time of relief and Naomi's return followed Judge Ehud's execution of the heathen monarch.—Ruth 1: 1-6; Judg. 3: 12-30.

Apparently a short time after the family's arrival in Moab, Naomi's husband, Elimelech, died. Thereafter the two sons, Mahlon and Chilion, married two Moabite women, Orpah and Ruth. In the fulfillment of this prophetic drama the family group pictures the Lord's people and hangers-on during the trying, famine-like years of World War I, and just prior to the temple judgment. Later, just as Mahlon and Chilion (whose names mean "sickly; mild" and "pining" respectively) died, many associated with God's people became spiritually sick and died, so far as being Christians was concerned. They were so busy trying to develop mild and sweet characters and pining to go to heaven that spiritual death overtook them before they had



brought forth any Kingdom fruit. Aptly picturing this, Mahlon and Chilion died childless.

Then Naomi "arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread". (Ruth 1:6) Why did these daughters-in-law willingly rise up with their mother-in-law to leave the land of their nativity and journey to a strange country, and that a country inhabited by people opposed to their nation? Forceibly they had been instructed by Naomi as to the Theocracy of Israel and its God Jehovah. The subsequent words of Ruth prove this. Howsoever, Naomi would not withhold any information. She would give a complete witness. At an early stage of the journey she clearly outlined what the younger women might expect. She told them that it was not too late to turn back and take up life in Moab and fully partake of its affairs. But what were their prospects if they continued with her? Little likelihood of a husband and home and children. There were no more sons in her womb to become their husbands. And if there were, would they tarry for them till they were grown? All this Naomi drew to their attention, and her line of reasoning shows that she had previously instructed them in the law of the levirate marriage. But prospects of children even through this provision were dim. Naomi was wisely counseling them to count the cost.—Ruth 1: 7-13; Deut. 25: 5, 6.

Each did count the cost, and each made her decision. Orpah turned back "unto her people, and unto her gods". She decided that personal desires and pleasures were more important than serving the only true God, Jehovah, and that, after all, the religion of her people was good enough for her. In sharp contrast with this selfish decision, Ruth fervently renounced her nationalism and religion and vowed: "Thy people shall be my people, and thy God my God." How Naomi's heart must have filled and overflowed with joy and with love for her younger companion at these courageous words! "Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me," Ruth added. The faithful Theocratic instruction and counsel of Naomi had certainly borne good fruit.—Ruth 1: 14-17.

Naomi (her name means "my delight; gracious") prefigured the original remnant who survived the temple judgment of Christ Jesus and who were brought forth as the "faithful and wise servant" class. No more was there any semblance of spiritual famine, as seemingly existed during the years of World War I. The Shepherd-King was providing an abundance of "bread". The "Naomi" class began separating itself from antitypical Moab, Satan's organization, including "Christendom". Others joined them. Some, like Orpah, whose name means "gazelle; youthful freshness", started out with a spurt but turned back while still a youth in the Christian course. The possibility of losing home or family ties and the abandonment of the world and its selfish pleasures were too severe a test for them. On the other hand, some, like Ruth, cut loose from all ties to Satan's organization. They counted the cost, and found it not to be compared with the blessings to be gained.—Luke 14: 28.

Upon completion of the perilous journey through a desolate land infested with thieves and desperate men, one would expect unbounded joy on Naomi's part. But not so, as shown by her words answering the greeting "Is this Naomi?" Her response was: "Call me not Naomi, call me Mara ["Bitter"] : for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty." She left with a husband and two sons. The enemy death had invaded the family circle and claimed them all as victims. No fruit of her body remained. It compares to the time when the Elijah work, which was the fruit of the faithful ones involved, died off and before the Elisha work was revealed to them. They mourned. Then there were the modern "Mahlons" and "Chilions". When these weaklings died off the scene of activity the "Naomi" class felt as though they had been dealt with bitterly, after all the energy they had expended in nourishing these failures. So the joy of Naomi's homecoming was not unmarred.—Ruth 1: 19-22.

The two women take up life in the little Jewish town of Bethlehem. They had arrived at the beginning of barley harvest. Note, now, how Naomi continued to guide the younger woman. Ruth understood God's law concerning gleaning in the fields after the reapers, and she asked permission to work thus in the harvest. (Lev. 19: 9, 10. Deut. 24: 19-21) Naomi said, "Go, my daughter." (Ruth 2: 2) With sparkling eyes the young woman returned that evening to show her mother-in-law the results of her labors, over a bushel of barley. On hearing that the field of Boaz was the place where Ruth had gleaned, Naomi said: "The man is near of kin unto us, one of our next kinsmen [or, one that hath right to redeem (*margin*)]. Here was one, then, who could fulfill the law of levirate marriage. When Ruth added that Boaz had told her to stay with his reapers till the end of harvest, Naomi gave her this counsel: "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." All this advice Ruth followed, and worked industriously in the fields of Boaz through both the barley and wheat harvests.—Ruth 2: 17-23

At the close of the work of gleaning in the grainfields Naomi gives further instruction: "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down, and he will tell thee what thou shalt do." Ruth obediently answered: "All that thou sayest unto me I will do."—Ruth 3: 1-5.

The religious hypocrites of this immoral old world raise their eyebrows and wag their heads at this advised course of conduct. How such degenerates guilty of blasphemy and spiritual adultery have the cheek to criticize others is difficult to understand; but they spring to the sin of fault-finding against God's servants at the slightest opening. Naomi was not recommending unchaste conduct. She was too old to participate in a levirate marriage; so Ruth was

to act in her stead. Thus it was proper for her to "seek rest" or the married state for Ruth. And was not Boaz one having the right to redeem? Was it not proper for Ruth to appear presentable and at her best on this occasion? For her to uncover his feet and lie there was not a proposal of impure relationship. On the contrary, it was that Boaz might be invited to spread his skirt over her, which was a symbolical way in Israel of taking a woman to wife. In short, Naomi's advised course was a call to Boaz to perform the part of the near kinsman. He so understood it. No adulterous act resulted from Naomi's advice. Rather the levirate law of marriage was fulfilled. The son born to the pair was a link in the royal line leading up to the birth of Jesus. The son was Obed, the grandfather of David.—Ruth 4:13.

In this matter Ruth was lending her youthful body on behalf of the aged Naomi, and the son was therefore spoken of as Naomi's. "The women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of

thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed." (Ruth 4:14-17) Naomi's joy was now complete. Her counsel to her daughter-in-law had been wise. The young woman Ruth had been wise in accepting it.

In this latter part of the drama and in the role of wise counselor Naomi pictured particularly God's "woman", Zion. As at one time the widowed and barren Naomi mourned, and later rejoiced in a son, so in Isaiah's prophecy (54:1-7) the mother organization Zion is pictured as barren at one time, but thereafter forgetting the reproach of widowhood and childlessness in the joys of being Jehovah's "wife" and bringing forth unnumbered children. It is through this organization, also, that wise counsel is extended to those on earth. Zion's counsel will guide safely through present perils and Armageddon's storm. Those on Jehovah's side will heed her counsel and obey the injunction, "For-sake not the law of thy mother."—Prov. 1:8.

## FIELD EXPERIENCE

### "WHILE WITNESSING IN LITTLETON, N. C.,

I found Mr. and Mrs. M. visiting her mother, Mrs. W. Mr. M. read the testimony card handed him and exclaimed: 'Why, he is one of Jehovah's witnesses. He is a minister of the gospel.' It developed that he has relatives who are Kingdom publishers, his father's funeral having been conducted by one of Jehovah's witnesses. His wife started getting angry with me over an issue she did not understand, but when I failed to get angry or argue with her, she calmed down more and expressed a desire to know

(Continued from page 338)

material on Greek grammar, the development of the English Bible, and also Greek manuscripts; besides an Alphabetical Appendix on terms in the Christian Scriptures. *The Emphatic Diaglott* has 924 pages, its binding is of blue leatherette, and its title is embossed in gold. The publishers thereof, the Watch Tower Society, mail it postpaid to any address on a contribution of \$2 a copy.

### WATCHTOWER EDITION OF AMERICAN STANDARD VERSION BIBLE

By special contract the Society is now able to publish a WATCHTOWER edition of the American Standard Version of the Bible of 1901. This version ranks with the best of the modern Bible translations, and the WATCHTOWER edition presents it without any alterations and with all its valuable footnotes. The value and usefulness of this version, however, have been added to in the WATCHTOWER edition in that our edition appends a 95-page cyclopedic concordance of words, expressions and phrases found in the version, and also four new maps (two in color). Our edition is the first to present this concordance feature. The Bible is bound in light-brown leatherette, gold-stamped, and measures 7½" x 5½" x 1½", and the text is in boldface type. This WATCHTOWER edition is mailed, postpaid, on a contribution of \$1.50 a copy. Members of company groups should order through the company servant.

### "THE KINGDOM IS AT HAND" QUESTION BOOKLET

This 64-page booklet serves as an invaluable companion to the new book *"The Kingdom Is at Hand"*. All serious readers of this important book will realize the need of studying it carefully, both privately and in class. The *Study Questions* booklet was specially prepared to meet the need of questions to focus thought and dis-

more about these Jehovah's witnesses, because she felt that it was her husband's faith. She said her husband had been with her to her church twice and the preacher preached about whisky both times, and Mr. M. had sworn he would never go again. Mrs. W. showed her disapproval of the sermons by saying, with a wink of the eye: 'And yes, the next time he goes to church the preacher will preach about canning fruits and vegetables.' This call resulted in placing two books and a cheery invitation to 'come back and preach to us again'."

cussion upon the gist of each paragraph. In addition to the questions covering every paragraph of the book, the *Study Questions* booklet provides one or more corroborative scripture texts bearing upon each paragraph. Copies of *"The Kingdom Is at Hand"* *Study Questions* booklet are available, mailed postage prepaid, on a contribution of 5c each.

### "THE KINGDOM OF GOD IS NIGH"

This 32-page booklet presents the speech delivered by the Society's president as the public feature at the 1944 Theocratic Assembly, at the close of which it was released to the public. All may now read the compelling physical and Scriptural facts submitted in this stirring speech and be helped to reach the blessed conclusion to which all these facts point. The front-cover picture is based upon Jesus' words in connection with his words of the title, and you read the printed speech in large, comfortable type. Get your personal copy now, mailed postpaid, at a contribution of 5c a copy. Prepare for your circulation of the booklet at a near future date.

### KINGDOM SERVICE SONG BOOK

First introduced and used at the United Announcers' Theocratic Assembly in August, the *Kingdom Service Song Book* found great favor right from the start. Though being of 64 pages limits its compass, its 62 songs are well diversified and well adapted to the Kingdom service needs of the times. All songs are of a select kind, some never before published, and the versification of all has been brought up to the latest of doctrine and Scripture understanding. The *Kingdom Service Song Book* is bound in a red stiff-paper cover imitating leather, and is 10c a copy. In groups or companies those desiring individual copies should combine orders and send same with remittance through the group servant.