



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXIV

SEMIMONTHLY

No. 24

DECEMBER 15, 1943

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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 name and clothed him with all power and authority;

THAT JEHOVAH'S 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.

"MORE THAN CONQUERORS" TESTIMONY PERIOD

December has been set aside as the Testimony Period above named. Suffice it to say there is much for each to conquer who takes part therein. All who conquer self-love and who permit nothing to sever them from the love of God which is in Christ Jesus are taking hold of the privileges of the month. The means of testimony that is to the forefront is the latest publications, the book *"The Truth Shall Make You Free"* and the booklet *Freedom in the New World*, both being presented to all prospects on a 25c contribution. As winter then sets in in the Northern Hemisphere, the placing of the literature should be followed up by starting Bible studies, primarily with the new book, in as many homes of obtainers of literature as possible. Let the testimony thus be most deeply impressed and continue on through the winter-bound months. Your report on service at the month's close should show, besides literature placed, new book studies. Have a conqueror's part in the campaign with Freedom's message. Write us direct, if necessary.

"WATCHTOWER" STUDIES

Week of January 16: "Prayer for New World Government,"

¶ 1-15 inclusive, *The Watchtower* December 15, 1943.

Week of January 23: "Prayer for New World Government,"

¶ 16-32 inclusive, *The Watchtower* December 15, 1943.

Week of January 30: "Prayer for New World Government,"

¶ 33-46 inclusive, *The Watchtower* December 15, 1943.

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.

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1944 YEARBOOK OF JEHOVAH'S WITNESSES

Despite the unfavorable conditions, the 1944 *Yearbook of Jehovah's witnesses* has been produced covering the world-wide accomplishments of these Bible educators during this past service year of 1942-1943. The stirring report thereof has been prepared by the president of the Watch Tower Bible and Tract Society, and it sets out also the key-features and objectives of the work immediately ahead, thus providing valuable material for service discussions and also counsel for all educators of men of good-will. A daily text and comment covering each day of the year 1944, as based on *The Watchtower*, makes it a daily handbook of spiritual food. The new *Yearbook*, of over 350 pages, enclosed in a sturdy binding, may be had at 50c a copy, postpaid. Those associated in a group or company should combine orders and send through the local servant, to economize time and shipping expense.

1944 CALENDAR

The Watch Tower Society's 1944 calendar features the yeartext; namely, "Teach me to do thy will; for thou art my God." (Psalm 143:10) The up-to-date animated picture accompanying (in color) conforms to the text and illustrates how it is being carried out by those who now make the text their own. The calendar pad announces the bimonthly Testimony periods of 1944, and also the service themes and supporting scriptures of the alternating months. The calendar is now available, and will be mailed on a contribution of 25c a copy, or 5 copies to one address on a \$1.00 contribution.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV

DECEMBER 15, 1943

No. 24

PRAYER FOR NEW WORLD GOVERNMENT

"Prayer also shall be made for him continually; and daily shall he be praised."—Ps. 72:15.

JEHOVAH long deferred his answer to the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." His Son on earth taught his disciples that prayer. All those who have followed in his footsteps for the past nineteen centuries have taken it up and repeated it. That prayer voices the central theme of all the divine promises and prophecies of aforetime, that God Jehovah would set up a government that would vindicate his name by destroying the first and chief one to slander it. Such government shall also cause his will, long disregarded on earth because of the slander against his holy name, to be done among men on earth as it is done among the spirit creatures in heaven. That is therefore a government of liberation and life to all on earth doing His will.

² It has not been a vain repetition for God's faithful people to utter the prayer for the Kingdom during all those centuries, but has kept their minds and hearts fixed on the coming Rule of God and has helped them to live in expectancy of it. God did not fulfill the petition sooner, not because he was deaf thereto, but because it was not his due time. For this cause, when his resurrected Son ascended from the earth to his heavenly Father, Jehovah did not at once install him as reigning King. He bade him wait till the time of the end: "Sit thou at my right hand, until I make thine enemies thy footstool." (Heb. 10:12, 13; Ps. 110:1) In A.D. 1914 the old world's "time of the end" began, and God's due time came and he began the Government of the world of righteousness. Causing his Son to wield the rod of his strength out from the capital organization, Jehovah said to him: "Rule thou in the midst of thine enemies."—Ps. 110:1, 2.

³ Inasmuch as the Kingdom was established in 1914, why should Jehovah's people still pray, "Thy kingdom come"? The fitness of praying that prayer during the days of God's Son in the flesh may like-

wise be questioned. He taught his disciples to pray to God the Father, "Thy kingdom come"; and yet thereafter he said to the religious Pharisees who demanded to know when the Kingdom should come: "The kingdom of God cometh not with outward shew: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you." (Luke 17:20, 21, marginal readings) Jesus, anointed with God's spirit to be the King of the New World Government, was in their midst, among his enemies, fighting it out with them with the weapons that are mightier than carnal weapons of warfare, to the pulling down of the strongholds of error. So viewed, the kingdom of God in the person of its Chief Executive was there among them. Yet, "thy kingdom come!"

⁴ Now too the heavenly King is here, ruling upon the throne in the midst of all his enemies, both demons and opposing men, who have been made his footstool at the earth. Nonetheless, the prayer "Thy kingdom come" is still proper to render to God. The opposition governments on earth under Satan, the god of this world, still operate. The "iron rod" of the King must still come against them at Armageddon and dash them to pieces like pottery. The "stone" of God's kingdom by his Messiah Prince has indeed been cut without human hands out of the "mountain" of God's universal organization. The "stone" exists as "cut out" in 1914, but it must yet smite the terrible idolatrous image of Satan's organization and grind it to powder, to be blown into oblivion by the forces of God's power. (Ps. 2:8, 9; Dan. 2:34, 35, 44, 45) Thus the kingdom of God must yet come. It will speedily come at Armageddon and will thereafter become the "great mountain" that fills the whole earth without any place left for any other "mountain" or exalted postwar government.—Rev. 16:15; 1 Thess. 5:3.

⁵ At the Kingdom's establishment in 1914 the long-foretold "day of Jehovah" began. It is the "day of his preparation" for the final conflict of Armageddon. It ends with his Theocratic Government by

1. What is the central theme of all of God's past promises and prophecies for which Christians have prayed, and what will it accomplish in heaven and in earth?

2. Why has it not been vain repetition to utter the Kingdom prayer? and how and when did God answer it, and why not sooner?

3. What seeming disagreement, corresponding to that today, existed between Jesus' teaching his disciples to pray for the Kingdom and his own presence among them?

4. Since the Kingdom was set up in A.D. 1914, why is the prayer still proper, "Thy kingdom come"?

5. (a) At the Kingdom's establishment what foretold days began, and why is it needful to continue in prayer? (b) What does it mean to "pray without ceasing"?

Christ Jesus in full control of all the universe, including this earth, by the crushing defeat of all enemies there. (Nah. 2:3) During this day, which is "known unto Jehovah", he does his "strange work" by his witnesses. He sends them forth to all nations while the governments thereof are still going concerns. The great enemy and his hordes of demons and wicked men come in like a flood and seek to overwhelm Jehovah's witnesses and their advertising of God's kingdom. Then the Lord God raises up his standard of fighting truths, Kingdom truths, against the opposers who defy being bound by God's kingdom. (Zech. 14:7; Isa. 59:19; Rev. 12:17) Not to yield to the pressure nor to compromise with the foe, but to hold true to the God-given commission to preach the Kingdom gospel, this requires His witnesses to "pray without ceasing". "Continue in prayer, and watch in the same with thanksgiving." (1 Thess. 5:17; Col. 4:2) Prayer "without ceasing" does not signify shutting up themselves behind the tall, somber walls of a monastery or nunnery and doing nothing but repeating prayers. That is religion. It is forbidden by the Lord, and it does not allow for getting his work done. 'Ceaseless praying' means, therefore, using always the avenue of prayer to God when it is fitting and necessary as one keeps on in his service.

* Some, claiming to seek the Lord's will, set as their guide to communion with God only what Christ Jesus said in the sermon on the mount, at Matthew 6:5-13. On this basis they rule out all prayer in public or in presence of others on any occasion, including prayer of thanksgiving before meals or in a household. They use the Lord's mountain-words as a single standard to measure prayer, and they brand all but private, unobserved prayer in secret as religious hypocrisy. We ask: May this view and argument be a device of the wily adversary to disarm God's people of an effective weapon against Satanic machinations? For an answer to this we cannot take the above-cited few words of the Master as the complete pronouncement or as an over-all measure of what is proper and what is religious hypocrisy. We must consult the rest of God's Word, including our Lord's further words and his own example and that of his disciples and the early church. So doing, we can know how to be "sober and watch unto prayer", "continuing instant in prayer."—1 Pet. 4:7; Rom. 12:12.

* Of course, the Master's words are true: Striking up an attitude of prayer in public places to go through some formula of prayer of private concern just to appear holy and to be seen and admired of

men is hypocrisy. It brings no reward from God, but only from awestruck men, and is therefore out of order. There are proper times for retiring alone for prayer. Quite so Jesus at times rose up early before day to depart into a solitary place to pray or he withdrew into a mountain apart to do so. (Matt. 14:23; Mark 1:35; 6:46; Matt. 26:39, 42, 44) Then his Father saw him in secret, and rewarded him openly before witnesses, and he overcame the world through the strength from Jehovah God. On the other hand, there are instances of where he did otherwise. These should be considered in conjunction with the course of all the faithful servants of God in the Scriptures in order to determine upon proper prayer.

FAMILY AND PUBLIC PROCEDURE

* The Lord God's testimony respecting Abraham his friend was: "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 may bring upon Abraham that which he hath spoken of him." (Gen. 18:19; 26:5) This included instruction by Abraham of his assembled household, at which time doubtless he conducted them in petition to God Almighty for His guidance and help. Job most certainly assembled his household and led them in supplication to the Lord for his mercy and forgiveness. (Job 1:5) When King David had caused the ark of the covenant of the Lord to be brought to the capital city and lodged in a special tent near his palace on Mount Zion, David gratefully and joyfully went home to assemble his household and ask God's blessing upon them. "Then David returned to bless his household." (2 Sam. 6:20; 1 Chron. 16:43) Timothy's mother, Eunice, together with her mother, Lois, took him as a child and instructed him in the Hebrew Scriptures, because his father was a Gentile Greek. Who can do justice to them to think that the devoted mother and grandmother thus 'brought him up in the nurture and admonition of the Lord' without opening the instruction period with praise and petition to Jehovah God? (2 Tim. 1:5; 3:14, 15; Acts 16:1-3) The apostle's inspired instruction to parents is: "Fathers, do not irritate your children, but bring them up in the discipline and instruction of the Lord." Such would include prayer by the fathers with their children.—Eph. 6:4, *Diaglott*.

* Jesus' own actions did not contradict his counsel to his disciples. He was consistent in offering thanks to his Father before his faithful apostles on the passover night when he set up the Memorial called "the Lord's supper". (Matt. 26:26, 27; 1 Cor.

6. What narrow position do some take toward Jesus' words at Matthew 6:5-13 concerning prayer? and how shall we determine whether such argument is a wily device of the adversary?

7. Why are Jesus' words at Matthew 6:5-13 true, as shown by his own conduct? and yet why is that insufficient for the full consideration of the subject?

8. How did the cases of Abraham, Job, David, and Timothy's mother and grandmother, show what is proper family procedure as to prayer?

9. What instances are there of where Jesus offered prayer before his disciples or more openly in public?

11:23, 24) That is not all. More openly, when he fed the five thousand from a boy's small luncheon, and later also four thousand from a few loaves and fishes, he, before all of them, offered up public acknowledgment to the great Provider in heaven. (Matt. 14:19; 15:36; Mark 8:6) At the time his disciples returned from their preaching tour of announcing "The kingdom of heaven is at hand", Jesus before them thanked God for having thus favored these spiritual "babes", while denying such favor to the "wise and prudent". (Luke 10:21; Matt. 11:25) In the holy mountain, in presence of Peter, James and John, it was while he was communing with God that Jesus was transfigured with glory and God's voice was heard in answer from heaven. (Luke 9:28-36) It was also after he had ceased praying in the midst of his disciples that one of them asked Jesus to teach them how to do so.—Luke 11:1.

¹⁰ Concerning his miracle of raising Lazarus from the dead the Record says: "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." (John 11:41, 42) This last utterance proves that Jesus' presentation of prayer before others in public was not for selfish vanity and glorification, to be seen of men, but for a witness. All true followers of him are grateful that, on the night when he instituted the Lord's supper, before going out to the garden of Gethsemane he offered prayer before his tried and tested disciples and that the prayer was heard by them and recorded, at John chapter seventeen, and preserved for us.

¹¹ How did the personal associates of Christ Jesus understand his words concerning prayer? Did they understand themselves to be confined strictly to individual prayer in secret behind closed doors? Did they refrain from engaging in this privilege in company with fellow Christians? Did they consider it contrary to Jesus' instructions when the chairman of a gathering for study or proclamation of God's Word expressed thanks and petition to Him in behalf of all the assembly? The inspired historic record speaks for itself. Acts, chapter one, tells that after Jesus' ascension to heaven his disciples "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples" and moved the filling in the apostleship vacated by Judas. Two men were appointed as candidates. "And they prayed,

and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." The lot came out for one of them, of course, Matthias.

¹² Thereafter on the day of Pentecost the holy spirit of God was poured out upon them and Peter openly declared to the great multitude of public that assembled that Jesus is Lord and Messiah or Christ. About three thousand persons repented and were baptized into the faith. What did they do under the moving power of God's spirit? "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42) Shortly Peter and John were arrested for preaching and gave a testimony in court and were released. "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy [spirit], and they spake the word of God with boldness."—Acts 4:23-31.

¹³ When dispute over the food administration arose, the apostles decided to turn it over to seven appointed men, saying: "But we will give ourselves continually to prayer, and to the ministry of the word." The seven men were appointed; "whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied." (Acts 6:4, 6, 7) When Saul's persecution scattered the disciples from Jerusalem, Philip preached among the Samaritans. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the holy [spirit]." Their prayers in public were answered.—Acts 8:14, 15.

¹⁴ After King Herod had the apostle James killed and held Peter for possible execution, "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Was that merely private individual prayer in secret? In answer to prayer Peter was released by God's angel. "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying." (Acts 12:5, 12) Such congregational prayer was in full accord with Jesus' assurance, at

10. (a) What did Jesus' words at Lazarus' tomb show to be the purpose of prayer in public? (b) What does the record at John 17 show on the subject, and what is our feeling regarding the record?

11. What questions concerning prayer do we ask as respects Christ's personal associates? and what does Acts, chapter 1, have to say in answer?

12. What record concerning public prayer was made regarding the day of Pentecost and after the apostles' release from prison?

13. What does the record show respecting the settlement of the food administration problem at Jerusalem? and also Peter and John's visit to Samaria after Philip?

14. (a) What does the record show as to the time that King Herod held Peter in prison and God's angel released Peter? (b) How did this agree with Jesus' instruction and also Daniel's request of his three Hebrew companions in Babylon?

Matthew 18:19, 20: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The Master was, of course, acquainted with the record of Daniel's course when King Nebuchadnezzar forgot his dream and Daniel and his three companions were menaced with death along with all the wise men of Babylon. "Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision." (Dan. 2:16-19) United prayer!

¹⁵ A company of Christians was formed at Antioch, in Syria, and God by his spirit indicated that Saul and Barnabas should be sent forth on missionary work. "And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:3) In the course of their pioneer work in foreign lands numerous congregations of believers were organized. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts 14:23) The first Christian convert in Europe was Lydia, whom the apostle Paul found at a prayer gathering of Jewish women in Macedonia. Then the demons hounded Paul and his associates: "and it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying." Due to developments from this Paul and Silas did not have their prayer assembly at the appointed place, but in prison. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Deliverance from prison quickly followed.—Acts 16:13, 16, 25.

¹⁶ On his final journey to Jerusalem Paul stopped at Miletus and called for the elder brethren of Ephesus and gave them a farewell admonition. "And when he had thus spoken, he kneeled down, and prayed with them all." (Acts 20:36) While the ship was unloading cargo at Tyre, Phoenicia, Paul went ashore and met with the disciples he found there. Their parting is described thus: "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives

and children, till we were out of the city: and we kneeled down on the shore, and prayed." (Acts 21:5) Paul was arrested at Jerusalem, and was obliged to appeal to Caesar as the last human resort. Hence he was transported to Italy. "And so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns; whom when Paul saw, he thanked God, and took courage."——28:14, 15.

¹⁷ Paul wrote to the Christians at Corinth, Greece, and his epistle shows that praise and petition were offered to God in the assemblies of the Christians. As to doing this in the assembled presence Paul writes: "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head." "Let him that speaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. . . . Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. Let all things be done decently and in order." (1 Cor. 11:4, 5; 14:13-17, 40) Paul requested their united prayers: "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf." (2 Cor. 1:11; also Phil. 1:19) Writing to the congregation at Ephesus as to proper conduct in company with one another, Paul said: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks."—Eph. 5:3, 4.

¹⁸ Now, since the Lord's coming to the temple for judgment in 1918, we are living in a time which, for events, compares with that when Solomon dedicated the first temple at Jerusalem. "And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel." His lengthy prayer that followed is one of the notable instances in Scripture of where the chairman or one presiding at a public assembly for worship of God visibly and audibly offered up thanksgiving and supplication to the Lord. (1 Ki. 8:22-61; 2 Chron. 6:12-42; 7:1) Furthermore, in this "day of Jehovah" the visible enemy forces, including religion, commerce and politics, have con-

15. What shows up in the record as to when Paul and Barnabas were sent out as missionaries, and Paul's missionary tour and later his opening work at Philippi in Europe?

16. What likewise took place when Paul parted from the elders of Ephesus and the congregation at Tyre, and when he met the brethren on his way to Rome?

17. (a) What did Paul write to the Corinthians as to prayer in the assembled congregation? (b) What did he request of them, and what did he instruct the Ephesians as to proper conduct in company?

18. What does the record show concerning Solomon's course at the temple dedication, and also King Jehoshaphat's course during the invasion by combined enemies?

spired against Jehovah's witnesses and their companions and are marching to the final assault upon God's organization, as long ago foreshadowed by Jerusalem. Hence our time bears a likeness also to that when the Mount Seir-ites and Moabites and Ammonites combined and marched to the attack on the city where Jehovah put his name. Thereupon King Jehoshaphat gathered all his subjects to the temple at Jerusalem, "to ask help of the Lord." "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court," and in this position he offered earnest supplication as spokesman for all of God's people. (2 Chron. 20:5-12) His entreaty publicly was not religious or hypocritical, but was answered of God. The oncoming enemies never reached the city alive.

THANKSGIVING AT MEALS

¹⁹ The study of prayer takes hold on more than public occasions; it also touches domestic circumstances. The question arises, then, Is it religious formalism and sanctimonious hypocrisy to express thanks and petition at a household meal before partaking, or also after? With no sentiment in the matter the unalterable Record shows what is pleasing to God, the Bestower of "every good gift and every perfect gift". Referring expressly to these "latter times", the apostle Paul foretold of the arising of some who would command or lay down the rule to "abstain from meats [foods], which God hath created to be received with thanksgiving of them which believe and know the truth". On this he remarks: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."—1 Tim. 4:1-5.

²⁰ That Paul's words meant at meals is borne out by the many Scriptural examples. When establishing the Lord's supper with his disciples our Master, who left us an example that we should follow his steps, voiced thanks and blessing upon the bread and wine. (Luke 22:17, 19; Mark 14:22, 23; 1 Cor. 11:23, 24) Before performing the miracles of feeding the five thousand and then the four thousand in the wilderness he gave thanks and asked the divine blessing upon the meager, inadequate food supplies with which he began but which he then broke and multiplied. (John 6:11, 23; Matt. 15:36) After his resurrection from the dead he did not change his procedure. When he appeared to two of his disciples on the road to Emmaus and went in to tarry with them, "it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." They then recognized him as "Jesus Christ

the same yesterday, and to day, and for ever". —Luke 24:30, 31; Heb. 13:8.

²¹ The apostle Paul writes us to imitate him as he did Christ Jesus. (1 Cor. 11:1, *Diaglott*) His conduct was in accord with his writings on the subject. The account, at Acts 27:34, 35, does not refer to him as celebrating the Lord's supper, but as eating his ordinary food, aboard the ship before it was wrecked: "I pray you to take some meat. . . . And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat." Before this Paul wrote the Corinthians and discussed the matter of eating meat that had been bought at Gentile (heathen) shops and that likely had first been presented to heathen gods in acknowledgment. He writes: "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. For if I by grace be a partaker [of such flesh], why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:25, 30, 31.

²² To Christians at Rome the same apostle wrote this: "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." (Rom. 14:6) Such is in keeping with the good advice: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5:18) This might well include at the close of a meal also. Where there is a large household or group that eat together at a common table, as at Brooklyn "Bethel", at "Gilead", at London "Bethel", and elsewhere, there could be no more commendable way for orderly dismissing all from the table than for the one at the head of the table to voice to God the gratitude of all as they rise and stand.—1 Cor. 14:26, 40.

POSTURE

²³ What is proper posture in which to pray? Religious hypocrites stood in meeting houses and on street corners in order to be observed by the crowds present or passing by. (Matt. 6:5) However, God's faithful servants are also many times reported as standing while at prayer, as out of respect for the great God seated upon his majestic throne in the heavens. (Dan. 7:9, 10; Rev. 7:9) At the tabernacle Hannah stood praying for the gift of a son. (1 Sam. 1:12, 26) When Solomon at the temple dedication prayed God's blessing, all the congregation of Israel

²¹ What was Paul's course at mealtime before being shipwrecked? and what did he say respecting flesh sold at heathen butcher shops?

²² What did the apostle write to the Romans as respects eating? and why is the course at Watchtower institutions both before and after meals Scriptural and commendable?

²³ What do the Scriptures show as to standing when at prayer?

19. What did Paul write Timothy concerning prayer at meals?

20. What do the Scriptures show as to Jesus' procedure at meals?

stood. (2 Chron. 6:3) King Jehoshaphat stood when supplicating the Lord; also the congregation stood. (2 Chron. 20:5-13) Jesus said: "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses." (Mark 11:25) He gave the parable of the Pharisee and the publican standing praying in the temple; of whom the publican went away justified rather than the Pharisee.—Luke 18:9-14.

²⁴ The apostle Paul also writes: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." (1 Tim. 2:8) This doubtless refers to the posture of certain of God's servants of old of stretching forth their hands heavenward in appeal, as in the cases of Moses, Solomon and Ezra. There is no instruction that the one praying should clasp the hands together, or intertwine the fingers thereof, or to hold his hands, palm and fingers flat against palm and fingers, up before his bosom with his eyes rolled skyward or his head hanging down like a bulrush.—Ex. 9:28, 29; 1 Ki. 8:22, 38; Ezra 9:5; Isa. 58:5.

²⁵ As being suppliants craving favor from the Most High God it is also proper to kneel before him. (Matt. 17:14; Mark 10:17) "O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God." (Ps. 95:6, 7) The king of Israel humbled himself to kneel in the public assembly before God. The One greater than Solomon and whom God anointed to be King of the New World's Government also kneeled and fell upon his face in earnest entreaty before Him. (1 Ki. 8:54; 2 Chron. 6:13; Matt. 26:39; Luke 22:41) When Peter asked the Lord to raise faithful Tabitha from the dead he did so on bended knee. And when Paul took leave of the elder brethren from Ephesus and also from the disciples at Tyre they communed with the Lord God on their knees.—Acts 9:40; 20:36; 21:5.

²⁶ When the prophet Elijah prayed that it might rain after the three-and-a-half-year famine, "he cast himself down upon the earth, and put his face between his knees." (1 Ki. 18:42) Paul expressed this attitude of heart, when he said: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man." (Eph. 3:14, 16) And that all flesh that lives shall yet come to God in worship and supplication, the apostle says: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14:11) It was when Daniel was in this posture

before his God that the conspiring enemies spied upon him and applied the state law that called for casting him to the lions.—Dan. 6:10, 11.

²⁷ Everything considered, then, Jesus' instruction that, "when ye pray, use not vain repetitions, as the heathen do," applies to saying off formulated religious prayers as on a beady rosary or by a prayer wheel, to gain indulgences and religious merit. It does not apply against a repeated presentation of an urgent matter before the Lord. Hence Jesus "spake a parable unto them to this end, that men ought always to pray, and not to faint". The parable was of the persistent widow whose "continual coming" caused the judge to right her cause; to which Jesus added: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Those having this faith will not faint from regular and persistent prayer to the God of vindication.—Luke 18:1-8.

²⁸ Jesus himself, because of the earnestness of his desire, went to his place of prayer three times in the garden of Gethsemane. Each time he offered the same petition; and he was heard in that he feared God. (Matt. 26:39-44; Luke 22:41-44; Heb. 5:7) When Elijah, on Mount Carmel, overlooking the Mediterranean sea, asked the Lord that the great drought might be lifted, he prayed seven times before the "little cloud out of the sea, like a man's hand", was seen. (1 Ki. 18:42-44) Daniel fasted and supplicated the Lord for three weeks on a certain matter before the Lord sent his angel with the prophecy in answer. (Dan. 10:1-12) Paul tells of his own perseverance before the Lord when he writes: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord *thrice*, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor. 12:7-9) Says the psalmist: "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Ps. 55:16, 17) The apostle James writes: "The effectual fervent prayer of a righteous man availeth much"; and then tells of Elijah as an example.—Jas. 5:16-18.

²⁹ Prayer in a man-made oratory or religious building is no more productive of results than when offered anywhere else on earth. Christians are not required to go to such places to lay their requests

24. What do the Scriptures state regarding the position of the hands and arms on occasions of prayer?

25. What is shown by Solomon, Jesus, Peter and Paul as to kneeling at prayer?

26. What posture did Elijah and Daniel take, and what did Paul write to correspond therewith?

27. To what, then, do Jesus' words concerning vain repetitions apply, and how does his parable on the persistent widow and the judge prove this?

28. How did like persistence show in the cases of Jesus, Elijah, Daniel, Paul, and the psalmist?

29. Offering prayer at what place is acceptable to God?

and thanksgiving before Jehovah God. Calling upon him in praise and petition is acceptable to him in Jesus' name wherever done and under whatever circumstances by the sincere and devoted heart.

³⁰ Nehemiah was grieved at heart over the broken-down and defenseless condition of Jerusalem afar off in his native land. When the king of Persia asked him why, improperly, he was sad of face in the king's presence while serving him wine, Nehemiah was "very sore afraid". He explained, and "then the king said unto me, For what dost thou make request? So I prayed to the God of heaven". (Neh. 2:4) Nehemiah prayed in his heart, unheard by King Artaxerxes. But God heard and gave Nehemiah favor in the king's sight, and in due time the walls of Jerusalem were built under Nehemiah's supervision. Likewise, today, the call for prayer may be instantaneous, where one may not say it aloud or in an attitude befitting other occasions. The servant of the Most High God may be engaged in His service from house to house, meeting unabating opposition or unresponsiveness; he may be threatened with violence as he persists in giving the witness. Then, whether he be at a doorstep needing heavenly grace, or be walking on the street to his field work and feeling the need of wisdom from above and special guidance and protection, he may silently within his heart lift his requests to God. The Lord, who knows what is in the heart of man, can and will hear, and the good hand of the Lord will be upon his servant, as it was upon Nehemiah.

³¹ We may be in the thick of the fight for Christian liberty, in a courtroom, before police magistrate, or in the presence of a gathering mob of demonized religionists. By then watching unto prayer and communing without uttered speech with our Helper on high, we can obtain the desired succor, as did King Jehoshaphat under assault by the Syrians (1 Ki. 22:32, 33); and as did King Asa when facing a host of one million Ethiopians. "Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah." (2 Chron. 14:9-13) Regarding such very emergencies King Solomon said to God at the temple dedication: "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen [picturing God's kingdom], and toward the house that I have built for

thy name [picturing God's throne]: then hear thou in heaven their prayer and their supplication, and maintain their cause."—1 Ki. 8:44, 45.

³² The Lord's servants should watch for just such emergencies and be alert and instant to exercise their privilege toward Him, to maintain His cause. Paul describes the spiritual armor of God which those fighting for the New World interests must now put on in their conflict with the demon forces, "spiritual wickedness in high places." Besides taking the defensive armor and the offensive weapon, "the sword of the spirit, which is the word of God," the apostle shows what further is needed for successful fighting, saying: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:11-18, *margin*) Good soldiers of Christ cannot carry on the struggle in their own strength without calls for higher aid.

HOW MAY "MEN OF GOOD-WILL" PRAY?

³³ God's capital organization, called *Zion*, is the heavenly Jerusalem and is the Theocratic Government of the New World of righteousness. Christ Jesus represents Jehovah as King in that Government, and his installation in the throne in A.D. 1914 marked the beginning of the New World Government. It marked also the beginning of the "last days" of Satan's old-world organization. There the prophecy of Isaiah 2:2, 3 began to come to pass: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." As to the exercise of its power earthward the apostle writes: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:2, 3.

³⁴ Since 1918, when God's Messenger, Christ Jesus, came to the temple for judgment of His house and of the nations, the prophecy of Habakkuk 2:20 applies: "And Jehovah is in His holy temple, be

30. Under what circumstances, and how, did Nehemiah offer prayer before King Artaxerxes? and under what pressing circumstances may Jehovah's field publishers pray in like manner?

31. What may be Scripturally said as to the manner and fitness of prayer in the thick of Christian warfare?

32. What did Paul associate with the spiritual armor for the fight and why? 33. When and how did the "last days" begin, and what did Isaiah and the apostle John say as to the Government then in force and the action of "people of good will"?

34. (a) Since when is Isaiah 2:2, 3 undergoing fulfillment, and for what specific purpose do the "many people" go up to the Lord's mountain? (b) What does God through Isaiah say as to whether such ones may pray to Jehovah?

silent before him, all the earth!" (*Young*) Since then the "many people" and "all nations" have been flowing unto Jehovah's Theocratic Government, Zion, the "new Jerusalem", desiring to walk in His paths according to His law. Those thus going up to his house of worship are composed of the "men of good-will" out of all nations and peoples and who learn of the setting up of his Righteous Government. They desire to come into harmony with it and to worship the true and living God through his King, Christ Jesus. The question arises: These are not of God's "little flock", the spiritual Israelites in the Kingdom covenant, but are his "other sheep", whose only hope is that of everlasting life on earth. May these, then, pray to Him? The answer of Jehovah God says, at Isaiah 56:6,7: "Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."—Matt. 21:13; Mark 11:17.

"Such ones are pictured by the "stranger" whom King Solomon mentioned at the temple dedication, to show the extensiveness that Jehovah's worship would have: "Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name [through Jehovah's witnesses], and of thy strong hand, and of thy stretched out arm:) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." (1 Ki. 8:41-43) Zechariah, who prophesied in the days when the typical temple was rebuilt at Jerusalem, writes also concerning the above class: "It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in [new] Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew [Jehovah's remnant], saying, We will go with you:

for we have heard that God is with you [spiritual Israelites]."—Zech. 8:20-23; Isa. 19:19-22, 25.

"The very purpose of this "stranger" class in coming to this temple or house of prayer for all nations is that they may there pray in order to be guided and strengthened to do His will. The apostle John, after having a vision of the completed company of 144,000 spiritual Israelites, foresaw also this great "stranger" class of good-will: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." (Rev. 7:9,10,14,15) The good-will "strangers" or "other sheep" that shall compose this "great multitude" of Armageddon survivors attribute their salvation to no man-made national government or emblem thereof. They ascribe it to God on his heavenly throne and also to his sacrificial Victim, Christ Jesus, who is on the throne with Jehovah God and reigning as his Theocratic Representative or King. To have their prayers accepted of these "Higher Powers", they must obey the rules concerning prayer, that is, to pray with faith in God as existent and as the Rewarder of all seeking him. They must also pray in the name of his Son, the Lamb, as their Ransomer. The above scripture shows that they do so.

"Such "other sheep" are not of the "little flock" of spiritual sons of God, and may they now pray to Jehovah God as "our Father"? The evident answer from the Scriptures is Yes. Think of the famished Egyptians of old who came to Pharaoh's prime minister Joseph, asking him to buy them and all their earthly possessions that they might obtain life-sustaining bread. So these earthly "other sheep" now come to a Greater Joseph, namely, Christ Jesus at the temple. They desire the life-giving spiritual bread in this time of consuming spiritual famine on "Christendom". They turn over their all to Jehovah's King, Christ Jesus, and ask him to buy them with his sacrifice of redemption that they may get into the way of everlasting life, now, before Armageddon. To such as do so he becomes "Savior of the world", or, "food of the living," which is the meaning of the

36. What vision does John describe concerning that class, and what must they do to have their prayers accepted by the Higher Powers?

35. How did Solomon refer to such ones in his temple-dedication prayer? and what did Zechariah prophesy as to their coming and their purpose?

37. As to whether these may address Jehovah God as "our Father", what does the conduct of the famished Egyptians toward Joseph show as a preliminary move?

name *Zaphnath-paaneah*, that was assigned to Joseph of old. (Gen. 41: 45, 55, 56; 47: 18-21) Concerning his present-day counterpart it was long ago foretold: "And the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9: 6) Now, by receiving of the life-giving spiritual food the "other sheep" class come into line to become the children of "The everlasting Father", Christ Jesus, when he applies the merit of his ransom sacrifice in their behalf during his thousand-year reign after Armageddon. This was pictured in the atonement-day sacrifices of Israel.—Lev. 16: 9, 15.

³⁸ Christ Jesus himself received life and immortality from the eternal "Fountain of Life", Jehovah God. (Ps. 36: 9) Jesus therefore addressed Him as "Father" and spoke of Him as "my Father" and "my God". Since Jesus becomes the father of the faithful "other sheep" that form the "great multitude", and since his own Father is Jehovah, it is perfectly Scriptural for the persons of good-will, the consecrated "other sheep", to address Jehovah as "our Father" when offering worship and prayer to him. In Scripture a grandson regularly spoke to his father's father (or grandparent) as "father", and all forefathers before one's immediate parent were called "fathers". (Ex. 3: 6; 15: 2; Deut. 26: 5; 1 Ki. 15: 11, 24; Isa. 51: 2; 63: 16; 64: 8; Ps. 45: 16; John 8: 56) Jehovah is likewise the great "First Father" to all them that acquire everlasting life through his Son Christ Jesus.

³⁹ Furthermore, the "other sheep" who now abandon the riotous living with the famine-stricken world and who come out from under the service of the conscienceless "swine owner" of this world were foretold in Jesus' parable and were represented therein as the "prodigal son". When the boy returned home and was met first by the one whose house he had abandoned he addressed him, saying: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." But the man refused to disown the suppliant boy and called for a feast, saying: "For this my son was dead, and is alive again; he was lost, and is found." Then to his older boy the father explained the reason for the feast, saying: "For this thy brother was dead, and is alive again; and was lost, and is found." (Luke 15: 21, 24, 32) In all propriety, therefore, and with full confidence the "stranger" and "other sheep" class may draw near through their Ransomer Christ Jesus and address Jehovah God as "our Father" in worship. They may also conduct prayer in an assembly even with those of the anointed remnant present.

38 Why because of such relationship to Christ Jesus may they address Jehovah God as "Father"?

39 What expressions in the parable of the prodigal son show the seemliness of their prayer to God as "Father"?

FOR ALL IN AUTHORITY

⁴⁰ For what, then, shall the remnant of God's "little flock" and also their brethren of the "other sheep" pray? Prayers for selfish reasons and purposes and not to God's glory could receive no answer from him; as it is written to the selfish: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [your pleasures]." (Jas. 4: 3, *margin*) If our will is conformed to and submissive to His will, then we shall ask what we will and it will be granted to us in due time. The New World is at hand, and its everlasting Government is already ruling amidst mighty enemies. The psalmist's question now fits: "Why have nations tumultuously assembled? and do peoples meditate vanity? Station themselves do kings of the earth, and princes have been united together, against Jehovah, and against His Messiah." (Ps. 2: 1, 2, *Young*) Shall prayer be made for such ruling powers of earth? How could such prayer be approved by Jehovah and be in favor of his Messiah, Christ, when such rulers are resisting God's invincible power and message and are saying: "Let us break their bands asunder, and cast away their cords from us"? Instead of God's hearing prayers for such worldly opposers, the psalmist says: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Yet have I set my king upon my holy hill of Zion."—Ps. 2: 3, 4, 6.

⁴¹ Who, then, are the ones to be prayed for according to the apostle's exhortation to Christians? It is written, at 1 Timothy 2: 1-6: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

⁴² There can be no proper prayer rendered for the salvation of those doomed to destruction at Armageddon because of their sin unto death. (Ps. 109: 1-7; Jer. 7: 16; 11: 14; Prov. 28: 9; 1 John 5: 16, 17) The apostle was addressing those within God's organization and was exhorting them to pray in behalf of conditions within God's organization, that quiet and peaceable living in all godliness and honesty might be led by all members of the organization. Why? Because God will have such to be saved, and Christ Jesus is the Mediator between Him and them in that

40 (a) Under what conditions may we ask what we will and have God grant it? (b) What is the position of earth's ruling powers toward the New World Government, and how does God's attitude toward them show whether to pray for them?

41 What is Paul's exhortation as to prayer, at 1 Timothy 2: 1-6?

42 For what, then, was the apostle exhorting us to pray, and why?

behalf. Those who are in authority or in high station within the visible part of the organization need our prayers and supplications and intercessions to God, that they may conduct themselves in favor of the peace and spiritual health and prosperity of "all men", or Christians in the flesh, in the organization.

"Such prayer is also for the honor and glory of God and the advancement of his Kingdom interests on earth. Hence it is "good and acceptable" in God's sight to offer such prayers and supplications. Psalm 122 agrees with this view, in that it says: "Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the LORD our God I will seek thy good."

"A prayer for the king, Jehovah's king, is written at Psalm 72: 1, and it is prophetic of the prayer of God's people of today: "Give the king thy judgments, O God, and thy righteousness unto the king's son." David prayed for his son, the king of the typical Theocracy over Israel (1 Chron. 29: 10, 19); and that prayer would now be offered up for the King of the true and lasting Theocratic Government. Psalm 72: 15, 17 says further concerning the King, the Son of the great "King of Eternity": "And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and

daily shall he be praised. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations [represented in the 'other sheep'] shall call him blessed."

"Jehovah God is the "King eternal" and Christ Jesus is his anointed King of The Theocracy of the New World. As we look forward to the vindication of Jehovah's name by his King Christ Jesus at the battle of Armageddon, we continue to pray for Kings, saying: "Thy kingdom come. Thy will be done in earth, as it is in heaven." We recognize the Kingdom as set up in A.D. 1914; and we prayerfully join all of God's organization in heaven and in earth in saying: "The kingdom of the world is become the kingdom of our Lord [Jehovah], and of his Christ: and he shall reign for ever and ever. . . . We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign." (Rev. 11: 15, 17, *Am. Rev. Ver.*) "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5: 13, 14.

"The "other sheep" who will form the "great multitude" cry out: "Salvation to our God which sitteth upon the throne, and unto the Lamb"; and the faithful remnant of the 144,000 join in their praise and supplication, saying: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."—Rev. 7: 10, 12.

43. Why is such prayer acceptable and good in God's sight and with what Psalm does this view agree?

44. What does the psalmist David say as to offering up prayer for the king's son, in a prophetic sense?

45. How, then, do we pray "for kings", and what does The Revelation show on the matter?

46. What do those in line for the "great multitude" prayerfully cry out, and with what prayer do the faithful remnant join them?

CALEB, BOLD FIGHTER FOR THEOCRACY

"THE righteous are bold as a lion," says Proverbs 28: 1. Or, according to *Rotherham*, "the righteous like a lion are confident." They have faith, confidently rely upon God's word, and boldly go forward in the face of danger to meet the Lord's service requirements. Centuries ago a servant of Jehovah lived on the earth who well exemplified Godly boldness. That servant's name was "Caleb". The name even means "bold".

There were several Bible characters whose names were Caleb. The one we are here concerned with is Caleb the son of Jephunneh. He was born in the year 1554 B.C. The opinion of Bible scholars differs sharply as to his ancestry. Many contend that, because he is referred to as the "son of Jephunneh the Kenezite", he was a foreigner and only adopted into the tribe of Judah, and was in reality a descendant of Esau. (Josh. 14: 14) The weight of evidence, however, seems to indicate that Caleb was a natural Judean, and that the patronymic "Kenezite" is derived from a Hebrew ancestor. Some students hold that

the name of Caleb's grandfather was "Kenaz". The Scriptures disclose that he had a brother by that name, and close association with that brother may have caused him to be called the "Kenezite". (Josh. 15: 17; Judg. 1: 13) It is possible that Caleb's father, Jephunneh, was surnamed "Hur" and was thus the grandfather of the expert craftsman Bezaleel. (See Exodus 17: 10, 24: 14, 31: 2, 35: 30, 1 Chronicles 2: 19, 20, 50.)

The first appearance Caleb makes in the Divine Record is when Moses, at the command of the Lord, sends spies into the land of Canaan. It was the second year after the exodus from Egypt, and the Israelites were camped at Kadesh-barnea in the wilderness of Paran. They were poised at the southern border of the Promised Land. Reconnoitering was in order, so the scouting party was organized. Caleb, a man of forty years and a family chieftain in the tribe of Judah, was designated to represent that tribe.—Num. 13: 1-3, 6; Josh. 14: 7.

As Moses gives the final instructions to the twelve spies,

Caleb listens intently: "Get you up this way into the south country, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land." (Num. 13: 17-20, *margin*) The men started their perilous journey into the enemy land. For forty days they searched out the land. At Hebron they saw giants; at the brook or valley of Eshcol they noted the productivity of the land, and brought back some of the fruit thereof, one cluster of grapes being so heavy that it was borne between two men upon a staff.—Num. 13: 21-25.

To Moses and Aaron and all the Israelites they gave their report: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there." Caleb silenced the fearful ones, and cried, "Let us go up at once, and possess it; for we are well able to overcome it." But ten of the spies dissented, saying, "They are stronger than we." They were terrified by the giants they had seen, and said they were as grasshoppers in comparison. (Num. 13: 26-33) In the parlance of this world, those men would be called morale weakeners.—Deut. 1: 28, *margin*.

When Caleb and the other faithful spy, Joshua, fervently pleaded with the Israelites to get them to enter the Promised Land, saying, "Jehovah is with us: fear them not," the rebellious people took up stones against them. Jehovah intervened. The ten men who brought the evil report were destroyed. Upon the remainder of the murmurers the Almighty pronounced sentence: "Ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. . . . But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years."—Num. 14: 30-34.

It is not until the fortieth year of that sentence that Caleb is again mentioned. It is on the plains of Moab. Moses and Eleazar the high priest had numbered the men able to go to war, those from twenty years old and upward. Shortly thereafter Jehovah named the men, one prince or ruler from each tribe, who would be entrusted with the division of the Promised Land among the tribes. Eleazar and Joshua are named, and Caleb is appointed from the tribe of Judah. The other appointees were comparatively young men; Caleb was seventy-nine. Nevertheless, Caleb was as "young" and vigorous as any of them in following Jehovah, and his faithfulness was rewarded by this privilege.—Num. 34: 17-29.

Jehovah's pronounced judgment had decreed that none of the men that had come up out of Egypt, from twenty years old and upward, that had been numbered in Sinai by Moses and Aaron, should enter the land of Canaan,

save Joshua and Caleb. (Num. 26: 64, 65; 32: 11, 12) And so it was.

It is also interesting to note that when Moses and Aaron numbered the people at Sinai, not long before they refused to enter Canaan and fight because their enemies seemed stronger than they, there were 603,550 men of war. (Num. 1: 45, 46) At the second numbering, by Moses and Eleazar, there were less, namely, 601,730. (Num. 26: 51) Yet this smaller army entered and possessed the land, despite their enemies. This shows that Caleb was not being rash on the earlier occasion when he cried out for the Israelites to come to grips with the enemy. Rather he was manifesting faith in Jehovah, confident that He would fight for His people and give the victory in fulfillment of His promise, and that regardless of the giant size of the enemies or their number. He was merely being bold, within the Scriptural meaning of the term. And though now, 39 years later, he is much older, he still has the same spirit of boldness.

With the fighting men of Israel he crossed the Jordan and bore his full burden in the ensuing battles. After six years of warfare, there yet remained much land to be possessed. Notwithstanding that fact, Jehovah assured the Israelites, "Them will I drive out," and instructed that the land now be divided by lot among the tribes. (Josh. 13: 1-7) Caleb, bold, seasoned fighter, veteran of many battles, steps before Joshua and says: "Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. . . . And Moses swear on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance. . . . The LORD hath kept me alive, as he said, these forty and five years, . . . and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced. If so be the LORD will be with me, then I shall be able to drive them out." (Josh. 14: 6-15) And so he did.

No picking of an easy territory by this witness of Jehovah! The toughest assignment, the land infested with giants, was none too hard for this 85-year-old warrior, if Jehovah would be with him. An account of the victory appears at Joshua 15: 13-19 and Judges 1: 9-15, 20. The bullying monsters inhabiting Hebron were slain, and Othniel, the son of Caleb's younger brother and a judge in Israel for many years, stormed and captured Debir, and for this was given Caleb's daughter Achsah to wife. Both of these cities were later occupied by the Levite priests, Hebron becoming one of the cities of refuge.—Josh. 21: 3, 11-13, 15.

After the capture of these cities, no further mention is made of Caleb, nor is the time of his death recorded. In 1 Chronicles the names of his children are listed.—2: 46, 48, 49; 4: 15.

As previously mentioned, Caleb was 79 when the covenant of faithfulness was made with the Israelites on the plains of Moab, just prior to their entrance into the Promised Land. Though much older than the other Israelites, with the exception of Joshua, and possibly Eleazar, he

was counted with the younger men, because of his faithfulness. He well represented, at this point, that class of faithful ones also foreshadowed by Mordecai and Naomi, manifested at the time of the Lord's coming to the temple for judgment in A.D. 1918. In these present days of Theocratic warfare against the demons and their tools, Jehovah's witnesses must be valiant. And though the little band of witnesses on the earth may appear as mere grasshoppers in the sight of the "giants" of Satan's organization, and particularly the totalitarian monstrosity he raises up, God's people will not hold back in fear. They will push the battle

to the gate. They will remember that Jehovah is with them, and in his sight the mightiest ones of Satan's hordes are as grasshoppers.—Isa. 40:22.

So today Jehovah's witnesses will go forward, "bold in our God" and "bold in Christ". (1 Thess. 2:2; Philem. 8) Boldness in Theocratic service is all-essential now. Why? First John 4:17 answers: "Herein is our love made perfect, that we may have boldness in the day of judgment." Caleb was blessed because "he wholly followed the LORD God of Israel". (Josh. 14:14) Let Jehovah's servants at this time do likewise, and give a good report in service.

THREE ELDERS SURVIVE TO CROSS JORDAN

IN OUR article of August 1 entitled "Victory by Faith" paragraph 35 stated: "The older generation of the Israelites under Moses entered not into the Promised Land of Palestine because of their sin of unbelief toward Jehovah's word. . . . Three elders having faith did enter into the Promised Land of milk and honey, and one of these was Moses' successor, Joshua." Who, then, were the other two?

At Numbers 14:30, Jehovah God declared his judgment against the twelve tribes of Israel for believing the faith-cracking report of ten of the twelve spies back from Canaan and said: "Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." These words have been understood by many to mean that no others besides Joshua and Caleb above the age of twenty years would survive the protracted wilderness journey and cross Jordan river into the Promised Land. If that were so, then both Moses and Aaron the high priest were on this occasion notified that they would not be preserved to enter Canaan. To the contrary, Moses and Aaron both entertained hopes of entering until they exceeded themselves, about 37 years later, when water was miraculously brought forth from a rock. Then Jehovah said to Moses and Aaron: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Num. 20:12) Hence Aaron's son Eleazar was the third elder that was favored to cross Jordan with Joshua and Caleb.

Moses, Aaron and Eleazar were of the tribe of Levi, and this tribe was separated from the other tribes, and was not represented by any of the twelve spies sent out. (Num. 13:4-16) Due to their ministry at God's tabernacle the Levites were not numbered for war-draft purposes. (Num. 1:47-54) Hence the tribe of Levi were not included in the penalty pronounced on the twelve other tribes for rebellion due to the faithless report of the ten spies. At that time Eleazar must have been above twenty years of age. Eleazar

was apparently Aaron's third son and was now married and had a son, Phinehas. (Ex. 6:20, 23, 25) Aaron his father was three years older than Moses, and hence 83 years old when the Israelites left Egypt and came to Mount Sinai; hence old enough to have mature sons.

At the beginning of the second year after leaving Egypt the four sons of Aaron were ministering with him at the tabernacle. After two sons died, "Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, . . . and ye shall eat it in the holy place, because it is thy due, and thy sons' due." (Lev. 10:12, 13; 9:1) To render such priestly service Eleazar had to be of the required age, as shown by God's law respecting the Levites: "From thirty years old and upward even until fifty years old, all that enter into the host, to do the work of the tabernacle of the congregation." Five years of probation must precede full service: "This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation." (Num. 4:3, 8:24) Hence Eleazar must have been above twenty years of age at the time of leaving Egypt. Less than a year later, the tabernacle was set up at Mount Sinai, and shortly afterward God said to Moses: "And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary." (Num. 3:32) This appointment required Eleazar to be above twenty years, yes, thirty years or more. In the last year of the 40-year wilderness journey Eleazar's son Phinehas appears to have been engaged in tabernacle service and hence of the age of 25 years or more. (Numbers 25) This argues that Eleazar was past 60 years.

At Aaron's death his son Eleazar was made Israel's high priest. (Num. 20:22-29) About a year later Eleazar entered the Promised Land and served there many years as high priest, even after Joshua's death.—Ex. 28:1, Num. 3:1-3; Josh. 14:1; 24:29, 33.

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