



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXVII SEMIMONTHLY No. 24

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DECEMBER 15, 1946

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13*.

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

"NATIONS' GLADNESS" TESTIMONY PERIOD

"Nations' Gladness" Testimony Period coincides with the last month of this calendar year, the yeartext for which is, "Be glad, ye nations, with his people." (Rom. 15:10, *Rotherham*) A new booklet was specially prepared to be ready for delivering the testimony in this month of December, namely, "*The Prince of Peace*", and an edition of five million copies is being run off. This anticipates a wide and intensive distribution. That many others may conveniently be provided with copies to join in the distribution, the Kingdom publishers are specializing during December on placing the booklet from house to house, offering seven copies on a contribution of twenty-five cents, three copies ten cents, and one copy five cents. Its message deserves the widest reading, and the call for distributors is urgent. If you see your opportunity to take part with others in this house-to-house distribution, write us now for needed information and references. That the general report of all activity during the "Nations' Gladness" Testimony Period may be compiled here, we remind you to turn in your report of field work during December.

1947 YEARBOOK OF JEHOVAH'S WITNESSES

The first postwar year of action by the Lord's kingdom publishers in more than fifty lands is reported on in the 1947 *Yearbook of Jehovah's witnesses*. This report was prepared by the president of the Watch Tower Bible and Tract Society. It discloses the growing magnitude of Jehovah's visible organization and of the "strange work" he is accomplishing through it.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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Supplementing this interesting report is the president's comment on the yeartext for 1947, together with a daily Bible text for the year's 365 days and a comment thereon as taken from this past year's issues of *The Watchtower*. The limited printing obliges us to post the contribution rate for this 1947 *Yearbook* at 50c a copy, mailed postpaid to you. All group units should combine the orders of their members and forward same here through the appointed servant, to bring about economies of time and expense at this end.

1947 CALENDAR

The yeartext for 1947 is "Oh praise Jehovah, all ye nations". (Ps. 117:1, *Am. Stan. Ver.*) The Society's new calendar features this over a composite three-color picture that differentiates it from any previous calendar and shows the tangible agencies that will be used for time to come in extending the call of the yeartext to earth's many nations. The calendar date-pad beneath is a real service reminder, designating the six testimony periods and the special objectives of the alternate months. The contribution is 25c a calendar, mailed postpaid, or \$1.00 for five copies to one address.

"WATCHTOWER" STUDIES

Week of January 19: "The Life-giving Call to the Nations,"
¶ 1-23 inclusive, *The Watchtower* December 15, 1946.

Week of January 26: "The Life-giving Call to the Nations,"
¶ 24-43 inclusive, *The Watchtower* December 15, 1946.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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THE LIFE-GIVING CALL TO THE NATIONS

"Oh praise Jehovah, all ye nations."—Ps. 117: 1, Am. Stan. Ver.

JEHOVAH is today the unavoidable subject of controversy before all nations. Since A.D. 1914 there has been and will be no getting around Him, and not surprisingly, therefore, his witnesses have come to the front. The Bible foretold it. Since 1914 it has been a dark day, with no light of world peace and security to brighten it, because the political rulers and their military, commercial and religious allies have been deciding wrongly on the basic issue of world domination. They have selfishly and proudly been unwilling to give Jehovah God his due. They have done just the opposite of what is said to world officials at Psalm 2:10-12. This "day of Jehovah" will therefore get darker and gloomier until the worldly organizations of rulership go down into the dense darkness of destruction in the decisive battle of Armageddon, which is now certainly in sight. But for the individuals and peoples among the nations there is a ray of hope; there is a way of escape from the inevitable world destruction. It lies not in following world rulers. It lies in answering the life-giving call that is now directed to the peoples of all nations with greater urgency than ever before in the past 2,500 years. This call, given at Psalm 117:1, cries out: "Oh praise Jehovah, all ye nations; laud him, all ye peoples."—*American Standard Version.*

² This call to nations and peoples sounds so simple; yet it means so much. It is given not without good reason, for the psalmist adds in the second verse of the psalm: "For his lovingkindness is great toward us; and the truth of Jehovah endureth for ever. Praise ye Jehovah." (Ps. 117:2, *Am. Stan. Ver.*) At any time this is good and sufficient reason for nations and peoples to answer the call to praise Jehovah, but especially so now. Just who wrote Psalm 117 is not stated or known. At least, the writer was an inspired Israelite, likely a member of the tribe of Levi, because this psalm was one of the temple songs and also is part of the fifth and last section of the Psalms. It was doubtless written after the Jews returned from captivity in Babylon in 537 B.C. to

rebuild the temple at Jerusalem and was meant for use by the Levite singers in the temple. It is the shortest chapter in the entire Bible and hence is the shortest of the psalms, but men generally agree that it is one of the grandest of the Psalms. In the original Hebrew it contains in its second verse the expression "Hallelujah" (Ps. 117:2, *Am. Stan. Ver.*, margin); and so it was made part of what the Jews call "the Hallel" or "the Egyptian Hallel", including Psalms 113 to 118.

³ This "Hallel" was sung at the temple on the great annual feast occasions at Jerusalem and on the new moons (except the New Year). At the time of one of these feasts, namely, the passover, this Hallel was also sung by the celebrators in their homes, at which time it was divided into two parts, (1) Psalms 113, 114; and (2) Psalms 115-118. The first part (Psalms 113, 114) was sung during partaking of the second cup of wine at the passover; and the second part (Psalms 115-118) was sung after the meal ended with drinking the fourth and last cup of wine. The second group of psalms was doubtless the "song" that Jesus and his apostles sang after he instituted the Memorial supper and just before they went out to the garden of Gethsemane where Judas betrayed him. (Matt. 26:30) At that time, when singing Psalm 117, Jesus was the only one that understood its significance. In view of all the foregoing the singing and fulfilling of Psalm 117 is particularly fitting from and after A.D. 1918, the spring of which year is now understood to be the time when Jehovah's great "Messenger of the covenant", Christ Jesus, came to the temple for a judgment work, including a liberation of his true followers on earth.—See Malachi 3:1-4.

THE SPEAKERS

⁴ Since Jesus and his apostles quoted and chanted Psalm 117 at the passover celebration and after he introduced the Memorial of the sacrificial death of Christ, it becomes very plain who are the speakers of the psalm calling all nations and peoples to praise and laud Jehovah. Spiritual Israel, of whom Jesus

1. Why will this "day of Jehovah" grow darker? and what is the way of escape for the peoples of the nations?
2, 3. (a) Why does Psalm 117 call for praise to Jehovah? and what is the history of this psalm? (b) When especially must it be fulfilled?

and his apostles were the nucleus, are the ones who are sending forth the call. This fact is substantiated by the apostle Paul's quoting of Psalm 117.

* World War I ended A.D. 1918, from and after which year the remnant of spiritual Israelites who are Jehovah's witnesses take up the world-wide call: "Oh praise Jehovah, all ye nations; laud him, all ye peoples." They do so under the guidance and leadership of Jehovah's "Messenger", the Messiah in heavenly glory, who has come to the temple for judgment and before whom all nations today are gathered to be judged on the test issue of world domination. (Matt. 25:31, 32) The individuals out of all nations that make their choice for Messiah, the glorified Jesus, are gathered to his right side of favor and protection as his "sheep". Those who oppose his Messianic government and who select instead the political schemes of this world are put to Messiah's left side in disfavor as "goats". Destruction awaits these at Armageddon. It is in this judgment time that Psalm 117:1 has its major and final fulfillment, for the Messiah is the principal witness of Jehovah and leads in praising Him.

* At Isaiah 55:4 Jehovah says as to Messiah: "Behold, I have given him for a witness to the people, a leader and commander to the people." And in a final revelation to the church of spiritual Israelites the glorified Messiah, Jesus, says: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works." (Rev. 3:14, 15) From his glorious throne at the spiritual temple, this Messianic Witness of Jehovah put in motion the grand call to all nations and peoples after the close of World War I. And the facts of history show beyond dispute that, beginning in 1919, Jehovah's witnesses on earth have taken up the call and have carried it forth to the nations and peoples, that all these might join in the Hallelujah of praise to Jehovah.

* It would be presuming upon all nations and peoples to call upon them to praise Jehovah without first telling them why. The religious organization of Christendom has failed to inform humankind as to who Jehovah is. Hence the call at Psalm 117:1 must be backed up and implemented by giving all nations and peoples the vital knowledge and understanding with which to obey the call and invitation to praise. Psalm 117 constitutes the authority from God to his spiritual Israelites to give this needed information and knowledge to those who give attention to the call and obey it. Who is Jehovah? Why praise him? What has he done? What has he promised to do? How shall we praise him? The answers to these ques-

tions comprise the information and knowledge that all persons are entitled to have before being expected to respond and join in Jehovah's praise. Paul, who quoted Psalm 117:1, presents the matter in this form of argument, saying: "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:12-14, 17.

* Hence there is today a world-wide need for a witness to the nations and peoples concerning Jehovah and his Messianic Government in order to let the people hear, exercise faith and believe in the Kingdom message and know the good, sound reasons for praising the Lord God. We must give this witness without feeling bound to ask either the worldly rulers or the powerful religious organizations, including the Roman Catholic Hierarchy, for permission to give such witness. Psalm 117:1 is part of our Scriptural authorization and commandment to give the witness, and it would undignify the Most High God either for spiritual Israelites to disobey this commandment or for them to seek authorization and permission from any official servants of this world.

* In his day Paul and his fellow apostles had the set of facts to present in giving an up-to-date witness respecting Jehovah and respecting his Messiah who had come in the flesh and died a martyr's death for Jehovah's vindication and then been glorified in heaven with a seat on the right hand of Jehovah's throne. Today, however, we have a larger set of facts for giving a witness than they had, namely, all the fulfillments of prophecy since apostolic days and particularly since A.D. 1914, together with all the accompanying revelations of truth and clearing up of the Holy Scriptures. We must therefore call attention to prophecy's fulfillment as it has been brought about to date by Jehovah the Almighty God. The way to do this has not changed since Paul's day, although we have more conveniences for doing so, to give a wider witness. Paul, in his farewell meeting with the elder Christians from Ephesus, told the way he delivered the witness, saying: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God,

5, 6. Why does Psalm 117 have its final fulfillment from and after A.D. 1918, and under whose guidance?
7. Before all nations and peoples can be expected to answer the call, what is necessary, and why?

8. Why not ask worldly rulers and religious organizations for permission to give the needed witness to the nations?
9. How are we more favored than the apostles for giving the witness? and how did the apostle Paul give the witness?

and faith, toward our Lord Jesus Christ." (Acts 20:20,21) That was how Paul did his part in calling upon nations and peoples to praise and laud Jehovah.

¹⁰ That is the most productive way of doing it today. Only the nineteen centuries since then have made a vast difference in the quantity of facts we have and in the news content of such facts. Now we are nineteen centuries closer to the final end of this shaking old world. We are that much nearer also to the new day and the new world than Paul was. Consequently more information is at hand today to show to the nations and peoples good and sufficient reason why they should praise Jehovah, more so than ever before. As a result the major and complete fulfillment of the prophecy of Psalm 117 falls due in this time from and after A.D. 1914.

NO DISCRIMINATION

¹¹ The expression "*all ye nations*" shows to whom the call is directed. It allows no room for favors or discrimination on account of race, color, language, geographical location, political development or social level. *All* the nations are bidden to take part in God's praise. All are bidden to do so upon a basis which can hold them all and on which all can stand. Centuries ago Jehovah made this covenant or agreement with his friend Abraham: "In thee shall all families of the earth be blessed." And again: "And in thy seed shall all the nations of the earth be blessed." (Gen. 12:3; 22:18) In return for such blessing all families and nations could be expected to bless and praise the great God who made this unselfish covenant. The Seed of Abraham in whom all the nations are due to be blessed is the Messiah, namely, Jesus Christ, who is both a descendant of Abraham according to the flesh and also the heavenly Son of the Greater than Abraham, Jehovah God, for Abraham was just a convenient type on earth of Jehovah God.

¹² Regarding the Messianic Seed of Abraham it is written: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (Heb. 2:9) And, to show the contrast between Adam and Jesus, it is written: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:18) This is gospel, or good news, for all nations, Gentile as well as Jewish, just as we read, at Galatians 3:8 concerning the meaning of the Scripture Record: "And the scripture, foreseeing that God would justify the

heathen through faith, preached before[hand] the gospel unto Abraham, saying, In thee shall all nations be blessed." That is to say, in the Greater Abraham, who is Jehovah and who sends the Messiah, the persons of all nations, families and peoples will be blessed, without prejudice against any nationality. Hence, loaded with such glad tidings, the spiritual Israelites can go to any and all nations and report these things and then encourage them, saying: "Praise Jehovah, all ye nations." That means accepting Jehovah's provision and then gratefully thanking and praising him.

¹³ Furthermore, the fact that the exhortation is to "*all*" the nations denotes unity of action. It denotes a uniting of all grateful blessed persons of all nations around the one common center of harmony and agreement, namely, the great Universal Sovereign, Jehovah, and his Messianic King, Jesus Christ. If they are all united in praising Him they cannot be selfishly and enviously squabbling among themselves with strife, contention and threats to international peace. Unitedly praising the Most High God is the only thing that will result in a united new world. It is the one deterrent to all carnal, bloody wars between peoples of the nations. Fear of atomic bombs will never bring forth a united world; it will not prove more effective in preventing war and strife than this united, accordant praise of Jehovah by all nations. In together exalting His praises throughout the earth all are set to doing the one thing, and the most beneficial thing. And to do so it is not necessary for them to go up to Jerusalem on earth. It is possible and in the best of order to worship and praise the Lord God in spirit and in truth anywhere and everywhere. Neither Samaritans nor Jews have any claims on the proper site at which to worship Jehovah God.

¹⁴ The Messiah himself, Jesus, said to the Samaritan woman: "The hour cometh, when ye shall neither in this mountain [Gerizim], nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:21-23) This is because the day of the Mosaic Law which required the male Jews three times in a year to go up to Jerusalem, has passed, and that Law was nailed to the tree on which the Messiah "tasted death for every man". As a result, the middle wall of partition, namely, the Mosaic Law, which acted as a partition between Jews and Gentiles, has been taken away by the Messiah's

10. Why can we give more reason today why Jehovah should be praised?
11. (a) What does the expression "all ye nations" show as to who are bidden? (b) In view of what covenant can all be now bidden?

12. Why, because of Jesus' death, can all nations be bidden? and what does praising Jehovah mean on their part?

13. How does the expression "all ye nations" point also to the only basis for a harmonious new world?

14. Why is it not necessary to go up to Jerusalem on earth in order to praise Jehovah unitedly?

death. Both Jewish and Gentile believers can now come to peaceful relations with one another by praising Jehovah and by following his "commander to the peoples", Christ Jesus.—Eph. 2:13-18.

¹⁵ That men of all nations would eventually be praising Jehovah God before the final end comes to the old world at the "battle of that great day of God Almighty" is foretold at Revelation 15:4. There the spiritual Israelites, the 144,000 victorious ones, are seen as being at the great spiritual temple of God. "And they sing the song of Moses the servant of God, and the song of the Lamb [the Messiah, Christ], saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:3, 4, *margin*.

¹⁶ No summons, no invitation, no call by the United Nations or by any other super-government on the earth surpasses in importance the call to all the nations given at Psalm 117:1. In this critical time, in this day of decision, in this judgment period of determining the destiny of men and of nations, this call is the principal call to the nations. It is principal because it is a call to unselfishness in exalting and glorifying the Supreme One of the universe, to whom all praise is due. The praise of him not only is for the vindication of His name but also works for salvation to the creature giving the praise. This is what Paul meant in saying: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:10, 11, 13.

¹⁷ To the individual creature nothing could be of more value and importance than his own salvation in vindication of Jehovah's name. Such salvation can be gained only by now openly confessing and giving praise to the Lord God through Jesus Christ his King. This must be done now when it has special value, because all the world is giving itself over to praising creatures, both devils and men. The praise of such creatures, no matter how much it may flatter them and no matter what favors it may pull out of them, does not admit anyone to everlasting life in the promised righteous new world. The praise of creatures of this world conducts the praiser down to his death and destruction, because it turns him aside from glorifying Jehovah, the only Source of eternal life in the pure new world.

¹⁸ To be acceptable with God, who reads our minds and the intents of our hearts, the praise to him must be the expression of sincere gratitude and love, and not a mere form of flattery with the mouth, mere lip service. (Isa. 29:13, 14) But when it is rendered from a pure, grateful and unselfish heart, then it results in the greatest personal happiness to oneself. And when it is uttered openly without shame, "publicly, and from house to house," according to the apostolic way, it results, too, in informing others regarding the sole source of salvation, Jehovah. It thereby proves of life-saving benefit to others who hear and give heed.

¹⁹ Seeing that Jehovah's praise leads the opposite way from that of praise to heroes and prominent, popular ones of this world, the call, "Oh praise Jehovah, all ye nations," becomes a challenge. For what reason? Because the gods of the nations of this world are idols and symbolic figures of this world and even devils. Regardless of what Christendom and the Roman Catholic Hierarchy say about it, the written Word of Jehovah God, at Psalm 95:5 (*Douay Version*) says: "All the gods of the Gentiles are devils: but the Lord made the heavens." Or Psalm 96:5 (*Am. Stan. Ver.*): "All the gods of the peoples are idols; but Jehovah made the heavens."

²⁰ In the year 1945 that which came to be an idol of international trust, praise and worship is the United Nations organization. Because it stands in the way of man's undivided worship and trust toward Jehovah God and his Messianic Government, therefore in His sight it is an abomination, "the abomination of desolation." (Matt. 24:15) In due time it will be the culminating cause for this old world to be laid desolate in destruction. Hence the call of Psalm 117:1 is a challenge in the most vital respect, because it calls the peoples of the nations away from the false worship and from the selfish pursuits of this world over to the loving praise and wholehearted service of the divine Sovereign of the universe, Jehovah God. It now calls to turn men of all nationalities from the worship and idolatry of the UN. Hence it sets the praiser of Jehovah at odds with this entire world and particularly with its invisible ruler, "the god of this world," namely, Satan the Devil. Nevertheless, it is a call to what is right and righteous, and it sets one to doing that which gains the blessed reward of endless life, peace and prosperity, freedom and joyful service in the "world to come", which is a "world without end". Being called by this inspired call to unity of action in praising Jehovah, the "nations" responding be-

15. How, at Revelation 15, was it foretold that eventually all nations would be praising Jehovah?

16. Why is this the principal call today to the nations?

17. Why does praising Jehovah have special value now?

18. To be acceptable to him, how must such praise be rendered? and how does it prove of benefit to others?

19. Why does this call to praise become a challenge?

20. Since 1945 why has it become a challenge in a most vital respect? and why, nevertheless, is it a righteous call?

come truly *united* nations, and are such out of a common love of God and not out of fear of a world organization armed with atomic bombs.

²¹ In the *King James Version* and the *Catholic Douay Version* the challenging call reads: "O praise the LORD, all ye nations: praise him, all ye people." But in the original Hebrew text there are two different words that are rendered "praise". Hence the *American Standard Version* reads: "Oh PRAISE Jehovah, all ye nations; LAUD him, all ye peoples." And *Young's* reads: "PRAISE Jehovah, all ye nations, GLORIFY him, all ye peoples." The second verb of this text means "call aloud, speak aloud, shout for joy" to the Lord God. It means sounding out his praises, to make him famous, admirable, desirable, and awe-inspiring to others, and thus commending him to others. Doing this, a person is confessing with his mouth to salvation. Doing so, a person could not have anything in common with the political, commercial and religious propaganda of this world. Of course not, for all its propaganda belittles and reproaches Jehovah God and shoves him into the background while exalting and pushing into the eye-filling forefront the mighty ones and the imposing organizations of this world, which world is the enemy of both God and his new world of truth and righteousness.

²² The "peoples" to whom the call is sent to laud, glorify and celebrate the Most High God are not the twelve tribes of fleshly Israel, but are all the Gentile peoples. Peoples are different from nations. A nation may include two or many peoples under the one national government; as, for instance, Great Britain, the United States, Czechoslovakia, Russia, etc. Hence "peoples" refers to communities of humans who are bound together by certain things in common, such as language, customs, traditions, social institutions, etc. They are distinctly defined masses of men and women living in or outside of organized nations. Hence the term *peoples* refers to something more detailed than nations; it denotes many collections of people, and not mere people in a collection as a whole. This shows that the inspired call of Psalm 117:1 was meant not to skip over any kind or class of humans but is to be applied to all as the servants of God encounter them with His good message.

²³ All such peoples are of one blood from Adam. All inherited sin, condemnation and death from him. Hence Jesus, in 'tasting death for every believing man', can benefit any and all classes of peoples by his death and his kingdom can reign over them all. Hence it is foretold as respects the "great multitude" that is now being formed and that will enter into the

righteous new world by surviving the battle of Armageddon: "Behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb." And concerning all obedient humankind it is later written: "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God."—Rev. 7:9, 10 and 21:3, *Am. Stan. Ver.*

MERCIFUL KINDNESS

²⁴ The prime importance of the call to praise and laud Jehovah is shown by the very reason for which all nations and peoples are called upon to do so. Does any nation or people with a religion and gods of its own ask, Why abandon our religion and our gods and praise Jehovah? The reply by the psalmist and by Jehovah's witnesses of today is: "For his lovingkindness is great toward us; and the truth of Jehovah endureth for ever. Praise ye Jehovah [or, Hallelujah]." (Ps. 117:2, *Am. Stan. Ver.*, margin) "For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever." (*Douay*) Jehovah's loving-kindness is his mercy, that is to say, his goodness expressed, being prompted by love and not by cold justice. Hence his mercy or merciful kindness is unselfish and seeks the eternal welfare of those to whom it is expressed.

²⁵ This mercy of God reached its highest expression in providing the Messiah. The law which Jehovah gave the Israelites through Moses especially showed up the equal justice of God, but the sending of the Messiah to vindicate God's name and to rescue men showed up His love. John 1:14, 16, 17 says as to the Messiah: "The Word then became man, and made a home among us, (we saw the honour given him—such honour as an only son receives from his father), and he abounded in mercy and truth; indeed, out of his abundance we have every one received a share, yes, mercy upon mercy; for, while the Law was given through Moses, mercy and truth came through Jesus Christ." (*The 20th Century N. T.*) Such mercy and loving-kindness, in effect, means the deliverance that God brings by his Messiah to all praising him. It is a deliverance from this world and its invisible overlord, Satan the Devil, and which deliverance brings them into the freedom to do what is right and true,

21. What does it mean to "laud" Jehovah? and why does this have nothing in common with this world's propaganda?

22. Who are meant by the term "peoples", and what does its use show?

23. Of whom, then, will the "great multitude" be formed, and why?

24. (a) Why are all nations called upon to praise Jehovah? (b) What is his loving-kindness?

25. In what did God's mercy reach its highest expression? and, in effect, what does his mercy mean to those praising him?

in vindication of Jehovah's universal sovereignty and his holy name.—Gal. 4: 3-5.

²⁶ The setting up of Messiah's kingdom and its operation for a thousand years after Armageddon is for the purpose of completely bringing about the full deliverance of all the believing and obedient ones of mankind from the tyranny of sin, death and the Devil's organization. Jehovah's kingdom by his Messiah will utterly wipe out that wicked organization in the battle of Armageddon. Hence the arranging for the Kingdom and providing it and setting it up in the heavens A.D. 1914 was the very peak of Jehovah's mercy to humanity.

²⁷ The Messiah whom Jehovah uses as his royal Officer in that kingdom is Christ Jesus, a descendant of King David and therefore called "the Son of David". The fact that the Kingdom should be thus assigned to a descendant of David was a show of mercies to David. Those mercies were sure. They did not fail, because Jesus was born of the house of David. In support of such mercies to David Jehovah God raised Jesus from the dead in order to become a heavenly King. As the apostle Paul tells us: "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." (Acts 13: 34; quoting from Isaiah 55: 3) And that the enthronement of this Son of David in the heavenly kingdom is a mercy from God toward humankind, we are told, at Isaiah 16: 5: "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." Hence the call upon all nations and peoples to praise Jehovah for his mercy and loving-kindness has its strongest application from and after A.D. 1914, the date of the Kingdom's establishment.

²⁸ When we see that the Kingdom is set up over the degenerate race of Adam and Eve, we can appreciate what a mercy this kingdom is. Just consider momentarily that God would have been within his right to destroy the sinners Adam and Eve inside the garden of Eden and to create a new human pair in perfection to start a righteous race. And over such perfect race he could have put in control his Theocratic Government under a new invisible overlord, displacing unfaithful Lucifer. In that case *we* would have been no part of that perfect race, because we have all been born imperfect, inheritors of sin, condemnation and death from Adam. But, instead of resorting to such measures, Jehovah God, for the vindication of

his supreme sovereignty and name, chose to set up in mercy a royal Government of liberation over sinful humankind.

²⁹ All the facts, Scriptural and mundane, prove that this Theocratic Government was set up A.D. 1914. That heavenly Government in the hands of Jehovah's Messiah will, primarily, uphold his universal sovereignty and name with honor and glory and with victory over Satan's world, and this will be with permanent benefit to those who align themselves with the Theocratic Government. Such vindication of Jehovah will thoroughly clear up the issue of universal sovereignty and prove Satan the Devil a would-be usurper of sovereignty and hence a base rebel against the only rightful Authority. Hence such vindication will be with benefit to all the universe, both heaven and earth. This Government of vindication will actually rid the universe of every trace of the diabolical organization of wickedness, oppression, religion and death. By its Messianic Ruler, who died for Jehovah's vindication and tasted death for every man, the Theocratic Government is a kingdom of life to all its willing and faithful subjects on earth, because it opens up to humankind the life, peace and harmony with God which are stored up in the Messianic Ruler whom Jehovah God has put upon the throne. All mankind, from Adam's fall onward, are caught in a situation and a system from which they cannot free themselves, even being granted all their twentieth-century science, political world-unity, commercial power, social-justice schemes and religious systems. Only Jehovah's kingdom of mercy through his Messiah will effectually free mankind.

³⁰ "For his merciful kindness is great toward us," says Psalm 117: 2. The psalmist and all the Israelite remnant for whom he spoke back there could confess to Jehovah's mercy upon them in that he delivered them from Babylon and restored them to their homeland in Palestine in 537 B.C. to rebuild the temple at Jerusalem. But in the antitypical fulfillment of Psalm 117 those who take up this psalm and declare it to the nations and peoples are the spiritual Israelites, as is proved by the fact that the apostle Paul, the converted Saul of Tarsus, so quoted and applied it. (Rom. 15: 11) There Paul was speaking, not for the nation of natural Jews that had rejected Jesus of Nazareth; he spoke for the Israelite remnant that was saved out of that Jewish nation to become the nucleus of spiritual Israel. This spiritual Israel, which came to include converted Gentiles from and after A.D. 36, has a remnant yet on earth today who act as Jehovah's witnesses.—Rev. 12: 17.

26. When did his mercy reach its very peak?

27. With what do the "sure mercies of David" have to do? and why should nations praise God for his mercy especially after A.D. 1914?

28. In what way is the Kingdom a particular mercy to the descendants of Adam and Eve?

29. What, primarily, will that Kingdom do? and why is it also a kingdom of life?

30. Why did the psalmist say Jehovah's mercy was great toward them? and who, antitypically, make a like statement?

³¹ These, together with the apostle Paul, when taking up this Psalm and saying, "For his merciful kindness is great toward us," are not expressing conceit as if God's mercy were tied down just to them as spiritual heirs of God's kingdom. Instead, these witnesses of Jehovah humbly confess up to being objects of his mercy and of his undeserved kindness. But they see and own up that His mercy has come first to them in the divine order of things, thus obligating them to show mercy to all nations and peoples by making a public confession and thus informing others of all nations and peoples about the divine Source of mercy and the Messianic channel of mercy. Thus the persons in all nations and peoples who hear this public testimony come to see these examples of God's mercy and see that they themselves have not yet enjoyed it. On hearing the invitation to praise this heavenly Source of mercy, they realize that they must now act upon the invitation before Armageddon comes, in order to partake of the divine mercy through the Kingdom.

³² Such persons ask, What have these political nations and organized peoples to offer us different from or apart from their national and folk traditions, their World Wars I and II, and likely World War III, and their divisive forms of political government burdened with mountainous debts and riddled through with corrupt politics and commercialism, and now their United Nations organization and the atomic bomb? What mercy and loving-kindness have these organic nations and peoples shown us? Where have they shown themselves to be favored of Jehovah God with His mercy and loving-kindness so as to call their subjects and citizens into a share in it with the rulers? Such political nations have nothing of this kind to show. Wisely these inquiring persons of kindly interest toward Jehovah God see that to enjoy mercy and loving-kindness they must join with his people in praising and lauding him. He has had mercy upon the remnant of his anointed witnesses upon the earth since World War I, by preventing it from leading directly without a break into the final tribulation of Armageddon. Thereby He has shortened the days of tribulation and shown great mercy. Mercy to whom, in the first place? To the remnant of his anointed witnesses who are of those elected to the heavenly kingdom with Christ Jesus.

³³ On this point Jesus said in his prophecy on the end of this world: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those

days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24: 21, 22) This shortening of the days of tribulation by holding off the outbreak of Armageddon till yet in the future has allowed this anointed remnant to be reinstated fully into the favor of God. As his witnesses they have been restored to their proper place on earth as his worshipers and Kingdom ambassadors and have been reconstructed in their knowledge and understanding and organization for service as his ambassadorial witnesses. This has also made it possible for them to engage in the fulfillment of Jesus' prophecy: "This gospel of the [established] kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24: 14.

³⁴ Their witness to all nations is a divine mercy to all right-hearted persons among such nations and their peoples, because this witness work is in effect the call and invitation to all nations and peoples to join in praising and celebrating Jehovah, "for his merciful kindness is great toward us." Yes, now his mercy is widened out to take in "whosoever" will call upon Jehovah's name, even if they are not of the remnant of spiritual Israelites. (Joel 2: 32) "Whosoever will" may come in answer to the invitation and may partake of the life-giving waters of the river of Kingdom truth that flow forth from the throne of Jehovah and his Co-regent, Christ the Lamb. (Rev. 22: 1, 17) All such, in order to escape execution with this bloody world at the hands of Jehovah's Avenger of blood at Armageddon, may flee to refuge under his Theocratic organization of His people, which is the modern-day counterpart of the Israelite "cities of refuge". (Num. 35: 6-33) In view of such mercy to "whosoever will" regardless of nationality or people, the anointed remnant call with might and main upon such willing persons everywhere to unite with them in praising the merciful Jehovah. And after they taste of such present mercy, these willing ones out of all nations and peoples join with the remnant in spreading the call to others.

EVER-ENDURING TRUTH

³⁵ A further powerful reason is given for uniting in praise of the Lord God, namely: "And the truth of Jehovah endureth for ever." (Ps. 117: 2, *Am. Stan. Ver.*) When the psalmist thus spoke, Jehovah had inspired much to be spoken and written by his prophets from Moses down to Daniel, which means nearly all the ancient Hebrew Scriptures. This means that, before saying such a thing about Jehovah's truth, the

31. Why are they not expressing conceit by such a statement, but how does it benefit others?

32. What questions do such inquiring persons of friendly interest ask themselves? and what do they see as to God's mercy?

33. What has such shortening of the days of tribulation allowed for with respect to the remnant of the elect.

34. Why is this Kingdom witness a mercy? and how has God's mercy now been widened out?

35. What further reason is given for praising Jehovah? and why could the psalmist specially mention that reason?

psalmist had at least 1,000 years of time behind him over which to test the truthfulness of God's spoken and written Word, but, despite that lapse of time, his Word gave proof of being genuine as changeless truth. The facts of history to the psalmist's day proved Jehovah lived up to his word, fulfilling it and thereby establishing it as truth for all future generations to consult. Its truthfulness proved God's faithfulness. It gave grounds for being certain that he would fulfill his covenant with Abraham to bless all nations and families of the earth. It gave the unshakable conviction that Jehovah's covenant with David for the Kingdom would not fail but in due time its Messianic heir would appear and in due time the Kingdom would be established in his mighty hands.

³⁶ David was a fighter for the vindication of Jehovah's name, and he wrote: "I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the nations. For thy mercy is magnified even to the heavens: and thy truth unto the clouds." (Ps. 56: 10, 11, *Douay*; Ps. 108: 3, 4) All along the truth has had to be fought for to prove that Jehovah God is true. He has caused his prophetic word concerning his unchangeable purpose to be spoken and written down in order to stand as truth. But Satan the Devil is out to brand God a liar, unable to fulfill His word and to prove it true and faithful to fact. So Satan has fought against the declared purposes of God to prevent their becoming true and even to prevent their becoming known to the nations and peoples. Satan the Devil has fought against the witnesses and servants of Jehovah whom God has used in the working out of his truthful purposes. Whoever wins out in this fight proves himself true and his opponent a liar. He shows his superior power and might and establishes his right to the universal sovereignty or domination of all the universe. Thus the centuries-old fight between truth and error has in reality been a fight for the universal sovereignty, and hence a fight to vindicate the true and rightful Universal Sovereign, Jehovah, with whom alone is found the truth. All of God's good word of promise and prophecy is involved. The fight is not yet over, but the outcome thereof shortly will in every way prove Satan a liar and that God is true, because "the truth of Jehovah endureth for ever".

³⁷ That means that Jehovah's word endures to the time of its complete fulfillment and that thereafter it remains as a proved truth. Thus his word can be checked to prove him true, although he spoke and had his word written thousands of years ago. All the inspired Scriptures written by Jesus' apostles

and disciples and commonly known as "The New Testament" stand as proof of the truth of what God caused to be written aforetime in the ancient Hebrew Scriptures from Moses to Malachi. Even this *written* Word verifies the everlasting endurance of Jehovah's truth. The Devil, by his religious agents in and outside of Christendom, has tried to destroy the Bible by Bible-burnings instigated by priests, and by the religious traditions of rabbis and priests, and by the so-called "higher criticism" of modern centuries. But in all this effort the Devil has failed to destroy the Bible and its popularity with the people.

³⁸ The late Nazi dictator, Hitler, armed with a concordat with the pope of Vatican City, declared he would set up a European regime that would stand for a thousand years, and at the same time he tried to stamp out Jehovah's witnesses by tortures in concentration camps and prisons and other persecutions. But today the truth of the Bible stands that Jehovah preserves his faithful witnesses. The backers and spokesmen of the United Nations declare that thus and so a new order will be created by men's hands guaranteeing lasting peace, security and stability to the world. But the Bible uncompromisingly tells its readers that this conspiracy, which it foretold, will be shattered to pieces and that a righteous new world with undisturbed peace, security and life more abundantly will come by the Messianic kingdom. Whose word will endure as the unimpeachable truth? Jehovah's witnesses, well aware of the cumulative evidence of the Bible's truthfulness down to this year 1946, blend their voices with the apostle Paul's and say: "Yea, let God be true, but every man a liar." (Rom. 3: 4) They know that human predictions and declarations of selfish purpose by political and religious leaders till now have failed, and they refuse to pit the word and purpose of mighty men of this world against the word and purpose of Jehovah, "that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers."—Isa. 44: 25, 26.

³⁹ Therefore, as a solid reason for all nations and peoples to praise Jehovah rather than this world's heroes and leaders, Jehovah's witnesses without caution declare: "For the truth of Jehovah endureth for ever." That signifies that he makes good his promises, particularly prominent being his promises regarding his kingdom by the Messiah. His written Word is not mere myth, legend, supposition and unproved theory. It is the abiding truth which the test of time and the further progress of history and of knowl-

36. Why has the truth had to be fought for all along? and what will the outcome of the fight prove?

37. In what way does Jehovah's truth endure forever? and how has even his written Word verified the endurance of his truth?

38. (a) How was it recently proved in Europe that Jehovah's preserving of his witnesses is a truth? (b) Why do we not pit the word of UN spokesmen against God's Word?

39. Why do we not need to fear to put our trust in the Bible?

edge will never be able to overthrow but will be certain to confirm down to every jot and tittle. Never need we fear to put our trust in the Bible, because to date it has not proved untrue, but, to the contrary, the evidence of its truthfulness has piled up higher and higher and more evidence is sure to pile up with the march of time and events.

“Jesus’ personal disciples and apostles had in him positive proof of Jehovah’s truthfulness according to the Hebrew Scriptures. Hence the apostle Paul specially quotes from Psalm 117. He does so in order to produce Scriptural support for carrying the gospel news beyond the bounds of circumcised Jewry and out to all nations and peoples. And as we read his words, at Romans 15, we note how he weaves in the facts of Jehovah’s truth and mercy as a propellant reason for his calling upon the uncircumcised Gentiles to praise the Lord Jehovah. Paul writes: “For I affirm Christ to have become a minister of circumcision in behalf of the TRUTH of God, to confirm the promises of the fathers, and that the nations for MERCY should glorify God:—even as it is written—*For this cause will I openly confess unto thee among nations, and unto thy name will I strike the strings; and again he saith—Be glad, ye nations, with his people; and again—Be giving praise, all ye nations, unto the Lord, and let all the peoples repeat his praise* [Psalm 117:1]; and again Isaiah saith—*There shall be the root of Jesse, and he that riseth to rule nations, upon him shall nations hope.*” Then, to assure us that joy and peace come from believing in God’s written truth Paul adds: “Now the God of the hope fill you with all joy and peace in believing, so that ye may surpass in the hope, in the power of holy spirit. Whatsoever things in fact were written aforetime for our own instruction were written, in order that through endurance and through the encouragement of the Scriptures we might have their hope.”—Rom. 15:8-13, 4, *Rotherham*.

“In the world events since A.D. 1914 we have the factual proof that Jehovah’s truth has endured over these nineteen centuries from when the writing of the Bible was finished. There is no question that there will be a further fulfillment of the truth of God’s prophetic word in the years to come down till the battle of Armageddon is fought and the new world of righteous new heavens and earth is fully ushered in. We have every basis for such faith and hope, because the Bible fulfillments down to this year 1946 give a solid basis of things yet hoped for and give strong conviction of the things not seen as yet but promised in Jehovah’s Word, the Bible. Such forever-enduring truth is something transcendent,

over which all truth-lovers can call all nations and peoples to praise and laud Him. In the supreme test of divine truth and satanic error Jehovah’s truth will win and Satan’s error and his entire system of error will go down into the disgraceful destruction of all liars. In the meantime, during the present-day thick of the fight, Jehovah’s witnesses have a part in proving Him true and the Devil false by holding fast our position on Jehovah’s side and there keeping our integrity and thus upsetting Satan’s false charges against the integrity of Jehovah’s servants.—Job 1:8-12; 2:3-6.

“HALLELUJAH!”

“With the outcry, “Praise ye Jehovah,” or, “Hallelujah!” Psalm 117 closes. This is an expression of triumph. It is a confirmation that the first verse of the psalm will come true and many out of all nations and peoples will answer the call to praise Jehovah. The nineteenth chapter of the last book of the Bible shows that this great Hallelujah due to victory of Jehovah’s truth over the Babylonish system of error will go forth from a tremendous multitude out of all nations and peoples. Revelation 19 represents the scene as taking place at Jehovah’s great spiritual temple of worship and says: “After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they say, Hallelujah. And her smoke goeth up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth.”—Rev. 19:1-6, *Am. Stan. Ver.*

“That chorus of Hallelujahs is now sounding from all quarters of this globe, mingling in with the voices of the heavenly angels, seraphim and cherubim. That chorus must increase in volume and extent, from all those who believe Jehovah God is true. There is no truth in this world of politics, commerce and religion under the “god of this world”, Satan, the “prince of the demons”. More and more

40. How, at Romans chapter 15, does Paul show the time was due to come when nations would praise Jehovah for his truth and mercy?

41. (a) Why do we have every basis for such faith and hope of things yet to come? (b) How may we have part in proving God true?

42. What does the final expression of Psalm 117, “Hallelujah,” indicate? and how does Revelation 19:1-6 forevision this?

43. What must become of this chorus of Hallelujahs? and what, therefore, does it behoove Jehovah’s witnesses to do?

the God of truth is shown up in glorified contrast against this world and its dominant elements, visible and invisible. Therefore it behooves all of Jehovah's witnesses with greater vigor and earnestness than

ever before to lift up the psalmist's call to all nations and peoples to praise Jehovah. This is a life-giving call to the nations. Blessed are all the wise ones who answer it.

JEROBOAM'S RELIGION FOR POLITICAL PURPOSES

POLITICIANS in general embrace the theory that their being religious is good politics. Periodically they ostentatiously cry out for "more religion" and hail it as the only source for much needed unity and "moral law". It is to religion that they turn for the binding force that will cement together their political and commercial structure and hold in oneness the many different elements of society. But has this theory worked? Has it turned out to be such good politics, after all? Does a far-sighted peering back into history reveal any concrete examples upon which to found our answers? Yes; if our gaze is focused on the political career of a Bible character living eleven centuries before Christ we can see whether his political use of religion was for good.

The character's name is "Jeroboam", which means "whose people are many". He was the son of Nebat, an Ephraimite, and an industrious servant of King Solomon. The king took note of Jeroboam's zeal in service, and as a result advanced him to more responsibilities. Thereafter, as Jeroboam departed from Jerusalem, he was met in a field by the prophet Ahijah the Shilonite. The prophet removed the new garment with which he was clad and tore it into twelve pieces, and, turning to Jeroboam, uttered these prophetic words: "Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father."—1 Ki. 11: 26-33.

But Jeroboam's career as a king was not to start immediately, because the prophet explained that it would be during the reign of Solomon's son that the rending of the kingdom would occur. When news of this prophecy of kingdom division reached the ears of Solomon, he sought the life of Jeroboam, who, in turn, fled to Egypt till the death of King Solomon, in 997 B.C. On Solomon's death his son Rehoboam journeyed to Shechem to be crowned as the succeeding king of Israel. Back from Egypt came the refugee Jeroboam, and on that day he was in the throngs present to witness the coronation of the new king. He even headed a delegation to King Rehoboam, with the request that the grievously heavy yoke laid upon the people by Solomon be lightened, and then would the people serve the new king. After three days of counsel and meditation Rehoboam harshly answered that the heavy yoke of his father would be made heavier, and chastisement with whips

would be replaced by chastisement with scorpions. Ten tribes of the twelve rebelled, stoned to death Rehoboam's tribute collector, and made permanent the schism by crowning Jeroboam king over them in Rehoboam's stead.—1 Ki. 11: 35, 40; 12: 1-20.

And now it was that Jeroboam took on religion. He thought it would serve his political welfare. Within his heart he reasoned: "If this people [his subjects of the ten tribes] go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah." Whereupon King Jeroboam acted to forestall this possibility by introducing a state religion to compete with Jehovah's true worship ordained to be practiced at Jerusalem: "The king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi."—1 Ki. 12: 26-29, 31.

Viewed in a worldly light, some might argue that his move was good politics. From a Theocratic viewpoint, however, Jeroboam's adoption of a state religion was sheer folly. In the first place, he should have recalled that he obtained rulership over the ten tribes only because Solomon turned from true worship to religion, and as a result drew Jehovah's wrath upon the kingdom. Solomon's increased practicing of more and more demon religion, far from guaranteeing unity and security, only brought division. Secondly, Jeroboam should have remembered and followed the admonition of the One who gave him the kingship over Israel: "I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."—1 Ki. 11: 37, 38.

Set in his purpose to make the ten-tribe kingdom independent of Judah even in worship, Jeroboam proceeded to ordain religious feasts for fixed seasons and to offer sacrifices upon the altar unto the golden calves. In the midst of one of his ceremonies a voice from a Judean prophet of God cried out against the altar at Bethel. Aghast, King Jeroboam heard the man of God foretell the time when one by the name of Josiah would destroy the altar and the high place of this wicked king's new state religion. The sure fulfillment of the prophecy would be established by a sign,

namely, the rending of the altar and the spilling of its ashes. Recovering himself from the shock to his religious susceptibilities, Jeroboam stretched forth his hand to order the seizure of the prophet who had dared attack his religion. But the hand put forth so imperiously instantly dried up and could not be pulled back, and the pagan altar was rent, and the ashes poured out from it. The hand of terror-stricken Jeroboam was restored by the prophet's entreaty to Jehovah God, but, in obedience to the Almighty's instructions, the prophet would not accept any reward from Jeroboam nor would he accept of the king's hospitality. He was to keep unspotted from that stronghold of state religion.—1 Ki. 12: 32, 33; 13: 1-10.

Moreover, the people of good-will toward Jehovah that resided in Israel had no faith in the golden calves and the state priests recruited from the rabble element, the "lowest of the people". There was no freedom for the true worship of Jehovah God in the northern kingdom, and hence "out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers". In their van went the true priests and Levites, no longer recognized as ministers of God by the religionized state: "The priests and the Levites that were in all Israel resorted to him [Rehoboam] out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD." (2 Chron. 11: 13-16) The exodus of these large numbers did not speak well for the unifying power of Jeroboam's religion.

Interesting to note that not only these fleeing persons but also Jeroboam himself had no faith in calf-worship. Like politicians today, Jeroboam knew in his heart that religion is a racket. Hence it was that when his son became seriously ill he did not waste time with the breathless golden calves of the national religion, but sent his wife in disguise to Shiloh to consult the prophet Ahijah, the one who had first told Jeroboam that he would be king over the ten tribes. The aged eyes of Ahijah no longer focused well, yet neither that nor the woman's disguise prevented the prophet from knowing the identity of his visitor. Even as she entered Ahijah spoke:

"Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the LORD God of Israel, For-

asmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die." —1 Ki. 14: 1-18.

Jeroboam chose to cast his lot with religion for political reasons, and he could not thereafter serve two masters. He could not practice religion and receive God's blessing. His mixing of religion and politics ended disastrously. He had no peace or security during his reign of twenty-two years, there being repeated wars with Judah. In the end Jeroboam was executed by Jehovah God. And true to prophecy, Jeroboam's house was cut off and his religious altar at Bethel was demolished by the faithful Judean king, Josiah. Jeroboam's religious sins of creature-worship became notorious as a snare to Israel, and finally led to the kingdom's captivity to Assyria and the scattering of the ten-tribe peoples. Far from unifying was his religion!—1 Ki. 13: 33, 34; 14: 19, 20, 30; 15: 6, 7, 25-30; 2 Ki. 17: 20-24; 23: 15; 2 Chron. 12: 15; 13: 1-20.

So it has always been with political religion. Before Jeroboam Nimrod had dipped into religion to prevent a scattering of people and effect a gateway to God; but there resulted only confusion and dispersion. After Jeroboam the Roman emperors sought to combine pagan religions into one state worship to solidify the empire; but it fell. Catholicism's entrenched church-and-state rule meant no peace or unity for the bloody Middle Ages. Thunderously all the facts of history cry out the warning to this present generation, All the religion combined cannot assure peace to any world organization of nations!

FIELD EXPERIENCES

PRIEST TOLD HER TO DESTROY BIBLE (ENGLAND)

"While standing outside a subway-station entrance I handed a leaflet to a woman passing by. 'Is this anything to do with spiritism?' she inquired. I replied in the negative and briefly explained the purpose of the lecture to be given and how it would be of great aid to her if she attended. She continued: 'I've been interested in spiritism for some time now, although I've attended many other religious meetings, including the Roman Catholic church. While I was connected to the Roman church the priest told me to get rid of my Bible. I wanted to obey him, but felt guilty about destroying the Bible. What I did was this: I went

into a park, tore out the pages in the hope that someone would pick them up and read them. Now I'm a spiritist, but I hate God. The spirits have been telling me from God that I am not to eat any food.' Thinking this came from God, she refused to eat and had become weak as a result. 'I curse God every day,' she carried on. Now I began; I related concerning Job and how he refused to curse God. I told her to bless God every time she wanted to curse Him: 'Can I call and see you and explain more fully?' She gave her address. I called the following week. A grand back-call resulted. Book study, two weeks later. In a few weeks she saw through spiritism. After six to eight weeks she attended

Watchtower and service meetings. She took booklets to give to friends. Next week she said she had placed 24 booklets on subway platforms. The spirits tormented her at *Watchtower* study. She brought along people of good-will to public meetings. Now she is a zealous publisher, making glad some of London's millions."

GOOD PROGRESS IN CENTRAL CUBA

"In fulfillment of Christ Jesus' prophecy, 'And ye shall be witnesses unto me unto the uttermost part of the earth,' I was among those sent to Cuba in June, 1945. There was no company in the city of Santa Clara at that time. After getting established, we started sowing seed. In December the Cuban servant to the brethren visited us for three days and we formed a company of five publishers. Then the Lord gave the increase to the seed sown, and the fruit began to grow so that by January we reported fifteen publishers; in February, twenty publishers; in March, twenty-six; in April, twenty; and in May, twenty-six. Then we decided that more of our studies should know about this grandest of all privileges, namely, that of being a publisher for Jehovah's kingdom, and invited these students to go along with us and learn how it is done. Our hopes were to reach thirty publishers for June, but imagine our joy and surprise when we tabulated the reports to count thirty-eight! In July it held at thirty-eight. One of the newly interested, who is an invalid, is determined that they will get forty publishers out in August. Many of these publishers have started out in the service after having had only one study, and others after only one month of study. So really they are hungering and thirsting for righteousness, and many are now being made glad with His people."—S. F., missionary.

ON A MAIN STREET IN RIO (BRAZIL)

"It was a beautiful afternoon. The sun was shining so brightly over Rio de Janeiro, and on one of the main streets I was doing magazine work. Well, after an hour an old man approached me and said, 'What are you doing here, boy?' 'Well,' I answered, 'I am here announcing God's kingdom. Don't you know that this magazine, *The Watchtower*, announces God's kingdom as the only hope for happiness and life?' He said: 'I never heard anything about that. Tell me more about it.' I said: 'I am very glad to tell you more, but I am very busy here now. How about your taking this magazine and giving me your address, and I will see you again?' 'Fine,' he said, and he did so. When I made the back-call I also placed a book. And now I hope to see him again when I go back and tell him more about the Kingdom, including the Glad Nations Theocratic Assembly."—A graduate of the Watchtower Bible School of Gilead.

FOLLOWING UP THE PUBLIC MEETINGS (COSTA RICA)

"The company of Jehovah's witnesses at Port Limon, where I am connected, begged me hard not to forget to tell all the conventioners that they have sent their greetings. This seemed very hard at first, but now the Lord has graciously opened the way; so my fellow publishers from Port Limon send their greetings to all at the Glad Nations Theocratic Assembly. When the first series of public lectures was being given, at a place by the name of Westphalia, I had the pleasure of giving two. Westphalia is five

miles from the city, and, because transportation is so high, the only alternative is to walk. I did not only go to give my talk but also went with the other speakers when they gave theirs. After the eight lectures were given I could see much interest from almost the whole settlement; so the following week I started making back-calls and had three book studies established, several families meeting at one home. During my back-calls I had the opportunity to take seven *Watchtower* subscriptions and one *Consolation* subscription. At the book study they asked many questions, and when the answers were given, some of them would say: 'The clergies are the ones who are keeping the people in ignorance and in the dark, but they will not be able to continue much longer, because the people are now getting a clear understanding concerning the Creator.' I kept on going for five weeks and missed only two weeks while preparing to come to the Assembly. In walking ten miles each Sunday for thirteen Sundays I always kept in mind what Jesus said to Simon, in John 21: 16: 'He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.'"

FROM LENDING BOOKS AND CALLING BACK (SCOTLAND)

"While the total war was in progress the Kingdom publisher had additional trials to face: blackout, air raids, food shortage and rationing and also the side issues that arose due to the greatest mobilization of any people yet on earth. Up and down the country the issue of freedom of worship raged as brothers and sisters faced court trials and imprisonment for refusing military or national service, such as fire watching, work in munitions and factories, etc., that threatened their freedom to go and preach the good news of the Kingdom to those that mourn. Many a Scottish lad and lassie languished in prison for their devotion to the Most High God. The Scottish brethren realized in these times the need for strict obedience to all instructions coming through from the Society under the Theocratic Head, Christ Jesus. As literature supplies became short, we were instructed to loan books and call back with the object in view of obtaining book studies. The back-call and book-study work increased immensely, and thus many false ideas concerning Jehovah's witnesses were refuted and as a result of patient and instructive work many Scottish people of good-will rallied to the Theocratic standard to the praise of Jehovah's name. In my last assignment 28 book studies a week were held as a result of loaning books and calling back again. This was in Wick, in the extreme north of Scotland, a herring-fishing town, set on a rocky coast and with a background of wild, flat moorland. Ten months after starting work there, a meeting of twenty was held on the occasion of the visit to them of the servant to the brethren, and just after that eight traveled 350 miles to a convention in Glasgow. This, mark you, in a town where three clergymen preached against our work and much opposition was shown, causing military and civil police to interrogate me several times. Thus we see how back-call and book-study work does achieve results, although worldly agents raise up walls of prejudice against the Lord's people. This work gets right down to the people's needs and refutes false impressions and builds up truth in the minds of those of good-will."

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