



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXV

SEMIMONTHLY

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CONTENTS

THEOCRATIC ORGANIZATION IN ACTION	323
"President"	325
Diakonos, Servant	325
Qualifications	326
Governing Body	328
Theocratic Conduct	328
THE THEOCRATIC ALIGNMENT TODAY	330
SERVICE ASSEMBLY AND	
ANNUAL MEETING—PITTSBURGH	333
THE LEVITE OF MOUNT EPHRAIM	335
"FREEDOM NOW!" TESTIMONY PERIOD	322
USE RENEWAL SUBSCRIPTION BLANK	322
"THE EMPHATIC DIAGLOTT"	322
"WATCHTOWER" STUDIES	322

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"FREEDOM NOW!" TESTIMONY PERIOD

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

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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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"THE EMPHATIC DIAGLOTT"

The Emphatic Diaglott, frequently quoted in the *Watchtower* magazine, has had increasing usage since its publication in 1864. Its advantage in the critical study of the inspired Scriptures since Christ is that, alongside of a modern emphatic translation of these Scriptures, it reproduces the Greek text from which they were translated and also has a sublinear word-for-word translation under such Greek text. It also supplies footnotes concerning the oldest Greek manuscript, Vatican MS. No. 1209, and other ancient MSS., besides Scripture cross-references and valuable comments drawn from noted scholars of the text. There is also introductory material on Greek grammar, the development of the English Bible, and also Greek manuscripts; besides an Alphabetical Appendix on terms in the Christian Scriptures. *The Emphatic Diaglott* has 924 pages, its binding is of blue leatherette, and its title is embossed in gold. The publishers thereof, the Watch Tower Society, mail it postpaid to any address on a contribution of \$2 a copy.

"WATCHTOWER" STUDIES

Week of December 3: "Theocratic Organization in Action,"
¶ 1-22 inclusive, *The Watchtower* November 1, 1944.
Week of December 10: "Theocratic Organization in Action,"
¶ 23-42 inclusive, *The Watchtower* November 1, 1944.
Week of December 17: "The Theocratic Alignment Today,"
¶ 1-16 inclusive, *The Watchtower* November 1, 1944.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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THEOCRATIC ORGANIZATION IN ACTION

"Those who were scattered went from place to place preaching the good news of the message. . . . when they believed Philip's message of the good news of the Kingdom of God and the name of Jesus Christ, men and women alike accepted baptism."—Acts 8:4, 12, Goodspeed.

JEHOVAH'S good news about The Theocratic Government, or kingdom of his beloved Son, is irrepressible. The haters of such good news or gospel resort to violent and illegal means to stamp it out, but in vain! In the effort to keep this life-saving message from reaching the perishing people, they try to break up the organization of those who do their duty to God by preaching the good news of his kingdom. Yes, in places they do cause the message-bearers to be scattered bodily, but such enemy accomplishment merely works out toward scattering the good news more widely, because the message-bearers refuse to quit preaching. That was the result when the religious despisers of truth tried to demolish the Christian organization or church at Jerusalem in the first century. The result is the same in modern times when Nazis, Fascists and religionists conspire to destroy the organization of those now active in announcing to all the world the establishment of Jehovah's Theocratic Government by Christ Jesus. While scattering or uprooting many of such active announcers, the religious-totalitarian persecutions and opposition fail to break up the organization and stop the organized activity for educating the people of all the nations concerning The Theocracy. Why should that be so? Because the enemies of the gospel fight against God.

² To help us the better to appreciate this, and to acquaint our readers better with God's organization now for evangelizing all men of good-will throughout the earth, we present this sequel to our article of the last issue, "Organized for Final Work." In it we learned from Bible evidence that the organization of consecrated persons whom God charges with the work of preaching the good news of his kingdom must be and is Theocratic. The Kingdom is Theocratic in that it is of God and he rules it, and Christ Jesus his King and Chief Servant is subject

to Almighty God and acts according to God's will. God's law and commandment for his King is that he should rule now in the midst of his enemies and see to it that the good news of the Kingdom is first preached world-wide. After this "strange work" the King Christ Jesus must destroy all creatures and organizations that hate and oppose the Kingdom in the mightiest war of all creation's history, the battle of Armageddon. Consequently the visible organization on earth of announcers of His kingdom must be Theocratic; otherwise God cannot use them. Why not? Because *Theocratic* means organized, administered and ruled by God and completely subject to the doing of His will and purpose.

³ The work of the visible part of Jehovah's Theocratic organization is God's work, done in obedience to his will and commandment. If it were man's work and counsel, and if the organization were one made by religious men, both the work and the organization would come to nought and would be subject to destruction by the enemies who fight against such.

⁴ The organization of Jehovah's witnesses on earth must therefore be Theocratic; which means it must be organized according to God's Word, and not according to the pattern of religious and ecclesiastical systems of men. In apostolic days the faithful members of the Theocratic organization refused to take the lead from religious rulers who told them to quit working according to the divine will, saying: "We must obey God rather than men." The remnant of Jehovah's witnesses who make up his visible Theocratic organization today answer in like terms to totalitarian-minded religious clergy and rulers. —Acts 5:29, *Am. Stan. Ver.*

⁵ The organization cannot be fashioned or arranged according to the ideas and theories of men, religious or political. The Theocratic organization is not political.

1. What has been the result of the enemy's efforts to break up the organization of the gospel-preachers both in the first century and in modern times?

2. In the previous article, what did we learn about the constitution of the organization and why it must be so constituted?

3. Why have not the organization and its work come to nought due to the enemy's fight?

4. What does it mean that the organization must be Theocratic? and what bold statement in apostolic days to religious rulers set out this fact?

5. Why is the organization not political? and how far can it carry on according to laws of human governments?

ical. It represents and serves the Kingdom, which is not of this world, whereas politics and religion are of this world and hang together. The Theocratic organization can carry on according to the laws of human governments on earth only so far as such man-made laws do not run counter to God's law of righteousness and holiness. When religion or demonism causes political legislators and governors to make laws and decrees against Jehovah's consecrated people and their God-ordained work and worship of Him, then Jehovah's witnesses keep on doing God's righteousness and they fight for the God-given freedom to worship and serve Him. From such Theocratic action all persons of good-will now reap the benefit unto life eternal.

* In the Theocratic organization as the King Christ Jesus set it up on the day of Pentecost, there were apostles and elders serving the interests of The Theocracy. These were not "elective elders"; but growth unto spiritual maturity or ripeness through faithful study and practice had made them elders. Besides the apostles, there were many elders having a lesser service in the church, but who exercised a spiritual oversight (*episkopé*) over the church. Note the following example of the duties of such elders.

' In those early days the members of the congregation at Jerusalem had all things in common. Distribution was made to each one out of the common fund as he had need. In course of time as the company increased in numbers, complaints by the Greek-speaking Jews arose against the native Jews that their widows were being neglected in the daily distribution of food. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables [or, keep accounts (*Goodspeed*)]. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy [spirit] and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry [*diakonia*] of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy [spirit], and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them." —Acts 6:1-6.

* Although the congregation at Jerusalem made the recommendations, they did so in Theocratic fashion upon the request of the governing body known as "the twelve", with whom were associated other elders. Also, after such recommendations were

made, they were submitted to the twelve; and the twelve, after prayer, laid their hands of authorization upon the seven men recommended for appointment. Thus the congregation recognized the Theocratic arrangement and procedure, and the Theocratic rule was observed and carried out.

* It is usual for religionists to refer to these seven men as "deacons", bearing the title as such and so holding the office of diaconate. They say these "deacons" were inferior spiritually and officially to the "elders". But this is not true. The record shows plainly that these seven were not "elective deacons" and known as "Deacon Stephen", etc., but all of them were elders. The very requirements of the special responsible service to which they were appointed obliged them to be elders. Hence the governing body of twelve called for "seven men of good reputation, full of spirit and wisdom". (Acts 6:3, *Diaglott; Am. Stan. Ver.*) Furthermore, while appointed to the service of ministering unto tables and keeping accounts in connection therewith, they did not cease to preach God's Word. Of anyone not an elder spiritually it would not be recorded: "And Stephen, full of faith and power, did great wonders and miracles among the people." And when the Jewish opposers were disputing with Stephen, "they were not able to resist the wisdom and the spirit by which he spake." Hence they falsely accused him and stoned him to death. (Acts 6:8-10; 7:54-60) When the persecution following Stephen's death scattered all except the governing body of apostles, Stephen's fellow servant Philip 'went down to Samaria, and preached Christ to them', and performed miracles.

¹⁰ This proved that Philip was an elder spiritually; and the governing body at Jerusalem recognized his work as such. They sent down two members of the governing body of the church, namely, the apostles Peter and John; and through these two the gift of the holy spirit was transmitted or communicated to the believing Samaritans who consecrated themselves to Jehovah God. Because of Philip's zealous activity in preaching the good news of the Kingdom, he became referred to as "Philip the evangelist". (Acts 8:1-17; 21:8) He was not Philip the apostle.

¹¹ The seven men, among whom were Stephen and Philip, were all elders. As such, they were appointed to be special assistants to the apostles. The apostles, thus relieved, specialized exclusively on the "ministry of the word". Whether the seven servants were given a special designation, such as "servants of accounts", to mark the duties to which they were assigned is not stated in the record.

6. As to elders in the early church, what made them elders and what in general did they exercise toward the church?

7. What example of the duties of such elders do we have at Acts 6:1-6?

8. How did the congregation there proceed according to Theocratic rule?

9. How do we know those seven men were not "elective deacons" inferior to "elective elders"?

10. What action did the governing body take toward Philip's work at Samaria? and what did he become called?

11. What, then, in fact, were those seven men?

"PRESIDENT"

¹² The elders in the congregations, who were also spiritual *overseers* thereof, presided at meetings of the disciples. Any elder thus acting as chairman of a meeting would be the president of the gathering on that occasion. Another elder might preside over other affairs of the congregation and be president in that limited sphere. To this effect it is written: "For, just as in one body we have many members, but all the members have not the same action; so we, the many, are one body in Christ, and individually members of each other. Now having different gracious gifts, according to that favor which is imparted to us; if prophecy, speak according to the analogy of the faith; or if a service, perform that service. The teacher, in the teaching; the exhorter, in the exhortation. Let the distributor act with disinterestedness; the *PRESIDENT*, with diligence; the sympathizer, with cheerfulness." (Rom. 12:4-8, *The Emphatic Diaglott*) Another translation (Murdock's from the Syriac) says: "And that of a presider, with dexterity." Another says: "One who presides should be zealous."—Weymouth's, Fifth edition.

¹³ The brethren should co-operate well with such elders who lead them faithfully in God's service. To this effect the apostle writes: "Now we beg you, brethren, to respect those who labour among you and preside over you in the Lord and counsel you, and to hold them in the most affectionate esteem for their work's sake." (1 Thess. 5:12, 13, *Weymouth*; also *Diaglott*) Showing that "preside" well translates the Greek word *proistemi*, meaning to stand before, Murdock's translation reads: "Recognize them who labor among you, and who stand before your faces in our Lord, and instruct you:" etc.

¹⁴ To Timothy, the apostle Paul writes: "Let the elders who preside well be held worthy of double honour, especially those who labour in preaching and teaching." (1 Tim. 5:17, *Weymouth*; *Diaglott*) As to such presidency, the apostle says that the elder who is married should be a man "presiding well over his own family, having the children in subjection with all dignity; but if any one knows not how to preside over his own family, how can he take care of a congregation of God?" Assistants who are married should also be "presiding well over their own families", for the like reason. (1 Tim. 3:4, 5, 12, *Diaglott*) Religious clergymen and ecclesiastics who are desirous of wielding power over congregations prefer to give to the apostle's word the thought of ruling over others. But the word (*proistemi*) used by the apostle has the meaning of keeping order and

taking the lead and conducting the service of God. It never means oppressing and domineering over the brethren.

DIAKONOS, SERVANT

¹⁵ In the religious organizations of "Christendom" there are men who are titled as "deacons", as well as "elders" and "bishops". Do the Scriptures authorize the creating of an office and calling the one holding it "deacon"? On the basis of certain texts the religionists claim yes, and cite Philippians 1:1. Again let us be reminded that the King James Version, the English Revised Version, and the Douay Version Bible were translated by men associated with great religious systems which bestow honorary titles, such as "deacon", etc. The simple meaning of the apostle's word is that of "servant". The taking over the apostle's word *diakonos* bodily into English to create the title "deacon" hides the basic sense of his word, and tickles the fancy and conceit of the bearer of the title "deacon". Such title-bearer would think it degrading to be called plain "servant". As to Philippians 1:1, in simple, unassuming modern English it reads: "Paul and Timothy, slaves of Christ Jesus, to all the devoted adherents of Christ Jesus who are in Philippi, with the superintendents and assistants." Or: "Paul and Timothy, bondmen of Christ Jesus, to all those saints in Christ Jesus, who are at Philippi, with the overseers and assistants." Or: "With overseers and ministers."—Goodspeed; *Diaglott*; *Weymouth*; *Rotherham*.

¹⁶ An assistant is a servant. Also the meaning of the word "minister", the same as that of the apostle's word (*diakonos*), is "servant". With the term "servant", one who has special responsibilities in a congregation of Jehovah's consecrated people should be well content. Anything that is added to the term "servant" should reasonably designate to what particular work he is assigned; as, for example, "accounts servant," "advertising servant," etc.

¹⁷ Neither the term (*diakonos*) which the apostle applies to these servants in the church, nor the term for their service (*diakonia*), is peculiar to them. It was applied to Christ Jesus. He is God's foremost Servant. He, being the chief one and the greatest one among his disciples, said to them: "Whoever may desire to become great among you, let him be your servant [*diakonos*]." "But let the greatest of you, become your servant [*diakonos*]." (Matt. 20:26; 23:11; *Diaglott*) "If any one desires to be first, he will be last of all, and a servant [*diakonos*] of all." (Mark 9:35; 10:43; *Diaglott*) "And whoever may desire to be chief, let him be your slave; even as

12. What relative position did the elders have as to meetings and other affairs of the church? and how is this shown by various Bible translations?

13. What course should brethren take toward such elders? and how is "preside" shown to be close to what the Greek term means?

14. (a) How is the matter of presiding further stated concerning the elders? (b) Contrary to religious meaning attached, what does presiding mean according to the Greek term?

15. What is the simple meaning of the apostle's word "diakonos"? but how have religionists hid its simple meaning?

16. What is an "assistant" or "minister"? and what should anything attached to the term designate?

17. Were the terms the apostles applied to those servants peculiar to them? and how does Jesus throw light on this question?

the Son of man came not to be served, but to serve [*diakonéin*], and to give his life a ransom for many." —Matt. 20: 27, 28, *Diaglott*.

¹⁸ In his present glorified capacity in heaven Christ Jesus is the Servant of Jehovah God and wields the sword of execution against the disobedient ones refusing to be subject to the Most High God Jehovah. Although a Servant, Christ Jesus is one of the Higher Powers or Superior Authorities with Jehovah God. Hence the apostle warns the Christians: "Let every person be submissive to the superior Authorities; for there is not an Authority, except from God; . . . And dost thou wish not to be afraid of the Authority? Do good, and thou shalt have praise from it; for he is God's Servant [*diákonos*] for thy good. But if thou do evil, be afraid; for he bears the sword not in vain; since he is God's avenging Servant [*diákonos*] for wrath on him doing evil." —Rom. 13: 1-4, *Diaglott*.

¹⁹ In the Theocratic organization the true followers of Christ Jesus are his servants. They cannot be the servants of religious clergymen nor of political rulers who fight against Jehovah God and his royal Theocracy, the Kingdom. Jesus said: "If any one serve [*diakonéin*] me, let him follow me; and where I am, there also shall my servant [*diákonos*] be. If any one serve me, him will the Father honor." (John 12: 26, *Diaglott*) One way of ministering or rendering service to Christ Jesus the King is by aiding his brethren, even the least. Those who in this day decline to lend assistance to his brethren he calls "goats"; and to them he will say: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." —Matt. 25: 44, 45.

²⁰ The apostles referred to themselves as servants and used the word *diákonos*. Referring to himself as God's servant toward the brethren, Paul wrote to them at Corinth: "What then is Apollos, and what is Paul? Servants [*diákonos*], through whom you believed." (1 Cor. 3: 5, *Diaglott*) Showing that it is God who by his spirit enables his consecrated people to serve, and that these must prove themselves in His service, the apostle writes: "Our qualification is from God; who also qualified us to be servants of a New Covenant; not of the letter, but of the spirit; . . . in everything establishing ourselves as God's servants, by much patient endurance in affliction, in necessities, in distresses." (2 Cor. 3: 5, 6; 6: 4, *Diaglott*) Then the apostle adds: "So since by the mercy of God I am engaged in this service [*diakonía*], I never lose heart." (2 Cor. 4: 1, *Goodspeed*) Paul was not pointing to any titled office of "deacon" in a religious system, when he wrote: "Those glad tidings, which you heard, which were proclaimed to

every creature under heaven, and of which I Paul became a servant [*diákonos*]. Of which I became a servant, according to that stewardship of God which was given to me for you, fully to declare the word of God." —Col. 1: 23, 25, *Diaglott*; also Ephesians 3: 7.

²¹ The apostles referred to all the work of all the apostles as service *diakonía*, when they prayed: "Lord, you who know all hearts, show us which one of these two you have chosen to take this place of service as an apostle which Judas left to go where he belonged." —Acts 1: 17, 24, 25, *Goodspeed*.

²² The apostle Paul spoke of his close companion and fellow laborer as "Timotheus, our brother, and minister [*diákonos*] of God". (1 Thess. 3: 2) In the closing days of his life Paul wrote to him: "But be thou sober in all things; suffer bad treatment; perform an evangelist's work; fully accomplish thy service [*diakonía*]. . . . Take up Mark, and bring him with thee; for he is very useful to me for service." (2 Tim. 4: 5, 11, *Diaglott*) Timothy was an assistant to the apostle Paul. Because of Timothy's faithfulness and devotion to Jehovah God and his King Christ Jesus, Paul acted by the spirit of God and appointed Timothy to serve as one of the governing body of the Christian church in that day. Hence Paul assigned to Timothy as well as Titus to make appointments of elders to service in the Theocratic organization. In this regard, however, Paul warned Timothy to exercise great care, saying: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." (1 Tim. 5: 22) Or, modernly translated: "Never ordain anyone hastily; do not make yourself responsible for the sins of others; keep your life pure." (*Goodspeed*; *Weymouth*) Were Timothy to make appointments to service hastily, and without due prayer and consideration, it might result that unsuitable persons would be appointed. Then he would share some responsibility for their mistakes and failure in their position of service. That warning applied also to Titus, to whom Paul wrote: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." —Titus 1: 5.

QUALIFICATIONS

²³ To the end that Timothy and Titus might conduct themselves as able representatives of the governing body of the church, the apostle Paul wrote to both of them the qualifications for service. He put down in detail the requirements that must be met by those elders or elder brethren under consideration

18. As shown at Romans 13: 1-4, how does Jesus' position further show this fact?

19. Whose servants are they and must they be?

20. How did Paul use the terms under discussion with respect to himself?

21. What prayer shows the terms applied to all the apostles?

22. (a) How did Paul apply the terms to Timothy? (b) Why did he assign Timothy and Titus to make appointments, and with what warning? 23. What qualifications, therefore, did he set down in detail for them? and why do we do well to consider them here?

for appointment as overseers or as assistants in the Theocratic organization of the church. Because these same qualifications should be had by those mature brethren today who are appointed to responsibilities within the Theocratic organization or in assistance to it, we do well to consider them here. In that way, too, those elders and assistants in the congregations who hold positions of special service can take a measurement of themselves and discover wherein they may be lacking.

²⁴ Showing that the overseers (*episkopos*) must be elder or mature brethren, Paul wrote to Titus: "Appoint elders in each city, as I directed thee; if any one is irreproachable, a husband of one wife [not having left one wife without proper Scriptural grounds and married another], having believing children, not under an accusation of profligacy, or of insubordination. For it is necessary that the overseer [or superintendent] be irreproachable, as God's steward; not self-indulgent, not passionate, not a wine-drinker, not a striker [pugnacious], not eager for base gains; but hospitable, a friend to goodness, prudent, just, holy, self-governed; maintaining the true word in his teaching, so that he may be able both to exhort by the sound instruction, and to confute the opposers."—Titus 1: 5-9, *Diaglott*.

²⁵ Paul wrote like instructions to Timothy concerning elder brethren suitable for appointment as overseers in a congregation, but he also added the qualifications of those worthy of serving as assistants or in lesser forms of service. What he wrote is this:

"If anyone for oversight [*episkopé*] is eager, a noble work doth he covet: it is needful then for the overseer [*episkopos*] to be irreproachable, a husband of one wife [if he is married at all], sober, of sound mind, orderly, hospitable, apt in teaching, not given to wine, not ready to wound, but considerate, averse to contention, not fond of money, over his own house presiding well, having children in submission with all dignity; whereas if anyone over his own house cannot preside, how of an assembly of God shall he take care? Not a new convert, lest, being beclouded, into the sentence of the adversary he fall; it is needful, moreover, to have an honourable testimony also from them who are without, lest into reproach he fall and the snare of the adversary."—1 Tim. 3: 1-7, *Rotherham*.

²⁶ A novice or new convert is unfit, because he is not an elder or one who is mature through spiritual growth. An early raising of a new convert to a responsible service in the Theocratic organization might cause him to be puffed up with pride and self-importance and to forget that he is a servant of God and not a boss over God's people. Forgetting this,

he might grasp ambitiously for power as Satan the adversary did contrary to Theocratic rule.

²⁷ The elder performing duties as an overseer or superintendent should not be one who would bring undue reproach upon the congregation because of improper conduct outside among the world, as by drunkenness, loose and obscene talk, shiftless laziness, indiscreet conduct toward those of the opposite sex, etc. Appointing such one to special service in the congregation would prove a snare to him, deceiving him into imagining that his reproachful behavior outside does not matter and he can keep on in it to the reproach of the Theocratic organization. Appointing him, therefore, would not work as a corrective to his reproach-bringing conduct before the world. Such reproach differs from that which comes upon a faithful Christian for courageously proclaiming the Word of God and obeying the Most High God rather than rulers of this world. The apostle Peter makes clear the difference between reproach of the kind befitting the Christian and the reproach which improperly brings bad reflections upon God's organization.—1 Pet. 4: 14-16.

²⁸ Now as to the requirements of ministers or servants who serve in lesser capacity in the congregation, the apostle writes for our guidance today: "Assistants [*diákonos*] in like manner ought to be serious, not deceitful in speech, not being addicted to much wine, not eager for base gain; holding the secret of the faith with a pure conscience. But let these also be proved [tested] first, then let them serve [*diakonéin*], being unblamable. Let the women in like manner [whether consecrated wives or not] be serious, not accusers, vigilant, faithful in all things. Let assistants [*diákonos*] be husbands of one wife [if married at all], presiding well over their own families. For those having served well, acquire for themselves an honorable station, and much confidence in that faith which is in Christ Jesus."—1 Tim. 3: 8-13, *Diaglott; Goodspeed*.

²⁹ In no wise does the apostle here indicate that one's being a so-called "deacon" in a religious system is and must serve as a stepping-stone to become a so-called "elder" therein. The apostle says, however, that if an assistant or servant does serve well, he acquires favor with God and is found suitable to be kept in his position of service. Also he increases his own confidence in his faith in Christ Jesus. In the giving of these assistants or servants positions of trust there must be no haste or lack of consideration. They should first be tested by what their course of action up till now discloses, that they may be seen to be safe ones to be entrusted with special responsi-

24. What did Paul write Titus on the subject?

25. What did he write Timothy on the matter of overseers?

26. Why is a novice unfit for overseership?

27. Why should the overseer be irreproachable and having an honorable testimony from those outside?

28. What qualifications does Paul set out for "assistants"?

29. In what way are these "proved first" and in what sense do they acquire honorable station and confidence in the faith?

bilities. In their case the apostle does not specify, as in the case of overseers, that assistants must be apt, fit or able to teach God's Word. But this is not saying that they may not preach the Kingdom message, especially by going from house to house and preaching in the private homes of the common people. Paul preached in that manner; and he said to all those of the church at Corinth: "Become imitators of me, even as I also am of Christ." (1 Cor. 11:1, *Diaglott*) The fact is, it is by faithful effort in thus preaching God's Word to those outside the congregation that the consecrated ones prove themselves worthy to be assigned to service in the congregation. Before it they should be examples of serving Jehovah God as His witnesses.

GOVERNING BODY

³⁰ After giving Timothy the above instructions about overseers and assistant servants, the apostle Paul added: "These things I write to thee, hoping to come to thee very soon; but if I should delay, so that thou mayest know how to conduct thyself in God's house, which is a congregation of the living God."—1 Tim. 3:14,15, *Diag.*

³¹ Thus Timothy in acting for the visible governing body of the church of God would know the Theocratic rule to follow when appointing special servants in the church. Be careful to note that the above guiding counsel as to overseers and other servants was not written to any congregation of Christians. It was addressed to Titus and Timothy. Both these men represented and acted for the apostle Paul, and the apostle was one of the governing body under Christ of all the church existing back there. In proof the apostle said as to his responsibilities: "Beside those things that are without, that which cometh upon me daily, the care of all the churches."—2 Cor. 11:28.

³² Because congregations have overlooked this fact, they have fallen to the idea of independent local democratic rule of a congregation over its own affairs and have elected so-called "elders", "deacons," "bishops," etc., to office by vote of all members of the congregation. This is contrary to Theocratic rule. Such rule takes note of a visible governing body under Jehovah God and his Christ, and it therefore lays upon such governing body the duty to make the appointments of special servants in the local congregations or companies of Jehovah's faithful witnesses. The Theocratic organization is not ruled from any or all congregations upward as the source of power and authority, but from Jehovah, The Theocrat, down through his Head of the church,

Christ Jesus the King. "To the only God [THEOS] our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion [KRATOS] and power, before all time, and now, and for evermore."—Jude 25, *Am. Stan. Ver.*

³³ In the first century it was the group of the apostles in particular, together with the body of elders that they associated with them at Jerusalem, that made up the visible ruling body of Jehovah's Theocratic organization on earth. This fact agreed with what Christ Jesus, the Head of the church, said to his faithful apostles. Heaven is higher than the apostles on earth. Hence whatever they did, if of a restraining action or of a releasing or loosing action, must have heaven's confirmation. Said Jesus to them: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 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 [the Head of the church] in the midst of them." (Matt. 18:18-20) To this, Jesus added after his resurrection, when appearing to the eleven faithful apostles: "Receive ye the holy spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."—John 20:22,23, *Am. Stan. Ver.*

³⁴ That governing body was not made up of perfect men, and none of them was infallible, although there were times when the spirit of inspiration came upon the apostles. But they looked to the infallible God for guidance, and they had his guidance by his spirit and his angels. Hence their decrees and instructions were given with authority and should be submitted to by Christians. It was respecting such governing body that the apostle Peter wrote to those within the Theocratic organization: "Submit yourselves to every ordinance [creation] of man for the Lord's sake: whether it be to the king [Christ Jesus], as supreme [Head of the church]; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well."—1 Pet. 2:13,14.

THEOCRATIC CONDUCT

³⁵ When the need arose for seven assistants to take care of tables and distribution accounts in the church at Jerusalem, it was this governing body (the apostles with whom Matthias was associated) that asked

30. Why did Paul say he gave such instructions to Timothy?

31. To whom were the above advices as to qualifications not addressed? and why addressed to specific ones?

32. (a) How has failure to note this resulted? (b) Why is Theocratic rule contrary thereto?

33. In the first century what was the governing body? and how did this agree with what Jesus said to its primary members?

34. Were its members perfect and infallible? and why were its decrees and instructions authoritative and deserving obedience?

35. What Theocratic conduct do we note in the appointment of the seven assistants at Jerusalem?

the congregation for nominations as to the ones suitable to be appointed. When the seven were recommended, it was the governing body that inspected and approved them and made the appointment of them by stretching forth their hands upon the appointees.

³⁶ When the evangelistic work of Philip at Samaria was reported to the headquarters at Jerusalem, it was this governing body, the apostles that had refused to scatter in face of persecution, that sent down two of their members, Peter and John. Through their prayers and the laying on of their hands the Samaritan believers received the holy spirit and its gifts. For selfish reasons Simon Magus of Samaria desired to get onto the governing body with its power of dispensing the holy spirit. He tried to do so by the contributing of a sizable sum of money. But Peter refused his offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." (Acts 8:5-23) It is well known that in the Roman Catholic religious sect those clergymen who desire to become cardinals and hence members of the governing body of the religious organization must contribute a large sum of money to the pontiff at Vatican City and must obligate themselves to other financial burdens, such as using their funds to keep up a religious meetinghouse in Rome. They find no precedent in Peter for such business.

³⁷ It was the two members of the Christian governing body, Peter and John, that said to the ruling body of the Jews' religion, the Sanhedrin, these words of Theocratic correctness: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:19, 20) And it was doubtless the entire governing body, the apostles when under arrest and appearing before the same ruling body of Jewish religionists, that said to the court: "We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things; and so is the holy spirit, [which] God hath given to them that obey him."—Acts 5:18, 29-32, *Am. Stan. Ver.; Rotherham*.

³⁸ It was before this governing body, the apostles, that Barnabas brought the apostle Paul, then known as Saul of Tarsus. Barnabas explained how Paul had received his appointment to apostolic service direct from the Theocratic Head, Christ Jesus. Paul's appointment, as in the case of the other eleven faithful apostles, was "not after man" and "not of men, neither by man", but was according to Theocratic rule, namely, straight from Jehovah God through Christ Jesus.—Acts 9:10-16, 26-28; 22:12-21; 26:13-23; Gal. 1:1-22; 1 Tim. 1:1.

³⁹ It is the resurrected Jesus on high, Jehovah's Theocratic Head of the church, that gave the apostles to the church, as well as giving prophets, evangelists, pastors, and teachers; and he included Paul among the "twelve apostles of the Lamb". (Eph. 4:7-11; Rev. 21:14) Paul thereafter acted and served as a member of the governing body of the church. Yet, in his movements about, he was subject to the operation of the holy spirit of Jehovah the great Theocrat, which holy spirit or active force Jehovah God exercised through Christ Jesus.—Acts 13:1-4; 16:6-11.

⁴⁰ Also through Paul, as one of the governing body on earth, the gifts of the holy spirit were dispensed to consecrated ones whom the Lord accepted. As it is written: "When Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied." (Acts 19:6) In his special capacity Paul ordered certain disorderly ones to be expelled from the congregations under his supervision; and he also issued instructions and counsel to them, almost one-third of the Holy Scriptures written under inspiration since Christ being written by Paul. (1 Cor. 5:1-5; 1 Tim. 1:20; 2 Thess. 3:6, 14) With Peter, James and John also, Paul made division of the territory that each was to serve as missionaries, and Paul was used of the Lord even to set the not infallible Peter aright as to a doctrinal matter and practice.—Gal. 2:7-14.

⁴¹ All members of the visible governing body pushed the proclamation of the good news of the Kingdom unto the ends of the earth. They lived up to the designation which the Lord gave them of apostle, which term means "sent-forth one". They fulfilled their calling to be apostles by going forth from place to place and from house to house to preach, and organizing companies of Jehovah's consecrated people. In other words, they all acted as evangelists and as ambassadors of Jehovah God the Theocrat and in behalf of Christ Jesus. The evangelistic work is described as 'preaching the gospel, good

36. (a) How was Philip's work at Samaria followed up Theocratically?
(b) What effort did Simon Magus make, but what precedent did Peter set?

37. Who was it that stated proper Theocratic procedure to the judicial court, and in what language?

38. To whom at Jerusalem did Barnabas introduce Paul? and to what and by whom was Paul's appointment?

39. Hence, as what did Paul serve, and to what was he subject in his movements?

40. What are some evidences that Paul served on the governing body?
41. What activity did the governing body push, and how did the members thereof live up to their calling as apostles?

news, or glad tidings'. When Peter and John accomplished their mission in the city of Samaria, then they evangelized, that is, "*preached the gospel* in many villages of the Samaritans." (Acts 8:25) Paul remarked upon his own evangelistic work, saying: "Though I *preach the gospel*, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" Hence he did so, publicly and from home to home. (1 Cor. 9:16; Acts 20:20) To Timothy, to whom Paul was handing over some of the work of the governing body, he wrote: "Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry."—2 Tim. 4:5, *Am. Stan. Ver.*

"Thus, back there, the governing body of Jehovah's Theocratic arrangement of his people not only directed the announcing of the Kingdom throughout the earth but also took an active forward part in evangelistic work themselves. Why? Because this is the fundamental work on earth of all the members of Jehovah's Theocratic organization, whether apostles or not. Such evangelistic or missionary work, in home territory or in foreign fields, must be done, and it must precede the establishing of organized companies of Jehovah's witnesses and the doing of local pastoral and teaching work within a congregation, when established.

42. Why did they take active part in such evangelistic work?

THE THEOCRATIC ALIGNMENT TODAY

NO MORE are the apostles alive on the earth to serve as a visible governing body to the true church. But their preserved writings and records are available to us, by God's guardianship of them. After the apostles and their close collaborators, such as Timothy and Titus, died, the Theocratic organization was lost sight of and the vast majority of the professing Christians fell away to religion. This very apostasy Jesus and his apostles foretold. (Matt. 13:24-30, 36-43; Acts 20:28-31; 2 Thess. 2:1-3) According as they got away from Theocratic rule, the nominal Christians came under hierarchic rule, which means that religious priests set themselves up as the governing body to rule all professors of Christianity.

* Such hierarchic rule reached its summit in the pope of Rome. The Roman Catholic Hierarchy are the leading ones among the religionists of all sects and cults that are bitter opponents of Theocratic rule and organization. They and their religious allies, Protestant and Jewish, fight against The Theocracy, which is Jehovah's kingdom by Christ Jesus. Therefore they viciously oppose and persecute those who uphold The Theocracy and who follow Theocratic rule and organization, namely Jehovah's witnesses. It is therefore most evident that the visible Theocratic governing body of God's consecrated people today, true Christians, would not and could not be found within the hierarchic and clergy systems of those religious organizations. And it is not found there, as facts show.

* The visible governing body of the Theocratic organization is and must be appointed only by Jehovah God the Supreme Ruler, and Christ Jesus the Head of His church. Its purpose is to issue

directions and spiritual provisions to all God's people. Acting in harmony with the governing body, all the Theocratic organization and its associates act in unity throughout the earth. The Theocratic organization is and must be composed of all those in harmony with and subject to The Theocratic Government. It is therefore made up of those who have consecrated themselves, not to a clergy-ridden religious sect, but solely to Jehovah God and through the Redeemer Christ Jesus. Such ones, furthermore, have been justified and begotten of God by his spirit and been anointed unto his kingdom, The Theocracy, to reign with Christ Jesus therein. Christ Jesus is the principal Servant of the Most High God; and the visible part of the Theocratic organization under Christ the Head is and must be the devoted servant of the great Theocrat Jehovah. The members of this servant organization unitedly make up His servant body under Christ, and are subject to Theocratic rule and instructions. They are the ones whom Jehovah names as 'my witnesses, my servant whom I have chosen'. (Isa. 43:10) To these He has committed the privileged service of evangelizing all persons of good-will with the good news that the Kingdom, The Theocracy, was established A.D. 1914 for their blessing and for the vindication of Jehovah's name.

* The choosing of his "faithful and wise servant" class to do this glorious evangelistic work since the Kingdom's establishment in 1914 was foretold. It was foretold in the same prophecy on the end of the world wherein Jesus foretold that, after the first world war, this evangel or gospel of the established Kingdom "shall be preached in all the world for a witness unto all nations". (Matt. 24:14) Calling attention to the servant's appearance as one of the sure signs of the end of this world and the presence

1. After the death of that original governing body, what was lost sight of, and with what result?

2. Why is the visible governing body today not to be found among the hierarchic and clergy systems of religion?

3. (a) What as to appointment and purpose must we recognize concerning the governing body? (b) What about the Theocratic organization as to its membership and its position and service?

4. Where and how was the choosing of the agent for this evangelistic work foretold, and who is it?

of the Kingdom, Jesus said prophetically: "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath." (Matt. 24: 45-47, *Am. Stan. Ver.*) This does not refer to the pope of Rome, who courts the favor of all the anti-Theocratic kingdoms of this world, Nazi, Fascist, Communist, and democratic; neither to any other individual man on earth. It refers to Jehovah's Theocratically chosen "servant" body, the company of his anointed witnesses. These assume no grandiose titles such as "bishop," "elder," "deacon," now in fashion in religious circles. They confess themselves to be servants of God through Christ and are not ashamed to be designated as such.

* Fulfilled prophecies make it certain that Jehovah's Theocratic Servant Christ Jesus came to the temple in 1918. Then he entered into judgment with the consecrated servants of Jehovah. He did so in order to determine who of them should be retained in God's service and be constituted and organized as His "faithful and wise servant" class to do the evangelistic work thenceforth. The servant's responsibility and duty is to dispense the spiritual food as the great Theocrat gives it in due season by the unfolding of his written Word, the Bible. The history of the past seventy years discloses that the heavenly Father and Food-Provider has by-passed the anti-Theocratic religious systems and their hierarchies and clergy, and has chosen to recognize and use humble consecrated ones who sought to be free from all religious errors and who searched for divine truth. Such lowly ones set their affections and hopes upon Jehovah's kingdom by Christ Jesus and looked for its establishment; and they strove to keep themselves unspotted from this world. To get free at once from every bit of religious thought and practice was, of course, not to be expected of them, particularly as Jehovah God did not reveal the truth of the Holy Scriptures to them instantaneously in its fullness, but gradually.

* Thus, in 1878, forty years before the Lord's coming to the temple in 1918, there was a class of sincere consecrated Christians that had broken away from the hierarchic and clergy organizations and who sought to practice Christianity instead of religion. The following year, namely, in July, 1879, that the truths which God through Christ provided as "food in due season" might be regularly distributed to all his household of consecrated children, this magazine, *The Watchtower*, began to be published, under the

name "Zion's Watch Tower and Herald of Christ's Presence". Committed to publishing the truth, it was duty-bound to expose the errors and malpractices of all religions. In turn, it suffered the abuse, misrepresentations and opposition of all the religious systems, Catholic, Protestant and Jewish. But genuine seekers for Christianity found in its pages the hunger-satisfying spiritual food that made the Bible more and more understandable; and they looked to the Lord God and his Chief Servant Christ Jesus to supply them further "meat in due season" through its pages and columns. And Jehovah God has done so, down to this issue. Reasonably, those who were entrusted with the publication of the revealed Bible truths were looked to as the Lord's chosen governing body to guide all those who desired to worship God in spirit and in truth and to serve him unitedly in spreading these revealed truths to other hungering and thirsting ones. However, the Theocratic principle of rule and organization was not clearly discerned back there, and a more or less democratic organization and operation of companies of consecrated Christians was permitted and practiced.

* In December, 1884, there was organized and incorporated in accord with the laws of the State of Pennsylvania, U. S. A., what was then called "Zion's Watch Tower Tract Society" but was from and after 1896 called "Watch Tower Bible and Tract Society". This chartered corporation or "society" is a legal non-profit organization. It was brought into existence merely to further the evangelistic work and to take care of all the legal problems and requirements that are met in the carrying on of this Kingdom educational work. This legal corporation or "society" did not have as members all the truly consecrated people of Jehovah God under Christ Jesus. Why not? Because it was supported and has been supported till now by voluntary contributions of persons of good-will; and those contributing in certain amount were by law and charter given membership in the Society and given corresponding voting privileges as to its directors and officers. Hence this incorporated "society" merely represented all of God's true consecrated people throughout the earth. It acted as their servant, that is, as the legal and business servant of the devoted servants of Jehovah God and his Christ. The Watchtower Society being the publishers of the truths for his consecrated people, the governing body of Jehovah's consecrated servants was logically and of necessity associated with it. The Lord's dealings and leadings over the many years plainly disclosed that fact.

5. When and how was the choice of such servant made? and whom did Jehovah recognize and use in his service?

6. (a) From 1879 what publication did Jehovah use in connection with dispensing spiritual food, and how did religionists and truth-seekers regard it? (b) Who were recognized as the governing body?

7. (a) When and why was the Watch Tower Society formed? and who composed its membership? (b) What is its relationship to God's consecrated people and to the governing body over them?

* From the provisions of the Society's charter, it would seem that the being a part of the governing body was dependent upon the contributions to the legal Society. But according to the will of God this could not be so among his true chosen people. True, the man who for the Society's first 32 years was foremost among the governing body was the greatest contributor financially, physically and mentally to the Society. But such fact alone did not determine his important relationship to the Lord's organized people. He did not buy his position of service, presiding or taking the lead in the dissemination of the gospel truths. It was his fullness of consecration, his tireless zeal, his uncompromising stand for God's kingdom, and his unbreakable loyalty and faithfulness, that marked him in God's sight as suitable for the service. And all his earthly wealth he consumed in the service in harmony with the divine will and purpose. That is the Theocratic viewpoint of matters back there. With respect to the Theocratic organization the rule has applied: "But now hath God set the members every one of them in the body, as it hath pleased him." (1 Cor. 12:18) However, inasmuch as the charter of the Society provided for voting shares to be issued to contributors of funds to the Society's work, it tended to bedim or encroach upon this Theocratic principle with respect to the governing body; and it also tended to endanger it or create hindrances for it.

* During the period from 1878 to 1918 Jehovah's devoted servants were endeavoring to act unitedly in doing the witness work pictured by that of Elijah the prophet and hence referred to as "the Elijah work". Like Elijah's work, it was against religion or demonism and for the vindication of God's name. This work, conducted under the leadership of Christ Jesus, came to an end in 1918, when he came to the temple as Jehovah's Messenger and Judge. (See Malachi 3:1.) The judgment tests which he then and there applied separated out from Jehovah's professed servants an "evil servant" class, which followed after man-worship, selfish ambitions, and self-righteousness, and which aimed after the control of the governing body.

¹⁰ A remnant manifested purity of heart and devotion to the Lord God and to his Theocratic organization and the interests of his kingdom. This faithful remnant was approved under the judgment trial, and Christ Jesus the King gathered them unto unity with himself at the temple. He adjudged these faithful anointed servants of Jehovah God to be the "faithful

and wise servant" class under himself as Head. To them he committed the interests of the Kingdom. That is, he laid upon them the duty and privilege to carry on the evangelistic work as Jehovah's witnesses in 'preaching the evangel of the kingdom in all the habitable earth for a witness to all the nations'. This they must do, down to the battle of Armageddon, when the Kingdom will destroy all the enemies of The Theocracy and then the millennial reign of Christ Jesus will begin. This "faithful and wise servant" class is the real "Society" of Jehovah's anointed remnant. That is, it includes *all* those of the faithful spirit-begotten remnant, whereas the legal corporation, the Watch Tower Bible and Tract Society, does not include all such.

¹¹ However, since 1918 and the definite appearing of the "faithful and wise servant" class the entire remnant of Jehovah's anointed witnesses have continued to use as their instrument and servant the legally incorporated Watch Tower Society. Through all the perilous times of World War I and since, the great Theocrat Jehovah has seen good to preserve this legal corporation for his people and has blessed its operations. By his Theocratic decision and ruling the visible governing body over his faithful people throughout the earth has continued to be closely connected with this legal corporation and is primarily engaged in its evangelistic work.

¹² Since the Lord's coming to the temple in 1918 he as Jehovah's Head of the "faithful and wise servant" class has revealed truth after truth concerning the Theocratic organization. Finally, in the June 1 and 15, 1938, issues of *The Watchtower* appeared a serial article on "Organization". Therein the Lord flashed forth the compelling truth that the organization of Jehovah's anointed servants is Theocratic and is ruled in contrary fashion to either plutocracy or democracy. It is not ruled upward from the people, rich or poor, but is ruled from the top down; and Jehovah God is at the top. Not democratic voting by congregations, but God makes the appointments of his servants within his Theocratic organization; and this he does by Christ Jesus the Head and through his visible governing body. On October 1, 1938, the Theocratic rule of organizing and governing was applied and went into effect with respect to all of Jehovah's witnesses throughout the earth; and they willingly and joyfully subscribed thereto. The blessing of the great Theocratic Ruler Jehovah was seen immediately during the following years. There was a noteworthy increase in the field activities and accomplishments of his consecrated

8. According to the Society's charter, what seemed to determine one's being on the governing body? but what actually is the Theocratic principle that has applied?

9. Under it what work were Jehovah's servants doing down till 1918? and at its end what class was separated out from among them?

10. (a) Who were adjudged to be the "faithful and wise servant", and what duty and privilege was laid upon such? (b) What, then, is the real Society?

11. How, then, has the Watch Tower Society figured in with the "faithful and wise servant" class since 1918?

12. How did the truth concerning Theocratic rule advance until its final application to the organization? and what has resulted from its application?

people, the remnant and their earthly companions, in the world-wide evangelism.

"Now it is fully appreciated that the Theocratic principle must apply to all instruments that the anointed remnant or "faithful and wise servant" class uses. That includes the legal instrumentality, the Watch Tower Bible and Tract Society, which is so closely connected with the visible governing body of Jehovah's Theocratic people. Money, as represented in financial contributions, should have no determining voice, should in fact have nothing to do with the filling of the governing body of Jehovah's witnesses on earth. It confuses the matter, and raises up uncertainties and difficulties for the application of the Theocratic rule as respects the governing body. The holy spirit, the active force which comes down from Jehovah God through Christ Jesus, is that which should determine and guide in the matter. Whereas this fact was not perceived clearly when the Watch Tower Society's charter was framed according to the law of the land in 1884, it is now conscientiously appreciated by all the faithful remnant and their companions.

"Hence, at a legally called business meeting of all shareholder-voters of the Society on October 2, 1944, it was unanimously voted that the Society's charter be revised and be brought into full harmony with Theocratic rule and truth. This action was and could be taken within the limitations of the laws of the country, because such laws are not in conflict with the righteous and supreme laws of the Most High God. Consequently, when regular elections are held by the Society as required by law of the land, the governing body should not be affected by anyone's money contributions. The Theocratic spirit of Jehovah God will determine the membership, such spirit of the Lord being expressed by representatives of his Theocratic organization and its companions throughout the earth. Shareholder voting as based on financial contributions will not affect the matter

13 (a) To what should such Theocratic principle now apply? (b) Why should the financial factor have no determining part in the matter, but what factor should have it?

14. What action was taken by members of the Watch Tower Society on October 2, 1944, and with what results to follow?

at all. This is pleasing to the Lord God Almighty and is certain to have his evident blessing.

"Hence on October 1, 1945, seven years after Jehovah's brilliant flashes of Theocratic truth and their practical application, a revised charter of the WATCH TOWER BIBLE AND TRACT SOCIETY should go into effect, wisely and obediently amended according to his Theocratic rule. It is well that it should be so. We are at the threshold of a most momentous time, as the world's postwar period opens up before us. The kingdom of God, which is The Theocracy, is nigh at hand. That is, it is here, and his kingdom by Christ rules over all in heaven and in earth. Jehovah God, The Theocrat, has begun to reign. He reigns with peace and blessing toward his willing and obedient remnant and their companions. He reigns among his multifarious enemies at the earth by force of his irresistible dominance. The Theocracy is here to stay! By and through it alone comes a durable peace for men of good-will on earth. In postwar years it is unavoidable that The Theocracy meet in head-on collision the worldly organization of Satan the Devil for the international collaboration of the nations which lie under his domination. It is in the best of order, therefore, that Jehovah's consecrated people be clad in full Theocratic armor and be acting within the safe enfolding of a fully Theocratic organization and arrangement. Religiosity will fight against them with all its postwar allies, but will perish. That which is Theocratic will survive and will attain the new world of righteousness. There, with all national governments gone from earth, the legal corporation will not be needed. The Theocracy will have other arrangements for the Armageddon survivors.

"What part the Lord's "other sheep", the companions of the remnant of the "little flock", have in connection with the Theocratic organization next becomes of keen interest. For a clarifying discussion of this, by Jehovah's grace through Christ Jesus, watch for the article "The Stranger and His Right".

15. Therefore, a year thence, what should go into effect? and why is it well that it should be so?

16. What next becomes of present-day interest, and how will it be discussed?

SERVICE ASSEMBLY AND ANNUAL MEETING—PITTSBURGH

PITTSBURGH, Pa., was the scene of a service assembly of Jehovah's witnesses on September 30 and October 1.

This was followed by the annual meeting of the Watch Tower Bible and Tract Society on Monday, October 2. In October of last year the Pittsburgh brethren invited the Society's president, Mr. N. H. Knorr, to arrange a convention in connection with this 1944 annual meeting. Acceptance of the invitation was disclosed August 13, 1944, at the final session of the United Announcers' Theocratic Assembly, at the Buffalo Memorial Auditorium, when Brother Knorr announced from the speaker's platform that

there would be such a convention in Pittsburgh on the above-named dates.

The Syria Mosque, an auditorium seating approximately 4,500 persons, with spacious room in the basement for a cafeteria, was the largest hall available. The Schenley High School auditorium, about four blocks away, was rented as an overflow hall. It seats about 1,600 persons. In anticipation of need for extra halls, efforts were made to rent the Soldiers and Sailors Memorial Auditorium, across the street from the Syria Mosque. But religious and political pressure and prejudice blocked its rental.

Although it was meant to be a localized convention for the convenience of those in the eastern part of the country, it became plain on Saturday, at the opening, that brethren from all parts of the United States were in attendance, thus converting it into a national convention. Several thousand assembled on Saturday morning for street and house-to-house witnessing with literature.

At 2:30 p. m., when the chairman opened the convention, 5,000 persons (mainly adults) were in attendance. Then followed four talks, all related to one another in progressive sequence. The series reached its climax in the fourth talk, on "The Theocratic Alignment Today", delivered by Brother Knorr very calmly but received enthusiastically by the assembly. The substance of these discourses is contained in the leading articles of the *Watchtower* issues of October 15 and November 1, which, please, read. The Saturday evening sessions were attended by an equally large audience. After speeches on "Blessings" and "Our Joy" by two aged Society directors, they listened with close attention to the thrilling speech on Jesus' exhortation, "Go, Disciple All the Nations." This discourse, by Brother Knorr, dealt with the commanded and prophesied expansion of the work due to follow the ending of this global conflict.

Sunday morning, at 8 o'clock, many gathered for the baptismal discourse, after which 55 candidates were immersed in water. At 9 o'clock thousands assembled for group witnessing from house-to-house with the literature and leaflets advertising the public lecture, "One World, One Government." During Saturday and Sunday, 4,095 publishers placed 16,395 pieces of literature, and made 290 back-calls, with 538 sound attendance. Pioneers registering at the assembly numbered 1,107. Both days of the assembly were enlivened with interesting and edifying reports by special pioneer publishers who had graduated from the Watchtower Bible College at Gilead. An orchestra of 21 instrumentalists accompanied the Kingdom Service songs.

Sunday afternoon, at 4 o'clock, more than 10,300 persons jammed the auditoriums, to the point of overflowing into the streets, to hear the public address, "One World, One Government," delivered by Brother Knorr. This thrilling speech magnified the burning issue of the supremacy of Jehovah's Theocratic Government, the sole government of the new world of righteousness. Throughout, the speaker was interrupted repeatedly by great applause. The occasion was favored by unusually clear and mild weather. So, to accommodate some of those standing in throngs about Syria Mosque, approximately 1,700 folding chairs were placed in the street, this taking care of only half of the crowd outside. To permit this, the police allowed the street to be closed to car traffic, thus making a large "air-conditioned" auditorium, well shaded by the foliage of the trees along the street, and served by four loud-speakers.

The spiritedness and joy that surged through the entire assembly from the opening, though having mounted high at the end of the public lecture, did not subside. The sessions that evening were attended by a great crowd that again packed out the auditoriums. Hearty applause broke forth repeatedly during the speeches of the three brethren serving on the symposium which closed the assembly.

Despite the concluding of the convention that night, thousands of those attending did not leave as is normally

done at convention closings. They remained for the annual business meeting of the Watch Tower Society held on Monday, October 2. Expectancy was high.

Although written notices, invitations to attend the meeting, were mailed only to the shareholder-members of the Society, the thousands of others in attendance at the convention had a deep interest in the business meeting. The annual meeting was open to all desiring to attend. The theme of the series of discourses on Saturday had emphasized the importance of the business to be transacted concerning the visible governing body of the earthly part of Jehovah's Theocratic organization. Each consecrated one in attendance felt that Jehovah had brought the great assembly together in order that they might act as witnesses to the election of the Society's officers and its other business.

On Monday morning, at 10 o'clock, the business meeting convened. About 500 shareholder-voters were attending in person. The other shareholders appeared by proxy. A section of reserved seats on the ground floor of the Syria Mosque was arranged for the shareholders participating in the business meeting. All other seats in the large auditorium were open to the thousands of witnesses attending the proceedings. At 10:15 a. m., when order was called and prayer was offered, the auditorium was packed out.

Brother Knorr, as the Society's president, acted as chairman. After disposing of routine matters by the assembly, the important matter of electing directors and officers was undertaken. Those elected as directors of the Society were: W. E. Van Amburgh, T. J. Sullivan, H. H. Riemer, Grant Suiter, N. H. Knorr, H. C. Covington, and F. W. Franz. Of these, N. H. Knorr was elected president; H. C. Covington was elected vice-president; and W. E. Van Amburgh was elected secretary-treasurer.

All shareholders had been notified that six resolutions proposing changes in the charter of the Society by amendment would be submitted at the meeting. Now, at the proper time, these resolutions and an enacting resolution were separately moved. Each was seconded, and, upon discussion from both the floor and the platform, was submitted to vote and was overwhelmingly adopted by the largest vote ever cast at any annual business meeting of the Society in its sixty years of existence. The first amending resolution adopted proposed the enlarging of the purposes of the Society so as to properly assume the great world-wide work that clearly lies ahead. It eliminated "religious" and put Jehovah's name in the charter. All comments of the discussion were in favor of this resolution as adequately covering the present and future activities of the Society.

The second amending resolution properly stated the present address of the Society's registered office in Pennsylvania. The third amending resolution eliminated entirely the provision of the charter fixing membership on the basis of money contributions made to the Society. When this amendment becomes effective, membership in the Society will be limited to not more than 500, of whom seven must be chosen from each state as representatives of all Jehovah's witnesses in their respective states. Each one chosen must be a full-time servant of the Society or a part-time servant of a company of Jehovah's witnesses and must show the spirit of the Lord. This amending resolution placed small

and large contributors to the Society's work on the same basis. This resolution was received joyfully by all present. Many of the shareholders on the floor rose to state their approval of this change. This amendment will have the effect of bringing the charter as near to Theocratic arrangements as the law of the land permits.

The fourth amending resolution enlarged the power of the board of directors. The fifth resolution changed the method of electing directors and officers and their terms of office so as to conform to the present laws of the Commonwealth of Pennsylvania. The sixth amending resolution broadened the powers of the Society.

Since it is necessary to get the approval of the court so as to make the amendments legal, a seventh resolution was

adopted, directing the Society's officers to take the necessary steps to get consent of the court. While the Resolutions ballots were being counted, Brother Knorr gave a heartening talk to all assembled. At 12:35 p. m. the meeting closed with prayer and was adjourned.

It was unanimously expressed by all that this two-day service assembly and the business meeting combined to make the greatest, most enjoyable and most instructive of all conventions yet held. With the important changes accomplished at this gathering, all the brethren everywhere will rejoice in the privilege of marching forward, shoulder to shoulder, with the Lord's instrument, the Society, and under the Greater Jephthah, Christ Jesus, to "go, disciple all the nations", to the honor of the name of Jehovah God.

THE LEVITE OF MOUNT EPHRAIM

JUVENILE delinquency is paced in its downgrade plunge by adult delinquency. Young and old alike degrade themselves and their neighbors as they allow moral barriers to be crumbled and swept away by a tide of unrestrained lusts. Rivaling the excesses of Noah's time, the flood of immoralities today commands the attention of this twentieth century "civilization" by daily reports of revolting acts; and the demons add impetus to the swirling stream as it hurries its victims on to self-destruction. Dire consequences follow the giving of free rein to fleshly lusts. The account will be settled; the crop sown will be reaped. Centuries back a sex crime so shocking was committed that revulsion sweeps the present-day reader of the account, and the disastrous consequences that nearly caused the extermination of one of the twelve tribes of Israel should stand as a terrible warning to modern moral delinquents.

Record of the sordid affair, with its sequel of events, fills the last three chapters of the book of Judges. Though recounted at the close of that Bible book, the events of those chapters (and of the two preceding ones) happened shortly after the death of Joshua, and not at the end of the period of judges. The last five chapters seem to form a sort of appendix to the book. The nineteenth chapter opens by introducing a Levite and his concubine, who were sojourning on the side of Mount Ephraim. The second verse discloses domestic difficulties: "And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months." But the harlotry here mentioned is not the base sex crime referred to above.

There is even dispute as to whether the concubine was guilty of adultery. Many argue that there were merely contentions and disagreements between them, and that the upshot of the family quarrel was that the woman went home to her father. This group of scholars claim that if she had played the harlot her father would not have received her, the Levite husband would not have sought a reconciliation, and that the death penalty would have been inflicted against her. Various renderings of the text are: "she left him" (*Douay*); "his consort became angry with him" (American translation by Smith); "the concubine in a fit of anger left him" (*Moffatt*); "his concubine went astray against him" (*Rotherham*). Ancient translations supporting these renderings are the Septuagint and the

Vulgate. Yet the original Hebrew word here involved is *zanah*, which almost invariably carries the meaning of physical or spiritual adultery.

But the extent of the concubine's guilt is incidental; it is merely a preliminary leading into the sequence of events that precipitated civil war. Verses 3 to 10, of chapter 19, describe the Levite's journey to his father-in-law's abode, the reconciliation effected, and the rejoicing of the concubine's father at the happy turn of events. His importunities for the reunited couple to tarry longer failing, after causing a delay of a day and a half, the father bids farewell to his children and they depart in the afternoon. The day is far spent when the travelers pass by Jebus (Jerusalem). The Levite's servant favors spending the night there; his master dissents, unwilling to lodge in a city of heathen. Sunset finds the family group by Gibeah of Benjamin. They turn aside and enter, unaware of the night of horrors before them; a night whose black deeds when brought to light were to call forth national repercussions.—Judg 19: 11-15.

Gibeah's Benjamite inhabitants did not seem given to hospitality. None opened the doors of their dwelling to the party of travelers. Thus it came about that an old man returning from his day's work in the field found the man and his servant and his concubine camped in one of the city streets. After responding to the questions of the old man, who was also of Mount Ephraim, the Levite added that none had received him into their homes, but that his party had food for themselves and provender for the asses and had want of nothing. But these assurances did not satisfy the hospitable spirit of the aged Ephraimite. "The old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street." They accepted of his hospitality.—Judg. 19: 16-21.

Then it happened, the depraved act amounting to murder. It was preceded by a proposal understandable only to the basest. Read it in modern English: "While they were enjoying themselves, the men of the city, perverted fellows, surrounded the house; they kept pounding on the door, and said to the master of the house, the old man, 'Bring out the man who has come to your house, that we may have intercourse with him.' But the master of the house went out to them, and said to them, 'No, my friends; please do not be so depraved. Now that this man has entered my

house, do not commit this carnal deed. Here is my virgin daughter, and his consort; let me bring them out that you may ravish them, and do what you like to them; but against this man you must not commit a deed so carnal." (Judg. 19:22-24, according to an American translation by Smith) Thus Gibeah took its position alongside notorious Sodom of Lot's time, and was soon to join that wicked city in its desolation.—Gen. 19:4-11, 24, 25.

Alarmed at the apparent failure of this appeasement offer, the terrified Levite took drastic action: "However, they would not listen to him [the old man]. So the man [the Levite] seized his concubine and thrust her out to them in the street, where they violated her all night till the morning." (Judg. 19:25, *Moffatt*) The Authorized Version's rendering lacks the forcefulness of expression required to convey the proper picture. It mildly states that "the man took his concubine, and brought her forth unto them". But the Hebrew original and many translations show that the poor woman did not submit to such ignominy; she was violently seized and by force her husband threw her to the mob as a sacrifice to their vile passions. The Levite had no love for his concubine, none of the consideration for her body that he possessed for his own. The degenerates abused the hapless woman all that night. Dawn found her crawling painfully to the door behind which her husband lay secure, and collapsing with her hands pitifully gripping the threshold.—Judg. 19:25, 26.

The sheer bestiality of the Benjamites is nearly matched by the callousness of the now-safe Levite. His greeting to his concubine as she lay prostrate on the doorstep after a night of cruel ordeal, an ordeal into which he had pushed her to save his own skin, was inhumanly blunt: "Up, and let us be going." The curt command brought no response. The still figure did not move; no, it would never move. The concubine was dead. As the full force of the tragedy penetrated the shock-dulled senses of the Levite, he dazedly gathered her up and in silence journeyed homeward.

The Levite wanted to see justice come to the offenders. He wanted to stir the tribes of Israel to sit in judgment on the case. How could he do it? How could he drive home to any audience the hideousness of the Gibeahites' crime? How could he shock out of its indifference to immoralities a nation drifting from God, and command its general and widespread attention to his cause and stir up hot resentment against the perpetrators of so inhumanly vile a deed? He found a way, blood-chilling in its gruesomeness. It was not the messengers that he sent to each of the tribes, though they doubtless gave a fearful account of the ghastly night. A gory parcel delivered to each of the tribes, including Benjamin, spoke far beyond the power of words. He had divided his concubine's body in twelve pieces and sent a piece to each tribe.—Judg. 19:27-30.

It had the desired effect. United, national action quickly followed. All Israel, aside from the Benjamites, gathered as one man unto the Lord in Mizpeh. Four hundred thousand swordsmen were present. How powerfully does this testify to the force of the Levite's call! Israel had not risen up so unitedly against the Canaanites in those days. Neither did they assemble against the Danites for their blasphemies of idolatry at Dan, which evils probably occurred a few years later. But the Levite's mutilation

and display of the victim's corpse had touched off a furore in Israel. The assembled hosts heard the Levite's story in full. A speedy and unanimous conclusion was reached: "All the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house. But now this shall be the thing which we will do to Gibeah; we will go up by lot against it."—Judg. 20:1-11.

What might have passed as a minor skirmish flared into full-scale civil war when the tribe of Benjamin refused to deliver over to justice the perverts of Gibeah. Thus the entire tribe partook of the guilt. Having made inquiry of the Lord and receiving an answer, the eleven-tribe coalition forces move against Gibeah. The first day's battle costs Israel heavily in men; they retreat. The second day also finds the war-wise Benjamites with their deadly slingers sending the forces of Israel reeling backward, probably before the Israelite swordsmen could come to close grips with the enemy. (Judg. 20:16) The deadly volley of stones spearheading the Benjamite counterattack again spells defeat for Israel. Weary and perplexed, the warriors find their way back to camp after their second setback, and spend time weeping and fasting before the Lord. That evening good news comes. Through Phinehas, the grandson of Aaron, the Lord's assurance is: "Tomorrow I will deliver them into thine hand." (Judg. 20:28) And so it was. The evening of that next day only six hundred Benjamite warriors were alive. They fled to a hide-out in the rock Rimmon. The triumphant Israelites executed all others that remained of Benjamin, male and female.—Judg. 20:29-48.

As a sequel to all this bloodshed to erase the sin of Gibeah, more slaughter is recorded in the closing chapter of Judges. Prior to the warfare against Benjamin the Israelites had sworn that none of them should give daughters unto Benjamin to wife. Now, with victory won, the winners wept. Why so? Because the tribe of Benjamin seemed doomed to extinction, and that would leave a tribe short in Israel. The women of the tribe had been destroyed. Where would the six hundred refugee males find mates? They were on the horns of a dilemma: they could not take them from the heathen round about—Jehovah's law forbade it; they could not get them from the other tribes—the sworn oath precluded that. A partial remedy was the destruction of the Israelites in Jabesh-gilead, who had refused to answer the call to assemble against the Benjamites. The young virgin women were spared, thus providing four hundred wives for the Benjamites.—Judg. 21:1-15.

Two hundred more were needed. To the Benjamites the Israelites proposed: "Go and lie in wait in the vineyards; and see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife." Dances often characterized the feasts of worship at Shiloh, and it was doubtless on such an occasion that the Benjamites obtained mates. To soothe protesting fathers or kinsmen of the damsels, the Israelites were to say: "Pardon the men for carrying off their wives by force, for, if you had given them the girls, you would be guilty of breaking your oath." (Judg. 21:19-23; *Moffatt*) Thus the Israelites kept the letter of their oath, and the tribe of Benjamin survived the crisis brought about by the demoralized perverts of Gibeah.