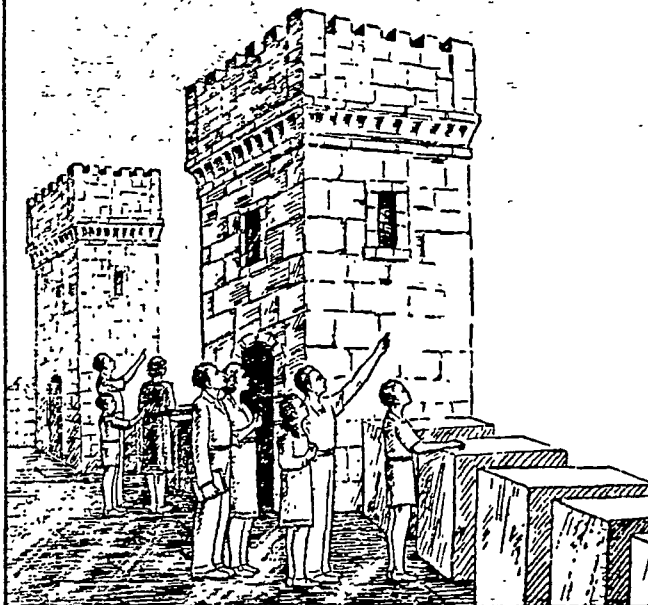




# The WATCHTOWER

Announcing  
Jehovah's Kingdom



They shall know that I am Jehovah.

-Ezek. 6: 35-45

VOL. LXVII SEMIMONTHLY No. 2

JANUARY 15, 1946

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OW.T.B. & T.S.

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

# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

## OFFICERS

N. H. KNOBB, *President*

W. E. VAN AMBURGH, *Secretary*

"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 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.

## "COMMANDER'S" TESTIMONY PERIOD

It is optional with you whether you take part in the "Commander's" Testimony Period, which occupies the entire month of February. But the command of Jehovah's "Commander to the peoples", Christ Jesus, to preach the Kingdom gospel still stands in force, and all who desire to obey such a Commander will be anxious to take part in this Testimony Period. It being the second month of the 1946 *Watchtower* campaign, the special offer to the public on a contribution of one dollar continues to be a year's subscription for this magazine, together with the premium of a bound book and a booklet. The campaign goal for this year requires the enlistment and activity of everyone possible in the Commander's service, despite the northern winter. Veteran publishers stand ready to take into the field with them any volunteers from among our readers who write in to us for references. Your report of work and results should close out the month of testimony for you.

## USE RENEWAL SUBSCRIPTION BLANK

The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and with-

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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

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out delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

## MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

## "WATCHTOWER" STUDIES

Week of February 17: "The Joy of Liberation,"

¶ 1-24 inclusive, *The Watchtower* January 15, 1946.

Week of February 24: "The Joy of Liberation,"

¶ 25-47 inclusive, *The Watchtower* January 15, 1946.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII

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No. 2

### THE JOY OF LIBERATION

*"And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away."*

—Isa. 51: 11, *Am. Stan. Ver.*

JEHOVAH'S people know the joy of lasting liberation. Their joy is a lasting joy, which, having now begun, will never end. The joy which various nations recently experienced at being liberated from the Nazi-Fascist tyrants by the armies of the United Nations will be short-lived. The growing distress and perplexity of all nations in the postwar era will sober men into a keener realization that there are other oppressors and enslavers besides political Nazis and Fascists, and that no human power can liberate man from them. The judgment that democratic powers executed against totalitarian powers brought a glimmer of hope to men who look for political and economic liberty. But that flickering light will be swallowed up by the thickening world darkness and fog.

<sup>2</sup> The light that for a time gladdened them is not the light that shines from the Giver of permanent liberty; it is not the light of His truth, which makes men really free. Hence, as time marches on, more and more honest persons are bound to perceive that the secret of life in happiness and peace lies beyond the power of politicians, businessmen, and religious priests and clergymen, even with all their Atomic Age advantage. Happy are the people who promptly turn to the light of truth, which now shines from man's only Liberator, and who follow the instruction He gives for life and freedom.

<sup>3</sup> Everywhere the oppressed masses of humankind want relief from their crushing burdens. They cry out for righteousness, especially among those that rule over them. In the democratic system of running affairs the voters repeatedly use the right of franchise to change their set of public servants in the hope of electing a righteous human government. But, in those same democracies, organized religion sharply watches affairs and uses its power to see that the ones get into office whom it approves or

whom it can use for its advantage, regardless of the will of the majority of the people. After thousands of years of human experiences, not yet have the people awakened to the fact that righteousness will never be attained by replacing one political group by another political group of this world. The reason why is that the whole world is unrighteous; it is a world of unrighteousness. Man's only hope of righteousness is in an entirely new world, created by the great God of incorruptible uprightness, Jehovah. Men of this world who seek for more religion and for political changes to get world betterment seek merely human standards of what is right. Those who seek after Jehovah God and the new world created by Him and under his Theocratic Government seek for true and enduring righteousness in its perfectness. To such ones Jehovah God addresses the bracing, heart-strengthening words of Isaiah's prophecy, chapter fifty-one. Read it, in whatever version of the Bible that you have.

<sup>4</sup> According to the original Hebrew text this chapter, which can be read today with understanding of its meaning, is divided up into seven paragraphs, as shown in the American Standard Version Bible. If you are disheartened at the worldly prospects for righteousness and at the great antagonism to lovers of righteousness, then you should draw comfort and instruction from this opening paragraph: "Hearken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him, and made him many. For Jehovah hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isa. 51: 1-3, *Am. Stan. Ver.*

1. How long is the joy of liberation of Jehovah's people and that of the nations? and why?  
2. Who are the happy people? and why?  
3. Why will those trusting in the vote and in changes in political rulers not gain righteousness? and to whom does God address chapter 51 of Isaiah?

4. Who should draw comfort from Isaiah 51: 1-3? and why?

<sup>5</sup> If you do not recognize yourself as somehow embraced in this prophecy, you will ask, To whom is the prophet Isaiah directing these wonderful words of Jehovah God? You are in the pursuit of righteousness and you are seeking God, whose name is Jehovah, but you wonder if *you* can do as the prophet said, "look unto Abraham your father, and unto Sarah that bare you." Let us see, then.

<sup>6</sup> In the first instance Isaiah's words were directed to the Jews who descended from Abraham and his wife Sarah, and who therefore called themselves "children of Abraham" according to the flesh. But in this day of the complete fulfillment of the prophecy this is not so. John the Baptist, the son of a Jewish priest, said to the Jewish religionists that their flesh did not make it certain that they would be true sons of Abraham. God, said John, is able to raise up children to Abraham from among the stones, signifying those without fleshly connections with Abraham. (Matt. 3:7-9) Abraham's only son and heir by his wife Sarah was Isaac. And speaking to "stones", that is to say, to Christian believers from among the Gentiles, the Jewish-Christian apostle Paul said: "Now we, brethren, as Isaac was, are the children of promise." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 4:28; 3:26-29.

<sup>7</sup> That means that those who are of Christ and who, as such, are members of his body, are the ones today who fulfill the prophecy by looking to Abraham their father and to Sarah that bore them. They are the children of God by faith in his Son Christ Jesus, and hence they look to the human Abraham and Sarah of thirty-eight centuries ago from a special standpoint. Abraham, as father to Isaac and to all his descendants through Isaac, was in fact a prophetic figure, a type of the great living Father, Jehovah. Sarah, Abraham's wife and mother to Isaac, was also a type, a type of Jehovah's *wife* or *woman*, namely, his heavenly organization of spirit creatures who are united to him and who serve him as the divine Head and Owner of his organization. Hence Isaac was specifically a type of Christ Jesus, Jehovah's royal Son, whom He brought forth from his heavenly organization or *woman*.

<sup>8</sup> Those who follow Christ and whom God begets by his life-giving spirit, thereby becoming members

of Christ's body or congregation, also become members of Abraham's Seed by God's adoption of them. Despite the millions of religionists who today claim to be Christians, there is only a small remnant left on earth of the members of Christ's body. This remnant are Christians who are now distinguished by Jehovah's name upon them and who are well-known as "Jehovah's witnesses". These, then, are the ones whom the prophecy exhorts to look to father Abraham and mother Sarah, that is, to Jehovah and his heavenly universal organization Zion; and they are the ones to whom the apostle Paul writes: "Jerusalem which is above is free, which is the mother of us all."—Gal. 4:26.

<sup>9</sup> Let it be kept in mind that the patriarch Abraham of old had more than his son Isaac and his grandson Jacob in his tents. He had also a large body of menservants and maidservants. These served him and were associated with Isaac and Jacob, and they were of good-will to all these faithful men of God and witnesses of Jehovah. (Heb. 11:8-12) Quite like that, there is today a large number of men and women who are devoted to Jehovah God and who are associated with the remnant of the members of Christ's body, Abraham's seed. These persons of good-will are therefore also interested in looking to Jehovah as God and to his *woman* or organization named "Zion". As they are not members of the heavenly Father's "little flock", the Good Shepherd Christ Jesus speaks of them as his "other sheep". No doubt most of our *Watchtower* readers are of such sheep.—John 10:16.

<sup>10</sup> The "rock" from which the remnant of Christ's body were hewn or were made offspring is Jehovah God. As the prophet Moses said: "I will proclaim the name of Jehovah: ascribe ye greatness unto our God. The Rock, his work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he." (Deut. 32:3, 4, *Am. Stan. Ver.*) Thus the quarry or "hole of the pit" out of which the Christian remnant were dug is the womb of Jehovah's *woman* or heavenly universal organization Zion, the antitypical Sarah. She is the organization that brought forth Christ Jesus as the antitypical Isaac, and she is the one that has brought forth the remnant of Christ's body since the year 1918 (A.D.).

#### WHY LOOK?

<sup>11</sup> At close of World War I in 1918 the remnant of those who had kept faithful hearts toward Jehovah God and who were seeking Him and His righteousness through Christ was small indeed. In the United

5. At what might the ordinary seeker of righteousness wonder on reading Isaiah 51:1-3?

6. To whom were the words first directed, and why not so in the case of the prophecy's complete fulfillment?

7. Who, then, do look to Abraham and Sarah? and from what standpoint?

8. How many of Abraham's seed are left on earth today, and what does the apostle Paul write to such respecting their mother?

9. Who else today may quite properly be interested in looking to the Greater Abraham and his "woman"? and why?

10. From what rock were the remnant hewn? and taken from what quarry hole?

11. At close of World War I in 1918 how many were the remnant? and what was the question concerning them?

States, for example, there were about 300 of such who were devoting all their time to proclaiming the message of God's kingdom from house to house and from the public platform; while in the companies of Jehovah's people there were about 8,000 who were engaging part-time in the publishing of the Kingdom message by distributing literature to the homes of the people. Till then the greatest witness to the Bible truths had been accomplished in the United States, and hence in other countries the numbers of Jehovah's active people were relatively few. Moreover, in all lands they were subjected to greater or less restriction due to the World War. With the close of that war the question was, Why had Jehovah God preserved his remnant? Evidently it was for a mighty witness work that was yet to be done among all nations. Still the fact remained: the remnant was so small.

<sup>12</sup> Under ordinary circumstances this remnant seeking Jehovah and his righteousness might be dismayed because of their fewness in contrast with the vast magnitude of the work ahead as predicted by the sacred prophecies and as commanded upon the remnant. But the Lord God bade them be not discouraged. Look, said he, at Abraham and Sarah. Jehovah had promised to make Abraham's seed by Sarah to be as many as the stars and the sands of the seaside. But at that time Abraham was old. His body was as dead for begetting children; and Sarah was likewise aged and her womb was dead regarding bearing children. That was the case with the individual, Abraham, at that time of God's promise concerning the "seed of Abraham", and when God called him to serve the great divine purpose.

<sup>13</sup> Nevertheless, the fulfillment of the covenant promise that all nations and families of the earth should be blessed in Abraham's seed did not depend on Abraham. It depended upon Almighty God. So by blessing Abraham for his integrity and faithfulness, Jehovah God multiplied him or made him many. And just before the Israelite descendants of Abraham crossed the Jordan river into the Promised Land, the prophet Moses said to them: "Jehovah your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. Jehovah, the God of your fathers, make you a thousand times as many as ye are, and bless you, as he hath promised you!" (Deut. 1:10, 11, *Am. Stan. Ver.*) Now God draws on this illustration to show us that what he did regarding the earthly seed of Abraham he could and would do regarding the spiritual seed of the Greater Abraham, Jehovah God.

<sup>14</sup> In 1918, at the close of World War I, Jehovah's

people who represented his universal organization Zion, his *woman*, were in a condition like that of his devoted people in 33 (A.D.), at Passover time. At that time Christ Jesus, who is "The Seed of Abraham" by God's *woman* (his organization Zion), was dead in the tomb, and his eleven loyal disciples were scattered and in great fear. The fulfillment of the Abrahamic promise to bless all the families of the earth in the true Seed of Abraham, Christ Jesus, looked like a desolate hope and impossible of fulfillment. But on the third day after Jesus' death, Jehovah's miracle-working power brought forth the Seed of his *woman* from the tomb and then the hopes concerning the Abrahamic promise revived. The condition in the earth of those who represented the heavenly Zion began to bloom and flourish. During the fifty days that followed Jesus' resurrection down till Pentecost there had been just 120 of his regathered disciples that met together in Jerusalem. Yet on that day of Pentecost, by reason of the pouring out of God's spirit, the number of the believers in Christ Jesus the Seed jumped to about 3,000. Some days later, in spite of stiff religious opposition from the clergy, the number of baptized believers rose to about 5,000.—Acts 2:41; 4:4.

<sup>15</sup> Thereafter, despite intense and bloody religious persecution, the number of believers and companies of them increased still more. In due time God sent the apostle Peter to preach the gospel to the Gentiles, in order to take out from such non-Jews those believers to be included in the "people for his name". Then the number of those seeking Jehovah and his righteousness by Christ increased still more and spread among the Gentiles.—Acts 9:31; 10:1-48.

<sup>16</sup> That was just the first fulfillment of Jehovah's prophecy by Isaiah. Now, since A.D. 1918, we look for the final and complete realization of the prophecy; and we see it. In 1918, when the combined religious, political conspirators rose up in their might to suppress Jehovah's consecrated people and to render them a dead quantity in the earth, the condition of these representatives of Jehovah's organization Zion looked barren and desolate indeed. But now look at the state of Jehovah's devoted ones. Has he comforted his Theocratic organization Zion by what he has done to her children and representatives? Today, in this year 1946, as in contrast with the few thousands back in 1918, those seeking Jehovah and his righteousness have multiplied many times over. Immediately after the end of the global war in August, 1945, official reports succeeded in reaching the WATCH TOWER offices, showing that more than 127,000 of Jehovah's witnesses had gotten out witnessing in the field regularly during each month of the service year then just ended. That

12. In comparison with their fewness in number for the work, what could the remnant observe regarding Abraham and Sarah?

13. How did Abraham become many? and what does God show the remnant by drawing on this illustration?

14, 15. As regards the remnant in 1918, how was the condition of Jesus' disciples in 33 (A.D.) like theirs, and yet what took place shortly after?

16. As regards numbers, how about the final and complete realization of Isaiah's prophecy down to this year?

figure is incomplete, because not all reports came in, due to censorship and military control in a number of countries, such as Germany, Austria, Poland, Hungary, etc. (See 1946 *Yearbook*.) Lo! notwithstanding six years of the most devastating global war thus far, the earthly condition of Zion's children has not been smashed and reduced to desolation. Never was it more vigorous; never were the prospects before it more bright.

<sup>17</sup> Of course, not all the above-reported number of Jehovah's witnesses are members of the remnant of Zion's spiritual children. True, after A.D. 1918 Jehovah God added to the small remnant other members by begetting them with his spirit, which new addition to the remnant's membership was prefigured by the faithful young women of old, Ruth, the ancestress of Jesus, and Esther, the cousin of Mordecai. But the vast majority of the number of active Jehovah's witnesses reporting in 1945 was made up of consecrated persons of good-will, the Lord's "other sheep", and who were prefigured by the many servants of Abraham and Sarah's household associated with their son Isaac and grandson Jacob. The persecuted small remnant of 1918 and their good-will associates Jehovah God has multiplied to be so many today, after about thirty years. What, then, can his people expect respecting the postwar era that has now begun?

<sup>18</sup> As we ponder over the marvelous works of God since 1918 we are much comforted. We are bound to confess that Jehovah has comforted on earth the once waste places of his organization Zion. What was once a wilderness due to the wicked enemy action during World War I he has now made to blossom like Eden. Zion's deserted places he has made to flourish with his witnesses and their Christian fruits like the garden of Jehovah. The visible part of his organization Zion is the one organization of people that is happy in a true and basic sense. The joy and gladness and thanksgiving, and the voice of their melodious new song sung to the praise of Jehovah God and his kingdom, will never cease or decrease. They are his liberated people!

#### 'ATTEND, AND GIVE EAR'

<sup>19</sup> As we emerge from horrible World War II and its nightmare of Nazi-Fascist-Vatican aggression, the one significant thing that men ought not to overlook is the blessed, active, growing condition of Jehovah's visible organization on earth. If the people of all nationalities long to be free and happy, they must take note of who are the people manifestly blessed of Jehovah God Almighty, in order that they

may share in the gladness and rejoicing of these. Hence, in his prophecy by Isaiah, Jehovah now calls out: "Attend unto me, O my people; and give ear unto me, O my nation: for a law shall go forth from me, and I will establish my justice for a light of the peoples." Or, according to some ancient Hebrew manuscripts and also the Syriac Version, this verse reads: "Hearken to me, O *peoples*; O *nations*, give ear to me! For instruction shall go forth from me, and my truth as a light to the peoples." (*An American Translation*) Then Jehovah continues on, to say: "My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner [or, like gnats or as lice]: but my salvation shall be for ever, and my righteousness shall not be abolished."—Isa. 51: 4-6, *Am. Stan. Ver.*, margin.

<sup>20</sup> In 1914 the nations of this old earth reached the limit that God had set for the uninterrupted "seven times" of Gentile domination of our globe. There, in harmony with his right to universal sovereignty, Jehovah's strong arms took to him his almighty power to rule as the Supreme Universal Sovereign. There Jehovah made the Seed of his *woman*, Christ Jesus, to be like a mighty right arm for Him by enthroning Christ Jesus as King in Zion. Then Jehovah sent the rod of his Son's royal power out of Zion against all foes in heaven and in earth. Thus Jehovah set up in power the kingdom for which his Son Christ Jesus taught us to pray to God, saying: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."—Rev. 11: 17, 18.

<sup>21</sup> That established kingdom is now destined to come against all enemies until it has completely wiped them out from the universe. Therefore the law that went forth from Jehovah God was this instruction to his Son: "Rule thou in the midst of thine enemies." (Ps. 110: 1, 2; Matt. 22: 41-45) That Son must rule amid all the enemies until he has vindicated Jehovah's universal sovereignty and His holy name. That is the highest justice; it is the righteousness which must be established for ever, namely, the vindication of Jehovah's rightful sovereignty and stainless name. The truth concerning his vindication by his kingdom under Christ Jesus is the light that must go forth to all the people of good-will. Hence Jesus' prophecy, for our working instructions today, says: "This gospel of the kingdom shall be preached

17. Of whom is the foregoing number made up? and what question does such multiplying of the number raise?

18. How has Jehovah comforted Zion's waste places as promised?

19. In order to be glad, what should persons of all nationalities notice? and what does Jehovah, by Isaiah, call out to them?

20. In 1914 what action did Jehovah's arms take?

21. What law then went forth, and what righteousness is near, and what light must go forth?



in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

<sup>22</sup> By that kingdom under his Son Christ Jesus comes Jehovah's vindication, which is the greatest act of righteousness. No righteous world can come, nor can righteousness be established and enforced among men on earth, except by that kingdom. Such righteousness from Jehovah God is near, because since 1914 his kingdom by Christ Jesus has been in power. Only through that kingdom comes salvation and everlasting deliverance to mankind, and men must put their trust in that kingdom, and not in the crooked combine of human politics, commerce and religion. This salvation has already gone forth, and the members of the body of Christ, including the remnant thereof yet on earth, have received of its benefits. The peoples of earth are now due to receive the blessings of His salvation. Jehovah by his kingdom will break the arms of power of the demonic and human oppressors of mankind, and His brawny arms of power will rule and judge the peoples without interference. Already, by his reigning King Christ Jesus as His mighty right arm, Jehovah has dealt a powerful body blow to Satan's demon organization and has knocked it out of heaven and down to the earth. It is down to stay, and it will remain under the soles of Christ's feet until it is destroyed at the battle of Armageddon now coming on.

<sup>23</sup> The "isles" and "coastlands", that is to say, the peoples outside of His spiritual remnant, must wait for Jehovah, and not wait for what the political, commercial and religious rulers promise to set up in this postwar epoch. Since A.D. 1918 multitudes of such "isles" and "coastlands" have been hearing of Jehovah's kingdom with Christ Jesus seated at His side. Now many are putting their trust in the power of Jehovah, particularly his power as manifested through his right arm, Christ Jesus. Obeying His command, they look at the present heavens and earth from the viewpoint of the sacred scriptures of the Bible. That is to say, they look at this world and see that it is Satan's organization. They see that Satan the Devil is the "god of this world" and that his invisible organization of demons, now dislodged from on high, is the unclean, wicked "heavens" of this world. The visible organization among men in which politics, commerce and religion exercise rule is the "earth" of this world.

<sup>24</sup> The end of all such heavens and earth is very near. At Armageddon, which is the "battle of that great day of God Almighty", those demonic heavens will dissolve as in the searing heat of an atomic

bomb explosion and will vanish like smoke. And this political, commercial, religious earth, which already looks and feels like an old worn-out suit to be gotten rid of, will be stripped off and put away, never to disgrace mankind again. Those who like to dwell in it and who pride themselves in it will die with it, like gnats, lice, and other pests. Salvation and righteousness never have come and never will come by such heavens and earth. But the salvation which Jehovah's Theocratic Government by Christ brings to men of good-will is to be lasting and complete. The righteous condition that it establishes on earth among men will never end.

#### "FEAR YE NOT"

<sup>25</sup> In view of the great issue which must be finally decided, namely, that of the domination of the universe, this is no time for us to be pleasing creatures, either ourselves or men of the world. If we want to make a personal decision for Jehovah's side of the issue and to stick on that right side, then we must resolve to endure all that such decision means now. To help us, we have a faithful example in the new world's King, Christ Jesus. Concerning him it is written: "Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus." (Rom. 15:3-5, *Am. Stan. Ver.*) Hence if we know what is the side of righteousness and if we wish to please God and have his comfort, we must be willing to undergo patiently all the reproaches and revilings that Satan's world has heaped upon Jehovah and his Christ.

<sup>26</sup> For strength to us to face such unpleasant things as we enter this postwar era, Jehovah says to us, at Isaiah 51:7, 8: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation."

<sup>27</sup> Imperfect men of this world are perishable. They wear out and lose their splendor and pleasingness, just like a suit of clothes of any fabric; and such men are so easily consumed and destroyed, like a woollen garment by a moth or worm. Their glory and durability are no greater nor longer-lasting

22. (a) Why is that righteousness near, and how has salvation gone forth? (b) How do God's arms proceed to rule and judge the people?  
23. On whom do the "isles" or "coastlands" wait and put their trust? and how do they view the heavens and the earth?  
24. What will befall such heavens and earth and their inhabitants? but how about Jehovah's salvation and righteousness?

25. Why is this no time to be pleasing ourselves? and what faithful example do we have in this respect?  
26. To strengthen us, therefore, what does Jehovah next say?  
27. (a) Why should we not fear the reproaches from men? (b) How do those hearkening to God know righteousness and have his law in their hearts?

than that of this world of which they are a part. Why, then, should we fear what such short-lived men of this passing world may say of us reproachfully and revilingly? For the sake of his integrity to righteousness Christ Jesus refused to be frightened away from God's side by the reproaches and revilings of mortal men, particularly of religious clergymen. The remnant of the members of Christ's body must be like him in this course. They have received justification from God because of the imputation of the perfect righteousness of Christ to them, and hence they know His righteousness. In keeping with the new covenant by which Jehovah God has taken them out of the world to be a "people for his name" the remnant have the divine law written on their hearts by His holy spirit. Therefore, to encourage their continued faithfulness and integrity in this postwar era he now bids them to hearken to him and not fear the reproaches and revilings which are in store for them. The Lord's "other sheep", who companion with His remnant, also need to hearken to his word of warning. Fearless of what man may say or do, they must continue to seek Jehovah's righteous side of the paramount issue and must set their hearts on his law and must be subject always to his sovereignty.

<sup>28</sup> Let all those who now devote themselves to Jehovah and his King Christ Jesus endure the reproaches and vilifications from men. By doing so, they have the honor of sharing with Christ in vindicating Jehovah's universal sovereignty and His holy name. Such a wise course of theirs makes Jehovah's heart glad; for it gives him something with which to answer the wicked challenger, Satan, who has stirred up all the reproaches against him. (Prov. 27:11) Such reproaches are at most of a short term now; they will perish and cease with the death and destruction of all enemies of Jehovah and of his sovereignty. But all the while that men thus reproach and revile us, we are blessed, because God pronounces us to be right and approves us, and he extends to us the benefits of his salvation by Christ Jesus. (Matt. 5:10, 11) This righteous standing with Him will continue on for ever after our reproached estate among men of this world will have passed away. The salvation and liberation which the great Savior Jehovah God confers upon us by Christ Jesus the King will not last for just this generation or be of a generation's length, but will remain to all generations.

<sup>29</sup> Our receiving of such mercies of salvation and deliverance from God stops and defeats the mouth of all those who reproach and revile us. Hence, as we fearlessly move forward into the postwar era,

we pray to Jehovah God these words: "Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments."—Ps. 119:41-43.

#### 'AWAKE, ARM OF JEHOVAH!'

<sup>30</sup> In these days when the awe-striking power of atomic energy has been displayed, let us not fear. Let us remember always that Jehovah's right arm of almighty power is active and is moving for the everlasting deliverance of his devoted, trusting people. If that arm of everlasting strength stretches forth, pointing us onward in His service, no pathway can remain blocked before us. No obstacle of men and demons can stop us, if he commands us to march forward. Once, in 1918, due to the wicked conspiracy of their wartime enemies, the organized bodies or companies of Jehovah's witnesses were for a short time dead, as the bodies of Jehovah's two witnesses described in chapter eleven of Revelation. Concerning the reproach, shame and persecution to which Jehovah's witnesses then lay exposed Revelation 11:8 says: "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Then it was that, for his own name's sake, Jehovah's strong arm was obliged to act for the liberation of his consecrated people from spiritual Egypt and for the reviving of them again in his service as his witnesses.

<sup>31</sup> Hence the prophet Isaiah was inspired to address these rousing words to Jehovah, to be fulfilled from and after A.D. 1918: "Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, the generations of ancient times. Is it not thou that didst cut Rahab [the proud one, Egypt] in pieces, that didst pierce the monster [dragon]? Is it not thou that driedst up the sea, the waters of the great deep; that madest the depths of the sea a way for the redeemed to pass over? And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away."—Isa. 51:9-11, *Am. Stan. Ver.*

<sup>32</sup> In 1918, according to prophecy, Christ Jesus, who is Jehovah's strong "arm", came to the temple for the judgment of those who make up the "house of God". (Mal. 3:1; 1 Pet. 4:17) What did he find? This: That those who comprise the remnant were

30. As against yielding to fear, what should we remember regarding Jehovah's arm as shown in action from and after 1918?

31. What rousing words did Isaiah therefore next address to God?

32. According to conditions in 1918, why was it necessary for his arm to swing into action? and how did it?

28. What reasons have we for enduring the reproaches and vilifications from men?

29. Hence, why do we pray for God's mercies of salvation and deliverance?



practically dead, being inactive as to giving the proper witness concerning God's name and his now established kingdom. They were lying like two dead bodies in the streets of modern-time Egypt, this militarized commercialized world. Then it was the time for Jehovah's arm to put on its strength and to raise them up to lively activity in His witness work. His arm did swing into action. Just as in the ancient days when his chosen nation of Israel was lying low under the oppressions and bondage of mighty Egypt of the Pharaohs, so now Jehovah's arm awoke to action. It poured out upon the remnant his spirit of faith, love, courage and zeal by making plain to them his Word for this day. So he raised them up and they went forth as His witnesses, to the dismay of modern Egypt, Rahab, the Proud.

<sup>33</sup> Ancient Egypt, with its head at the delta of the Nile and its elongated body running up the fertile valley of the Nile for hundreds of miles, stretched out like a monster serpent or dragon. (Ezek. 29:3) This monster Jehovah God cut to pieces by the ten plagues he poured out upon it through Moses. Then came the liberation of the Jews from Egypt and their march to the Red sea. Then that broad sea which blocked their progress Jehovah's strong arm parted, making a dry path for his redeemed or liberated people to pass over in safety to the land of freedom. Then that same strong arm let go of the waters of the sea, to cave in and overwhelm the pursuing Egyptian armies in terrifying destruction. (Exodus, chapters 14, 15) So, too, by the judgment messages from his Word which Jehovah caused his witnesses to deliver to this proud world, modern Rahab, he has cut it in pieces. He has made the modern Egyptians howl for torment, especially the religious clergymen of all denominations. (Hos. 6:5; Eph. 6:17) He has pierced the claim of the dragon organization of the Devil that it is the "higher powers" to which all Christians must be subject. He has fatally wounded it by the truth now declared by Jehovah's remnant that Jehovah God and Christ Jesus alone are "The Higher Powers" whom we must obey.—Rom. 13:1.

<sup>34</sup> The surging masses of humankind, alienated from God, then looked like the Red sea, threatening to block the path of his witnesses in their march to freedom in Jehovah's Theocratic organization. But, commanding his witnesses that they go forward right on into the midst of all peoples and nations, Jehovah God has cleared the way for them to pass through, leaving behind them on all sides their testimony to His name, His sovereignty, and His kingdom.

<sup>35</sup> Thus Jehovah's ransomed or liberated ones have

returned to his Theocratic organization, Zion, singing his praises all the way. Her once deserted places now blossom as the rose in Eden. Selfish sorrows, and the sighing over trials and persecutions, have ceased. The joy and gladness into which they have entered inside Jehovah's Theocratic organization, Zion, will increase to all everlasting. Their chief joy is Jehovah's vindication by his kingdom.

#### COMFORT AND PROTECTION TO HIS PEOPLE

<sup>36</sup> Religious "Christendom" is a poor comforter, a false comforter. Certainly she has failed to offer Jehovah's witnesses one bit of comfort during all their hardships and persecutions. Nonetheless, no comfort could be more strengthening to them than to know that they have Jehovah's protection because they are his people whom he openly confesses before all the world. This comfort they got from Him, who says (A.S.V.): "I, even I, am he that comforteth you: who art thou, that thou art afraid of man that shall die, and of the son of man that shall be made as grass; and hast forgotten Jehovah thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy? and where is the fury of the oppressor? The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail. For I am Jehovah thy God, who stirreth up the sea, so that the waves thereof roar: Jehovah of hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isa. 51:12-16.

<sup>37</sup> During the global war of 1939-1945, as all the world knows, Jehovah's witnesses did not forget their Maker, the Creator of the heavens and earth. This was why they did not fear mortal men, who are insignificant, weak and perishable like the grass under foot. But during the world war of 1914-1918 the members of the remnant did give way to fear, particularly in 1918, and submitted to the enemy's restraints upon their God-given witness work. Yet we now ask, What became of the fury of the wicked political, religious oppressors that then thought to make a complete riddance of Jehovah's witnesses? "Thus far shalt thou go, and no farther," said Jehovah to the enemy's fury, and he brought to nought the deadly devices of the wicked conspirators. Like a "captive exile", his devoted remnant had been crouching under enemy oppression, but, beginning A.D. 1919, Jehovah speedily loosed them from bondage. He freed them for his renewed witness

33. How did Jehovah "cut Rahab in pieces", anciently and modernly?

34. How did he make the "depths of the sea a way for the redeemed to pass over"?

35. How have his ransomed ones returned to Zion?

36. Who is the comforter of Jehovah's witnesses, and what words of comfort are given at Isaiah 51:12-16?

37. (a) In 1918 what came from forgetting their Maker? (b) What happened to the "captive exile", contrary to the enemy plans?

work. He did not let them die off and let their enemies cast them into the pit of permanent restraint and inaction, as such enemies had planned to do. Neither did Jehovah let their bread of spiritual food fail by reason of enemy censorship and interception, but he sent them the bread of Kingdom truth to make their hearts strong and courageous. In this strength his liberated remnant went forth to the free witness work, and many fellow prisoners of good-will followed forth with them.

<sup>38</sup> Beginning again in 1933, and markedly during 1939-1945, the religious enemies repeated their wicked attempt to exterminate Jehovah's witnesses and silence their testimony to God's kingdom by Christ Jesus. This time the enemy used Catholic Action under the guise of Fascism and Nazism. But this time Jehovah's witnesses did not cringe before the fury of the oppressor with his terrorism by use of prisons, concentration camps, mob rule, bans and proscriptions, and violent persecutions. Now, in this year 1946, we ask, Where is the fury of the Nazi-Fascist oppressor who made ready to destroy Jehovah's witnesses? It has met defeat and come to nought, because they feared the Creator of the New World of righteousness, whose name is Jehovah. His arm upheld them. It enabled them to stand fast in their integrity toward his rightful sovereignty.

<sup>39</sup> Neither fearing the oppressor's fury in the future nor sorrowing or sighing over the sufferings that are past, Jehovah's faithful ones of integrity joyfully push on with their activities. No creatures, demon or human, shall close their mouths, because God has put his words in their mouth, to proclaim his name and his kingdom, and they have his protection while doing so. No greater demonstration has ever been given of the fact that he has covered them in the shadow of his hand than that given during the Nazi-Fascist-Vatican epoch just ended. This is because He has planted and stretched forth the "new heavens" of the new world. Hence Christ reigns in Jehovah's name and Satan and his demons have been cast down from their erstwhile high position in the realms above. The remnant and their faithful companions of good-will are marching to a "new earth", a new visible organization of righteousness founded by Jehovah God. No enemy fury, not even when unleashed with atomic violence at the battle of Armageddon, can hinder their reaching it. Hence to Zion, that is to say, to the children and representatives on earth of His heavenly universal organization, Jehovah God says: "Thou art my people." Their deliverance was by Him. Who, then, can successfully challenge the fact that they are His witnesses? None!

38. In 1940 what is the answer to the question, "Where is the fury of the oppressor?" and why?

39. (a) How is it manifest that God has put his words in their mouth and covered them in the shadow of his hand? (b) Why is this, and why must they be His people?

#### "STAND UP, O JERUSALEM"

<sup>40</sup> There is no power in existence, and certainly no god, to whom to ascribe the liberation of Jehovah's people from their condition of 1918 other than Jehovah himself. At present, in 1946, it might sound like going back to long-past history to be referring to the year 1918; but that date is important. It marks a turning point in the history of Jehovah's consecrated people, and it is due to the fact that his reigning King Christ Jesus then came to the temple for its cleansing and for the judging of the temple class.

<sup>41</sup> Owing to many defiling stains of religion from which they had not then been cleansed, and owing to their fear of human authorities who were opposing the Kingdom proclamation and fighting against God, his consecrated people came under his displeasure. He was "angry" with them for fearfully yielding themselves over to captivity to the enemy and drawing back from the service of God which was due to be performed in this "day of Jehovah", now that his kingdom has been established under Christ Jesus. (Isa. 12:1) Hence the Lord God held out to them a bitter-tasting cup to drink, the experience of being delivered over to the power of their religious, political enemies, the fearing of which enemies had entangled them in a snare or net. They drained this cup to the vile-tasting dregs. It made them wonder where they were, whither they were going, whether they could stand, and how they could get home to heavenly glory. There befell them (1) desolation by famine and (2) destruction by the sword. The enemy tried to force a shortage of spiritual food by censoring and banning the Kingdom message among them. The enemy also forbade the giving of the Kingdom witness, the doing of which is meat or food to God's servants; and yielding to such enemy efforts brought desolation to them and reproach from their enemies. By taking advantage of world war and by using the sword of the militarized political state, the enemies wrought as much destruction among Jehovah's people as was permitted, and many of his people were killed and their work was destroyed for the time.

<sup>42</sup> After they had drained the dregs of woe, then Jehovah, for his own name's sake, came to their relief. There was no one else to deliver them and thus comfort them. His anger passed as he saw their repentance and their endeavor to return to him and to Kingdom service. Hence he called to them to rouse themselves and stand up like free men and go into action. "Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of Jehovah the cup of

40. Why is our reference back to 1918 not a going back to insignificant long-past history?

41. (a) Why did Jehovah hold out to his people a bitter cup to drink at that time? (b) Hence what two things befell them?

42. Why did God then come to their relief? and what did he call out to them, at Isaiah 61:17-20?

his wrath; thou hast drunken the bowl of the cup of staggering, and drained it. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand among all the sons that she hath brought up. These two things are befallen thee, who shall bemoan thee? desolation and destruction, and the famine and the sword; how shall I comfort thee [or, who shall comfort thee]? Thy sons have fainted, they lie at the head of all the streets, as an antelope in a net; they are full of the wrath of Jehovah, the rebuke of thy God."—Isa. 51: 17-20, *Am. Stan. Ver.*

#### NOW THE ENEMY'S TURN TO DRINK

"In 1919, by the power of Jehovah's spirit which he poured out, his witnesses began coming out of the above-described condition of his displeasure. Now, in a final paragraph (Isaiah 51: 21-23), he prophetically describes that which recorded history shows has taken place from and after 1919: "Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of staggering, even the bowl of the cup of my wrath; thou shalt no more drink it again: and I will put it into the hand of them that afflict thee, that have said to thy soul, Bow down, that we may go over; and thou hast laid thy back as the ground, and as the street, to them that go over."—*Am. Stan. Ver.*

"The above words of Jehovah ring in the ears of the remnant, whose mother is "Jerusalem which is above". Now, after about thirty years of experiences, they know he has been true to his word. But someone may ask, Do not those terrible experiences of Jehovah's witnesses during the Nazi-Fascist-Vatican aggressions of 1933-1945 belie the above-quoted words? No; for Jehovah God was not "angry" with his remnant and their good-will companions during those years of outrageous persecution of his people. By permitting it, he was not putting into their hand the cup of drunken staggering under enemy ferocity and making them drink the bowl of his wrath. After he pleaded and defended the cause of his devoted remnant by delivering them out of the enemy's bondage from and after 1919, he declared that they should not drink such a cup from him again. And they have not drunk it again, no, not even during 1933-1945.

"Why not? Because in this case they pleased the Lord God by valiantly fighting for their freedom and right to worship Him as prescribed and commanded in his Holy Word, thus holding fast their integrity

to Him. They did not, as in 1918, bend over in abject subservience when the authorities of the worldly nations, Nazi, Fascist or democratic, said to them: "Bow down, that we may go over!" This time they did not stretch their bodies even with the ground and flatten out as the street that Jehovah's enemies might walk over them and tramp unhindered to the destruction of Jehovah's worship from the earth and to the silencing of the Kingdom gospel which he commands to be preached in all nations for a witness. This time they did not let the fear of man enmesh them in a net like a trapped wild bull or fleeing antelope; but without mincing words they declared: "We must obey God rather than men."

"From 1928 onward God's spirit had revealed to them that "the higher powers", to whom every Christian soul must be subject, are not the ruling authorities of this world but are for ever Jehovah God and Christ Jesus, His "Commander to the peoples". (Rom. 13: 1; *The Watchtower* June 1 and 15, 1929) In this knowledge they stood immovable for the right worship, Jehovah's worship. Just because it did not agree or work in with the nations' plans for world domination by means of their worldly "abomination of desolation", Jehovah's witnesses did not quit serving him or stop fulfilling their ordination from Him to preach. Hence Almighty God has preserved his consecrated "people for his name" down to this day. He has upheld their right and their organization to serve Him further.

"What makes the worldly nations so mad and furious at Jehovah's witnesses is that he has taken the bitter cup of his wrath and displeasure out of their hands and has now put it into the hands of the political, commercial and religious powers of this world. Like the prophet Jeremiah of long ago, so now Jehovah's witnesses declare God's infallible Word and notify the nations that they must drink the full cup, dregs and all, of the furious wrath of the Most High God at the approaching battle of Armageddon. (Jeremiah, chapter 25) Even such a declaration of His message of judgment against them is now a bitter, staggering cup for the worldly powers of persecution to drink. But the continued declaration by Jehovah's witnesses of the day of His vengeance compels those worldly powers to drink it. In the meantime, not flinching before the certainty of future oppositions and persecutions, His devoted people keep on rejoicing in Jehovah's vindication and his salvation. More jubilantly now than ever before they shout out his invitation to the peoples of all nationalities: "Be glad, ye nations, with his people."—Rom. 15: 10, *Roth.*; Deut. 32: 43.

43. When did they come out from his displeasure, and what did he now assure his people as to their enemies?

44. Why do not the experiences of Jehovah's witnesses during 1933-1945 belie those words?

45. Why did he not make them drink such a cup again?

46. What vital truth did he reveal on the matter? and why has he preserved and upheld them?

47. (a) How are the nations being compelled now to drink the bitter cup? (b) In the meantime what do Jehovah's people do?

## HARDSHIPS AND JOYS IN WESTERN EUROPE

NOVEMBER of 1945 found travel in Europe far from normal. Total war took its toll of the railroad and steamer services, leaving air travel as the only rapid means of getting from one country to another. Plans are made for air travel, but then, at this season of the year, they have to be changed continually because of fogs and bad weather. Everyone seems to be in a hurry to get somewhere, to look after his own interests. Many businessmen from all parts of the world are energetically rebuilding trade arrangements in the European countries, and they are crowding all existing means of travel. To move around and get where you want to go keeps one on the move all the time until you get there. Much of the European travel requires priorities. The alternative is a delay of two or three months, with one's name on the waiting list being the only assurance of travel even then.

Such prospects for journeying from England to continental European countries confronted the president of the Watch Tower Bible and Tract Society, N. H. Knorr, whose urgent postwar duties had taken him there at the beginning of November. Now he and his secretary, M. G. Henschel, kept following up all promises made as to available travel facilities for a trip to Norway or any other of the Scandinavian countries. Already delay in traveling away from England had made possible the holding of a Midlands assembly of Jehovah's witnesses at Birmingham, Sunday, November 11, seeing that then the first available means of travel to Stockholm, Sweden, was the following Tuesday, November 13. Reservations had been made for flight to Stockholm on that day. Come Tuesday, the two international travelers packed their bags, said farewell to their brethren at the London branch office of the Watch Tower Society, and off they went to the Airways office where they were to take a bus for the short trip to the airport near London. After arrival at the Airways office it was necessary for them to wait a few minutes for final information regarding the flight. Minutes flew by quickly, and then came the announcement of cancellation of the flight for that day. All passengers were advised to return the following day at the same hour, when it was hoped the flight would be going through. So back to the London office and Bethel home our two traveling brethren went and there continued where they had left off in organizing the work in the London office for improving the work in Britain.

Next morning bags were packed again, ready for travel. Up till 3:30 p.m. Brother Knorr and his secretary kept busy with the staff in the office. They had dinner with the Branch family once more, and then were away to the Airways office in hopes that they would leave that Wednesday on the Stockholm trip. "Flight Cancelled" was the announcement that again greeted them as they entered the waiting room; but a ray of hope shone forth as the suggestion was made that it would undoubtedly be possible to take the flight to Paris and there make connections for Stockholm. This suggestion was readily accepted and the listing was changed, placing the names on the schedule for the Paris flight on the morrow. That evening there were a few smiles of amusement on the faces of the brethren at the London Bethel as Brothers Knorr and Henschel had to retract their

good-byes for the second time and spend the night at London Bethel.

Thursday, the fifteenth, our two brethren once more said good-bye and left the Bethel home. It was a brilliant day of a mild late fall, and there seemed to be no reason why they should not leave London for Paris that day. At the Airways office the trip was listed for departure. But soon it was found that Paris weather was different from London's. So that day's flight was canceled, because the planes could not land at Paris. Again another day's delay at London! All that could be done was to get back to keeping busy at the office until the next day. But this allowed for the brethren's attending the weekly service meeting of the Ilford unit of the London company of Jehovah's witnesses. The traveling servant to the brethren, at that time visiting with the Ilford unit, had a part in the program, and the evening's meeting was well planned. The subject that needed thorough discussion seemed to be that of Kingdom publishers' holding individual territory assignments for house-to-house work. From the platform material was presented for one hour on territory, how to get individual assignments and work them completely, and how to follow through with back-calls on the interested and then book studies. This was presented very practically by means of questions and answers, short dissertations, demonstrations, and well-chosen experiences that the publishers had had in their individual assignments. The profitability of the meeting made Brother Knorr's party very happy that they had chosen to attend this meeting out of all those held by the London company units that night. The Ilford unit servant was much surprised to see him and his secretary and two brethren from the Bethel home walk into the local Kingdom Hall, for all the Londoners thought that our two brethren were surely on their way to Sweden or Norway.

Of course, the president was invited to take a part in the meeting; so at the close of the service meeting Brother Knorr said a few words concerning Acts, chapter seventeen, wherein he pointed out how Paul covered the territory very thoroughly by going daily to the market place. Paul had many hearers, and the account showed that, due to his continual preaching, some believed and followed after Paul. The application of the principle was brought up to the present day, showing that Kingdom publishers can take out individual assignments of territory and, after covering the territory many times, they will bring the people to the place where they will have confidence in the Lord's witnesses. Because of thorough coverage of the territories hitherto, thousands of persons have taken their stand for the Kingdom. About 150 were present at the Ilford unit meeting that night. Following the service-meeting program and Brother Knorr's fifteen-minute talk, the brethren carried on with their course in Theocratic ministry.

Friday, November 16, seemed more promising than ever. The morning brought clear blue skies, and our hopeful travelers believed that surely this time they would complete their trip to Paris. The British friends took great fun in saying "Good-bye" again as the two brethren from Brooklyn, New York, drove away from the front door of Bethel. At the Airways office all the passengers were checked in, fares

were collected, and they were put on a bus for the two-hour drive out to the airport. There they were put through the regular customs and immigration inspection, and passports were marked showing that the passengers had embarked. Only then was it that word was received by telephone from Paris that the plane that was to come to the London airport and to return the same day to Paris had been forced to remain aground by heavy fogs. So back through the immigration department went all the passengers, and they were given amendments on their passports to show they were back in England once more. During the necessary wait for a bus for the return trip to London, a telephone call was made to the Bethel that Brothers Knorr and Henschel would soon be returning there once more. But the suggestion was made that an effort be made to reserve space on a train-and-boat means of travel to the Continent. It seemed as if it would be almost impossible to make the trip to Stockholm by way of Paris. Hence plans were changed, and our still-undiscouraged travelers would try for Paris and Berne, Switzerland, by trains and English channel steamer.

On the bus' arrival back at the Airways office a brother from the London office was waiting, and he had been successful in getting space on the evening train for Paris. Plane tickets were therefore canceled, and now all hopes would be placed in trains. This return to the London Bethel was a real surprise to the family there, but they seemed to have an unlimited supply of welcomes and were glad to see the two brethren again, although they were sympathetic toward them in their predicament. At 10 p.m. the train left London for Newhaven on the southern coast.

#### POSTWAR FRANCE

It was midnight when our brethren passed through customs and immigration inspection. The boat was found to be very crowded. Tides govern the departure of boats from Newhaven; so it was not until 8 a.m. Saturday that the steamer whistle blew and announcement came through the loud-speaker that all passengers should keep a life belt near by for use in emergency. A steward told how storms occasionally loosened mines that had been sown during the war and sometimes explosions occurred. There was a nice roll in the sea, and the boat rode the small waves well. Crossing took about three hours, and it was not long until Dieppe was visible in the distance. Dieppe was in the headlines during the war; for there it was that the allied forces, principally Canadians, had made a preliminary landing as the Allies maneuvered for the actual all-out invasion. The barbed wire still stretches for miles along the beaches, and many were the holes in the harbor breakwater which the steamer passed as it entered harbor. As the boat moved very slowly through the harbor and up to the quay, the passengers crowded the deck, all seeming to hope that they might be first to disembark. From the deck it was easy to view the scars left on Dieppe by the war. Yes, they were many and ugly. Some huge holes were visible in the reinforced concrete bulkheads, and several bridges had been rendered quite useless. Some efforts were under way to put everything back in order, and young German soldiers possibly not more than fifteen or sixteen years old were at work on the quay under the guard of the French military.

Since neither of our two brethren whose journey our

report is following has knowledge of French, they were quite happy to get through the customs and immigration formalities quickly. At all border points and seaports rigid French monetary controls are in effect, which required the brethren to show all monies and letters in their possession, as well as to make out some declarations. Then there was the rush for the train in eagerness to find a seat. A waiting period followed until the train was permitted to move on to Paris. This was much slower than the two hours by air from London, but how much better to be in France than waiting it out in London! Finally, at 12:39 p.m., the train started to move away from the quay and found its way slowly through the city. It was then that the passengers were able to observe the destruction to Dieppe and the homes of the people.

The countryside seemed peaceful and pleasant as the train passed through many little villages on its way to Gisors and Paris. Already much repair work had been done and conditions were slowly being brought back to normalcy. The farmland looked almost unmolested, and the cattle grazed in goodly numbers in the luxuriant green fields on the sides of the rolling hills of western France. The traditional French geese wandered about in the roadways, yards and fields. Few were the signs of war in the country places; but in the cities and villages one could see wrecked buildings and many burned-out or twisted railroad cars. All equipment now in use on the French railroads is in need of repair or replacement. That is undoubtedly true of many other things in France. Still, the people carry on under their burden, thankful that they do not have war to worry over for the moment.

At Gare St. Lazare, one of the larger railway stations, brethren from the Paris offices of the Kingdom publishers in France had been waiting for some time, arrival of the train being late, as is usual these days in France. They were so happy to see Brother Knorr and his secretary, and hurried them off to a waiting taxi, reserving conversation and greetings until later. The place that is at present being used for the headquarters of the witness work in France is located less than two miles from the station; yet the fee for taxi service for that distance was 350 francs, or about \$7.00 in American money according to the exchange. This was the first experience of the two American brethren with the cost of things in France. They were soon learning more of the high costs of living in Paris nowadays. Ordinary capeskin gloves are 900 francs; a small ladies' handkerchief, 70 francs; a cubic meter of wood for heating, 1,500 francs; a pair of men's rayon hose, 350 francs; a roll of toilet paper, 35 francs. So run the prices for everything in Paris. The "black market" controls almost everything, and a person must pay many times the fixed price in order to get sufficient of anything to exist in Paris now. Butter and all foods may be had in unlimited quantities; clothing, too; but the buyer must be able to pay the price to the black-market operators. The rationed articles are available to persons at more reasonable prices, but the allowance granted by the government is so small that any person who tried to live away from the black-market foods and clothing might soon pass out of the French picture entirely. Actually, the people are forced to deal with the black market, if they would survive. Such conditions add a problem to the already

confused lives of the people; and it is not easier for Jehovah's witnesses than for others so far as conditions are concerned. Such a situation makes it quite impossible for any of the Kingdom publishers in France to engage in the pioneer work at the present time.

Time was short at Paris on this visit, and it was necessary to go over details relative to reorganizing the work and to see what were the conditions relative to the activities of the Society in France. WATCHTOWER publications and the Society had both been banned and officially dissolved in France shortly after the start of global war, and Brother Knorr was anxious to see what could be done to restore the work to a legal footing there and what might be possible in aid of the brethren of that land. Discussions were carried on through an interpreter, which made transference of information from one to another very slow and laborious; and so it was not possible to do very much in a few hours. It was hoped that traveling could be done to Berne, Switzerland, that night, and at the last moment two seats were obtained at the railway station for the Paris-to-Berne train. The Paris brethren were sorry to have the two visitors from Brooklyn leave them after so short a time, but the assurance that there would be a return visit brought them much joy, and they were glad for the few hours they had already had together.

#### ON TO SWITZERLAND

The trip to Berne is made at night, and our brethren had to spend the night in their straight-back seats. But they were glad to be on their way to Berne, anticipating some necessary and profitable activities there. The journey was by way of Chaumont and Belfort to the border village of Delle. Belfort was traversed in the hours of early morning daylight. Evidently there had been much military activity in that area, for movement over the tracks was painstakingly slow. Here and there lay the burned remains of a small home or the twisted steel and scattered bricks of a factory, while other buildings looked as though nothing had ever happened there. Delle was the typical French-border town, but, for this particular Sunday, there was great activity. A celebration was in progress and flags were hanging from every building. Bands played martial music, and parades were being organized. Most of the people on the train had come to participate in this festival. Hence the train stopped a short distance from the station to allow them to get off first. Then it moved along to the station where the immigration and customs officers boarded for inspection. Since our travelers did not speak French, they were very glad to make the acquaintance of the wife of the Swedish minister to Switzerland, who spoke English and French fluently. She was kind enough to be interpreter, and helped the brethren at every turn, for which they were highly appreciative. Ration coupons sufficient for three days were handed out by the Swiss officials just before the passengers were allowed to board the train again for the rest of the journey to Berne.

By Sunday noon the train reached Berne, and the *voyageurs* rejoiced to be met by Brothers Zuercher and Rutimann from the Swiss branch of the Society. Not long thereafter a visit was made to the Berne Bethel home, and Brother Knorr immediately began going over matters per-

taining to the service work and made inspection of some of the home and factory equipment. The Swiss brethren have been very zealous during the years of war. Even though they resided in a neutral country, they had their hardships both physically and mentally, and they still are having them. There were many shortages of supplies necessary to comfortable living, especially of fats and oils that were edible and of fuels for heating. Even to this time the majority of the buildings, including the Society's offices, must be kept well below normal temperatures, because there is no fuel available for the normal heating of buildings. Double windows have been installed, and everything is done to keep out the cold. Many persons work in rooms with electric heaters furnishing the only warmth available at certain permissible times during the day. But the Swiss brethren continued faithfully on and, by the Lord's grace, are in good health.

Before Brother Knorr left Brooklyn he had written that whatever could be done for the German brethren in the way of supplying them with clothing and food should be done. A letter was sent out by the branch office to the companies of Jehovah's witnesses throughout Switzerland, and the response was very gratifying. During the month of November all clothing that the brethren could make available was to be shipped in to the Berne office after being properly cleaned. At Berne these supplies were being sorted by some of the brethren and then repacked. Brother Knorr was happy to see that there were upward of 70 cases of clothing already on hand for shipment to Germany; and all of it was of very good quality. The brethren had not given their worst, but everything was of the very best. A real sacrifice had been made by them to help their German brethren. It is hoped that the Society will be granted permission in Switzerland to purchase some food through certain agencies that have been set up for that purpose and then have this shipped into Germany for redistribution among the brethren. What can finally be accomplished in this regard will be reported later. Certain funds were set aside by the Society's president to give such aid as seemed necessary and proper. Some contributions had been received in the United States before he left, which contributions had been designated as for the relief of the brethren in Europe. So they are being used for this purpose through the agency of the Swiss branch office. The brethren in Switzerland are contributing generously for food supplies, too.

Just before our brethren from Brooklyn arrived in Switzerland many reports concerning the Lord's work in Germany had been received. Hence decisions were made as to how to carry on the field work in Germany under present regulations and to get the most essential food now, God's Word of truth, into the hands of Jehovah's witnesses and people of good-will in Germany and other European countries near by. By the Lord's grace, Jehovah's witnesses will not be in want of "food convenient" for them. Spiritually they are strong and determined to go ahead in the preaching of "this gospel of the Kingdom", for they know that they too must 'go and disciple all the nations', and this includes the people of war-spoiled Germany.

The president's looking after the many interests of the Society, its property, the field-service work, and the reorganizing and planning of future activities in countries



that may not be entered at this time, such as Germany, Austria, Poland, and the Balkans, as well as Italy, took much time. But the pleasure was his to associate with most

of the brethren in Switzerland through the holding of meetings at various places, report of which will be made in a succeeding issue of this magazine.

## HIRAM, KING OF TYRE

**W**HEN King David had united the warring factions of Israel and thereafter captured the stronghold of Zion and established his kingship there, how the heathen nations round about did rage! They tumultuously assembled in battle array to dethrone the new ruler on Mount Zion; they would break asunder the new-found unity of Israel and cast aside any restrictions that might rightly be placed upon them as trespassers in a promised land. Vain meditations! The psalmist-king in exultant confidence in Jehovah sang out: "Why do the heathen rage [tumultuously assemble], and the people imagine [meditate] a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion."

Though applying primarily to the time of enthronement of Christ Jesus in heavenly Zion, the prophetic psalm fits the circumstances back there in David's day. Attacking heathen kings were crushed and their power shattered as completely as a potter's vessel is dashed to bits with an iron rod. But at that time was one heathen king wise enough not to set himself against Jehovah's anointed king: "And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house." The Tyrian king pursued friendly relations with both David and Solomon, and he and his country played an important role in the economic life of Israel.—Ps. 2:1-6; 2 Sam. 3:1; 5:1-25; 1 Chron. 14:1.

The ancient city of Tyre from which Hiram ruled was built upon an island rock lying less than a mile off the Phoenician mainland. "Tyre" means "rock". In time the shallow water between island and mainland was filled in and the site of Tyre became joined to the mainland as a promontory. Looking inland and northward from the city of Tyre the view is exceedingly grand. The coastal plains soon start their long and gradual slope upward, to culminate in the snow-capped crest of the range of Lebanon. These western slopes are furrowed from top to bottom with deep rugged ravines, and broken everywhere by lofty cliffs of whitish limestone formations. Whether it is from the white rock formation or the winter-and-spring mantle of snow crowning the range that the name "Lebanon", meaning "white", comes is a matter of conjecture. All of this wild coastal region is embraced by the term "Tyre", as it is used in the Bible. Hence the domain of Hiram, king of Tyre, was not limited to the little rock island in the Mediterranean (then known as "The Great Sea"), but stretched out strip-like to form a large part of the eastern boundary of these blue waters.

The text quoted above showing Hiram's friendship toward David also indicates that his domain reached back into the heights of Lebanon; for it was only there that the famed cedars of Lebanon grew, at least near the coast regions. Furthermore, this verse discloses the Tyrians as skilled workers in wood and stone. But for additional disclosures concerning Hiram and his country let us move nearer to our own time by some thirty-odd years. This brings us through David's reign and into the early part of his son Solomon's rulership. Once again Hiram makes a friendly move toward a king of Israel: "And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David." The overture of friendship was well received, and in response Solomon sent the following message to the king of Tyre:

"Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." —1 Ki. 5:1-6.

A very close relationship must have obtained between Hiram and David for this heathen king to know Theocratic business, that is, the reason why Jehovah would not permit David to build the temple. Solomon's words also indicate that Hiram's domain extended into the cedar forests of Lebanon, that it also included the coastal city of Sidon some thirty miles north of the city of Tyre inasmuch as the Sidonians were considered subject to Hiram, and that these Phoenicians were skilled craftsmen. King Hiram was pleased with Solomon's proposal, acquiesced in every respect, and outlined the means of transporting the logs from Lebanon to Jerusalem: "My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them." "We will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." (1 Ki. 5:9; 2 Chron. 2:16) Wheat, barley, oil and wine were given by Solomon in exchange for the cedars. Thereafter a league was made between Solomon and Hiram. —1 Ki. 5:11, 12; 2 Chron. 2:15.

Hiram and his country were a source of much material for the temple built at Jerusalem by Solomon. In addition to timber of cedar and fir from the western slopes of Lebanon, Tyre furnished precious metal, particularly gold, for the ornamental work gracing the house of God. (1 Ki. 9:11) Also, the skillful carvings in wood and exquisite craftsmanship exhibited in metal were the products of Tyrian hands. Incidentally, the foremost craftsman was named "Hiram". His mother was a Jewess of the tribe of Naphtali and his father was a man of Tyre. From his father's side came Hiram's great skill as an artificer in brass. Solomon fetched him out of Tyre to accomplish the metal work. The pillars and lavers and vessels he made were decorated with pomegranates, lilies, palm trees, chariots, oxen, lions, and cherubim.—1 Ki. 7:13-45.

But just as Israel was not the original source of much of the material that went into Solomon's magnificent building projects, neither was Tyre. How, then, were they acquired? Commerce is the answer. Tyre was famous as a commercial center. It seems that Solomon formed a business partnership with Hiram in certain ventures. Specifically mentioned are two: Solomon constructed ships in Ezion-geber near Eloth, which is on the shore of an arm of the Red sea that reaches up toward Palestine. Hiram provided experienced merchant seamen to work with the Israelites on these vessels, and possibly sent ships of his own to join Solomon's fleet. Thence they sailed down through the Red sea and along the shores of Arabia. From Ophir they returned with over four hundred talents of gold, along with algum wood and precious stones. Ophir cannot be located definitely, but three opinions predominate: it was on the eastern coast of Africa, or it was in India, or it was in Arabia. All these points would be accessible to the trading fleet operating out of the Red sea. (1 Ki. 9:26-28; 2 Chron. 8:17, 18; 9:10) The other instance of joint shipping operations was the voyage made every three years to Tarshish (now

Spain). Thence the traders brought gold, silver, elephant tusks of ivory, apes, and peacocks. (1 Ki. 10:22; 2 Chron. 9:21) The twenty-seventh chapter of Ezekiel shows the extensiveness of Tyre's commerce, though at a later date than the time of Hiram's reign.—See also chapter twenty-three of Isaiah.

But Israel did not just import from Tyre; she also did some exporting, though it seems that in Solomon's time she was chiefly an importer. The record shows, however, that Tyre leaned heavily upon Israel for wheat, barley, oil, honey, balm, and wine. (1 Ki. 5:11; 2 Chron. 2:10; Ezek. 27:17) At one time relations were strained between Solomon and Hiram, but did not come to an open break. It was in the twenty-fourth year of Solomon's reign, at the conclusion of an intensive twenty-year building program. Solomon gave twenty cities to Hiram as partial payment for building materials. Then, "Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day." (1 Ki. 9:10-13) "Cabul" means "sterile, dry, sandy", and hence unproductive and undesirable. But the league between the two kings held; there was no break of friendly relations, and business ventures and trading activities together continued.

There is no record of the birth or death of Hiram. However, it is apparent that his reign was a long and prosperous one. He was on the Tyrian throne before David was enthroned at Mount Zion, and he was still reigning through and beyond the twenty-fourth year of Solomon's reign. This runs his reign up to at least fifty-seven years. During this time he maintained friendly relations with the typical Theocracy Jehovah had set up on his southern and eastern borders. Never did he join the raging heathen kings that set themselves up in battle opposition to Jehovah and His anointed kings at Jerusalem.

#### PROPER TO QUOTE SECOND COMMANDMENT

Mr. L. S. S.,  
Cayce, S. C.

Dear Friend:

In answer to yours of November 15:

Christians have as much right to quote the Second Commandment as a "*supporting* proof" for non-flag-saluting as the apostle Paul had the right to quote the Fifth Commandment as a *supporting* proof when he wrote: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." (Ephesians 6:1-3) Also at Romans 13:8-10, when Paul wrote: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

By backing up what he wrote with quotations from the Ten Commandments the apostle Paul was not arguing that the Christians are under the Ten Commandments and the rest of the Mosaic Law. Paul was merely using those Commandments as *SUPPORTING* proof, that is to say, *CORROBORATIVE* proof, of the rightness of the admonition to right conduct which he was giving the Christians. As stated in ¶ 17, page 333, of the November 15, 1945, issue of *The Watchtower* God's law given through Moses was a "shadow of good things to come". Hence this law set the right pattern for Christian conduct in their relationship to God by means of His new covenant through his Mediator Christ Jesus, the Greater Moses. The Lord's commandments against idolatry are given in the writings of Christ's disciples, but since the Second Commandment of the Decalogue was a shadow or preliminary pattern of this anti-idolatry requirement upon Christians, they have a right to quote the Second Commandment as *supporting* or *corroborative* proof.

Yours in the defense of The Gospel,

WATCH TOWER BIBLE & TRACT SOCIETY