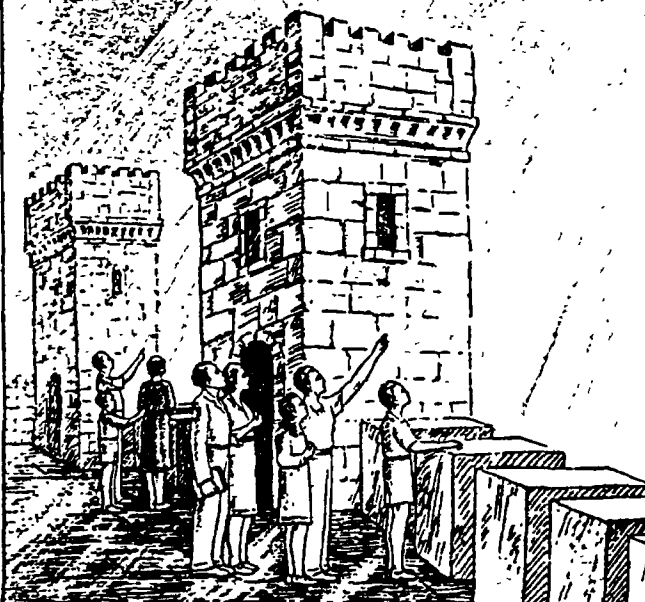




The WATCHTOWER

Announcing
Jehovah's Kingdom



"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXIV

SEMIMONTHLY

No. 6

MARCH 15, 1943

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C.W.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
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OFFICERS

N. H. KNORR, *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 name and clothed him with all power and authority;

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

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

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

"CALL TO ACTION" TESTIMONY PERIOD

The three-month *Watchtower* campaign goes into its final month in April, which month is designated "Call to Action" Testimony Period. Certainly with all evidences multiplying in the earth that the world is in its "time of the end" this is no time for inaction on the part of those who seek to survive into the new world. Psalm 147 emphatically shows it is time for action in praising Jehovah God, who provides the new world and its Theocratic Government. With spring beginning, all Kingdom publishers and Watchtower readers should arouse themselves to united activity in this educational campaign. Let as many people as possible have the opportunity to take advantage of the special offer, of a whole year's *Watchtower* subscription and the book *The New World* and the booklet *Peace—Can It Last?* on a contribution of but \$1.00. Obey the divine call to praise Jehovah and to let his word run swiftly through the earth. (Ps. 147:15) We shall welcome inquiry from every interested subscriber or reader who wants to share in this united testimony here in America and elsewhere where this magazine may still be circulated. We shall be glad to put any such in touch with the local company of Kingdom publishers with whom to join in action.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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MEMORIAL

The date Scripturally arrived at for 1943 for celebrating the memorial to Jehovah's name and to the faithful death of his King, Christ Jesus, is Monday, April 19. After 6 p m of that date each Christian company should assemble, and the anointed ones thereof celebrate the Memorial, their companions as the Lord's "other sheep" being present as observers. If no competent person is present to deliver a brief discourse immediately before partaking of the emblems, then appropriate paragraphs may be read from the Memorial articles appearing in this current issue of *The Watchtower* and that of March 1, 1943, to those assembled. Since the breaking of the bread and the drinking of the wine both picture Christ's death, in which also his body members partake, it follows that both emblems should be served together at partaking, and not separately. The emblems should be unleavened bread and real red wine. Jesus and his apostles most certainly used real wine in symbol of his blood, and the anointed remnant should follow their lead. Report your celebration and its total attendance and partakers of the emblems to the Society, as instructed also in the *Informant*.

"WATCHTOWER" STUDIES

Week of April 18: "The King's Counsel at Memorial,"
¶ 1-24 inclusive, *The Watchtower* March 15, 1943.
Week of April 25: "The King's Counsel at Memorial,"
¶ 25-50 inclusive, *The Watchtower* March 15, 1943

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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THE KING'S COUNSEL AT MEMORIAL

*"And the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor."
—Isa. 9:6.*

JEHOVAH, the Father of "The Prince of Peace", must and will in his due time prove that He is all-powerful and can settle the question of world domination in the interests of peace and unity of all that live. Though the mass of mankind today scorn or know not the name of Jehovah, the Father of earth's Rightful Ruler has kept His name prominently before those who love Him and His Word. In times past he has caused marvelous things to come to pass that memorialized his name, but the demons have caused men under their influence to quickly forget and to discredit the account of such miraculous works of Jehovah God. Among his great acts performed through his mighty power to keep his name prominently before His people was that performed at the time of Israel's first passover, in Egypt. By that act of deliverance the shackles were broken and the liberated people of Israel left the slave country of Egypt and marched dry-shod through the bed of the Red sea, and set out for the Promised Land whose flow of "milk and honey" held out hope of freedom from fear of want. In Egypt and at the Red sea Almighty God Jehovah memorialized his name, not only before his covenant people Israel, but before Egypt and the world of which it was a part. Thenceforth the memory of that "strange act" of Jehovah was kept alive by the yearly celebration of the passover in the typical Theocracy of the nation of Israel.

² What is the name of that Great Father of all creatures who are the works of his hands? The prayer of his covenant people in distress, and which prayer is prophetic, gives the answer: "But now, O Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Jehovah, neither remember iniquity for ever: behold, look, we beseech thee, we are all thy people." (Isa. 64:8, 9, *Am. Rev. Ver.*) Centuries later it was the despised Nazarene, the

"man of sorrows, and acquainted with grief", Jesus, who made known Jehovah God as the gracious Father. Concerning this it is written: "For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:17,18) Hence the Son, who perfectly reflected the heavenly Father, said: "He that hath seen me hath seen the Father."—John 14:9.

³ Jesus, the Son of God, was born under the typical Theocracy in Israel, and hence was "made under the law". (Gal. 4:4) For this reason he kept the typical passover feast in commemoration of his Father Jehovah's great name and act of deliverance. In A. D. 33, on the night of Nisan 14, Jesus kept the last typical passover of force under the old law covenant, at Jerusalem, and immediately thereafter he instituted the memorial of greater things in vindication of his Father's name and Word. This memorial has been called "the Lord's supper". (1 Cor. 11:20) To his disciples there assembled with him Jesus had much to say before he finished his earthly course just a few hours thence. The twelve had walked with him for about three and a half years and had learned at his feet; and only one turned unfaithful, that the Scripture might be fulfilled. Jesus had given all of them wise counsel. He taught them how to serve Jehovah God by going from door to door and from city to city preaching "The kingdom of heaven is at hand". Throughout all his instruction he pointed to the all-important One, whom all creatures that live must worship in spirit and truth and whom they must serve. At no time did he direct attention to himself apart from his place in Jehovah's purpose. Throughout his entire teaching he directed his learners to the One whose name should be memorialized throughout eternity. That One was Jehovah, his Father in heaven, who had sent him into the earth for a purpose. That purpose he accomplished

1 (a) What must Jehovah prove in his due time, and why in the past has he caused marvelous things to come to pass? (b) What great act of such kind did he perform with regard to ancient Egypt, and how did he arrange to keep alive the memory thereof?

2 What is the name of the Great Father of all creatures in covenant with him, and who especially made Him known as such Father?

3. (a) What did he set up in commemoration of his Father's name? (b) What did he teach his disciples to do, and to what or whom did he continually direct their attention?

faithfully. As it is written: "Thy name, O Jehovah, endureth for ever; thy memorial name, O Jehovah, throughout all generations."—Ps. 135: 13, *A.R.V.*

* Satan the Devil, the chief adversary of the Most High, tried to turn the Servant of God away from serving Jehovah. However, to that wicked one Jesus pointed out in no uncertain terms that there was one God to serve, the God of heaven, and Him alone would he as the Son of God serve. When in the mountain of temptation, after his baptism, there was no inducement that the Devil could present that succeeded in turning Jesus away from the course of action that he had consecrated to take, which course was outlined for him in the Holy Scriptures. Jesus had studied the law and the prophecies and saw therein the words of God relating to his course of action. In order that the Scriptures might be fulfilled he did certain things throughout his ministry. At no time did he want to be displeasing to his Father in heaven, even though faithfulness brought persecution, ignominy and shame upon him from the enemy. The Devil had for centuries been defaming the name of his heavenly Father. The adversary had tried to turn all peoples away from Jehovah and his Theocratic arrangement in the earth. Then God sent his Son into the earth to bear witness to the truth. The Devil had lied continuously concerning the matters pertaining to eternal life, and the need of integrity and service toward the Most High. Now God had sent his Son among men to testify to the truth concerning these vital matters. How would this benefit humankind? Jesus himself answers: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

* There is no other way under heaven whereby men can be saved, none other than by following the footsteps of Christ Jesus, which means loving the Lord God with all your heart, mind, soul, and strength, and your neighbor as yourself. It was his Father's name that must be memorialized before men therefore, and it is through the arrangements made by the Father that men can be saved by Christ.

THE NEW SUPPER

* The new supper as enjoined upon his disciples by Christ Jesus was an occasion of great importance, one never to be forgotten in all time. It was not a sad occasion then, nor should it be now. It was a time of celebrating or memorializing events of highest importance; hence an occasion to be kept in mind. It was an occasion which, when properly

understood, brings real joy to one who appreciates what it means.

* The discussion that took place after Jesus instituted the memorial supper is set out at length in John's account, chapters 13-17. Some have had the idea that after Jesus had given an explanation of the memorial emblems and the disciples had partaken thereof they all sang a song or psalm and departed from the upper room for the garden of Gethsemane. But by a comparison of the accounts given by Matthew, Mark, Luke and John it is clear that before the Lord Jesus departed with the eleven faithful disciples he talked to them for some time and explained to them many things that would be revealed much more clearly after he had parted from them and gone to heaven.

* After covering various important truths relating to the Kingdom and the issue over the vindication of Jehovah's name and their part therein, Jesus concluded with the prayer recorded in the 17th chapter of John. Read John, chapters 13-17, and observe that all the vital matters forcefully brought to the fore in that counsel of Jesus to his apostles point to his Father in heaven as the all-important One. Additionally he made plain what a disciple of his must do so as to share with him in the blessings of everlasting life.

* What Jesus said then is important now, nineteen centuries later. When he spoke to those eleven faithful apostles, the betrayer had gone out to lead his enemies to him at an isolated spot and to have him arrested and delivered over to the Gentile political powers for crucifixion. It was the time of the end, therefore, for unfaithful Jerusalem and Jesus had pronounced her house or temple of religion left unto her desolate. Who, today, can successfully deny the concurring testimony of the Bible prophecies and of the world conditions that the "time of the end" is upon the world, including its chief religious organization, so-called "Christendom"? Concerning "Christendom" at the time of the end Jesus had prophesied to his disciples: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another."—Matt. 24: 9, 10.

* What informed person today has not heard or read of such hate and persecution as coming upon Jehovah's witnesses in all nations, in both totalitarian countries and also democratic? Such treatment given to these footstep followers by so-called "Chris-

4. (a) What attempt did Satan make towards Jesus' course? (b) Why did Jesus do certain things during his ministry, and with what benefit to humankind?

5. By what way alone, therefore, can men be saved?

6. What manner of occasion was the new supper which Jesus enjoined upon his disciples?

7. After partaking of the memorial emblems did the disciples at once depart with Jesus from the upper room, or what followed?

8. How did Jesus conclude the occasion, and what did he make plain to his disciples?

9. What circumstances and action of the enemy then make what Jesus said then important now?

10. To whom is such hate and persecution rendered, and what great act of betrayal like that of Judas has been committed and will yet reach a climax?

tian nations" Jesus declared to be done unto him. (Matt. 25: 40, 45) Since 1918 and the establishment of the "League of Nations", and more recently "the New World order", the religionists of "Christendom" have shown themselves traitorous toward Christ Jesus, in that they have preferred "Caesar" as king instead of the Son of God. Now the great act of betrayal by that "man of sin" class is at hand, especially as the proposed "new order" of international peace and security emerges after this total war, like a seven-headed beast climbing out of the pit of restraint, and the forces of organized religion climb on the back thereof and try to ride it and to use its power against Jehovah's witnesses, who proclaim and uphold Jehovah and his Kingdom under Christ Jesus.—Rev. 17: 1-14.

¹¹ Such things being well under way, it is very timely to review a few of the points made by Jesus, especially since the time for celebrating the Memorial draws near, namely, Monday, April 19, 1943, at sundown of which day Nisan 14 begins. Outstanding was Jesus' admonition on love. He told his disciples: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34, 35) Understanding the Scriptural meaning of "love" to be unselfish devotion, we can appreciate that it means far more than personal affection for another or a sentimental appreciation of what is beautiful and kind. Love reveals itself in a perfect expression of unselfishness. Love reveals itself in an action.

¹² Jesus himself had just set an example to his followers, of love and unselfish devotion; he washed the feet of his disciples, not as a ceremony, but as a service. He then went on to state: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." (John 13: 14-17) Here is an important point, because it relates to the great issue of one's integrity in service toward God. Satan, you recall, has all along been trying to prove his false charge that God cannot place men on the earth who will maintain their integrity and serve the Almighty God unselfishly.

¹³ One who really loves another is unselfish and does not expect a reward or selfish gain for his service and course of action. Look at Jesus; what

had he to gain by washing the feet of his apostles when he knew that he would die the same day at the hands of the Devil's religious, political agents? Nothing; he, in fact, told them that they would flee away from him that night and Peter would deny him thrice. Hence his was an expression of complete unselfishness. By example he was helping his disciples to see the importance of being servants in God's organization, waiting on one another with the water of truth to aid them to walk in the clean way of truth and righteousness. (Eph. 5: 25, 26) By love they must serve one another, not for any personal gain or profit, but because all together are devoted servants of the Lord God. He that seeks personal gain for services rendered to his brethren in the Theocratic arrangement does not have love. On the other hand, it must be because of unselfish devotion to God and the interest each one has in the other to aid, comfort and help his brother in the faith, that all men should know and notice and discern that these are the disciples of the Lord Jesus Christ. The aid and service to be rendered are not merely in material things, but in the things which assist God's consecrated people to continue faithful in God's service and to gain eternal life.

¹⁴ "By this shall all men know." (John 13: 35) That means all those associated together in the Lord's service, both the spiritual brethren of Christ, the members of his "body", and those "other sheep" whom the Good Shepherd is now gathering into his fold and who will compose the "great multitude" of survivors of the coming battle of Armageddon. (Rev. 7: 9-17) All these make observation that the followers of Christ Jesus love one another. They do not permit political differences of the nations to divide them and to cause them to slay one another as in Spain, between 1936 and 1939, when Roman Catholic slew Roman Catholic, 95 percent of the population being members of the Roman Catholic sect with headquarters at Vatican City. Quite differently the apostle John states, at 1 John 4: 20, 21: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

¹⁵ Anyone who is devoted to Jehovah God and called to his Kingdom under Christ and who follows this "new commandment" of the Master, "That ye love one another; as I have loved you," will never fail to make his own calling and election sure, while aiding his brethren to make theirs so. In such unbreakable love he will maintain his integrity toward God; he will be true and steadfast to his heavenly

11. On what essential thing was Jesus' admonition outstanding, and how may it be defined or described?

12. What example had Jesus himself just set, and why is the point he thus made so important?

13. What had Jesus to gain by washing his disciples' feet, and thereby what was he helping his disciples to see and apply?

14. Who are meant in Jesus' statement, "By this shall all men know"?

15. In what will the Christian called to the Kingdom not fail if he keeps Jesus' commandment concerning love to one another?

Father and will follow out all the commandments of God whose children he loves. He will be at all times wholly devoted to The Theocracy.

A PLACE PREPARED IN THE THEOCRACY

¹⁶ Jesus was addressing disciples who had stuck with him through temptations and who had partaken of the memorial bread and wine to symbolize that they would be broken with him and share in his unselfish death for the vindication of his Father's name. The kingdom of heaven, or Theocratic Government, is prepared for suchlike, and hence Jesus made known to his apostles that he was going away to make preparation in order that he might receive them again to himself, but actually in the Kingdom. Said he: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3) Jesus must appear in the presence of God for his disciples and present his sacrificial merit and provide for their being taken into the Theocratic Government with him. Those who rightly partake of the memorial emblems as members of "his body" are the ones invited to the heavenly position with Christ Jesus in his glorious throne.

¹⁷ Even so, shortly thereafter Christ Jesus, who had preached "The kingdom of heaven is at hand", went away into the "far country" of heaven to receive the Kingdom. He sat down at the right hand of Jehovah God his Father, and there he waited until God's time that his enemies be made his footstool, at the end of the world. At that time he would return, the place in The Theocratic Government having been prepared, the Kingdom having begun in 1914. He having returned, the great message, namely, "The kingdom of heaven is at hand," must again be published and the faithful remnant of followers yet on earth must do the publishing or preaching. (Matt. 24:14) The apostles and other faithful followers who had fallen asleep in death prior to his coming into his Kingdom and coming to his temple thereafter, these he raised out of death to life in the spirit in heaven. Thus he came again and received them unto himself in the Kingdom. The faithful remnant yet on earth whom he approves in the temple judgment he gathers to himself at the temple, into the condition of unity with him.

¹⁸ It is at this time of coming to the temple and gathering the faithful body members there that he 'drinks the fruit of the vine new with his disciples in the kingdom', as he foretold, at Matthew 26:29. It

is the Kingdom that vindicates Jehovah's name, and it is in the Kingdom that Christ Jesus wants all his faithful followers, his body members. Due to the faithfulness of Christ Jesus in providing the ransom sacrifice and in laying down all that he had in order to acquire the precious "hidden treasure", the Kingdom, the way was opened and place provided so that the body members could be associated with him in his sufferings and death and then in his everlasting Kingdom, under the Father, Jehovah God. Precedent to receiving this wonderful place in the heavens with Christ must be their loving one another, proving it by serving one another under the trial and test of integrity toward God, and being devoted to the Kingdom work committed into their hands by the King, Christ Jesus.

¹⁹ The Kingdom is first in importance because it clears Jehovah's name of all false charges and reproaches of the Devil. The redemption of creatures is of secondary concern, and those admitted into the Kingdom must first be redeemed. Were it not for Christ Jesus, the only begotten Son, whom the Father sent to earth to declare his Father's name and Kingdom, no provision would have been made for them to receive eternal life. God so loved the new world of righteousness that he sent his only begotten Son to prove himself the Head of the Kingdom and to provide the ransom, that whosoever believes in him should have everlasting life. He is the Word of God, and God's Word is always true. Therefore it was proper for Jesus at the time of memorializing Jehovah's name to say to his apostles: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." (John 14:6,7) If the apostles knew Jesus, who reflected the Father and declared his name, then they also knew his Father.

²⁰ At all times Jesus spoke of his Father, because He is Jehovah. Jesus told them why he had come to earth, and who sent him on this mission, and that his chief purpose in life was to honor his Father's name. Therefore if they knew the Son they must, of necessity, know the Son's Father. They could not come to the Father except by Jesus, because Jesus is the Vindicator of his Father's name and is Mediator between God and man. He is the One who brings forth the truth concerning that holy name and the purpose for which the name stands. He provides in himself the way that all believers may come to the Father. The course of action Jesus took by his three and one-half years of Kingdom

¹⁶ As shown by those present with Jesus, for whom is the Kingdom prepared, and why must Jesus first appear in God's presence?

¹⁷ What was the place finally prepared for Jesus' disciples, and when and how did he receive them unto himself?

¹⁸ What does Jesus drink with them in the Kingdom, and fulfillment of what requirement must precede receiving a place in the royal heavens?

¹⁹ (a) What therefore is of first importance, and what thing of secondary importance was also necessary, and why? (b) How had the disciples known and seen the Father?

²⁰ How had he shown himself to be the way, the truth, and the life and what did his repeated emphasis on his relationship to his Father at that supper make plain?

preaching served as the example to point out to the disciples the way, the truth, and the life; all which directly leads them to his Father. Such repeated emphasis on his relationship with the Father makes it plain that it is Jehovah's name that is memorialized at the Lord's supper.

A HELPER DURING ABSENCE

²¹ Jesus knew he had not much more time to talk with his faithful apostles, though he had so much to tell them. Hence he assured them he would pray to the Father to send them a comforter in his absence. This comforter would be the spirit of truth, and a religious pope and hierarchy would not be necessary, neither a substitute for God's Word of truth. The Father would send the comforter in the name of his Son, Christ Jesus, to those who loved him. Jesus said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:15-17) "Comforter" means "helper, advocate". It designates, not a person, but the invisible power of God exercised through Christ and sent forth to operate with and among the disciples until the King should return and come to the temple; which he did in 1918.—Mal. 3:1-4.

²² It was promised that the comforter would teach them all things and bring all things to their remembrance, whatsoever Christ Jesus had said to them. This was a necessary provision; for surely no creature born in sin and shapen in iniquity could of himself stand up long under the coercive whiplashes of the great adversary. God's servants, imperfect in the flesh, needed the truth, and this the Lord would provide them. He sent forth his power or spirit and also provided them with the "sword of the spirit", which is the Word of God. This is the one weapon that all servants of the Most High must handle well to ward off the wicked thrusts of the enemy and not be led astray by his wicked machinations. (Eph. 6:13-17) While at the time the apostles did not fully appreciate what the Lord Jesus meant, they did understand better from and after the day of Pentecost, fifty days after his resurrection, when the divine power or holy spirit was 'poured out upon all devoted flesh'. (Joel 2:28, 29; Acts 2:16-18) Then and thereafter there came to their remembrance all those things with an understanding thereof, and they went forward with boldness proclaiming the message of the Kingdom.

²¹ What did Jesus assure his disciples he would pray God to send them, and what is it?

²² Why would the holy spirit teach and bring all things to their remembrance, and when did they appreciate Jesus' words in this regard?

THE KINGDOM-FRUIT BEARER

²³ Jesus had at supper told his disciples that he would not henceforth drink of the "fruit of the vine" until he drank it new with them in his Father's kingdom, that is, not until the Kingdom should come and he gathered them to himself at the temple, making unnecessary the service of the comforter. The "vine" represents the royal family of Jehovah God, of which Christ Jesus is the Chief or Head Son. The fruit of the vine brings joy, because the purpose of the vine is to glorify God. (John 15:11; Ezek. 15:1-8) Jesus next took up a beautiful parable, related to that told at Judges 9:8-13. He compared himself to "the vine", or main stock, and his Father to "the husbandman". "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1, 2) It is the Father in heaven that is interested in this "vine" of many sons. He is interested in their faithful service and their productive qualities and powers. If they do not bear fruit they are removed from the Theocratic organization or Kingdom, the "body of Christ". If they bear fruit, they are pruned to produce or hold forth still more fruit. To this end the Father chastens the sons, because reproof and instruction are the way of life. (Prov. 6:23) Thereby the creature is put in better position to serve and hold forth the Kingdom fruit or truth. As long as the disciples abide in Christ as Head and King and Leader, then they are able to bear fruit, because the branch must always be a part of the vine.

²⁴ The branch receives the fruit from the King and then holds forth the fruit to God's glory and to others' spiritual sustenance. None could ever separate himself from the "Vine" and expect to bear fruit; for the source of his life is thereby cut off. Every "branch" must cleave to the Theocratic organization which Jehovah has formed and must bear Kingdom fruit. Said Jesus: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:5) The branch must always give recognition to the Head, Christ Jesus, even as Christ Jesus looks to his Head, Jehovah. (1 Cor. 11:3) Now the "fruit" of the "vine" consists of preaching this gospel of the Kingdom in all the world for a witness unto all nations, thus glorifying God.

²⁵ By following Christ's example of service and keeping his commandments, the branches will bear much fruit. The disobedient one does not abide in Christ Jesus, "The Vine," and hence the "Husband-

²³ In Jesus' parable, what does the "vine" represent, and how are the fruitbearing qualities of the branch maintained?

²⁴ To receive the fruit, what is required of the branch? and of what does the "fruit" of the "vine" now consist?

²⁵ How will the branch bear much fruit, and for what purpose?

man", Jehovah, sees to it that the disobedient is cast off from the royal vine and is burned or destroyed. "Covenantbreakers . . . are worthy of death." (Rom. 1: 31, 32) It is through the unity and close co-ordination of the footstep followers with Christ Jesus, "The Vine," that their Father is glorified: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15: 8.

²⁶ It is the productive efforts of the "branch" in bearing witness to the Kingdom that pleases God and angers the Devil and his crowd. By holding forth the Kingdom gospel, and doing so with the joy of the Lord and with integrity toward Him and his Righteous Government, the "branch" offers life-sustaining food to those who hunger and thirst for righteousness that they may be enlightened, helped and strengthened to choose the Lord God and serve him and his Kingdom. By this activity of the vine-branch the Father is glorified, and in no other way. Such disciples as do this enjoy the loving care of the Great Husbandman and abide in the Vine. "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 9, 10) Jesus kept his Father's commandments by fulfilling the terms of his commission from Jehovah God to be his witness, preaching the Kingdom gospel to the meek and comforting all that mourn, and fulfilling all the things that were written in the law and the prophets concerning his course on earth. Thus he kept in God's love. By a like course must his commissioned disciples abide in his love.

²⁷ It is not an easy matter to serve the heavenly Father and to keep the commandments concerning love and service that Christ Jesus has given to his followers. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." (John 15: 12, 13) In such friendship this organization of "the Vine" and "the branches" must stay bound together. There is no disunity between vine and branches; it is no sectarian affair as in "Christendom". Each branch pictures a disciple, which branch cannot be severed from the stock if it would live. For all of its sustenance and life it must depend upon the vinestock and the good care of the Husbandman, the Father in heaven, whose planting the Vine is. Quite appropriately, then, today in lands where the Nazi-Fascist-Vatican crowd have suppressed the open, public activities of Jehovah's witnesses, these faithful, covenant-keeping "branches" endeavor to keep in touch with the source of spirit-

ual sustenance by the "grapevine route" or method.

²⁸ It is because of this oneness of mind and purpose and devotion to the Kingdom, and because of the maintaining of integrity to God and showing exclusive interest in the vindication of His name, that the world hates the disciples or "branches" of "The Vine". "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 18, 19.

²⁹ The Lord's people have ever run up against stiff opposition. They will run up against still more, and worse, when the "beast" ascends out of the "bottomless pit" and the "whore" of religion at once gets atop its back to dictate to the world. Because they have taken a course contrary to that laid down by the world, they cannot escape being hated by the Devil's organization. As long as a person is one with the world and supports its religion, politics and commerce, the world will love him as one of its own. But when a man sets his standard higher than that selfish standard of the world and puts God higher than the State, and goes out and works in the interests of God's kingdom and its righteousness, and fights for the New World and its interests, then he is hated of the old world organization, even as Christ Jesus was hated of the world.

³⁰ Hence to his disciples Jesus frankly says: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." (John 16: 1-3) Let those seeking the path of least resistance clear out now. It will henceforth be no easier to be a follower of Christ Jesus. The Lord has given his disciples full warning in advance, that the time will come when they will kill you, and they will believe they have done God a service by so doing. Jesus gave like warning to his followers in his prophecy concerning conditions at the end of the world; where we now are. (Matt. 24: 9) The worldly organization has gone over wholly to religion, which is demonism; and they will do anything within the demons' imagination to hold their religion together, even to killing Jehovah's witnesses.

³¹ Why does "organized religion" carry on such a practice of destroying righteous persons who do the great good of preaching God's Word and name and

26 To whom is the fruit borne forth to the glory of God, and how did Jesus and how must his disciples keep in the divine love?
27. (a) In what condition must the "branches" abide for continued sustenance? (b) How do the "branches" in lands where they are suppressed keep in touch with the source of sustenance?

28. Because of what does the world hate these "branches"?

29 When will the "branches" run up against still more hateful opposition, and worse, and why so?

30 What warning, therefore, did Jesus give, and what should those desiring the path of least resistance do now?

31. Why does "organized religion" carry on such attempts to destroy these righteous preachers of the Lord?

kingdom? They have done and still do this because they know not Jehovah God, the Father, nor his Son, Christ Jesus the King. Religion is not engaged in glorifying Jehovah, the Supreme One of the universe. They cannot know him or know his Son because "organized religion" has followed traditions of men under demon control. The case is quite simple. If the world had known the Father and Christ Jesus, then religion would have no place in their lives; tradition and following after false gods would be gone from "Christendom".

²² Now, at the end of the world, the great issue of paramount importance looms up large: Whom will you serve, Jehovah or the Devil? The visible organization of religion, politics and commerce, under the unsuspected direction of the Devil, choose to serve him and his demon-controlled system. They have forgotten the Father and the Son, or they never knew them in the first place. "Christendom" claims to worship Christ Jesus, but she refuses to know and accept him as the Rightful Ruler. While she says to him, "Lord, Lord," she does not know his Father as the great Theocrat and God Jehovah. It is the knowing of the Father and his purpose, and the issue involving Him, that is all-important. This is the special point that Jesus, at the Lord's supper, was impressing upon the disciples, spending so much time then in discussing the crucial matter with them. It was the Father that Jesus wanted his disciples to know and recognize, and himself as the Father's servant. It is from the Father that life and blessings can be attained by them through his Son.

²³ Such knowledge of the Father and the Son would prove vital to them, because, as he warned them, that very night they would be scattered, every man to his own, and would leave him, Christ Jesus, alone. But even though they should be scattered from him, yet, said he, "I am not alone, because the Father is with me." (John 16:32) Thus again he points out the close relationship of the Father to the Son, and God's faithfulness to One who serves him. Hence they should not be fearful or disturbed about him, or be offended at him: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) What a cheering promise! Christ Jesus has overcome the world, its persecution, its opposition, its temptations, and its trials, and has learned obedience by the things he suffered. (Heb. 5:8,9) So the footstep followers of Christ Jesus must overcome the world, and in so doing defeat the ends of persecution. They can and will do so, by God's grace through Christ.

The faithful must and will overcome all the temptations from the world and stand firm and immovable on Jehovah's side, to His glory.

A PRAYER OF PRAISE

²⁴ In view of his final and solemn admonition at the Lord's supper, before going to the garden of Gethsemane, Jesus expressed his love for Jehovah his Father and for his disciples in a fervent prayer, which prayer is recorded in John's account, chapter seventeen. In the opening words thereof Jesus voiced his only desire, that is, to glorify his Father's name and thus praise Him for eternity. He knew that his personal work in the flesh was finished, and hence he was ready to yield himself up to his enemies without a struggle or fight. He was at the climax of proving his integrity under stress, and the last great trial was just ahead. Knowing that he had fought a good fight, Jesus had confidence in his Father that He would provide the grace for him to remain true and faithful to the very end. Thus Jesus would vindicate his Father's name, what though he suffered the ignominy of dying on a tree, exposed to the profane gaze of religionists and their dupes. He knew his hour had come, and he prayed his Father that He would glorify his Son, raising him from the dead so that he in his glorious heavenly condition might continue to glorify his Father and magnify his name evermore.

²⁵ To be associated with Jesus in his heavenly glory shall be a "body" of 144,000 faithful followers, of whom the apostles were the original members; and these the Father would give to the Son. Christ Jesus was pleased to have this "body"; as he had said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:37,38) At the Lord's supper Christ Jesus was immediately concerned over this Kingdom "body" or company, and his prayer was specially in their behalf. However, he was not oblivious to the fact that in due time, when the Kingdom class had been gathered to him at the temple, he would gather his "other sheep" that they might gain everlasting life on earth in the new world of righteousness. "For God so loved the world [that new world] that he gave his only begotten Son [to lay the foundation thereof], that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

²⁶ Such requirement of knowledge and belief for salvation is now summed up in these words of the prayer: "And this is life eternal, that they might

²² What issue of service looms up large now, and how does knowledge give a bearing upon the subject?

²³ Though forsaken of disciples that night, what relationship would Jesus yet enjoy, and what cheering promise about overcoming did he give?

²⁴ In prayer, what desire did Jesus then voice, and why?

²⁵ Whom had the Father then given to the Son, and why was Jesus immediately concerned over suchlike ones?

²⁶ How did Jesus then sum up the requirement of knowledge and belief for salvation, and why may the Father not be ignored in this?

know thee the only true God, and Jesus Christ whom thou hast sent." (John 17: 3) There is no other way whereby men can be saved to life eternal than by knowing Jehovah the Fountain of life and recognizing Christ Jesus as the Sent One of the Father. Jesus at all times directed the seekers of life to the Father, and by his sacrifice he provided the means for reconciliation of man with God. Hence he was true to the facts when he said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." (John 14: 6, 7) Those who know Christ Jesus in his full and true relationship to the divine purpose must, of necessity, then, know the Father in heaven. To ignore the Father would be exalting the creature above the Creator; it would be worshiping the channel of salvation rather than the Source.

³⁷ In prayer Jesus continued: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17: 4) The whole course of action of Jesus while upon the earth was to glorify his heavenly Father. Now he knew he had done this well, and he had finished the work for which the Father had sent him. This work was to bear witness to his Father's name and vindicate it, and this included directing the attention of the apostles and of all his followers and hearers to his Father in heaven. The new supper which he had instituted that night was a memorial to his Father's name and Word. Here now was culminating a faithful course of action on the part of Jehovah's Chief Witness in faithfulness even unto death; and by the symbols that Jesus used at supper, the unleavened bread and the wine, he showed that his disciples who partook of the same would have to go through affliction and tribulation like his and for the like cause and with him be faithful to the death.

³⁸ Satan the Devil had misrepresented and reproached Jehovah's name. Jesus did the opposite thereof; and, as if giving a report on his lifework to God, in prayer he said: "I have manifested thy name unto the men which thou gavest unto me out of the world: thine they were, and thou gavest them me; and they have kept thy word." (John 17: 6) The sole desire of Jesus when preaching was to make known the name of his Father to the men that his Father had given him, because through them God's name would in turn be made known to others. They had forsaken the old world and come unto the Foundation of the New World, and these faithful apostles, Jesus confessed, were Jehovah's. God had drawn

them to Jesus and given them to him that eventually they might be associated with him in the Government of the New World. They were faithful followers and kept the words Jesus had given to them, the words his heavenly Father had given to him. These words the faithful apostles had received, and, because of attentively hearkening to the teachings of Jesus, they were now convinced that he had been sent by the Father to be the Anointed King.

³⁹ Therefore Jesus prayed for them that were to be his associates in the New World. He prayed not for the old world, but "for them which thou hast given me; for they are thine". (John 17: 9) No more would Jesus be in the world; he would be exalted to God's right hand, there to await the end of the old world. But these, his faithful followers, would remain in the world, though not being of it, and he asked his Father to "keep through thine own name those whom thou hast given me, that they may be one, as we are". (John 17: 11) This prayer explodes the blasphemous religious doctrine of a so-called "trinity of Father, Son and Holy Ghost". It was in the interests of his Father's name and its vindication that Jesus prayed to his heavenly Parent. The primary issue was on the mind of Jesus, namely, Who is supreme and almighty? and can God Jehovah place on earth men who will maintain their integrity unselfishly under the severest test? Not only Jesus, but his followers must, to be like him, keep on the right side of that issue. Rightly he prayed that his heavenly Father should keep these men who thus far had with him been faithful and true.

⁴⁰ While Jesus was with these disciples in the world, he had kept them in Jehovah's name by declaring to them his Father's name, and by exposing religion and showing them the truth of God's Word and by instructing, training and associating them with him in the proclamation of that Word. These that his Father had given him, he said, "I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." (John 17: 12) Judas was lost, but Jesus knew that prophecy showed Judas would be replaced; and he was, by Saul of Tarsus, whom Jesus picked as a "chosen vessel" unto him. It was Jesus' desire that these faithful ones still left in the world after he had gone might have the same joy of the Lord fulfilled in them as was in Jesus due to magnifying his Father's name always. He had given to these followers God's Word, and because of this the world had hated them; for they and the message they proclaimed are not of this world, even as Jesus was and is not of this world. For like reasons Jehovah's witnesses are hated today

37. How could Jesus say he had finished the work the Father had given him to do, and by the symbolic emblems used at the supper what did he show?

38. According to his prayer, what was Jesus' sole desire when preaching, and why was this important for his disciples?

39. Why did Jesus pray, not for the old world, but for them whom the Father had given him? and how does his prayer explode the so-called "trinity" doctrine?

40. How had Jesus while in the world kept his disciples in Jehovah's name, and why did he not pray that they be taken out of the world?

and suffer. Why are they let suffer? Jesus in prayer did not ask that his followers be relieved of the test of their integrity toward God. Hence he prayed, not that they should be taken out of the world, but that Jehovah his Father would keep them from the evil one, the enemy.

"Religion does not sanctify or set apart anyone from Satan's world of religion, politics and commerce and the power of the demons. This is proved by Jesus' prayer that his disciples should be sanctified through the truth, because the Word of God is the truth; and as long as these should continue in the Word that Jehovah God had provided for them by His inspired servants, they would be kept from the evil one. (John 17: 15-17) The light of that Word is sown for the righteous. Those who follow in the light, even over such the darkness due to the "god of this world" shall have no power.

PRAYER FOR THE NEW WORLD

"Christ Jesus, being a "Faithful and True Witness", knew that the prophecies must be fulfilled and that he must die that day and on the third day be raised from the dead and be glorified with his Father in heaven. There he must sit down at his Father's right hand and await the time of final judgment of Satan's old world. By Jesus' baptism and anointing with his Father's spirit the Foundation of the New World had been laid. There were now associated with him men taken out of the old world and made representatives of the new. To continue to be connected with the New World they must never slack the hand for fear or otherwise, but must preach the gospel the same as Jesus did, meet all the opposition, and endure all the persecution. Due to staying close to the Word of God and recognizing their Father in heaven whose name is at stake, they would be able to overcome the "present evil world" and all the machinations of the adversary.

"As a result of the apostles' ministry new ones would follow after the Lord Jesus with them. With such forevision Jesus therefore prayed not only for the faithful disciples then joined with him, but also for those who would become believers and followers in the future. "Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17: 20) The apostles were sent forth to preach continuously the Kingdom gospel, and the King prayed for such as would believe on him and his Father through the preached word of these obedient apostles. Bear in mind that this prayer was offered up on the occasion of the Memorial. What

was the ultimate end and result desired by the prayer? This: Whereas all honor and glory must be given to the heavenly Father, therefore unity must ultimately be attained of all the faithful in the New World, first, unity of all his body members, and then of all the "other sheep" whom he gathers at the end of the world, before the battle of Armageddon. Hence Jesus prayed that all his body members might be one, "as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17: 21.

"As a result of the preaching of the faithful servants of the Lord all those who shall live in the New World must learn that Christ Jesus was sent as Jehovah's Vindicator and King and they must believe to that effect. Hence he prayed concerning the members of his body that "they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me". (John 17: 23) It was for those of the New World that Jesus was thus generously praying, so that all these might be of one mind and service. This prayer has been answered, by God's power. We are at the end of the world of wickedness, and at the portals of the New World. The unity prayed for by the King must exist in fulfillment of the prayer, both as to the faithful remnant and then as to the "other sheep" their companions. The old world is divided by total war between "the king of the north" and "the king of the south"; but Jehovah's witnesses and companions are one, on all continents, whether scattered by the enemy in jails and concentration camps or still free to go about publicly and from house to house preaching "this gospel of the kingdom". No demon power can break up this unity.

"Jesus' prayer sets forth a glorious prospect for his body members; he prayed that these might be given the blessed privilege of beholding his glory in the Kingdom, not to magnify his own importance, but because the glory he would receive from his glorious Father would reflect the majesty, power and supremacy of his Father above. (Heb. 1: 3) All the power given to the Son in heaven and in earth included the power to destroy the evil one, Satan, who brazenly challenged the Father's power over world domination. Jesus hated wickedness, and loved righteousness. His Father had loved him before the Foundation of the New World was laid, and he desired to show to his faithful followers Jehovah's reward to him for faithfulness.

"Religionists of "Christendom", who despise Jehovah's name, should ponder over the closing

41 By what means are his disciples sanctified, and by what course are they kept from the evil one?

42 What prophecies did Jesus then know must be fulfilled upon him, and how would his disciples continue to be connected with the New World?

43 Besides the apostles, for whom did Jesus also pray? and what was the ultimate end and result desired by the prayer?

44. (a) By the expression "that the world may know that thou hast sent me", whom did Jesus mean, and to what condition must all come? (b) Despite the total war now on, how does this condition exist?

45 What glorious prospect did Jesus' prayer then set forth before his disciples, and was this a prayer to magnify his own importance?

46. How would Jesus further declare his Father's name to his disciples and why?

words of Jesus' prayer: "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:26) Even after Jesus' departure from earth, Jehovah's name must be further declared. Jesus voiced his determination to see to that. Not only had he declared his Father's name when with his disciples on earth, but also, when glorified in heaven, he "will declare it". Why? Because Jehovah's name is to be vindicated; his name means his purpose toward his creatures. Thus Jesus at all times recognizes his heavenly Father as the supreme and adorable One of all the universe, the Rewarder of those who faithfully and diligently obey Him.

"Jesus gave freely of his wonderful counsel to his faithful followers, and did so down to the last, including this final evening with them when he set up the memorial of his death for the kingdom of God. Such wise counsel must aid them in the days to come; and not only them, but also us today, that we may remain true, faithful and steadfast. His earthly life he was here closing with a prayer of praise to his Father, and asking that God's rich blessing and favor might be upon those whom the Father gave to be members of his body, and, further, upon those who will live on earth in the New World.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples." (John 18:1) Unafraid to meet now the

final test of his integrity, he steadfastly went forth to encounter the forces of darkness in their hour of seeming success and to triumph over them by unbroken faithfulness to God.

"That was a wonderful evening of comfort and counsel and instruction the eleven faithful apostles spent with the One upon whose shoulder the government of the New World should rest. For having the account thereof recorded for the admonition and learning of us upon whom the ends of the world have come, we give all praise and thanks to His and our heavenly Father. Appreciating the New World now at hand and our association in its blessings and in the witness work we have to do, and acting on the faithful counsel of our Lord, his followers will press on more determined now than ever to magnify Jehovah's name and to declare it throughout the earth while yet we have the opportunity before the final end of the old world.

"The Master has clearly pointed out that it will not be an easy time for any follower of his in this time of the end, whether one is of the remnant of the "little flock" or of the "other sheep". It is faithfulness that counts for eternal life in vindication of Jehovah's name, as his King, Christ Jesus, has exemplified to us. Forever shall that name be memorialized on this earth, not alone to the end of the old world, but to eternity in the New World now at hand and which is a "world without end".

47 Why did Jesus give such wise counsel to his disciples, and with what request did he close his prayer of praise?

48 How did Jesus then go forth, and with what in view?

49 For the account of that evening of comfort and counsel what do we render to God, and what course are we determined to pursue?

50 Despite the time, what course is it that counts for eternal life to the Master's followers? and whose name shall now be memorialized, and how long?

"THE WORD OF TRUTH"

THE Bible is God's 'word of truth'. (John 17:17) It is a history of God's creation of things earthly, and gives such information about his heavenly creation as the same relates to man and his home. The Bible is God's revelation of Himself to his intelligent earthly creatures. It is his expressed will, and therefore is the statement of His law for the government of his intelligent earthly creatures. Most of the Bible is a record of things which have taken place, but which also foreshadow greater things to come. That part of the Bible called "prophecy" is the foretelling of things that must occur, before they come to pass. Prophecy is therefore history written in advance. For this reason it cannot be understood by man until it is in course of fulfillment or has been fulfilled.

The Bible discloses Almighty God, "whose name alone is Jehovah," as the great Eternal One, the Maker of heaven and earth, the very embodiment of wisdom, justice, love and power, and the Giver of every good and perfect gift. He is the complete expression of unselfishness. Therefore it is written: "God is love." (1 John 4:8) His Word tells why man was created, and why he turned to wickedness

and was sentenced to death, and then makes known God's provision to set up a righteous government which shall vindicate God's maligned name, destroy all organized wickedness, and bless obedient humankind.

God's "word of truth" fully and completely contrasts good and evil. It shows why evil or wickedness results in death and why good leads to life everlasting in happiness. It is God's law concerning man, and therefore contains the perfect and complete code of rules of action by which man can be governed and walk in the way of righteousness. This code of rules also names the penalty for violation of the law of righteousness. The Bible was written for the benefit of man and to the glory of Jehovah God.

The prophet Moses wrote the first five books of the Bible. The experiences of men, as they took place, were handed down from generation to generation, and Moses gathered the record thereof. There would be no reason for this record to be anything but the truth, for Moses was devoted to God. He was chosen by Jehovah God to make the record, and in preparing it God's unerring wisdom and spirit guided his servant. In truth and in fact Moses acted

merely as a scribe of Jehovah. He was the very kind of man whom we should expect God to select for such a work. He spurned the Devil and his organization with all its allurements, and amid adversity espoused the cause of righteousness. Not only was he alert in mind and learned in all the ways of men, but his chief qualification was his complete devotion to Jehovah. The great truths stated by Moses could not have emanated from the mind of an uninspired man, but were the result of the invisible power of Jehovah God operating upon the mind of man.

What is said as to Moses can be said of all the writers of the Bible. God chose those men for the work because of their faith and faithfulness toward Him. The unlimited divine power that long ago operated to create the visible things of the earth operated to direct and stimulate the mind of Moses and other holy men to make record of God's will concerning man. David, first king of Jerusalem, was one of these faithful men devoted to Jehovah God, and respecting that part of the Bible which he wrote he said: "The spirit of the LORD spake by me, and his word was in my tongue."—2 Sam. 23:2.

These faithful men of old are called "prophets", and they wrote prophecy. The fisherman Peter, who was chosen by Jesus to be one of his apostles, wrote under inspiration: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]."—2 Pet. 1:21.

That part of the Bible long known as "the Old Testament" was written in the Hebrew language, except for a few parts written in the Chaldee. That part termed "the New Testament" was originally written in the Greek language. Copies of the original writings were afterwards made, and these were called "manuscripts" (MSS.).

The Hebrews, the people of Israel, used the greatest possible care in safeguarding the Hebrew Scriptures and in informing their people concerning the contents thereof. Of the twelve tribes of Israel the tribe of Levi was set aside to attend to things pertaining to the education of the people in matters relating to God and his Word. From such Levites the priests of God were chosen. These priests were special representatives of Jehovah, and were to minister to Jehovah God and in his name and for the benefit of his covenant people.—Ex. 28:1-4.

Upon the priests God laid the obligation to read before the people His law. They were required to inform the people of God's word spoken through the prophets (Lev. 10:10, 11) "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts."—Mal. 2:7.

The people were instructed to seek knowledge at the hands of God's representatives: "And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment." (Deut. 17:9) One of the divine purposes is here manifest, to wit, to keep the people informed concerning Jehovah's Word, to the end that at all times there might be some persons on earth who would have knowledge of the Bible and faith in it as His true and sacred Word.

Centuries after the last of the Hebrew prophets the apostle Paul, a Jew and an inspired witness of Jehovah,

wrote: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith," "the law having a shadow of good things to come." (Gal. 3:24; Heb. 10:1) The purpose of a "schoolmaster", or pedagogue, is to lead to knowledge and to instruct. Here then is the express purpose of the law of God, namely, to impart to the seekers for truth the knowledge concerning Himself and his relationship to man. This confirms the thought that God arranged for the handing down from generation to generation the truths that He desired men to know, and that this transmittal carried forward from Adam to Moses in particular. Thereafter from Moses' time God has caused his word to be written down by true and faithful men, whom He directed. His Word is our Bible.

All the original writings have been lost and do not exist. This, however, does not at all interfere with the authenticity of the Bible. While the temple or house of the Lord existed among the Hebrews the original manuscripts were kept there, and at stated times they were brought forth and read to the people. (2 Chron. 34:14-16) When the Israelites returned from captivity in Babylon, and rebuilt the walls of Jerusalem, about the year 454 B. C., Jehovah's word to Moses was brought forth and read to the people.—Neh. 8:1-9.

On the above occasion Ezra the priest read the law. The indisputable and historical evidence aside from the Bible itself is to the effect that from Ezra's time forward there was a rewriting and copying of the original manuscripts, which rewriting or copying by faithful and devout men continued till about A. D. 900. During the persecution of the Jews by Roman Catholics in the Middle Ages, particularly in the time of the so-called "Crusaders", many of the manuscripts were destroyed by fanatical religionists. Others were destroyed by Jews themselves, evidently to prevent them from falling into enemy hands.

There are now in existence three ancient manuscripts. These are copies of the original Greek tongue or language of "the New Testament" and the Greek translation of "the Old Testament", and are called the "Sinaitic", the "Vatican", and the "Alexandrine" manuscript. These MSS. show the Bible as it existed shortly after the time of the apostles of Jesus Christ. The Alexandrine MS. was presented by Cyril Lucar, patriarch of Constantinople (now Istanbul), to King Charles I, monarch of Britain, in the year 1628. It is preserved in the British Museum at London to this day, unless temporarily removed for safekeeping due to Nazi air raids. The Sinaitic MS. was discovered in 1859 by Count Tischendorf, the German scholar, in a Greek Catholic convent situated at the foot of Mount Sinai in Arabia. This MS. was kept many years in a library at Leningrad, but on December 20, 1933, it was announced in the British House of Commons that the government had purchased this MS. from the Soviet government for more than a half million dollars, half thereof being contributed by the British public. On December 27, 1933, the MS. was deposited in the British Museum. The Vatican MS. is the most ancient of the three MSS., so far as can be judged. It has been kept in the Vatican Library at Rome, at least until the United Nations began bombing the land of "good Catholic" Mussolini. In recent years this MS. was made accessible to scholars. None of

these ancient MSS. is entirely complete, but each is nearly so and supplements the others.

The Scriptural text, translated from the original language into another tongue, is called a "version". The ancient versions of the Scriptures consist of translations made in the early period of the Christian era. Many of these translations were written by men not more than one generation removed from the time of the apostles. Among such versions is the "Syriac", representing very nearly the language employed by the people with whom the Lord Jesus communicated and among whom he moved. It is a very reliable version. Near the close of the fourth century a learned monk, Eusebius Hieronymus, otherwise known as Jerome, and who lived for many years at Bethlehem, revised the old Latin version of the Bible. His version is called "the Vulgate". It is a translation into the Latin as compared with the Hebrew and Greek MSS. It is often referred to in other versions or translations of the Bible.

The Bible was first given to the people in the English language by the efforts of John Wycliffe, about the year 1383. This version was copied literally from the Latin. Although translated that early and written by hand, it was not printed for nearly 400 years thereafter. Both Jerome and Wycliffe suffered much persecution because of their faithfulness in translating the Scriptures. Their persecution came chiefly from the Roman Catholic clergy. Satan has always opposed those who have been witnesses to the name of Jehovah God. So violently did Satan stir up opposition to the Wycliffe version of the Bible that

many who used it to instruct others were burned to death with copies around their necks.

The next version of the Bible of importance was that brought forth by William Tyndale, something more than 100 years after Wycliffe's day. Shortly after Tyndale's death there appeared what is known as "Matthew's Bible", really Tyndale's Bible published under a different name. Then followed the publication of what is known as the "Great Bible", published in 1539; and later what is known as the "Geneva Bible", published in 1560. All these were but revised editions of Tyndale's translation. In 1611 the "Authorized Version" was produced. It is otherwise known as the "King James Version", because King James of England was the prime mover in having it prepared.

In the year 1870 a company of distinguished English scholars assembled and began the work of a revision of the Authorized Version of the Bible, and within a short time thereafter an American committee of learned scholars undertook a like work. In 1881 the first edition of the English Revised Version was published, and in 1885 the American Standard Version was published. Tyndale's translation was largely used by both of these committees. These Revised Versions are doubtless the best of all translations, because they express the thought in plain English. The Watchtower edition of the Bible was published in September, 1942, and consists of the Authorized or King James Version, unaltered, but adds a specially prepared abridged Bible concordance and other aids to students in "rightly dividing the word of truth".

ENOCH, JEHOVAH'S FIRST PROPHET

JEHOVAH GOD, the Author of true prophecy, uttered the first prophetic words upon this earth about 6,000 years ago. They are recorded at Genesis 3:15 and foretell a Seed that would destroy Satan and his organization. Since that time Jehovah has had many prophets on earth who have spoken and written as moved by his spirit.

All of these prophecies, like the one in Eden, point to the time of vindication of Jehovah's name by The Theocracy. For this reason the faithful men used by Jehovah as his mouthpieces to deliver prophecy have been the targets of demon attacks, and many of them have suffered violent deaths at Satan's hands. (Matt. 5:11, 12; 23:37; Heb. 11) Who was the first man used by God to prophesy, and what happened to him? Why is a consideration of such things now timely and profitable?

Enoch, the seventh from Adam, had the distinction of being Jehovah's first prophet. He was the son of Jared and was born when Adam was 622 years old. Righteous Abel had been dead for some four centuries, and in that interim no creature had served as a witness for Jehovah God. Three hundred and eighty-seven years before Enoch's birth groups of men began to "call themselves by the name of the Lord". (Gen. 4:26, *margin*) They approached God in lip service, but in fact mocked him and supported Devil rule. Hypocrisy flourished. Satan had the human race securely snared and bound in the besetting sin of religion and reasoned that his challenge to Jehovah that no earthly creature would serve God was proved. But not so. In the midst of this scene of apparent triumph for Satan, Enoch appeared.

"Jared lived an hundred sixty and two years, and he begat Enoch. And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years." (Gen. 5:18, 21, 22) Enoch had heard of the events in Eden and could see the disastrous effects of rebellion against God. He was familiar with Jehovah's prophecy of the promised Seed and Deliverer. He also knew of Abel's course, and how it was pleasing to God. The Devil hated Abel and brought him to such a violent end that he had scared off other men from God's true worship. They preferred to walk in the popular Devil religion and thus avert such persecution by Satan as befell Abel. But not so with Enoch. He was not deterred by the Devil-inspired murder of Jehovah's first witness, but set himself to walk in a like course of integrity, come what might.

To say that a man walks with God means that his course of action is in harmony with God's appointed way. His feet are guided in the paths of righteousness outlined by Jehovah. He keeps in step with his Creator, not running ahead, neither lagging behind when service work is assigned. So walking, the creature meets Jehovah's requirements. (Mic. 6:8) Enoch maintained integrity under adverse conditions for more than 300 years. He witnessed to those about him, but apparently he found no "sheep". He had no brethren of "like precious faith" in the New World for companionship; he stood alone for The Theocracy. His name means "trained; consecrated". Enoch was trained in God's way and walked in consecration to Jehovah, which

necessarily means that he did not walk with those round about him. He was separate from the world that then was: shunned its corrupt religion and lustful pleasures. Having a new world outlook, Enoch kept himself unspotted from the religious filth of that ungodly, wicked world. He faithfully served as Jehovah's first prophet.

Of what did Enoch prophesy? Jude answers: "Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." (Jude 14, 15, *Am. Rev. Ver.*) How Jude knew of this prophecy, since it is not recorded in Moses' writings, is not known. Whether handed down orally or contained in ancient writings, or directly revealed to him by Jehovah, does not matter. Jude wrote under inspiration of God, and the inclusion of Enoch's prophecy in His inspired Word establishes its genuineness.

This prophecy by Enoch was at a time when the Devil would feel cocksure of his supremacy in the earth, only one person of all those living believing in Jehovah God. Enoch's words of the coming of a seed which would bruise the serpent's head and destroy evildoers, spoken in the midst of perverse non-believers, would be taken lightly and the speaker subjected to taunts and jeers. The issue then, as today, was universal domination, and Enoch's prophecy of the Devil's end and Jehovah's victory would make him unpopular with that ungodly world and mark him as a disturber of its religious peace. He would be the object of demon assault. It was Abel's sacrifice prefiguring the same things Enoch's prophecy foretold that roused the Devil's ire to the point of committing the first murder. But Jehovah God did not permit a like crime against Enoch.

"And Enoch walked with God: and he was not, for God took him." (Gen. 5:24) The apostle Paul describes it thus: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." (Heb. 11:5) Life expectancy in those days was around eight and nine centuries, Enoch's son Methuselah even living to be 969 years old. Yet Enoch, the man that pleased God, died at the comparatively youthful age of 365 years (Gen. 5:23). His death was not due to sickness or natural causes, but an act of God, "for God took him."

Religionists claim Enoch went to heaven to be with God, that he did not die. Many scriptures refute their contentions. Man cannot see God and live; flesh cannot inhabit the heavenly realm. (Ex. 33:20, 1 Cor. 15:50) All men, including Enoch, have been born in sin and so death has passed upon them. (Ps. 51:5, Rom. 5:12) The great Sin-Atonement, Christ Jesus, had not been offered at Enoch's time, and God declares there is no other name given whereby men might gain life. (Acts 4:12) In saying Enoch was taken to heaven, ransom or no ransom, the clergy reject God's provision for gaining life as needless. (Mark 7:9) While such higher-critic interpreters of scripture deny God and His Word, Jehovah does not deny himself. (Num. 23:19) He is not inconsistent, nor a respecter of persons. Enoch was under condemnation to death by inherited sin, and this could not be altered until the sin-offering of

Christ Jesus be provided. Death, before payment of the ransom, was inevitable. Jesus said when on earth, thousands of years after Enoch's death, "No man hath ascended up to heaven." He further said that no greater prophet born of women ever lived than John the Baptist, yet he would never be in heaven. (John 3:13; Luke 7:28) Nor will Jehovah's first prophet ever be there.

The Greek words rendered "translation" and "translated" at Hebrews 11:5 are elsewhere rendered "change"; but neither of these Greek words is the same as the one translated "changed", in 1 Corinthians 15:51, 52, where reference is to a change from human existence on earth to spirit life in heaven. Had the apostle Paul, the writer of both texts, intended to convey this meaning to Enoch's translation he would have used that same Greek word at Hebrews 11:5 as in 1 Corinthians. On the contrary, Paul himself settles the matter in that same chapter of Hebrews. After speaking of Enoch and others he plainly states that "these all died". (11:13) Enoch is not excepted.

The scripture does say that he did not "see death" Enoch did not experience the pangs of death from sickness or demon violence, and it is quite possible that he never saw anyone else die. The only record of a death during his lifetime is that of the first man Adam. But a far deeper meaning attaches itself to these words. While walking with God Enoch was granted a vision of the New World. In that vision he was carried over or translated unto that glorious day of dominion when the Lord comes with myriads of holy angels, and in the vision of the new world Enoch saw death removed from obedient man. That enemy was to be destroyed (Rev. 21:4; 1 Cor. 15:26) Amid this rapturous vision God took Enoch away in painless death to sleep until the day of his resurrection; hence he did not "see death", and yet he "was not".

Why is it of profit to consider these things now? Because the prophecy of Enoch uttered in the dawn of man's existence is now in course of fulfillment. It marks the time of Christ's coming to the temple for judgment, first of his household, then of the nations, and culminates in the execution of all the ungodly at Armageddon. With him in this work come the "holy ones" of heaven. (1 Pet. 4:17, Matt. 25:31; 2 Thess. 1:7, 8) Today Jehovah's witnesses, consecrated to Jehovah God and walking in his way, declare this prophecy of Enoch's, show how it has been partially fulfilled, show how it is yet in course of fulfillment, and show how it shall be completely fulfilled in the near future. All creatures are involved therein.

Enoch saw the promised new world in vision, was fully persuaded of its coming, and looked forward in faith to its establishment. He anticipated life therein, free from death. (Heb. 11:13, 35) The Scriptures indicate that the prophets of the Bible will shortly be back on the earth. "Thou [God Almighty] hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." (Rev. 11:17, 18) Jehovah's first prophet will witness the execution of the wicked which he foretold thousands of years ago.

FIELD EXPERIENCES

NOT SCATTERED BEYOND GOD'S REACH (ENGLAND)

"A lady living in a very isolated portion of territory had not met any of Jehovah's witnesses for years. Eight years ago she recognized the truth by reading some of the books, and for the past two years has been fervently praying for some of Jehovah's witnesses to call. She moved to a different district six weeks ago. It so happened that I called on her, and am now conducting a *Children* book study in her home. She asked where our meetings were held and what we did. I showed her *The Watchtower* and she was thrilled, saying she must take it for the year. Leaving her a sample copy, she thanked me, saying she would 'devour' it. Being a Methodist, she has endeavored to convert some of the Methodists in the locality, but she now realizes that it is of no use to stick to them any longer if that 'church' is soon to be destroyed. It appears that several local preachers have been reading our literature, and, after being in the circuit so long, and having got to know those who attend, they have dared to preach the truth. This lady was so delighted with the sermon from one of these men one afternoon, that she invited him to tea, and, to use her phrase, 'egged him on to rub it in a bit more'; and the same evening he did. I have been to see her only twice, but her knowledge is amazing. She has read *Children* through and thinks it a wonderful book. This is what she said: 'The truth is as plain to see as anything after reading these books. I am afraid the people of the world will try to get into the "ark" when it is too late and find the door closed, just as they did in Noah's day. But they have had the chance the same as everyone else, and if they don't take any notice they can only blame themselves.'"

UNAFRAID OF CATHOLIC OPINION (OREGON)

"This is real western country, where vast herds of cattle and sheep are raised. Every time I pass a band of sheep I always give the sheepherders literature, as they have lots of time to read while feeding their flocks, and as a rule they are teachable. Not long ago I gave a sheepherder some magazines, booklets, and a *Kingdom News*. A few days later I was witnessing near the stockyards and saw nine men in a group and walked over to them, introduced the lecture recording and played it for them. One of the group was this sheepherder I had given the literature. In spite of bitter opposition from the eight other Irish Catholics, he contributed for the book *Children* and told them: 'That's my business. I'm paying for this, begorra!' They were all old-country Irish, as are most of them in this country, and it was real funny to hear them squabble. A couple of weeks later this sheepherder came up to me on the street corner and took magazines, booklets, and the book *The New World*. He said: 'It will sure be a grand time to be living when there will not be all these religions, and we all believe the same. These are sure fine books.'"

UNDER POLICE PROTECTION IN PEMBINA CO., N. DAK.

"At an oil station we asked if we could get water if we bought our gas from him. He agreed, and asked what work we were in. We explained, and he seemed reasonable. We worked two weeks, from door to door, and magazine street-work. All went well till one evening a lawyer came to

our trailer, parked in the tourist camp. He asked if we had obtained a permit to work in this town, as there was an ordinance against soliciting. We told him such ordinance did not apply to us as we were not soliciting but were there to preach the gospel. He told us to go see the mayor. We did. To our surprise, he was the oil-station man where we did our trading. He would not answer why he sent the lawyer to our trailer instead of coming himself; was he afraid of losing our business? He told us to see the state attorney. We found him a fair-minded man in a way. He ordered his deputies to escort us throughout the entire county, so as to protect us from mob violence. So one morning we set out to work rural, and two deputies followed us in a police car. When we were ready to give our testimony to the people, one of the deputies would rush out of their car and in ahead of us and give this testimony: 'This is Mr. [or Mrs.] —, a member of Jehovah's witnesses. They believe it is a sin to salute the flag, and teach their children not to salute it. And we are here to protect them from mob violence.' At that most of the people would give a short laugh. Then the deputy stood around to hear us give our testimony, although all officials of that town were presented with the booklet *God and the State*, also *The Watchtower* and *Consolation*. The day's results were 14 bound books placed, many booklets and magazines, more than any other day; we also found very much interest. It made the officers sore that the people were friendly to us. Next day, Saturday, we worked in magazine route and street work in town. The officers went ahead of us distributing handbills warning the people against Jehovah's witnesses. That evening the sheriff came and asked if we would continue working in the county. Our answer was Yes. Then the sheriff said: 'We will do everything we can to stop your work.' We overheard that they organized a mob of seventy-five to get us out of town Sunday. While my wife went to get the mail Saturday morning she heard the postmaster ask the state patrol what could be done to get these Jehovah people out of town. Said he: 'We are at war; we can do anything, wreck their outfit and drag them out of town.' So we shook the dust of the city off our feet and moved that night."

RELIGIOUS ADVICE MISLEADING (OREGON)

"There was a house at which I had been unable to find anyone home, and this was my fourth visit. I asked the neighbor next door about them. She said: 'Oh, they are Church of God people and wouldn't be interested.' I replied, 'Well, I am responsible for everyone in this territory, so will call and get them home.' I did, and found the lady at home and much interested. She took *Children* and a booklet and gave me all the money she had (25 pennies). Arrangements were made to start a study. I then told what the neighbor had said; to which she replied: 'I'm sure glad you didn't miss me, and I was never in the Church of God but once in my life, and that was a Christmas entertainment; but she is the one who goes there.' The studies were started with this lady. Now she is rejoicing in the truth, and has taken all the books, booklets, *Yearbook*, *Calendar*, and subscribed for *The Watchtower* and *Consolation*. She is well supplied with Kingdom fruit. It pays never to miss a house."