

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

OCTOBER 1, 1952

Semimonthly

**THE NAME OF JEHOVAH
A STRONG TOWER**

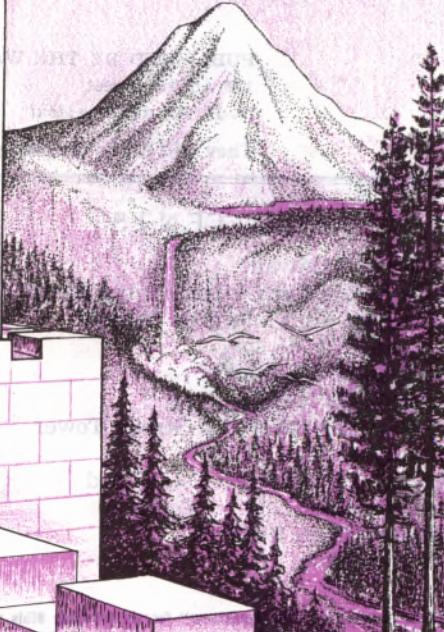
A STRONG REFUGE TODAY

**DO CATHOLIC BIBLE CLAIMS
FIT THE FACTS?**

THE NEED TO AWAKE

MARK AND HIS GOSPEL

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



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"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS — American Standard Version	LXX — The Septuagint Version
AT — An American Translation	Mo — James Moffatt's version
Da — J. N. Darby's version	NW — New World Trans. (2nd Ed.)
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
EB — The Emphatic Diaglott	RS — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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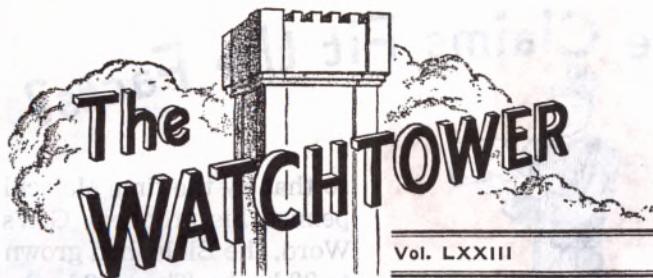
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Announcing
JEHOVAH'S
KINGDOM

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THE NEED TO AWAKE

THIS good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." (Matt. 24:14, NW) In obedience to that prophetic command of Christ Jesus some 450,000 Christian witnesses regularly go from house to house with Bibles and Bible literature, conduct Bible studies in the homes of the people, arrange for public Bible lectures and also stand on the busy streets offering the magazines *The Watchtower* and *Awake!* Often as they stand on the streets with these magazines passers-by will make such rejoinders as "I am awake"; "I'm not asleep!"

But persons making such rejoinders actually are asleep to the purposes of Jehovah God, to the fulfillment of Bible prophecies, to the urgency of heeding the Scriptural call to get out of Babylon. (Luke 21:28; Rev. 18:4, NW) Otherwise they also would be standing on the streets calling out to others to awake. However, although the rank and file of churchgoers are thus blithely oblivious to their need to awake, such fact has not escaped the notice of some of their clergymen. For example, the Dr. Culbert C. Rutenber, of Philadelphia, Pennsylvania.

The Chicago *Daily Tribune*, May 20, 1952, reported on the address which this theologian made to some 12,000 Baptist representatives of 7,000 Baptist churches in the United States at the opening session

of the 45th assembly of the American Baptist convention (held in Chicago, May 19-23, 1952): "Dr. Rutenber said that the clergy and the laity are alike disturbed at the seeming irrelevance of the church in a world where the only dynamism appears to be the dynamism of anti-Christ, and that the church at large is waiting for a word from God—'a word of hope, a mighty word, a sure word'—but that actually Christians are asleep.

"God is more likely to speak that word," Dr. Rutenber continued, "if we give heed to the word He has already given us, which is, 'Awake thou that sleepest, and Christ will give thee light.' "

The learned doctor is right in concluding that Christendom is asleep. But is he himself fully awake? If he were would he not be able to give 'that word of hope, that mighty word, that sure word' to his listeners? That is what the Christian witnesses of Jehovah are doing. And far from the only "dynamism" in this world being godless and Christless communism, all acquainted with the facts know that the zeal and enthusiasm of Jehovah's witnesses far outstrip the "dynamism" of the Communists. In fact, one of the chief reasons why the Communists in Poland forced the work of Jehovah's witnesses underground was that the zeal, enthusiasm and success of Jehovah's witnesses so eclipsed the activities of the Communists.

Yes, Dr. Rutenber also needs to awake!

Do Catholic Bible Claims Fit the Facts?

OCTOBER 1952 marks the five hundredth anniversary of the production of the first printed book, Gutenberg's Bible. That month will see a drive of Protestant religious organizations of the United States to distribute one million of the new Revised Standard

Version Bible. On the other hand the Catholic Confraternity of Christian Doctrine, Washington, D.C., has designated September 28 to October 4, 1952, as Catholic Bible week. This, the second Catholic Bible week of the year, the first having been held February 10 to 16 (which, incidentally, was the first time a Catholic Bible week was observed in the United States), has as its objective to "show how the Church which made the Bible—has valued it before, during and after Gutenberg".

Roman Catholic Bible claims, as listed in their Bible-week literature, can be summarized as follows: (1) The Catholic Church made the Bible. (2) The Catholic Church preserved the Bible. (3) The Catholic Church encourages the reading of the Bible.

THE BIBLE A CATHOLIC BOOK?

Does the claim that the Catholic Church made the Bible fit the facts? In answering that question let us first note that the Bible is God's Word. That being so, then ever since Moses completed the Pentateuch (the five books, Genesis, Exodus, Leviticus, Numbers and Deuteronomy) God's Word has been available to his servants. As other inspired servants wrote it grew and grew



so that by the time Malachi penned his prophecy God's Word, the Bible, had grown to 39 books. These 39 books constituted the sacred Scriptures that Jesus and his disciples used and which they encouraged others to study.
—John 5:39; Acts 17:11; 2 Tim. 2:15; 3:15-17.

With the writing of the accounts of Jesus' life by Matthew, Mark, Luke and John, the letters of Paul, Peter, James, Jude, and John and the Acts of the apostles and Revelation (or the Apocalypse), God's Word grew to 66 books. As these were written down and circulated among the early Christians they became recognized as part of the Bible. (2 Pet. 3:15, 16) The last of these writings, John's three letters and his Gospel, were completed about A.D. 98. Shortly thereafter began the compiling of these writings, and there is evidence to indicate that as early as A.D. 170 the canon or catalogue of the Bible we have today was recognized. Both Origen and Eusebius list these same books, and of ten early catalogues extant six likewise give the same list as is recognized today, three others omitting Revelation and one omitting both Hebrews and Revelation. In view of these facts, which show that the canon of the Bible was settled among the Christians in the second and early third centuries after Christ, can the Catholic Church claim to have made the Bible, simply because some 150 to 200 years later her Council of Carthage announced what writings she considered canonical?

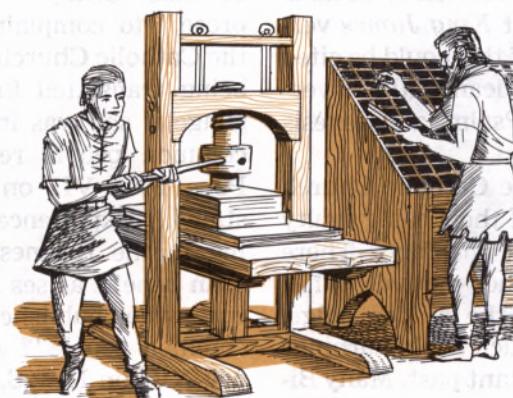
If the Catholic Church made the Bible, is it not strange that she failed to include any word about the assumption of Mary, her immaculate conception and about the efficacy of praying to her; about the veneration of relics, images and saints; about the use of holy water; about the ceremony of the mass; about a pope's being the vicar of Christ; about monsignors, archbishops and cardinals; about purgatory; about a celibate clergy; about not eating meat on Friday or during Lent; about making novenas; about infant baptism; etc.? Is not the fact that the Bible is silent on all these outstanding points of the Catholic religion strong circumstantial evidence that the Catholic Church did not make the Bible? that it is not a Catholic book?

Who made the Bible is very clear from its own pages. God is its author. "Thy word is a lamp to my feet." "The spirit of the Lord hath spoken by me: and his word by my tongue." "Thy word is truth." "For the word of God is living and effectual." "The holy men of God spoke, inspired by the Holy Ghost."

—Douay Version at 2 Ki. 23:2; Ps. 118:105; John 17:17; Heb. 4:12; 2 Pet. 1:21.

CATHOLIC CHURCH PRESERVE THE BIBLE?

The Catholic Church further states: "There can be no doubt that the world must thank the Catholic Church for the Bible—if only for the 1,500 years which elapsed before the first Reformers appeared on the scene. Who spanned the gulf? We ask that the monks who copied for centuries, . . . be given their due. But



for them we would have no Bible." Does this claim fit the facts? Let us see.

The facts are that not one of the oldest, most reliable and most valuable manuscripts of the Bible was found in territories under Catholic domination. Even her prized Vatican manuscript 1209 has been in her possession only since the fifteenth century. And this she hid away, making it available to the public only when another great manuscript, the Sinaiticus, bid fair to eclipse it. So if the monks had done no copying at all during the Dark and Middle Ages we would still have the best manuscripts. They copied none of the good ones.

Bible copying may have been largely limited to the monks, but that was primarily due to the Catholic Church's keeping the Bible in a dead language. When Wycliffe translated the Bible into English his followers made many, many copies, and that without the assistance of monks. And as for giving these monks any credit, they dared to take liberties with the inspired text. That is why we have in the King James and the Douay versions some spurious passages, such as 1 John 5:7, to mention one of the most flagrant examples.

Not only can no credit go to the Catholic Church for preserving the Bible but the facts of history show that she has been the chief destroyer of the Bible. Copies of Wycliffe's Bible were hunted out by her from one end of England to the other and then destroyed. Tyndale had to print his "New Testament" on the continent of Europe, for he could not do so in Catholic

England. Although he published 18,000 of them and had them smuggled into England, they were hunted down and destroyed so efficiently that only seventeen copies are known to survive today.

Endeavoring to justify such Bible-burning *Our Sunday Visitor*, February 10, 1952, states that such "was the burning of versions which were proved to be faulty, and therefore had no right to pass as 'the word of God'". But was there such a great difference between the Catholic Bible and the translations of the Reformers as to justify the crusade which destroyed not only Bibles but also Bible translators, publishers and distributors? On this point note what the *Catholic Encyclopedia* has to say regarding the English *Challoner-Douay Version*:

"To call it any longer the *Douay* or *Rheims* version is an abuse of terms. It has been altered and modified until scarcely any verse remains as it was originally published. . . . In nearly every case Challoner's changes took the form of approximating to the *Authorized Version*." So in improving the Catholic version it became more like the Protestant *King James* version! Recent instances of this could be cited from both the new American Catholic versions of the book of the Psalms and Genesis and Msgr. Knox's version.

No, the claim that the Catholic Church burned Bibles because of their being faulty translations does not fit the facts. There must have been some other motives. What these were we will let the reader judge. Incidentally, note that such Bible-burnings are not a thing of the distant past. Many Bibles were publicly burned on May 27, 1923, in Rome, in homage of the virgin Mary, and in the *New York Times*, March 6, 1952, appeared an article under the following headings: "Protestant Cleric Is Beaten in Spain. Youths Invade Chapel and Set Fire to Bibles, Pews and Hymnals."

ENCOURAGE BIBLE-READING?

According to Pope Leo XIII the Catholic Church "has never failed to take due measures to bring the Scriptures within the reach of her children". Again we ask, do the facts fit the claim that the Catholic Church has encouraged and does encourage Bible-reading? If so, how? and to what extent?

At the time when England was under Catholic domination, for anyone to be found guilty of reading the Bible in English meant the forfeiting of "land, cattle, life and goods from his heirs forever". Many were the followers of Wycliffe, the Lollards, who were imprisoned and even burned at the stake because of having thus read the Bible in their native tongue.

If the Catholic Church really had wanted to encourage Bible-reading would she have kept that sacred volume in the shroud of dead languages? Would Pope Gregory of the eleventh century have publicly thanked God that the Bible was in a dead language if he had wanted the people to read it? And why should it have been necessary for Thomas Stitny, "father of Bohemian prose," to complain about the efforts of the Catholic Church to keep the Bible from being translated into the Bohemian language if she was interested in having the common people read the Bible? Would Pope Pius VII on June 13, 1816, have stated, "Experience has proved that, owing to the rashness of men, more harm than benefit arises from the Sacred Scriptures when published in the language of the common people"? And would Pope Gregory XVI on May 8, 1844, in his encyclical *Inter Praecipuas*, have condemned "the publication, distribution, reading and keeping of the Scripture translated into the vernacular"?

The picture of a chained Bible is a familiar one. Catholic apologists tell us that it was chained merely to keep it from be-

ing stolen or knocked down on the floor and that such Bibles were "placed open on a table in the churches to be consulted". But who would be consulting a Bible written in a dead language at a time when the great majority of the people could not even read their native tongue, not to say anything about the dead or classical languages?

The fact is that the only reason the Catholic Church finally did give the people the Bible in their native tongue, as she herself confesses, was to counteract Protestant versions. Says the *Catholic Encyclopedia* (Vol. 5, page 140, 1913 ed.) on this subject: "It [the Douay Bible] owed its existence to the religious controversies of the sixteenth century. Many Protestant versions had been issued and were used largely by the Reformers for polemical purposes. The rendering of some of the texts showed evident signs of controversial bias, and it became of the first importance for the English Catholics of the day to be furnished with a translation of their own, on the accuracy of which they could depend and to which they could appeal in the course of argument."

How reluctant the world's greatest religious organization which "made and preserved the Bible" was to do this may be gathered from the fact that she waited two hundred years after one of her excommunicated doctors of divinity (Wycliffe) had pioneered the task on his own initiative, to give to her people this much needed instrument! The above quotation also effectively silences the claims that the Catholic Church and not the Reformers pioneered the work of giving the people the Bible in their native tongues.

But surely today the Catholic Church encourages Bible-reading. Did not Pope Leo XIII grant 'an indulgence of 300 days to the faithful for every time they read at least a quarter hour the books of the Sacred Scripture'? True, but how much en-

couragement to read the Bible that represents non-Catholics do not know. But a Catholic knows that he can gain the like amount of indulgence, 300 days, for just repeating once "Mary, conceived without sin, pray for us who have recourse to Thee". And that takes only five seconds to repeat! Why spend 15 minutes reading the Bible to gain an indulgence that is yours for just five seconds of praying? Use that fifteen minutes in unscriptural repetitious praying and gain 54,000 days' indulgence! So it might be argued. But even if the Bible is read, how much benefit can be expected to be gotten from such reading done merely to gain some other benefit and that for a specified time? Where would the mind, one's thoughts, be?

Indicative of the way the Catholic Church really feels about the Bible is the following excerpt taken from current Catholic Bible tracts: "The Christian is not bound to read the Bible since it is the Church who proposes to us for our belief Divine Revelation as contained in Scriptures and Tradition."

CIRCUMSTANTIAL EVIDENCE

If Catholics are encouraged to read the Bible why is it necessary for Catholic publications to tell Catholics, "No, Catholics Are Not Forbidden to Read It" (showing a picture of the Bible) and to state that "some Catholics have the idea that Bible reading is strictly 'Protestant'"? What more damaging confession could the Catholic Church make as to her failure to encourage Bible reading than to admit that some of her children think that Bible reading is 'strictly Protestant'?

During World War II there was complaint in the Catholic press of Britain about the scandal of not being able to procure Catholic Bibles even though Catholic fiction and Protestant Bibles were plentiful. Replying to such complaints one Cath-

olic publisher stated: "If there existed a demand sufficient to justify special effort, we may be sure that effort would be made. It may be of interest to note that, though Catholics show this apathy regarding the Scriptures, in other quarters a new appreciation of the Bible is being manifested."

Further circumstantial evidence along this line appeared in the book *Religious Beliefs of Youth*, published in the United States in 1950. This book made a comprehensive analysis of the religious habits of United States youth, and among the statistics it published were those showing that 61.9 per cent of the Catholic youths had not read their Bibles during the past six months, to compare with only 31.2 per cent of the Protestant youths who had not read their Bibles within that time. Obviously, two-thirds of Catholic youth is not impressed by the offer of indulgences for reading the Bible if they do not read it even once in six months.

Nor are such observations as the following, taken from *The Holy Bible, The Heritage of Catholic Family Life*, likely to make Catholic youth want to do more Bible reading: "Can the six days of which Moses speaks be those long periods described by the geologists? Certainly they are not. Moses knew nothing of modern science; his picture of the universe is

quite naïve, not further advanced, in fact, than that of the people among whom he lived three thousand years ago." Yes, poor Moses! He just did not know any better, according to this Catholic publication. How much faith in the inspiration of the Bible does such an appraisal of its account of creation indicate? And how much encouragement to read the Bible?

In view of the foregoing what conclusions must we reach? That the Catholic Church did not make the Bible, she has not preserved it, she does not genuinely encourage the reading of it. Her Bible efforts are merely window dressing and propaganda to meet competition. Just as she is content to let her people remain illiterate so long as the states do not try to educate them, so she is willing to let her people be without the Bible so long as there is no danger of their obtaining Bibles from other sources. And just as she has her greatest school systems where secular education is at its best, just so she publishes the Bible in the native tongue if there is a likelihood of her people's obtaining a Bible from other sources. Compare Spain with the United States. Her current Bible week is a case in point, for she admitted that it was planned to counteract the celebration by non-Catholics of the 500th anniversary of Gutenberg's Bible.

Horse Blessing Undergoes Change

Although there is no mention in the Bible of Paul's ever having his tent-making tools "blessed" so he could outshine competing tentmakers, or of Jesus' sprinkling Peter's fishing boat with "holy water", certain Roman Catholic officials make a regular custom of "blessing" farm animals and inanimate tools. The London *Catholic Herald* last November 16 explained that "the traditional Blessing of the Horses outside the Church of St. Leonard near Boerwang, Bavaria, has undergone a change" due to the shortage of horses. This opportunity was not taken to free the people from this church-fostered superstition and unnecessary ceremony, but now the *Catholic Herald* shows the priest walks between rows of tractors and "the blessing is still given—a blessing similar to that given at rallies of cars seen in a number of towns and cities in various parts of Europe".

MARK and His Gospel

J EHOVAH God inspired Matthew, Mark, Luke and John to record the earthly ministry of his Son, Christ Jesus. Their records provide us with a fourfold strong foundation for our faith that Jesus was indeed the promised Messiah, the seed of Abraham and God's only-begotten Son. Additionally thereby we are equipped to effectively stop the mouths of the faithless and the scorners.

It appears that each of these four writers composed his account of Jesus' life as a man with some definite purpose in mind as well as according to what most impressed him. Thus Matthew wrote primarily for the benefit of the Jews and showed that Jesus was indeed their long-looked-for Messiah. Mark wrote particularly for the benefit of the Romans and so pictured Jesus as the miracle-working Son of God. Luke aimed for a comprehensive, logically coherent and chronologically accurate record; while John, writing some forty years after the others, made it a point to make his account supplemental, dealing primarily with matters they did not cover.

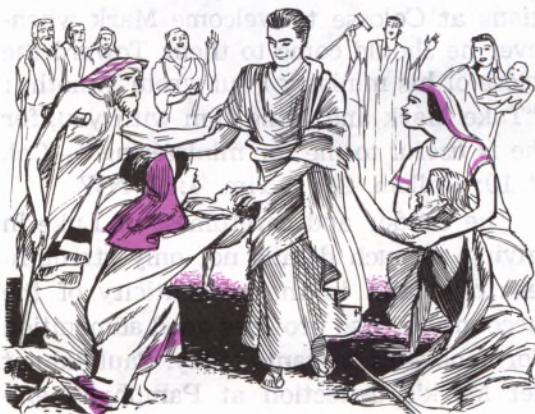
Who was Mark? Luke describes him as "John who was surnamed Mark". (Acts 12:12, NW) He was not one of the twelve apostles, nor does it seem that he was a constant companion of Jesus. He is thought to be the young man Mark himself tells about at Mark 14:51, 52 (NW): "But a certain young man wearing a fine linen garment over his naked body began to follow [Jesus] nearby, and they tried to seize him, but he left his linen garment behind and got away." It seems reasonable to con-

clude that this was Mark in view of the fact that Mark is the only writer who records this incident. And in leaving himself unidentified he would be following the example of others; Matthew doing the same at Matthew 9:10 and John, most likely, also at John 18:15.

While Mark may thus have shown interest while Jesus was on earth, the fact that Peter refers to him as "my son" would seem to indicate that Mark became a Christian due to Peter's efforts. (1 Pet. 5:13) That he had some acquaintance with Jesus seems most reasonable in view of the fact that his mother's house was in Jerusalem and served as a meeting place for the early Christians. Thus it was to her house that Peter immediately went upon being miraculously released from prison, "where quite a few were gathered together and praying."—Acts 12:5-17, NW.

MARK'S RELATIONS WITH PAUL

Mark was associated with Paul and Barnabas, later with Barnabas alone, and also at one time with Peter, in Babylon. When Paul and Barnabas started out on their first missionary tour "they had John [Mark] also as an attendant". (Acts 13:5, NW) He was their assistant as they traveled from Antioch in Syria to Selucia, throughout the island of Cyprus and then



on to Perga in Pamphylia, in Asia Minor, at which place "John withdrew from them and returned to Jerusalem".—Acts 13:13, NW.

Just why Mark left Paul and Barnabas and returned to Jerusalem the record does not state; evidently Luke here charitably fails to state the reason. That it could hardly have been a good reason seems apparent from what took place later on, when Paul and Barnabas prepared to start out on their second tour, for Luke tells us: "For his part, Barnabas was determined to take along also John, who was called Mark. But Paul did not think it proper to be taking this one along with them, seeing that he had departed from them from Pamphylia and had not gone with them to the work." In fact, Paul felt so strongly about this that "there occurred a sharp burst of anger, so that they separated from each other, and Barnabas took Mark along and sailed away to Cyprus. Paul selected Silas and went off after he had been entrusted by the brothers to the undeserved kindness of Jehovah". Whether the fact that Mark was his cousin influenced Barnabas we will let the reader judge.—Acts 15:36-40, NW.

That Mark proved himself later on is apparent from Paul's changed attitude toward him. Paul includes Mark among his fellow workers and commands the Christians at Colosse to welcome Mark whenever he should come to them. Toward the close of his ministry Paul wrote Timothy: "Take Mark and bring him with you, for he is useful to me for ministering."—Col. 4:10; Philem. 24; 2 Tim. 4:11, NW.

The candor and carefulness of Luke in giving us such details not only strengthens our faith in the authenticity of the account but also provides good admonition for Jehovah's servants today. Paul did not let Mark's defection at Pamphylia embitter him against Mark. Rather, he fol-

lowed the course of love which "does not keep account of the injury". (1 Cor. 13:5, NW) No doubt Paul was only too glad to have Mark's assistance after he had demonstrated his dependability. Mark likewise showed the right spirit; he neither got discouraged and quit nor did he nurse a grudge against Paul. Rather, he took to heart the rebuke implied by Paul's rejection of his services and profited thereby. So in the end we find Paul and Mark again working together to defend and legally establish the good news.

MARK'S ACCOUNT OF JESUS' LIFE

Most likely Mark wrote his account between the years A.D. 60 and 65, about twenty years after Matthew wrote his but some thirty-five years before John wrote his account. The overwhelming evidence points to his having written it in Rome.

Mark's account of Jesus' earthly ministry, much shorter than the other three, makes up for its brevity by a fast-moving tempo. Briefly he touches on the ministry of John the Baptist, Jesus' baptism and temptation in the wilderness, and by the fourteenth verse of the first chapter he has the reader plunging into Jesus' Galilean ministry, preaching the good news of the Kingdom, calling his disciples and performing miracles. After causing the high points of Jesus' activity to pass in swift review he gives us the details of Jesus' final public ministry, his arrest, trial, execution, burial and resurrection.

Of all the accounts of Jesus' life Mark's is the most graphic, the most vivid as well as the richest in interesting details. Clearly the one from whom Mark received his information was not only an eyewitness but also a very close observer. Who was this one? According to Papias, early second-century Christian, it was none other than the apostle Peter.

Peter's being a man of action, intense, impulsive, would help explain why the account of Jesus' life that he influenced emphasizes the miracles and actions of Jesus rather than his teachings. The main reason, however, for Mark's employing the style he did undoubtedly was his desire to appeal to the Romans. This is borne out also by his use of Latin expressions and his repeated explanations of Aramaic terms such as "Boanerges" and "corban".—Mark 3:17; 5:41; 7:11, 34; 12:42, NW.

Higher critics in their efforts to discredit the fourfold testimony regarding Jesus' life have claimed that Mark merely abridged what Matthew and Luke wrote; some even claiming that there was but one original account and the others are variations of it. But, if Mark merely purposed to present a condensed version of Jesus' ministry, why is it that he adds so many details that the others failed to mention? For instance, in telling about Jesus' curing the man with the withered hand, Mark records not only that Jesus looked around

at the Pharisees watching what Jesus would do, but that he did so "with indignation, being thoroughly grieved at the insensibility of their hearts". (Mark 3:5, NW) And in reporting Jesus' cleansing of the literal temple in Jerusalem, Mark alone informs us that Jesus "would not let anyone carry a utensil through the temple". (Mark 11:16, NW) Mark's (or Peter's) own style is also apparent in a stronger wording of the rebukes Jesus administered to his own disciples. Compare Matthew 8:26 and 16:8 with Mark 4:40 and 8:17.

The Christian disciple Mark had many privileges of service. While, like Peter, he manifested weakness at one time, he recovered to become an effective and dependable servant of Jehovah God and assistant to the apostles Paul and Peter. His record of Jesus' ministry, together with its special characteristics, gives added testimony to the fact that Jesus Christ indeed lived and that he was none other than the Son of God.



"THE SON OF THE MAN"

¶ "How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can he whose life they tell be himself no more than a man? Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways, what touching grace in his teachings! What a loftiness in his maxims! What profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness, without display? My friends, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as about Jesus. Those Jews could never have struck this tone or thought of this morality. And the Gospel has characteristics of truthfulness, so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."—J. J. Rousseau, eighteenth-century French philosopher.

PRINCES' JUST RULE

BEHOLD, a king shall reign in righteousness, and princes shall rule in justice." (Isa. 32:1, AS) Is this prophecy having fulfillment now? If so, how?*

Jehovah God foresaw man's inability to establish a righteous government, and so at the very time of man's fall he gave an intimation of his purpose to provide a righteous rule by promising a seed that would crush the serpent's head. (Gen. 3:15) That seed, Christ Jesus, is the king referred to at Isaiah 32:1, and Bible prophecy shows that he has been ruling since 1914.—Rev. 11:15-18.

Who are the princes? In times past it was thought that Isaiah 32:1 referred to the time when earthly sons of Christ Jesus would rule as princes in the new world, as does Psalm 45:16. But this could not be so, for not only is nothing said in Isaiah 32:1 about the princes' being the sons of the king but the context shows that their rule is not under new world conditions, for "each of them will be like a hiding-place from the wind, and a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a wearisome land". (Isa. 32:2, AT) Such conditions will not obtain in the new world.

The Hebrew word here translated "princes" is *sarim*, which is rendered in many other ways also, such as captain, ruler, chief, etc., and is used to designate the first, chief or foremost in any company or group. We find the term used throughout Israel's history, before as well as after they had kings, and not only in a political sense. There were military, judicial and religious *sarim* or princes.

In view of the breadth of meaning of

* For details see *The Watchtower*, December 1, 1951.

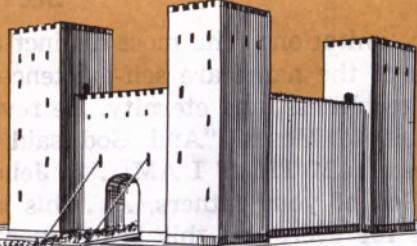
this term we can see how the King, Christ Jesus, could have princes on earth now, not in the worldly governments, but in his theocratic organization. And while the King began reigning in 1914, it was not until 1919, when his people were released and restored, that we began to have these princes in our midst. (Isa. 32:3, 4) However, in view of the world's political and glamorous associations with the term "prince" it is not being used among the Lord's people. In the Scriptures the emphasis is on the heavy responsibility and hard work rather than on the title.

Particularly since 1938 have these princes been placed in positions of responsibility, for in that year the democratic rule was replaced by the theocratic appointment of servants through God's chosen instrument, the Society, so "that all of us may work together in peace, righteousness, harmony and complete unity". All obstructors were removed.—Isa. 1:24-26; 32:5-8.

As a result of this change and the pouring out of God's holy spirit, no more does the scepter of wickedness rest on the lot of the righteous. (Ps. 125:3) Instead, there is now within God's organization peace, quietness, righteousness and confidence, and we have seen a ninefold increase since 1938, from 47,000 to 435,000 ministers.

Let the "princes" now serve with justice, impartiality, in faithfulness and with heavenly wisdom. And let all ministers sow the truth beside all waters and plow and cultivate God's field to make it fruitful to his praise. Then, when Armageddon will have laid low the hosts of Satan, there will be a theocratic new world society standing all ready to be used by the King for his 1,000-year reign.—Isa. 32:15-20.

The Name of JEHOVAH a Strong Tower



"The name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Prov. 18:10, AS.

SECURITY, defense and peace are possible through an accurate knowledge of Jehovah's name. This is one of the great truths of the Scriptures, and is so important that our lives depend upon it. For thousands of years Jehovah's people have had confidence in his name, and it is necessary now for today's generation to realize it. David was one who took fullest advantage of the security provided by God's name, Jehovah, and one of the songs he composed expresses this truth in no uncertain manner. He wrote: "Jehovah is my rock, and my fortress, and my deliverer, even mine; God, my rock, in him will I take refuge; my shield, and the horn of my salvation, my high tower, and my refuge; . . . I will call upon Jehovah, who is worthy to be praised." (2 Sam. 22:1-4, AS) In the verses following, in exulting gratitude, he expresses himself in many energetic figures of speech, which may sound extreme, but really only feebly express all that Jehovah has done and will do for those who put their trust in him.

² In olden times a strong tower was built for defense and security. Today we do not require a strong tower of brick, stone or concrete, for our enemies do not fight us with bow and arrow, nor with shells or other explosives. Our fighting is vastly dif-

ferent, but we do need security. "For though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things." Our defense is not in material things and our enemies are not primarily flesh and blood. "Finally, go on acquiring power in the Lord and in the mightiness of his strength. Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places." (2 Cor. 10:3, 4; Eph. 6:10-12, NW) While the faithful of old had stone towers of great security, yet their real trust was in the name of God, and just as they put their confidence in it, so we do today. How, then, can we 'run into it and be safe'? We must first know what the "name" means.

THE NAME

³ Jehovah is the self-given name of the Creator, denoting personality. There is only one Jehovah. Never do we read of 'the Jehovah of Israel' or the 'living Jehovah', for Jehovah lives. The name allows

1. Why must we have accurate knowledge of Jehovah's name, and how did King David speak of Jehovah?
2. Do we need a "strong tower" today, and why? What is necessary for us to know first?

3. Explain some of the meanings of the name. Do these definitions help us? How?

of no limitations. The most distinct attributes of the name are self-existence, unchangeableness, and eternity. He revealed himself to Moses. "And God said unto Moses, I AM THAT I AM: . . . Jehovah, the God of your fathers, . . . this is my name for ever, and this is my memorial unto all generations." (Ex. 3:14, 15, AS) The name "I AM" is from the same Hebrew root word as Jehovah. Other renderings of the full phrase are "I am because I am"; "I am who am"; "I will be that I will be." Every living creature, visible or invisible is or exists by reason of some provision made by Jehovah, but 'He is because he is'. In this sense no one else is. These definitions clearly show the idea of independent existence, uncontrolled will and action. He always is and is the same always, never ceases to be, cannot change, and is eternal.

¹⁰ Vastly different is the name from the names of the pagan gods, for they rest exclusively on reputed past records, not on the future; whereas the name Jehovah testifies to past deeds, present works, and future purposes. Our God Jehovah is just what he is and determines in himself, the manifestation of his works not being determined by anything outside of himself. He has absolute freedom and absolute independence and absolute immutability. His own words and deeds are essentially in agreement with himself. This implies invariable faithfulness. "Jehovah thy God, he is God, the faithful God, who keepeth covenant and lovingkindness with them that love him." (Deut. 7:9, AS) "For I, Jehovah, change not." (Mal. 3:6, AS; also Isa. 44:6) It cannot be said of Jehovah he has been or is to become, for he never began, and cannot begin to be. He always is an undeniable is. When creation commenced he was already there. Jehovah re-

veals himself by his deeds and commands, his name is a revelation, a memorial, a pledge. He is the becoming One: "I will become whatsoever I please."—Introduction of *The Emphasised Bible*, by Rotherham.

⁵ Jehovah said to Moses, "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; and there is none that can deliver out of my hand. For I lift up my hand to heaven, and say, As I live for ever." (Deut. 32:39, 40, AS) Of Abraham it is written, "And Abraham planted a tamarisk tree in Beer-sheba, and called there on the name of Jehovah, the Everlasting God." (Gen. 21:33, AS) This is one of the early texts in the Scriptures in which occurs an attribute of God, and immediately points to eternal duration. He who lives forever, running on, but never running out, of interminable, incessant, immeasurable duration. Forms and appearances of created things may change, but the counsels and purposes of Jehovah are permanent, never change, cannot be frustrated.

⁶ Jehovah is One. It is written: "Now I know that Jehovah is greater than all gods." "Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein." "Hear, O Israel: Jehovah our God is one Jehovah." (Ex. 18:11 and Deut. 10:14; 6:4, AS) He is the single, absolute, independent, everlasting One. Therefore the command is, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6:5, AS) Jehovah is One, and all other gods are nothing. We can get to know the great Most High, Jehovah, only by reading and understanding his holy Word, and then we shall see how he declares his universality and gloriousness in holiness. Nothing

4. How does the understanding of his name enable us to have confidence in Him?

5. Will Jehovah always exist, and how do we know this?

6. The fact that Jehovah is One reveals what? How does it affect us?

created is holy in itself, for natural purity or impurity does not coincide with holiness or unholiness. Holiness of the creature pertains to doing God's will, being the state in which the creature is bound to Jehovah by divine arrangement. Those, therefore, who come to know Jehovah and to be associated with the Holy One must immediately cleanse themselves, for all covenant regulations rest on the principle, "You must be holy, because I am holy." For this reason too Paul admonishes: "Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear."—Lev. 11:44; 2 Cor. 7:1; 1 Pet. 1:16, NW.

⁸ He is the Rock: "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." "Be thou to me a strong rock, a house of defence to save me. For thou art my rock and my fortress." "He only is my rock and my salvation: he is my high tower; I shall not be greatly moved." "They gather themselves together against the soul of the righteous, and condemn the innocent blood. But Jehovah hath been my high tower, and my God the rock of my refuge." He is the invisible basis of confidence, the perfection of unblamableness, because he is the truthful and righteous One. "Thy righteousness is like the mountains of God; thy judgments are a great deep: O Jehovah." Jehovah and his King, Christ Jesus, always do that which is right and suitable to what answers fully to his purposes and actions. Abraham said, "That be far from thee: shall not the Judge of all the earth do right?" Jehovah is the Great Rock of Eternity.—Deut. 32:3, 4;

7. What is involved in Jehovah's being "the Rock"? How does it strengthen us?

Ps. 31:2, 3; 36:6; 62:2; 94:21, 22; Gen. 18:25, AS.

⁸ We also must know Jehovah by his title God, which means the creator of heaven and earth, of all things good, and the giver of life to the obedient. As the Almighty, his power is unlimited, and no one can stand against him. He reveals himself as the Most High, clearly showing he is above all, the great Supreme One, the Highest Power. Also as "LORD of hosts", he is seen to be in command of all the heavenly forces, and these will be used for the destruction of the wicked in the greatest war of all time. As Father he reveals himself as the Source of life, and the kind Provider for all who will live forever.

⁹ Moses asked Jehovah that he might see his glory, and in answer God said, "I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee." Then God did this, as recorded: "And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. . . . Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." (Ex. 33:19; Ex. 34:5-7, AS) Thus many wonderful significations are embraced with the name Jehovah: self-existing, mighty, merciful, kind beyond discovering, long-suffering, strong, bountiful, true, preserver and pardoner, righteous, vindicator, and others. This is Jehovah, the one to whom we can go in every time of need, for all circumstances and conditions, and have in him complete confi-

8. Explain the five titles here mentioned.

9. What did Jehovah do and say in answer to Moses' request to see his glory? Mention some of the attributes recorded. How does this help us?

dence and security, the Jehovah we must know, fear and worship.

HOW THE NAME PROVIDES SAFETY

¹⁰ The foregoing information has clearly shown Jehovah is able to perform all his purposes. Then accept this as a fact and make progress with assurance, having the same conviction as Paul, who said: "He who is calling you is faithful, and he will also do it." "But the Lord is faithful, and he will make you firm and keep you from the wicked one." "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised." (1 Thess. 5:24; 2 Thess. 3:3; Heb. 10:23, NW) He will never fail those who put their trust in him. "Blessed be Jehovah; for he hath showed me his marvellous loving-kindness in a strong city. Oh love Jehovah, all ye his saints: Jehovah preserveth the faithful, . . . Be strong, and let your heart take courage, all ye that hope in Jehovah." (Ps. 31:21, 23, 24, AS) Our Leader always trusted completely in Jehovah. He knew the Father's name, and of his great trial when he was before Pilate the following is recorded: "Pilate said to him: 'Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you?' Jesus answered him: 'You would have no authority at all against me unless it had been granted to you from above.'" Trust was also complete when he said to Peter in the garden of Gethsemane: "Return your sword to its place, for all those who take the sword will perish by the sword. Or do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels?" Even his tormentors and cruel murderers testified to his trust, for when he was hanging on the tree they spoke abusively many things, as for exam-

ple: "He has put his trust in God; let Him now rescue him if He wants him, for he said, 'I am God's Son.'" (John 19:10, 11; Matt. 26:52, 53; 27:43, NW) It had been prophesied that he would so trust. "Commit thyself unto Jehovah; let him deliver him: let him rescue him, seeing he delighteth in him." (Ps. 22:8, AS) Jesus Christ trusted, knowing his Father's name, and note the wonderful result: "It is according to the operation of the mightiness of his strength, with which he has operated in the case of the Christ when he raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come."—Eph. 1:19-21, NW.

¹¹ How, then, does the protective quality of the name operate, seeing that the faithful servants of Jehovah have had to endure so much persecution and physical suffering? Paul said: "We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out; we are persecuted, but not left in the lurch; we are thrown down, but not destroyed. Always we endure everywhere in our body the death-dealing treatment given to Jesus, that the life of Jesus may also be made manifest in our body." "In every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties, by beatings, by prisons." (2 Cor. 4:8-10; 2 Cor. 6:4, 5, NW) But Paul was secure. He had an upright, faithful conduct toward Jehovah, and the Lord Jesus, and all men, and also he had a living faith in Jehovah's promises. He was faithful and dependable in the ministry entrusted to him, and had great love for the Lord

10. How do we know Paul and the Lord Jesus had confidence in the Father's name? Explain.

11. Does having trust in Jehovah's name mean we shall be free of persecution or physical hurt? What was Paul's testimony, and how was he secure?

and the brothers. He was patient under suffering and mild-mannered amidst injuries and provocation. He was maintaining a firm stand against the forces of the Devil's organization, invisible and visible.

¹² Hence he well said, "I have fought the right fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day." (2 Tim. 4:7, 8, NW) He was meeting with God's approval, and felt completely safe. "For this very cause I am also suffering these things, but I am not ashamed. For I know the one whom I have believed, and I am confident he is able to guard what I have laid up in trust with him until that day." (2 Tim. 1:12, NW) Paul was not safe from fleshly hurt, but he trusted God, to whom he had committed all, "because we have rested our hope on a living God, who is a Savior of all kinds of men, especially of faithful ones." (1 Tim. 4:10, NW) "I continue mentioning you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation in the accurate knowledge of him, the eyes of your heart having been enlightened, that you may know what is the hope to which he called you, what the glorious riches are which he holds as an inheritance for the holy ones." (Eph. 1:16-18, NW) He knew that all who trusted and were faithful would be saved to inherit these great promises. Paul knew what the name stood for, and could exercise confidence in all his experiences.

12. Explain Paul's safety, and why was he confident?

¹³ Sometimes it is in accordance with God's will for his servants to be protected from physical hurt, and sometimes he permits it to come, but at all times, if we understand all the name stands for, it will be a "strong tower" and to it we may go for safety. If we trust, then the eventual results are always right. Moses knew the name of Jehovah, and went to it for defense. Hardly had the great multitudes of Israel miraculously escaped the armies of Pharaoh when the Amalekites attacked them without provocation. This was done in a most treacherous and dastardly manner, coming upon them at the rear of the camp, to smite the feeble and those faint and weary. (Deut. 25:17, 18) It was then decided by Moses to fight Amalek, and Joshua led the army while Moses, Aaron and Hur went to the top of a hill. There Moses, the great mediator, lifted up his hand with the rod, a clear indication he was depending upon Jehovah for victory. As long as Moses held up his hands Israel prevailed, but when his hands dropped Amalek prevailed. Therefore proper assistance was given so his hands were held up, till the sun went down, and by then Joshua had gained the victory. Then "Jehovah said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: . . . Moses built an altar, and called the name of it Jehovah-nissi". That is, "Jehovah is my banner." (Ex. 17:14-16, AS, margin) It was Jehovah who had fought for Israel and the glory was due him. No pillar was here set up for Joshua, but an altar to Jehovah, for he had been Israel's defense and strong tower. Moses

13. What experience came upon Israel from Amalek which taught confidence in Jehovah's name?



knew the mercy and loving-kindness of the Eternal One.

¹⁴ There is the thrilling encounter of David with Goliath. The Philistines had defied Israel and their God, Jehovah, and caused their giant Goliath to parade the field for forty days, waiting for the fearful Israelites to take up his boastful challenge. David came on the scene, and immediately saw this uncircumcised Philistine defying the armies of the living God. He accepted the challenge, and as they met for mortal combat, Goliath cursed David by his god and said: "Am I a dog, that thou comest to me with staves?" Here this great mass of flesh armed to the teeth bellowed threats at young David, enough to strike terror to the heart of any man. But David moved in to the fight courageously, fearlessly, in full confidence that he would be victorious. Never doubting nor hesitating, he answers this hulking bully in these words: "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; . . . for the battle is Jehovah's, and he will give you into our hand." (1 Sam. 17:43-47, AS) David placed all his confidence in the name of Jehovah, depending wholly upon it for success. To those watching it would seem David was throwing himself into the mouth of destruction, but David knew in whom he was trusting and that Jehovah would be as good as his name. He trusted in the "strong tower" and was safe. There David stood (without sword or shield or armor-bearer) before the giant warrior and all the hosts of the Philistines, but he was safe and secure in the name of Jehovah. "I come to thee in the name of Jehovah."

14. Show how the battle between David and Goliath clearly demonstrates safety in the name.

vah" was his defense. The almighty God of purpose did not fail him.

¹⁵ Another servant who trusted in the name of Jehovah was Jehoshaphat. "His heart was lifted up in the ways of Jehovah." (2 Chron. 17:6, AS) He never moved out against the enemy without Jehovah's approval. On one occasion Ahab, king of Israel, requested Jehoshaphat to join him in battle against the Syrians, which warfare had been going on three years. Ahab's daughter had married Jehoshaphat's son, so there was a family connection, and in spirit the king of Judah joined Ahab, but said: "Inquire first, I pray thee, for the word of Jehovah." So Ahab brought about 400 of his own prophets and they told the king to go and fight, for a victory would be given. But Jehoshaphat was not satisfied. "Is there not here a prophet of Jehovah besides, that we may inquire of him?" Ahab replied, "There is yet one man by whom we may inquire of Jehovah: but I hate him; for he never prophesieth good concerning me, but always evil: . . . Micaiah the son of Imla." Micaiah was brought in, probably from prison, to deliver his message, and he did it fearlessly in spite of the threats from the king's messengers. "As Jehovah liveth, what my God saith, that will I speak." It was favorable to Jehoshaphat but against Ahab. (2 Ki. 8:18; 2 Chron. 18:1-34, AS) Those who go forward trusting in Jehovah's name must know they are doing his will and not their own, as was the case with Jehoshaphat. He knew his name. He is all-wise and true to his promise.

¹⁶ Later on Jehoshaphat is besieged by the combined forces of Moab, Ammon and Mount Seir, a tremendous multitude. What would the good king do? He immediately

15. What experience did Jehoshaphat have with Ahab which teaches the need for care on our part to learn first Jehovah's will?

16. How did Jehovah demonstrate his protection to Jehoshaphat and Judah against the armies of Moab, Ammon and Mount Seir?

flees to the "strong tower", Jehovah. "And Jehoshaphat feared, and set himself to seek unto Jehovah; and he proclaimed a fast throughout all Judah." (2 Chron. 20:1-4, AS) Note the prayer he offers exalting Jehovah, in its composition and expression one of the most remarkable ever recorded in Hebrew Scripture. Jehovah is acknowledged as supreme with irresistible power extending over every creature in heaven and in earth, the universal Sovereign. Being in covenant relationship with Him, they should go to Jehovah when in danger. He appeals to His justice and uses it to the full to point out that they were not permitted to invade their enemies and now these have attacked Judah, and finally says: "Neither know we what to do: but our eyes are upon thee." (2 Chron. 20:12, AS) They had no might of their own, therefore dependence was entirely on Jehovah. This king knew the name of Jehovah and that it was a strong tower, and in it he was safe. Jehovah destroyed the organized forces of Moab, Ammon and Mount Seir with one blow, by causing these wicked opposers of God's people to be instruments of destruction to one another. Jehoshaphat, a servant of God, ran into the name of Jehovah and was safe.

¹⁷ Then there was the time when the arrogant Assyrian monarch purposed to destroy Jerusalem. Hezekiah was king. The record states: "He wrought that which was good and right and faithful before Jehovah his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all

17, 18. (a) Does faithfulness to God mean the enemy will never attack, and what does the record show? (b) How was trust and confidence in Jehovah's name recorded?

his heart, and prospered. After these things, and this faithfulness, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fortified cities, and thought to win them for himself." (2 Chron. 31:20, 21; 32:1, AS) Hezekiah prepared the best he could to withstand this terrible enemy, but his trust was the name of Jehovah. He spoke to the captains, saying, "Be strong and of good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there is a greater with us than with him: with him is an arm of flesh; but with us is Jehovah our God to help us, and to fight our battles." (2 Chron. 32:7, 8, AS) The believing, trusting confidence of Hezekiah had raised him above the enemy. The Assyrian defied Jehovah, saying: "Neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us."—2 Ki. 18:30, AS.

¹⁸ The Assyrian monarch through his captain compared Jehovah to the gods of the nations he had conquered, and sent an arrogant letter to Hezekiah, wherein he used profanity, falsehood and blasphemy. When the letter was received Hezekiah went up into the house of Jehovah and spread it before the Lord and prayed: "O Jehovah our God, save thou us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou Jehovah art God alone." (2 Ki. 19:19, AS) Jehovah proved himself a defense and strong tower by protecting his people and destroying 185,000 soldiers of the Assyrian, and chasing great Sennacherib back to his own land and to his doom. So, "Jehovah preserveth all them that love him; but all the wicked will he destroy."—Ps. 145:20, AS.



THE forceful and telling experiences brought to our attention in the foregoing article show clearly how faithful servants of God

STRONG REFUGE TODAY

in times past took refuge in the name of Jehovah as a "strong tower". We do exactly the same today. The same Jehovah in whom they had confidence is the One we believe and trust in today. We must have strong confidence in Jehovah, both individually and collectively, and whether it be individuals, or local groups, or international organizations that try to harm us, the course to take is clearly marked out for us.

² In these last days loud-mouthed bullies and braggarts threaten Jehovah's people with bodily injury, and we know that in ourselves we cannot withstand their attacks. A certain course may have to be taken in faithfulness to the truth and in obedience to the Lord's commandments, but in doing so evil is threatened. Or, it may be that one's position in the commercial world has been threatened because of association with the Lord's people. Or perhaps home conditions have become very precarious resulting from faithfulness to the truth and there are threats of brutality and other forms of opposition unless the right course is abandoned. Or maybe a mob has gathered to beat up or run faithful witnesses out of town and there is no way of escape. What would we do in these circumstances?

³ First of all, remember just who you are, that you are a child of God, a faithful fol-

lower of Christ, that these things would not come unless you had been doing your best to serve Jehovah. They have not come to you from your

own foolishness or wrongdoing. Remember too that your God is the Almighty Creator of the universe, he is the Most High and his Son is the King of the new world, and is now enthroned; that Jehovah has made many promises to care for his faithful ones, and when there is need he should be called upon to come to our rescue. He will be as good as his word. You will find it difficult in certain circumstances to be immediately convinced about this, but trust in Him and find it is true. In trusting you must have complete confidence, not merely hoping that God may do something to aid you but being absolutely sure he will. And how can we be so sure? Simply because *he has promised*. His name means so much. It means everything and is sufficient for all our needs. Can we remember? Are we assured? Can we trust?

⁴ Encourage yourself in his name by calling to mind what it means and what is involved in it. It is very necessary to encourage and strengthen ourselves. Of King David it is written: "And David was greatly distressed; for the people spake of stoning him, . . . but David strengthened himself in Jehovah his God." (1 Sam. 30:6, AS) He would call to mind that he had asked Jehovah whether he should go and smite the Philistines, and had been told to go, and now the Amalekites had made their raid and wrought much havoc; so he strengthened himself. (See Psalm 42:6-8.) We must do the same thing. It is so neces-

1, 2. Why must we have the same confidence in Jehovah's name today as his servants did in times past? And what circumstances are we likely to encounter?

3. What must we do in time of need so that we can take refuge in His name?

4. How do we encourage ourselves in Jehovah, and why is this necessary?

sary to call to mind the course we have taken, how it was tested to the best of our ability to make sure it was in harmony with God's will, and, being assured, we stand firm. Then trust, be confident, do not doubt, realize fully the name Jehovah can be relied upon as a strong tower, and in it we are safe.

⁵ Remember how the name stands for the Eternal One. He who does whatever he pleases, the all-powerful, all-wise, ever-loving Supreme Sovereign. This God is our God, our protector at all times. His eye never sleeps, his ear is always open and he can never be caught off guard. Recall some of his promises, such as: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust. For thou, O Jehovah, art my refuge! Thou hast made the Most High thy habitation; there shall no evil befall thee, . . . He shall call upon me, and I will answer him; I will be with him in trouble: I will deliver him, and honor him." (Ps. 91:1, 2, 9, 10, 15, AS) These true, Jehovah-given promises are to encourage his people in all extremities, pressures, troubles, assaults, and dangers. So, they may have assurance to put confidence in him. The name is an invisible fortress, and by relying completely on what the name means we are thereby putting ourselves in the strong tower. But our trust must be entire. His mercy and faithfulness will be our portion if we claim it.

⁶ Opposition to us is national and international, for this world hates Jehovah and his people. This is described in the Psalms: "Why do the nations rage, and the peoples meditate a vain thing? The kings of the

earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us." "Forget not the voice of thine adversaries: the tumult of those that rise up against thee ascendeth continually." "For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They take crafty counsel against thy people, and consult together against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." (Ps. 2:1-3; 74:23; 83:2-4, AS) The enemies of Jehovah have tried more than once to cut God's people off, one recent attempt being 1917-1918. It failed, for Jehovah heard the cry of those trusting in him and rescued them from the pit of death. Again, in 1933, when the sadistic demonized boasters, with the infamous, abominable Nazi organization, broke into the ranks of Jehovah's people, they did their utmost to destroy them. They failed miserably, for those in Jehovah's organization trusted in the name, and these enemies were cut off. Then again in 1939, and during World War II, the enemies of God's kingdom tried to cut them off by their inhuman persecution, prisons, bans, tortures and deaths. Again they failed to cut off the holy nation, which was strictly holding to the truth. This nation had come to know the name and what it meant, and was trusting in it.

⁷ Some of Jehovah's people suffered bitterly, and some were put to death by their enemies, but the purpose of Jehovah has not been hindered and the destiny of the faithful is sure—just as sure as Abraham's, David's, Daniel's, and many others'. They all died in faith, knowing his name. We all

5. Mention some of the promises Jehovah has made in which we must have confidence. Why must our trust be complete?

6. What are some of the scriptures showing opposition to God's people from the nations? and how has this been fulfilled in a measure?

7. To make Jehovah's purposes our purposes involves what?

must understand as these did that our interests must be completely submerged in Jehovah's purposes. As long as these prosper we are happy, whether we live or die, for our everlasting life is assured to us if faithful. No promise has been made that we shall never on any account be persecuted or hurt mentally or physically. Indeed, all the faithful before this time have suffered, and Paul's warning is: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12, NW) But we have been definitely promised protection if we trust in Jehovah with all our heart.

⁸ Now at the end of this present evil system of things Jehovah is going to perform a marvelous work, for he is going to exhibit his wondrous strength on behalf of his faithful ones. They will be overwhelmed with gratitude as they witness his power in operation to defend them and destroy the opposers. To those outside, terror will strike them as they see Jehovah's terrible acts. Today we are subject to reproach and all kinds of hurt, and therefore obedience and faithfulness have to be exercised. In fact, we are an easy target for the enemies. Our enemies say, "They cannot defend themselves. Their God is not able to save them. If he could, why has he not done so already?" True it is, Jehovah is not aggressively fighting our battles at present, and at times it seems that we have been left to the enemy attacks without much protection—just enough to see the work through, and from time to time some evidence is granted us of his strength on our behalf.

⁹ Jehovah has promised it will not always be like this, for the tables will be

turned. Then our many foes will be the targets for Jehovah's displeasure. Today Jehovah lets them go a long way in hurting us, but when he rises up to fight, their hateful persecution will come to a dead stop, and their dead bodies will litter the ground. How futile then will be the mighty organization of Satan, for Jehovah will blow on it and it will disappear! We have only to wait until Jehovah really fights for us, and then there will be complete and absolute safety in every way. Jehovah will defend his people from all physical harm, to demonstrate that his word is true. The many experiences describing Jehovah's power over his people with the destruction of their enemies will then be fulfilled on a much larger scale than ever before. There will be no question as to who our God is, for they will know it by what they see and experience. He is Jehovah, and will do what he pleases. "Therefore, wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." "Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And it shall come to pass in that day, that a great tumult from Jehovah shall be among them."—Zeph. 3:8; Zech. 14:3, 13, AS.

HATING JEHOVAH'S ENEMIES

¹⁰ The Lord Jesus said, "Continue to love your enemies." (Matt. 5:44, NW) And he also said, "Every kind of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against

8. Is Jehovah demonstrating his power on behalf of his people today? What does this lead our enemies to conclude?

9. Will Jehovah rise up and fight for his people? When, and what will happen then?

10. Explain the difference between loving our enemies and hating God's enemies.

the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come." (Matt. 12:31, 32, *NW*) Men may condemn us and still may be forgiven. We do not love them for their hurtful works to us, but there must not be hatred toward them on this account. Rather the commandment is to pray for such persons. But the situation is entirely different when opposers get to a state of antagonism against God and the spirit, so that even regardless of the facts in evidence of Jehovah's workmanship and power, they distort them and accuse God of wickedness. Such extreme debasement is only identifying them with Satan the great opposer whose end is destruction. Satan is our enemy and he is also God's enemy. The Lord Jesus was not calling upon us to love those who hated God. His own course of conduct is our guide. When tempted by the Devil he said: 'Go away Satan, for it is written, It is Jehovah your God you must worship.' Again he said, "That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. . . . he is a liar and the father of the lie." God has put enmity between the seed of the woman and the seed of the serpent, and enmity means hostility or hatred. We cannot therefore love this world, Satan, or his seed.—Luke 4:8; John 8:44, *NW*; Gen. 3:15; Jas. 4:4; 1 John 2:15-17.

¹¹ Haters of God and his people are to be hated, but this does not mean that we will take any opportunity of bringing physical hurt to them in a spirit of malice or spite, for both malice and spite belong to the Devil, whereas pure hatred does not. We must hate in the truest sense, which is to regard with extreme and active aversion, to consider as loathsome, odious, filthy, to detest. Surely any haters of God are not

fit to live on his beautiful earth. The earth will be rid of the wicked and we shall not need to lift a finger to cause physical harm to come to them, for God will attend to that, but we must have a proper perspective of these enemies. His name signifies recompense to the enemies.

¹² What do you do with anything loathsome or repugnant that you detest and abhor? The answer is simple. You get away from it or remove it from your presence. You do not want to have anything at all to do with it. This must be exactly our attitude toward the haters of Jehovah. Prophetically it is written: "Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloodthirsty men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Jehovah, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred." (Ps. 139:19-22, *AS*) Bloodthirsty men are shedders of blood, and therefore guilty men. We hold their conduct in complete abhorrence. Think about the awful treatment meted out to our brothers in Germany, Greece and Poland during World War II and since, by reason of the ferocity and beastliness of the totalitarian organization, whereby thousands were killed by those bloodthirsty creatures! Their motives, opposition to Jehovah and his people, their perfidy and wicked idolatrous purposes we perfectly abhor. With them we have neither part, interest nor affection.

¹³ Jehovah's enemies are recognized by their intense dislike for his people and the work these are doing. For they would break it down and have all of Jehovah's witnesses sentenced to jail or concentration

12. How does God's Word say we have to treat those who hate Jehovah? What will be our decision and attitude?

13. Show how the scripture at Psalm 74:10, 11 is receiving fulfillment today. May we expect God to answer this prayer?

11. What does hatred of God's enemies mean, and what does it not mean?

camps if they could. Not because they have anything against the witnesses personally, but on account of their work. They publish blasphemous lies and reproach the holy name Jehovah. Do we not hate those who hate God? We cannot love those hateful enemies, for they are fit only for destruction. We utter the prayer of the psalmist: "How long, O God, shall the adversary reproach? Shall the enemy blaspheme thy name for ever? Why drawest thou back thy hand, even thy right hand? Pluck it out of thy bosom and consume them." (Ps. 74:10, 11, AS) We pray with intensity and cry out this prayer for Jehovah to delay no longer, and plead that his anger be made manifest. Bring forth your arm and let the enemies see it, and use it for their hurt and destruction. Surely the time is now ripe, the iniquity of Jehovah's enemies has come to the full. Surely we all say, "O Jehovah, do not hold back your punishment of the wicked. Pluck your hand out and use it to let the enemies know your name! Exert your power again, for with one blow from your arm the enemies would disappear!"

¹⁴ Jehovah's people express as their own other prophetic words: "Awake thou to help me, and behold. Even thou, O Jehovah God of hosts, the God of Israel, arise to visit all the nations: be not merciful to any wicked transgressors. They return at evening, they howl like a dog." Here the enemies of Jehovah are viewed just like flea-bitten, mangy, scavenger dogs. "Scatter them by thy power, and bring them down, . . . let them even be taken in their pride, and for cursing and lying which they speak. Consume them in wrath, consume them, so that they shall be no more: and let them know that God ruleth in Jacob, unto the ends of the earth." (Ps. 59:4-6, 11-13, AS) These are the true sentiments,

desires and prayers of the righteous ones today. Are they yours? You may be sure they will be to the extent you know and love the name Jehovah. If you do not know him, then obviously you will be unconcerned about what happens. But if you love Jehovah then you will be greatly concerned about what happens to his holy name, and about those who would cast it into the mud, slime and filthiness of this degenerated, disgusting old system of things.

¹⁵ The true lovers of Jehovah lift the glorious name on high, and seek to remove all the dirty marks men have smeared upon it, and Jehovah loves them for this precious service. He can exalt his own name and very shortly he will do so, but during the present time he takes pleasure in those demonstrating their love for him in this manner. Loving his name means to treasure, guard, defend, fight for it. Such are honored by Jehovah. How keenly we feel the hurt to his holy name! How we despise the workers of iniquity, and those who would tear down God's organization! So we pray: "Do thou unto them as unto Midian, as to Sisera, as to Jabin, at the river Kishon; who perished at Endor, who became as dung for the earth. . . . make them like the whirling dust; as stubble before the wind. As the fire that burneth the forest, and as the flame that setteth the mountains on fire, so pursue them with thy tempest, and terrify them with thy storm. Fill their faces with confusion, that they may seek thy name, O Jehovah. Let them be put to shame and dismayed for ever; yea, let them be confounded and perish; that they may know that thou alone, whose name is Jehovah, art the Most High over all the earth."—Ps. 83:9-18, AS.

¹⁶ There is no doubt that those wicked creatures who reproach and dishonor Jehovah, who blaspheme pure and true reli-

14. How do other expressions in the Psalms concerning Jehovah's enemies help us to get the correct view today?

15, 16. Why do we pray as directed at Psalm 83? And what words of comfort and assurance did Paul give?

gion, who endeavor to destroy the faithful worshipers, who break into God's holy city, Zion, and try to terrify and brutally ill-treat and kill the Lord's children, who are in every way the real enemies of Jehovah, are fit only to be taken and destroyed. But that execution work is Jehovah's, for he will determine who are the incorrigible. Such ones are surely now fixing their own destiny, and then comes the time when the sin and the sinner cannot and never will be separated. The apostle Paul said: "This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength."—2 Thess. 1:6-9, NW.

¹⁷ In our holy zeal for Jehovah's name we must always be on the watch ourselves that we too are pure in our worship of Jehovah, and have the very heart sentiment the psalmist had when he prayed: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." "But I will sing of thy strength; yea, I will sing aloud of thy lovingkindness in the morning: for thou hast been my high tower, and a refuge in the day of my distress. Unto thee, O my strength, will I sing praises: for God is my high tower, the God of my mercy." (Ps. 59:16, 17; 139:23, 24, AS) To our strong tower we run always, for we know the name Jehovah means that he is merciful, gracious, slow to anger, abundant in loving-kindness.

17. What must we be on guard for in ourselves?

SINGING AND TRUSTING

¹⁸ We must sing as we trust. What shall we sing about? The prophetic word supplies the information and instruction. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will he appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth faith may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting rock." (Isa. 26:1-4, AS) The context of this scripture is briefly considered. Chapter 25 pertains to Moab, the near neighbors of Judah and descendants of Lot's eldest daughter. They had been the opposers of the Israelites right from the time when refusal was given by them to supply provisions to Israel as they journeyed to the promised land. Moab hired Balaam to curse Israel. (See also Numbers 22; 23; 24; 25:1-5 and Deuteronomy 23:3.) They had much contempt for Jehovah's people, and prided themselves on their own "lofty city", her counterpart today being that rich, lofty city, the mighty religious organization standing for the whole of Satan's organization. The modern-day Moabites are the professing Christians, whose words and actions are as far removed from Christianity and pure worship of Jehovah as Moab was removed from true worship and the covenant of Jehovah. Jehovah had warned Moab of his purposed punishment for her iniquity and opposition.

¹⁹ The modern-day Moabites have opposed Jehovah's witnesses with a hatred not born of righteousness, but from the Devil and against all righteousness. Their hatred for God's true people increases as

18. Why must we sing? What is the song? And how does Moab come into the picture?

19. Who are the modern-day Moabites, and what is their attitude toward Jehovah's people?

they see upon us the very plain evidence of Jehovah's favor and the obvious disfavor they themselves are in. They put forth every effort to prevent the people of good will from entering the new world. They are richer than Jehovah's witnesses in material things and with it they have much pride and arrogance. They are on one side of the great "Dead sea" and we on the other. The gulf is fixed, and is as immovable as Jehovah's judgment, reminding us very forcibly of the great chasm between the "rich man" class and the "Lazarus" class in the illustration recorded at Luke 16:19-31 (NW): "And besides all these things, a great chasm has been fixed between us and you people, so that those wanting to go over from here to you people cannot."

^{ot} ²⁰ The modern-day Moabites will be brought low, for Jehovah has completely finished with them. Hear just a part of the punishment: "For in this mountain will the hand of Jehovah rest; and Moab shall be trodden down in his place, even as straw is trodden down in the water of the dung-hill. And he shall spread forth his hands in the midst thereof, as he that swimmeth spreadeth forth his hands to swim; but Jehovah will lay low his pride together with the craft of his hands." It is a sure thing that one cannot have much pride left when one is being pressed down into a manure pile, showing the utter contempt Jehovah has for modern-day Moab, keeping her wallowing in the mire of shame. "For thou hast made of a city a heap, of a fortified city a ruin, a palace of strangers to be no city; it shall never be built." "For he hath brought down them that dwell on high, the lofty city: he layeth it low, he layeth it low even to the ground; he bringeth it even to the dust. The foot shall tread it down; even the feet of the poor, and the

20. When Jehovah brings down their pride, how low will they be brought?

steps of the needy."—Isa. 25:10, 11, 2; 26:5, 6, AS.

²¹ When this happens, what a tremendous change will take place! The tables will be turned! Brought down will be the lofty from dwelling on high as the great, rich, influential ones of this world, to the lowest possible place imaginable, so low and degraded that it can only be compared to being trampled underfoot by the poor like straw on a manure heap. Christendom's lofty looks, boastful words, bragging tongue, her superior attitude toward the holy Word of God, her trust in idols and men and riches, such as belong to this world, will not provide her with security or any safety from Jehovah's storm and blast. They have no defense and are disgraced. At this time 'this song shall be sung'. This is a command from Jehovah and it must be obeyed, namely, to sing this song. It is: "We have a strong city; salvation will he appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth faith may enter in." (Isa. 26:1, 2, AS) This is the theme, and the song may also be understood more completely by considering many of the other prophetic utterances, such as Isaiah 12, Isaiah 4:2-6, Psalms 145, 146, 150. Put your whole heart into this song. Sing aloud, "Great is Jehovah, and greatly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." (Ps. 48:1, 2, AS) God's organization is marvelous and supremely beautiful and the kingdom of the Lord Jesus Christ is the hope of all peoples.—Ps. 48:12, 13, AS.

²² Christendom's defenses are of no val-

21. Why does Moab have no defense against the day of judgment? How does this encourage our singing?

22. What does Jehovah's "strong city" offer to the "prisoner" class, and how far-reaching is this song to be sung and heard?

ue, but Jehovah's witnesses have a "strong city", and this is something to sing about. There are millions who want a safe place and are in need of security. Let them know we have a "strong city"! "Thou shalt call thy walls Salvation, and thy gates Praise." (Isa. 60:18, AS) Only God's kingdom offers such protection and salvation, for inside the city one is then safe. Those desiring salvation must make for God's organization, and find entrance into it and remain there permanently. It is a real city of refuge. The multitudes must come in through the gates; so sing loudly, clearly and harmoniously that all may know there is a strong city offering salvation, and it is our city. It is Jehovah's! To all countries the song must go: "Wherefore glorify ye Jehovah in the east, even the name of Jehovah, the God of Israel, in the isles of the sea. From the uttermost part of the earth have we heard songs: Glory to the righteous." (Isa. 24:15, 16, AS) This song will never stop, but will continue until everyone living sings it. Everything that has breath, praise ye Jehovah!

THE GATE, NATION AND PURPOSE

²³ "Open ye the gates, that there may enter in a righteous nation preserving fidelity. A purpose sustained thou wilt guard, saying, Prosper! Prosper! because in thee hath he been led to trust. Trust ye in Yahweh unto futurity,—for in Yah Yahweh is a rock of ages." (Ro) The gates must be unlocked, so that the nation can march in. The faithful anointed remnant in 1919 were awaiting entrance into the newly established city, Zion. "Thou wilt arise, and have mercy upon Zion; . . . yea, the set time is come. . . . For Jehovah hath built up Zion; he hath appeared in his glory." (Ps. 102:13-16, AS) They prayed, "Jehovah hath chastened me sore; but he hath

not given me over unto death. Open to me the gates of righteousness: I will enter into them, I will give thanks unto Jehovah. This is the gate of Jehovah; the righteous shall enter into it." (Ps. 118:18-20, AS) As a result Zion received many more children. It is exactly as foretold. "Before she travailed, she brought forth; before her pain came, she was delivered of a manchild. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children." (Isa. 66:7, 8, AS) The King is brought forth as the new Ruler in 1914 by the mother organization, Zion, and after great trials and tribulations (1917-1918) Zion brings forth the rest of her royal children, the remnant of the Kingdom class. Since then, too, hundreds of thousands of persons of good will have been brought into association with the members of the remnant class. Just how many more thousands of these may be added to the ranks before the battle of Armageddon we do not know. This class will be carried through Armageddon with the faithful remnant when Jehovah rises up and fights for his people as he did in the days of old. The gates are now opened wide for the prisoners' return. In Zion they will be fed, mothered and taught Jehovah's commands and will learn to know him truly.

²⁴ Verse 3 of Isaiah 26 reads: "A purpose sustained thou wilt guard." (Ro) This is not a vain imagination but is one inspired by God's Word, gained from a clear appreciation of his purposes. They are our purposes and he will bring them all to pass. He will sustain them. There is no need for us to doubt or get disturbed as to whether certain promises will come to fulfillment, for they will. Jehovah is as good as his name. Complete trust and assurance we must therefore have. Such ones will be

23. When is Zion built up? When God opens the gates, what nation marches in, and who follow?

24. What is the "purpose sustained"?

sustained and held up by Jehovah, for they are part of his purpose. He has promised to guard them and therefore he will.

²⁵ These trusting confident ones have their imagination clear and minds settled. They try to be godlike, unchangeable, uncompromising, resolute and reliable, having fixity of purpose and determination to see it through. Jehovah is always equal to every possible emergency. Knowing and trying to copy Jehovah, they are greatly blessed and are endowed with peace. They rest in Jehovah the strong tower, though troubles increase and all forms of hostility are stirred up to break down the faith

25. How do the inhabitants of Zion gain peace and prosperity? And how do we make sure Jehovah's name is a "strong tower"?

of God's people or attack His city. The loyal and obedient children of Zion will keep the truth, maintain fidelity and remain in the organization. Shortly the greatest time of trouble is to come on this present system of things, but we know Jehovah is with us. Therefore we need not fear. He is our refuge. Just as nothing in the universe can disturb the peace, serenity and tranquillity of Jehovah, for he is the Rock of Ages, so we will trust in him and be safe, not only now, but forevermore. Therefore trust in Jehovah, ever keeping in mind the name of Jehovah. It is a 'strong tower, and the righteous run into it and are safe'. Trust completely in Jehovah and be at peace.



"TEACHER OF TROUBLE" GETS FINED

◆ "He that practices vile things hates the light and does not come to the light, in order that his works may not be reproved." (John 3:20, NW) Those words of Jesus addressed to a religious leader of his day are as applicable to the religious leaders of today as they were to the religious leaders in Jesus' day. This the following experience had by a Kingdom publisher in Rhodesia, South Africa, clearly shows:

◆ "I must tell you of the trouble that befell me one day as I was making known the good news of the Kingdom on the streets. I was getting along with the work very well when suddenly a Roman Catholic priest came up and asked, 'What are you doing?' I replied that I was doing the witness work in praise of the kingdom of God. He then said, 'You witnesses are deceivers.' He became violent and began hitting me and taking my books from me and tearing them up. A crowd gathered and

soon a white policeman came, asking, 'What's going on here?' Some of the people in the crowd told him that a Watchtower man was there. The policeman then asked the priest, 'What has this man done?' The priest told him that he saw me preaching. The policeman then asked me if I was one of Jehovah's witnesses, and when I told him I was he asked for my identification. I showed him my certificate which showed I was a minister and a teacher as well.

◆ "Then the policeman turned to the Roman Catholic priest and said, 'Aren't you a teacher as well?' When he had said that he was, the policeman asked him, 'Then why are you hitting your fellow teacher? What made you tear his books? Are you a teacher of trouble?' The matter was taken to court and the priest was ordered to pay £2-2-6 (about \$6.00 U. S. currency) for the books he had destroyed."

Truth Inspires Zeal in Youth

IN THE *Christian Century*, April 23, 1952, appeared an item regarding the British Methodist Church deplored the failure of its affiliated young people to take the step of full membership'. Among other things, attention was called to the fact that the Methodist Church is losing 65,000 young folk annually and that if all these could be kept the church would double its membership.

What can be the matter? Can it be that there is something wrong with the spiritual diet that these young people receive? That such may be the case appears from the following letter of a Gilead missionary worker telling of the way the good news of God's kingdom affected a certain young person in Geneva, Switzerland.

"I must tell you about my new home Bible study which I am conducting with a pretty young girl of twenty-three. She came here as a French refugee and entered a Catholic home for young girls. With the bickering among the nuns and priests there she was far from happy. While on a vacation in Strasbourg she attended mass and on the way home a friend stopped her and asked where she had been. This friend invited her to an *apéritif* (appetizer) and started talking to her about the Bible, telling her that the Most High dwelleth not in temples made with human hands, etc.; this friend being one of Jehovah's witnesses. She met this friend only twice, but in those two meetings she got enough of the truth to make her want more.

"She came back here to Geneva with the Bible-study aid '*Let God Be True*' that she had obtained from this friend and eagerly devoured its contents. As a result she left the Catholic home and got a job and wrote the Watchtower Society for

more literature. The Berne office forwarded the address to me. It happened to be in the very same building where we have our missionary home, the girl working as a maid for a diplomat. The next week I started a home Bible study with her, and on the following Sunday she began coming to our meetings at the Kingdom Hall.

"She is bubbling over with zeal and when she talks about the truth her eyes just sparkle. She is a realization of the scripture that speaks of the 'first love' in the truth. She is now talking to everyone, even though we have been studying together only four weeks. Two weeks ago she started coming to the service meeting also, and the talk on having a share in preaching the good news to others so thrilled her that when the speaker asked who would have a part in advertising the good news on the street, as I raised my hand she raised hers. She spent the entire Saturday afternoon on the street with us, presenting the truth to passers-by.

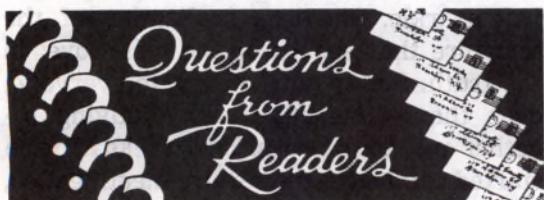
"Sunday morning she came down and said that she wanted to go out in the service from door to door. I told her that there were a few things that we should go over first to make sure she had a good foundation. I took the various Bible doctrines listed in the Bible-study aid '*Let God Be True*' and asked her about them and explained them to her, as I knew I couldn't keep her from going from house to house with this message even if I wanted to. We studied for about three hours, and I think that she will be all right now; as she will learn more while gaining experience in preaching.

"We have a circuit assembly in La Chaud de Fond next month, and she is seriously thinking of being baptized. To-

morrow night at the service meeting we will have a talk on baptism which will help her to see the seriousness of the step she wants to take. I do not want her to jump into anything like this without her fully realizing what she is doing.

"She makes every sacrifice to get to the congregational meetings, working late at nights to make up for the time lost by attending them. She took time off to go into

the service Saturday afternoon and gave her employers such a thorough witness that they were moved by her sincerity and obtained two magazines from her to find out what this was all about. She already has arranged for me to conduct a home Bible study with the cook that works for her employers. You can well imagine the joy that this young 'sheep' of the Lord has brought us."



- John 2:19 (NW) states: "In answer Jesus said to them: 'Break down this temple, and in three days I will raise it up.' Does this indicate that Jesus had power to raise himself from the dead, as trinitarians argue, and proving, as they say, that Jesus and God are the same person?—M. S., Oregon.

We must harmonize Jesus' words with many other scriptures, which clearly show that God and Christ are separate persons and not equal and not tied together, along with the holy spirit, to form one god. Numerous texts show that Jesus did not raise himself from the dead, but that he was resurrected by Jehovah God his Father. (Rom. 8:11; 1 Cor. 15:15; Eph. 1:20) So how may we logically view John 2:19?

The context must be examined. Verses 13 to 18 show that Jesus had cleansed the literal temple at Jerusalem, routing from it those who were making it a place of merchandise, and as a result had been confronted with this question from the Jews: "What sign have you to show us, since you are doing these things?" Then in the 19th verse Jesus told them the sign, which is the basis of our question. Verses 20-22 continue: "Therefore the Jews said: 'This temple was built in forty-six years, and will you raise it up in three days?' But he was talking about the temple of his body. When, though, he was raised up from the dead, his disciples called to mind that he used to say this."—NW.

This setting shows that Jesus was not talking about his physical body, but "he was talking about the temple of his body". The temple in Jerusalem that Jesus cleansed represented not Jesus alone but also the body-members over which he is head. Just as the literal temple was not made up of one stone but many, so "the temple of his body" consists of many living stones, with Jesus as the foundation cornerstone: "You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:4-7, NW) After the Jewish religionists rejected Christ the living stone and broke him down by death on the torture stake, on the third day thereafter Jehovah God raised him up to become the chief cornerstone of the temple of living stones then under preparation. He immediately appeared to his disciples and lifted them up out of their despondency, built them up spiritually so that they could "offer up spiritual sacrifices acceptable to God". That this building of "the temple of his body" started then and continued through the years that followed is shown by Peter's use of the present tense when years afterward he said Christ's followers "are being built up a spiritual house".

Now with this broadened view of matters we must return to the consideration of Jesus' words, "In three days I will raise it up." We have seen how he did start giving attention to the building up of the temple of living stones after his resurrection on the third day of his death. Yet it might be argued with some force that since Jesus was to be the chief cornerstone and he was the firstfruits of the resurrection, the first one to be built up for use in the construction of the spiritual house or temple, we cannot eliminate him entirely from this

building work and apply the expressions concerning it to his followers only. Yet we cannot say that Jesus raised himself, for he was dead, and the trinity doctrine, being proved false by so many scriptures, cannot be appealed to as a basis for saying he was dead only as Christ but alive as God, and hence could, as God, raise himself, as Christ. Moreover, as we have previously noted, verse 22 specifically states that "he was raised up from the dead", not that he raised himself. Is there any way, then, that we could understand and harmonize in a reasonable way Jesus' statement that "in three days I will raise it up", having it embrace his own resurrection as chief cornerstone as well as the building up of his followers as living stones?

There does seem to be such a reasonable explanation. When Jesus said, "Break down this temple, and in three days I will raise it up," he was speaking in a predictive sense; not that he would raise himself up, but that he predicted that three days after he was broken in death by his enemies the temple of God would begin to be raised up, beginning with him as the head member of it. We have examples of this predictive use of a term elsewhere in the Bible, where an individual says he will do a thing, but he actually does not do it at all. It comes about only as a result of his action.

For instance, at Isaiah 6:9, 10, where Jehovah appears to Isaiah and says, "Go, and tell this people." And then what does he say? He says: "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Now, God did not mean for Isaiah to actually go and fatten their hearts and stop up their ears and close their eyes to forestall any repentance; but he was predicting that that would be the effect of the message that Isaiah had been commanded to go tell the people, that the people themselves would show closed eyes and unhearing ears and fatty hearts, that they would not repent and turn to Jehovah for healing spiritually.

A similar usage is found at Ezekiel 43:3, where Ezekiel sees the vision of Jehovah com-

ing to the temple, and says it was "according to the vision that I saw when I came to destroy the city". But Ezekiel did not come to destroy Jerusalem; he came only to predict the destruction of the city by the Babylonians. Yet he spoke of himself as doing it, you see. So in the same predictive sense Jesus could speak as though he was going to raise himself, yet actually he would be resurrected by Jehovah God.

Then we also have that controversial text where it says Jehovah hardened the heart of Pharaoh. He said: "I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you." (Ex. 7:3, 4) Now, Jehovah did not harden the heart of Pharaoh, but he was predicting that Pharaoh's heart would be hardened as a result of the message sent to him by Moses and Aaron, and that the repeated extension of God's mercy to him would not soften him but would cause his heart to harden even more. It is not unusual for wicked men to interpret Jehovah's long-suffering as a sign of weakness and thus become more set in their evil ways, thinking the time of reckoning will never come. This is shown by Ecclesiastes 8:11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

There are a number of other Scriptural examples where one person is spoken of as doing a thing, not because he actually does it, but because he predicts it or it results from some action of his. So it is at John 2:19. Jesus' words, "In three days I will raise it up," were merely predicting that the temple would be raised up on the third day after his death on the torture stake, and Jehovah God was the one who raised up the temple by first raising up the head member of it, the Lord Jesus Christ, and from then on, from that third day on, God used him to raise up all the other members of the temple class. (Zech. 6:12) So through the Roman military the Jews broke down the chief and initial member of God's spiritual temple, but on the third day Jehovah raised him as a spirit creature and chief cornerstone of the spiritual temple.

Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect.—1 Pet. 3:15, NW.

First Day of Assembly Is Graduation Day

Mammoth Yankee Stadium in New York city will again serve as the site of graduation exercises for the Watchtower Society's School of Gilead. In 1950 it seated more than seventy thousand persons from scores of nations while they were spectators of the graduation of Gilead's fifteenth class. That was on July 30, opening day of the international assembly of 1950. Now history seems headed for a repetition, for on July 19, opening day of the proposed 1953 international assembly of Jehovah's witnesses, Yankee Stadium will again accommodate many thousands from many nations as they witness the graduation of Gilead's twenty-first class. This class will, like the assembly, be international, its students being drawn from many nations. These graduating students from many lands will have interesting experiences from their native shores to relate, giving inter-

national flavor to this opening day's program. In fact, both the class that precedes and the class that follows the twenty-first will also be international, and representatives from both these groups will add to the day's flavorful international scope by offering some of their more outstanding experiences in gospel-preaching under conditions far different from those of their brothers in other parts of the earth. But with all of the variety of preaching conditions and problems and persecutions, and with all the different racial and national extractions of the ones doing the preaching, there is a oneness of ministerial method and godly devotion that will be thrillingly portrayed on opening day. Do not miss it. In fact, miss none of this international assembly. Be there from start to finish, from July 19 to 26, 1953. Plan now to be there then.

"WATCHTOWER" STUDIES

Week of November 9: The Name of Jehovah a Strong Tower; also, A Strong Refuge Today, ¶ 1-3.

**Week of November 16: A Strong Refuge Today,
¶ 4-25.**