



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"FREEDOM OF WORSHIP" TESTIMONY PERIOD

April is the month of the Testimony Period so named. This period concludes the three-month campaign for increasing the subscription list of *The Watchtower*. Hence those jealously guarding as well as faithfully exercising the freedom of worship will continue their earnest efforts to secure new subscriptions for this journal of God-given freedom. A new feature of the campaign is added by the release this month of the booklet *The Coming World Regeneration*, and this, together with the book "*The Truth Shall Make You Free*", will be offered as a premium to everyone giving a year's subscription, at no more than the regular rate of \$1.00. Efforts to reach the goal of 100,000 new subscriptions in America by April 30 are having God's blessing, and co-operation by all our regular subscribers and all other believers in freedom of worship will be welcomed during the remainder of this campaign. Requests by all such for instructions will be gladly received and given prompt attention.

"WATCHTOWER" STUDIES

Week of April 9: "World Regeneration,"

¶ 1-20 inclusive, *The Watchtower* March 1, 1944.

Week of April 16: "World Regeneration,"

¶ 21-42 inclusive, *The Watchtower* March 1, 1944.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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"THE COMING WORLD REGENERATION"

It is gratifying to announce the production of a new booklet of the above title. Its thirty-two pages set out the public address delivered by the Society's president to large audiences at various assemblies in the United States and Cuba. The speech gives for the first time, by the Lord's grace, the full scope of the glorious regeneration promised in His Word, and the front-cover design artistically suggests this great event. Copies of *The Coming World Regeneration* are now available, at 5c a copy. Read it and prepare for the coming distribution thereof, as detailed later.

ANSWERING YOUR INQUIRIES

Some of the brethren are writing the Society inquiring, "When should I arrange my vacation so as to be able to attend the 1944 convention?" The answer is, Include the dates August 9 to 13, 1944.

"CONSOLATION"

Do you find enlightenment and joy in reading *The Watchtower*? Then you are certain to find enjoyment and profit in reading its companion magazine, *Consolation*, put out by the same publishers. With many thousands *Consolation* serves a vital and important need in building them up in faith, hope and courage in these days of spreading infidelity, hopelessness and fear, and

(Continued on page 80)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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WORLD REGENERATION

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28.

JEHOVAH, The Creator and Life-giver, has brought near the time of world regeneration. The regeneration begins with the setting up of the Kingdom, God's Government in the hands of his glorified Son. This Theocratic Government has already been established, all the facts since A.D. 1914 going to show that he took to himself his great power in that year and set the beloved Son as King "in the throne of his glory" in the heavens. The regeneration there begun will not halt until a new world has been born in which obedient humankind will live on earth in the bloom of perpetual health and in plenty amid peaceful and safe conditions and righteous surroundings. This will take place both after and in spite of the fact that all efforts toward the so-called "moral regeneration" of mankind by religious organization and by politicians and worldly educators in the postwar era will have failed. Where religion and its political backers, frantically trying to avoid the ditch of world destruction, will fail to reform mankind in heart and mind, there God Almighty by his power and truth will succeed through his beloved Son and King, in behalf of all "men of good-will".

¹ The word *regeneration* occurs but twice in the Sacred Scriptures, once in the text above quoted (Matthew 19:28), and once at Titus 3:5, which reads: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of *regeneration*, and renewing of the holy [spirit]." Even this Scripture text shows that it is foolish for the planners of the postwar peace to talk of bringing about the "moral regeneration" of the Nazified Germans, not to speak of Fascists and all the rest of humankind. Regeneration will not be accomplished by any self-righteous works of men. The great regeneration foretold by Jehovah's Chief Prophet and Son will be brought to pass by the power and work of Jehovah God, whom all the nations of the world have rejected.

² The word *regeneration* translates the Greek word used by the apostle Matthew and by the apostle Paul to Titus, namely, *palinogenesis*. This word, made up of two parts, *palin* meaning *again*, and *genesis* meaning *a being born or birth*, literally means *a being born again, a new birth*. (Titus 3:5, *Syriac*) Here we are concerned with Jesus' use of the word *palinogenesis* in speaking to his apostles. It is plain that he was not speaking of any "washing of regeneration" as mentioned in Paul's letter to Titus. Those Christians, however, who undergo the "washing of regeneration" and "renovation of the holy spirit" do share in the regeneration spoken of by Jesus. The subject of the "washing of regeneration" we shall reserve for a later article to discuss.

³ That of which the Lord Jesus spoke takes in a world, and refers to *world* regeneration. The circumstances under which he mentioned the subject help us to determine this. The "kingdom of heaven" was under discussion at the time. He had just blessed the little children, saying, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." (Matt. 19:14) Then a wealthy young Jew, a ruler, approached Jesus and asked what he must do to inherit eternal life. Jesus said he must keep God's commandments, and then recited several of the Ten Commandments. The young man replied that he had kept all these things from his youth up, but was not satisfied and now asked to be informed what yet he lacked. Then the Son of man, Jesus, who laid claim to no earthly riches, not even a bed for a night's sleep, said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Had Jesus been wealthy in earthly goods he could not consistently have given such instruction and invitation. The giving up of the material treasures of this present life in order to gain eternal life in the future was too great a price for the young man, and he let go the

1. How has God brought near the time of world regeneration? and what effect will human postwar efforts at mankind's "moral regeneration" have as to the completed regeneration?
2. How often does *regeneration* occur in the Scriptures, and what do such texts show as to the accomplishment of regeneration?

3. What are the root meanings of the word *regeneration*, and how does Jesus' use of the term compare with that of the apostle Paul?

4. What is the scope or comprehensiveness of the term as used by Jesus, and what were the developments leading up to his mention of the subject?

privilege of following the Captain of life and salvation and went away sad.—Matt. 19:16-22.

* Jesus then commented that it is with great difficulty that a materially rich man could enter the kingdom of heaven, because he can not buy his way into it with any or all of his wealth. (Ps. 49:6-11) Said Jesus: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." How many religious clergymen today, who pretend to follow Jesus' example, dare to tell this saying of the Master to their wealthy organization-members? None! They tell the common people that it is God's will that the ultrarich should be loaded down with earthly treasure and that the masses of common people should be in poor circumstances; and then the clergymen make the wealthy ones to be the "principal of the flock" and make them their favored associates and adorn them with medals, knighthoods and other religious honors. However, the Lord Jesus did not make any of such moneyed class to be the principal ones of his flock, that is, to be apostles. One of his apostles was Peter; and as to whether Peter housed himself in a palace and piled up treasures of money, art, houses, lands, and concordats with dictatorial rulers, the Record goes on to show.

* Jesus' disciples were amazed at his saying, and said: "Who then can be saved?" Therefore, to show that it is not riches that paves the way to salvation, but the work of God, Jesus answered: "With men this is impossible; but with God all things are possible." Peter, not in any spirit of selfishness, but for his own information, then asked the Master: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Peter knew that neither he nor any of his fellow apostles had abandoned as much material property as the rich young ruler owned, but at least they had left all they had and had followed after Jesus, who was likewise propertyless as to this world. Quite evidently, then, Peter was not following him for some present earthly reward. The Master had spoken of treasure in heaven; and what could this mean?

* Jesus' reply to Peter revealed the reward not only to the twelve apostles, but also to all those taking a like course of self-denial in order to follow in Jesus' steps and to suffer great reproaches for such reason. "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or

sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life." (Matt. 19:28, 29, *Am. Stan. Ver.*) Immediately after such words Jesus related the parable concerning the "kingdom of heaven" as being "like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard".—Matt. 20:1-16, *Am. Stan. Ver.*

* The Master ties in the kingdom of God, which is the "kingdom of heaven", with the regeneration. In the regeneration, said Jesus, the Son of man will sit upon his glorious heavenly throne judging, and the twelve faithful apostles will be judging with him. But of what is it the regeneration? Regeneration could not mean something that has been going on during the many centuries since his death, resurrection and ascension to heaven. When he ascended on high he did not at once begin reigning and hence interfere with the Gentile rule of the earth, for, over thirty-six years after his entry into the presence of God, the destruction of Jerusalem by the Gentile Roman hosts took place, in A.D. 70. The beginning of his reign from the heavenly throne must wait until the end of the Gentile times, at which time also the uninterrupted rule of Satan the Devil ends. Therefore it is written, at Hebrews 10:12, 13: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." The prophecy at Psalm 110:1, 2 had foretold this: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." (*Am. Stan. Ver.*) The exalted Jesus would not execute the judgments of Jehovah God against the enemies until God gives him the order to rule among them at the end of this "present evil world". Manifestly, then, the regeneration in which his disciples will sit on thrones with him judging could not mean any "washing of regeneration" which has been taking place during the so-called "Christian era".

* Some religionists are inclined to think that the regeneration when the Son of man reigns in glory with his disciples refers to the resurrection of the dead. But the word *resurrection* was not foreign to Jesus' speeches, and when he meant such a thing he used the plain, unmistakable word, *anastasis* in the Greek tongue. (John 5:29; Luke 14:14; Matt. 22:30, 31; John 11:25) Hence "regeneration" here could not be narrowed down to mean the resurrection. The regeneration, during which he reigns and

5. What was Jesus' comment respecting the possibilities for the rich? and how does the course of the religious clergy agree or disagree therewith?
6. What did Jesus answer to the question of his disciples? and what question did Peter then put, and why?
7. What was Jesus' reply, what did it reveal, and what parable did he relate immediately thereafter?

8. What did Jesus' reply associate together with the regeneration? and why could not this refer to any "washing of regeneration" in process during this "Christian era"?
9. Why may not the regeneration in question be understood to mean the resurrection? and what other accounts help us in the direction of the right understanding?

his disciples with him, must refer to something far grander and taking in not only earth but also heaven. A comparison of the apostle Matthew's record of the Lord's words with the records by Mark and Luke points us in the direction of the right understanding. Mark records that, in reply to Peter, Jesus said: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 29, 30, *Am. Stan. Ver.*) The record at Luke 18: 29, 30 reads: "Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."—*Am. Stan. Ver.*

¹⁰ You will note that Matthew's record does not include the phrase, "in the world to come," to point forward to the time or occasion of the reward. He does designate the time and occasion by saying, "in the regeneration when the Son of man shall sit in the throne of his glory." The several parallel accounts by Matthew, Mark and Luke thus throw *regeneration* and *world* together. It is interesting, therefore, how the modern translations put into English our Lord's words at Matthew 19: 28. The Weymouth translation reads: "'I tell you in truth,' replied Jesus, 'that in the New Creation, when the Son of man has taken His seat on His glorious throne, all of you who have followed me shall also sit on twelve thrones and judge the twelve tribes of Israel.'" The Weymouth footnote on this verse reads: "*In the New Creation*] Or 'in the again-birth,' Greek *palin-genesia*, in which there will be a new Genesis . . ." Dr. Ginsburg's Hebrew translation also reads: "In creation's renewing itself." Most interesting, however, is the English translation of the Peshitto Syriac Version of the text, which version was made from very early Greek manuscripts. As translated by the well-known Dr. James Murdock, the Syriac Version reads: "Jesus said to them: Verily I say to you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory **IN THE NEW WORLD**, ye also shall sit on twelve seats, and shall judge the twelve tribes of Israel."

WHY NEEDED

¹¹ Without relying merely upon various translations, but by studying in the increasing light upon the Scriptures, we can grasp this truth concerning the word *regeneration*: As applying to the time of

his reign with his disciples Christ Jesus used the word to mean the re-creation of the world of righteousness, the new world of "new heavens and a new earth, wherein dwelleth righteousness". (2 Pet. 3: 13) The new world will not mean the universal organization of Jehovah God; for that organization includes seraphim, cherubim and angels and has always existed since God created his first and only begotten Son, called "The Word" or "Logos". Never has it broken down or ceased, and hence it does not need renewing or re-creation. Of course, the righteous new world will include creatures who are of or who become members of Jehovah's universal organization; yet the new world is something that has a separate standing and hence a special treatment. Why so? Because the new world is made up of two parts: the new heavens (pointing to something different or distinguished from the already-existing invisible organization of God which is universal) and a new earth (referring specifically to the arrangement on our earthly globe or planet and not to other planets in the skies). Hence the new world is a "new" world with relation to our earth, and not as to the entire universe.

¹² Our planet may be of great interest to all the mighty spirit creatures inhabiting the invisible universe, especially as the beloved Son of God came in the flesh to this earth and here also the name of Jehovah God will shortly be vindicated. Yet not all the spirit creatures of the boundless universe are engaged in taking care of our earth. Not all did so at the beginning of man's history, nor will all do so in the regeneration. As to this, mark now these facts: Jehovah God created his universal organization. It being his work, it is perfect. "His work is perfect." "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." (Deut. 32: 4; Ps. 111: 7, 8) When God created the first man, Adam, this human creature was perfect, sinless, upright, and made according to Jehovah's commandment. Hence the Creator took the perfect man into his universal organization as a working member of it, whose duties and field of operation should be upon the earth. The loving heavenly Father did not leave man alone in Eden, but gave the man a suitable companion and help meet, bone of his bone and flesh of his flesh. Through them the earthly membership of God's universal organization was to be multiplied to fill the whole earth, all of its members to be the offspring of Adam and Eve and to be righteous, unfading in beauty, constant in perfection, and living forever off the plenty of an earth-wide paradise.

10. What key words do the parallel accounts throw together? and how do modern translators render the key expression in Matthew's account?
11. By study in the Scriptures, what truth concerning regeneration do we now grasp? and why does not such regeneration apply to God's universal organization?

12. Why will not all the living universe be engaged in the work of regeneration? and originally how was the earthly part of God's universal organization brought into operation?

Continual righteousness of humankind would guarantee the eternal peace.

¹³ The spirit sons of God sang together and shouted for joy at the creation of man's everlasting home, the earth. (Job 38:4-7) From among them the great Organizer and Supreme Head of the universal organization took some sons whose special charge was to be this earth and its human occupants. Jehovah God anointed the glorious cherub, Lucifer, to be the invisible overlord toward perfect man and woman, and gave Lucifer an organization of holy angels subject to his command for the work at this earth. Humankind being lower than angels and being unable to see them, this spirit organization formed a righteous heavens over the righteous inhabitants of the earth. The heavenly organization and the earthly organization were united in the one God-honoring purpose, namely, the filling of the earth with righteous humans and the subduing of the earth by human cultivation and the exercising of dominion over all the lower animal creation. This unity of purpose for the pleasing of the Most High God made this heavens and earth *one world*, having a distinct setting and yet being at the same time a part of God's universal organization. Such original world was righteous, because it was God's creation.

¹⁴ Gone now is that righteous world! The record of it is preserved in truthful detail only in God's Word, the Bible. That world degenerated, but not because of any imperfection or corruption from the Creator. Concerning degenerate humankind Jehovah God's prophet testifies: "They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation." (Deut. 32:5) "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccl. 7:29) And concerning the earth's invisible overlord and his organization of angels God's prophet says: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:14,15) Lucifer's position in God's universal organization was honorable and glorious, but he sinned in yielding to the selfish ambition to exalt himself higher than according to God's appointment. He aimed at being like God himself so as to dominate the universal organization and not merely the organization at the earth.

¹⁵ Lucifer tempted the woman Eve into disobedience of the divine organization instructions and sub-

jected the man to pressure from his insubordinate wife. By selfish passion he drew man into sin against the organization's Supreme Head, the Most High God. Then he corrupted the angels in the heavenly organization under him and transformed himself into "the prince of the demons". Both the visible and the invisible parts having gone disorderly and corrupt, the righteous world ceased to exist. An unregenerate world now came into operation. The inspired testimony to this effect is found at Romans 5:12,15: "Therefore as through one man sin entered into the world [*kosmos*], and through sin death, and so death passed to all mankind, in that all sinned— . . . through the transgression of one single man the mass of mankind have died."—Weymouth translation.

¹⁶ You will note that the word the writer to the Romans used and which word is translated *world* is the Greek word *kosmos*. The Bible writers used the term *world* (or *kosmos*) to include both heaven and earth, an invisible and a visible part of the world organization. They used the term under the inspiring power of the spirit or invisible energy of Almighty God.

¹⁷ By the incoming of sin, and by God's dismissal of rebellious Lucifer and disobedient man and woman from His universal organization, a transformation of the local world of which man was a part took place. Lucifer, having now become Satan, or opposer of God, formed an organization with all the sinful creatures as its members, and himself as organizer and director thereof. It included an invisible or demon part and a visible or human part; and together both parts of the organization made up a sinful, rebellious world. In it Satan assumed the world domination, and he proposed to make it as wide as the earth by the spread of sinful humankind to the ends of the earth. At Eden, immediately after the start of the rebellion, God served advance notice on the wicked organization, in these words: "And enmity will I put between thee and the woman, and between thy seed and her seed; he shall crush thy head, but thou shalt crush his heel." (Gen. 3:15, *Rotherham*) This divine judgment not only bespoke the destruction of any world organization that Satan the Devil might set up; it did more. It gave promise of the *rebirth* of a righteous world, to displace that wicked world which Satan would extend over the earth. The Lord God fitly used the figure of human birth, by speaking of a seed of "the woman", to picture the bringing forth of the means or agency that He would use to crush the Devil's world organization, head and all.

¹³ How did God establish a special heavens over this earthly arrangement, and why did such together constitute one world, and righteous?
¹⁴ Due to what causes is that righteous world now gone?

¹⁵ By what course of Lucifer toward humankind and angels did an unregenerate world come to exist?

¹⁶ What Greek word did the apostle use for "world"? and what do the Bible writers use that Greek word to include?

¹⁷ (a) How was the sinful, rebellious world organized or constituted?
 (b) What advance notice did Jehovah God serve on that organization, and why were his expressions or language so fitting?

¹⁸ God's decree was that sin, and the organization of sin, shall not forever inhabit the living creation. In due time He would bring forth out of his "woman", his holy organization of faithful creatures, His servant to destroy all willful sinners and the effects of sin. But first it must be proved that Satan the Devil and his seed could not get all creatures to come out from under God's universal domination and join up with Satan's organization and serve it. Hence Jehovah God permitted Satan and his associate sinners to remain till the time for the Seed of God's "woman" to take violent destructive action against the wicked organization and its members.

¹⁹ To demonstrate His invincible power over any structure that the wicked adversary could build up, and to serve as a warning to all the living universe, Jehovah God washed out of existence that original organization of the Devil. It happened at the end of 1,656 years of human history. Only a few individuals on earth refused to join up. They kept themselves from that unregenerate world by walking humbly with God in faith and devotion. Such persons included Abel, Enoch, and Noah, men who kept the integrity of their consecration toward God. They served as types of those who in our days refuse to have anything to do with the Devil's world organization and who keep themselves unspotted from it. They stood out as witnesses for Jehovah God and his universal sovereignty and his purpose to destroy the worldly organization of sin by the Seed that should come forth from God's "woman". They looked forward to the removal of sin and sinners and to reinstatement of righteousness in the earth.

²⁰ That first organization of God's enemy became called "the world of the ungodly", because the whole organization was out of harmony with God and polluted. Because it had worn itself out and was due to pass away, it was called "the old world". (2 Pet. 2:5) Although its destruction was the mightiest demonstration of divine power up till then in human experience, yet humankind quickly chose to ignore that testimony and to turn again to the course that led to the need of the flood of destruction. Speaking of that world calamity and of how men are blinding themselves to the approach of a like but still more stupendous world destruction, the inspired apostle Peter wrote: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same

word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. 3:5-7) Before the great overflow of water the spirit demons, materializing as "giants" in the earth, had intervened in man's affairs. (Gen. 6:1-4) Hence the flood, though engulfing only the globe and destroying the visible arrangement among men, also had an effect on the invisible demon part of the world. Hence the expression "the world that then was . . . perished" applies to the unseen as well as the seen arrangement. On earth none of the ungodly survived, and the demon giants were obliged to divest themselves of fleshly bodies and withdraw to the spirit realm of invisibility.

"THIS WORLD"

²¹ The effacement of the old world was not followed by world regeneration. On earth, indeed, the ungodly had been drowned and only righteous Noah and his family, eight persons in all, came forth from the ark of survival and took up life on dry land again. But the destruction of merely the ungodly humans still left the ones that had been most powerful in the old world still alive and able to erect a new arrangement both among their disorganized ranks and also in the earth. In other words, the earthly flood still left the demons and their prince, Satan the Devil, alive, even if beaten and confused. This shows the all-importance of one special thing to any world regeneration, a thing which the whole lot of religious clergymen, politicians, financiers, judges, police force and social reformers can never supply. What? The removal of the demon powers and the creation of righteous heavenly powers in charge of this earth. Only God's "woman", his faithful universal organization which is above, can produce such righteous "heavens" over mankind. It is thus seen that the very foundation of a new world or a regenerated world of righteousness is a righteous, incorruptible government, mightier than Satan and all his demons and able to destroy all wicked creatures and to wipe out all the effects of the thousands of years of sin's operation. In the purpose of God the time for the birth of such a spiritual Theocratic government had not arrived at the flood; and hence world regeneration did not follow the overthrow of the sinful old world. But now the Government is at hand!

²² Satan the Devil is opposed to all regeneration. This unregenerate one was still bent on making good his challenge to God, and by God's permission he therefore turned his attention to the flood survivors. Being a mimic god, he reorganized his invisible

18 What, in effect, was God's decree? and why did he permit Satan and his associate sinners to remain?

19 For what purposes did Jehovah wash that devilish organization out of existence? and of whom did the faithful men prior thereto serve as types?

20 What do the Scriptures call that devilish world? and what parts of the arrangement were affected by the flood, and how?

21 Why was the effacement of that old world not followed by world regeneration? and what does this show as to the fundamental thing absolutely necessary to a new world of righteousness?

22 Toward making good his challenge to God, to what did Satan then apply himself? and how does the apostle Paul show his organization is no mere childish fancy?

hosts, the demons, in imitation of Jehovah's organization which had defeated him thus far, so as henceforth to meet like with like and to create still greater confusion and deception among creatures. His invisible organization is no mere childish imagination, but is a powerful foe to all godliness and righteousness upon this earth. The apostle Paul, who by reason of divine inspiration wrote with more than materialistic human wisdom, warns all Christians against the real foe, saying: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places."—Eph. 6: 11, 12, marginal readings.

²³ Those same demon principalities, powers, rulers of world darkness, and wicked spirits make up the "heavens . . . which are now", which the apostle Peter says are left in existence reserved for fiery perdition, or destruction. The *earth*, that is likewise reserved for fiery destruction with the demon heavens, is not our earthly globe, for this is not of Satan's organization or creation, but is God's property. He will preserve it and cleanse it for the original purpose unto which he created it, namely, to be inhabited forever by perfect human creatures in His image and likeness. Hence the *earth* doomed to firelike consumption is the visible organization built up by Satan and his demons since the flood.

²⁴ Satan the Devil seized upon backsliding descendants of Noah to build up a visible organization of wickedness, symbolically called "the earth". Babel, or Babylon, was the foundation or beginning of that earthly organization. All the structure thereafter being built according to Babylon's lines, the whole visible organization and its unseen overshadowing powers are called by the all-inclusive name "Babylon". Earthly Babylon's founder was Nimrod, the first man to regiment human creatures away from God and into Satan's visible organization. The tie by which he bound the organization members and subjects to him was religion, a political religion or state religion. The state was the political expression of the rule of Satan, the mimic god over the earth. Nimrod was not a mighty hunter in the sight of Jehovah God, nor in Noah's sight, nor in Shem's sight. He was such only in the sight of the regimented people, who paid man-worship to him and hence put him "before the Lord". They deified the state ruler above God, and so worshiped the creature rather than the Creator. All religious and political rule and organization since then and to this day

have stemmed from that original Babylon, and the god of them all is Babylon's god, Satan. The Babylonish organization has overspread the face of the globe. Hence, with both the wicked spirits and also the earthly organization under Satanic control, it is truthfully said, at 1 John 5: 19: "The whole world lies in the power of the evil one."—*Weymouth; Moffatt*.

OTHER FOREGLEAMS

²⁵ The purpose of Jehovah God still stands, and its vindication is now very near. He has not forgotten or backed down from his Edenic forecast of the future. Majestically, without the least excitement or hurry at what this world and its prince do, God Jehovah moves forward unhalting to the supreme event, the vindication of his name and the complete world regeneration. The first requirement in that behalf, as based on his promise, is the establishment of the heavenly Government of the Seed of his "woman". It is the "kingdom of heaven", with persons on the throne of uncorruptible integrity toward God. Their integrity must be tested and proved; and that could be done only in the midst of the world of which Satan the Devil is the god. While placed in this world, they must never yield to becoming part of it. They cannot be of the wicked old world and likewise be for the righteous new world. For the very purpose of such a test, and in order to prove the Devil to be what his name means, a slanderer or liar, Jehovah God sent forth his beloved only begotten Son. God took him from the midst of the heavenly organization and placed him as a man in the midst of "this world".

²⁶ To mark his progress toward the glorious goal, and to revive the hope and confidence of faithful men, Jehovah God enlarged upon his promise regarding the Seed as written in the first book of the Bible. (Gen. 3: 15) To Abraham, "the friend of God," Jehovah revealed that the beloved Son of God, when becoming a perfect man, would come through the offspring of Abraham and hence could be called "the seed of Abraham". (Gal. 3: 8, 16) Thus Abraham, whose name means "father of a multitude", would serve as a type or representation of the heavenly Father of the promised Seed. When God had tested Abraham's faith even to the point of sacrificing his beloved son Isaac upon the altar at God's command, Jehovah God in effect restored Isaac back to Abraham by a resurrection, and then said: "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22: 17, 18; Heb. 11: 17-19) More than a century

²³ What, then, are the "heavens and the earth which are now", and which are reserved for fiery perdition?

²⁴ How did Satan begin his organizing of the "earth", what has his whole organization therefore come to be called, and in whose power does this world lie?

²⁵ How has Jehovah God moved forward to the meeting of the first requirement of world regeneration? and how must the test of integrity be made, and why?

²⁶ To Abraham, how did God enlarge upon his first promise concerning the woman's seed? and how, still later, by Jacob on his deathbed?

later God caused Abraham's grandson Jacob to refer to the same coming Governor and Blessor of the nations. When giving a farewell blessing to Judah his son, Jacob said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49: 10.

²⁷ The twelve tribes of Israel sprang from Jacob, and by God's decree the glorious King of peace, who should wave the scepter over the people who submitted to him as Lawgiver, was to come through the tribe of Judah. Judah being likened to a "lion's whelp", the great King must be the "Lion of the tribe of Juda".—Rev. 5: 5.

²⁸ Giving foregleams of what world regeneration will mean to "men of good-will", and showing that it will bring a Government of liberation to them, Jehovah God delivered the twelve tribes of Israel from hard bondage in Egypt and settled them in the Promised Land, Palestine. In the law which he gave them through Moses he made provision for a priesthood, that atonement for their sins might be made regularly. Thereby they might continue in relationship with God. Sin-atonement for the twelve tribes of Israel was made through animal sacrifices each year by the priesthood. This pictured the cleansing from sin that would be made by Jehovah's great High Priest for all men of faith that turn to Jehovah God and accept the divinely provided sacrifice of his beloved Son, the Greater Isaac. In the law Jehovah God also made provision for a king. (Deut. 17: 14-20) At the request of the Israelites in Palestine God gave them a visible king. After the first king's failure, the Lord God chose a "man after his own heart", the shepherd-king, David.

²⁹ During David's forty-year reign Jerusalem with its citadel on Mount Zion became the capital city of the nation. There David arranged for the sacred ark of God's testimony to be placed, and then planned upon building a glorious temple worthy to house this symbol of God's presence with his people. Jehovah therefore made a covenant with David for an everlasting kingdom in his house. Thus David's family became the royal house. For such reason David's beloved son, Solomon, was chosen to succeed David in the throne, and early in his reign Solomon built the magnificent temple at Jerusalem. Both David and his wise son Solomon were prototypes or figures prophetic of the wonderful King to come, the Seed of God's "woman".

³⁰ During the time of Solomon's reign when he was faithful and wise toward Jehovah God, whom he

represented on the throne, there was freedom from fear and want in that Theocratic nation. Especially was this so because there was freedom of worship of Jehovah God by all twelve tribes of Israel. The historian of the times writes: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." (1 Ki. 4: 20, 25, 34) Inasmuch as Solomon prefigured the promised Ruler, Jehovah's Theocratic King who will undo all of Satan's work, that joyous period of the twelve tribes of Israel under King Solomon prefigured the blessed condition of the faithful and obedient people of earth under Jehovah's heavenly King, and all as a result of world regeneration.

KINGDOM DEGENERATION

³¹ After King Solomon had made a true typical picture of the New World's King, Satan the Devil attacked the nation with religion. Even Solomon the ruler fell victim thereto. He turned from the worship of Jehovah God to the worship of false gods, demons. From then on the kingdom in his royal house began to decline, and the nation was divided. Only two tribes and the priesthood remained loyal to Solomon's house. The independence of the nation and its capital city Jerusalem was continually threatened from the nations of Satan's organization. The corruption of the royal family became such that the Lord God fixed the time for the overthrow of the unfaithful kingdom of Solomon's house, and that time was 606 B.C. To the last successor of Solomon Jehovah directed these words of doom and of hope: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21: 25-27.

³² At the overthrow of the house of Solomon and the destruction of Jerusalem and its temple the times of complete Gentile domination of all the earth set in, and Satan the Devil in the largest sense became the "god of this world". But those times were certainly not to keep on forever; because God's very words said that there was yet to come one who would have right to rule and to whom God would give the crown, the diadem and the throne. The question

27 Through whom, then, must the King of peace come, and what would his symbolic title be?

28 How did God thereafter deal with the twelve tribes of Israel to give foregleams of deliverance, sin-atonement, and kingdom?

29 What course of David toward God's worship led to a kingdom covenant, and what did David's successor early proceed to do?

30 What was the condition of the twelve tribes while Solomon was a faithful king? and what did that period prefigure?

31 Why and how did the kingdom in Solomon's house decline? and what message of doom as well as of hope did God finally send the king?

32 What question did that message raise? and, to have it answered, what step did God take respecting the one promised?

arises, Could such coming one be corrupted like the other royal descendants of David? If he could be, he would fail to establish his permanent right to the everlasting kingdom. To test his worthiness, and to demonstrate and prove it before all the Devil's organization, the Lord God must subject him to the temptations and assaults of this world. Therefore God sent his beloved Son into the world, causing him to be born of a faithful descendant of King David, the Jewish maiden Mary, of the tribe of Judah.—Luke 1: 26-35.

³³ The typical kingdom of Israel was still in an overturned state when the Son of God, Christ Jesus, reached the age of manhood and consecrated his life to his Father, Jehovah God, and was baptized in Jordan river. Then God anointed Jesus with His spirit of power and thereby gave this beloved Son from heaven the right to the everlasting kingdom over all humankind. Satan the Devil tried to corrupt this future King, just as he had corrupted many kings of Israel. In a lone battle away from the spectatorship of men Jesus fought off the temptations of the Devil. The tempter boasted of his ownership of all the political governments of this world and offered to give them to Jesus as the price of Jesus' worship of Satan. Jesus spurned the base offer and said: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4: 1-13) Jesus knew he had the right to the kingdom of the New World from his Father and God, Jehovah; and he refused to let it go at any price. He was still holding that immovable position when he said to the Roman Governor, Pontius Pilate, just before dying on the tree: "My kingdom is not of this world [*kosmos*]; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."—John 18: 36.

³⁴ Coming forth victorious from the fiery ordeal, Jesus left the wilderness of temptation and went up and down the land of Palestine, preaching: "The kingdom of heaven is at hand." Israelites who believed God's Word and hoped for the restitution or restoration of the typical Theocratic kingdom hoped that this was he who would deliver the nation of Israel, that he would restore the independent kingdom and then bring blessings to all other nations that should turn to Jehovah God. Such believers became his disciples, leaving all behind to follow him. To such ones he promised that, in the regeneration, when he should reign, then they should reign with him.

³⁵ Although the Kingdom right reposed now in the

33 When and how did Satan try to corrupt Jesus as King? and what did Jesus' words regarding the Kingdom show to Pontius Pilate?

34 After temptation, what message did Jesus proclaim, what did faithful Jews then do, and what did Jesus promise them?

35 Why was the Kingdom not established during Jesus' days in the flesh, nor immediately after his death and resurrection?

One who had title to it, yet the Government was not established during Jesus' days in the flesh on earth. After giving a faithful witness to Jehovah's name and kingdom, he died, but thereby proved to the death his right to and worthiness of the "kingdom of heaven". Because such right persisted after his faithful death, he was raised by Almighty God from the dead. Just before he left the earth to ascend up where he was before, his disciples asked their risen Lord and Master: "Lord, wilt thou at this time restore again the kingdom to Israel?" He indicated to them No; and after the day of Pentecost and the outpouring of God's spirit upon them they began to understand that Christ Jesus must sit at the right hand of God until the end of this world under Satan. At the end of the Gentile times of power then he must begin ruling in the midst of his enemies, because at that time he would come into the Kingdom. As it was written aforetime: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." (Ps. 110: 1, 2, *Am. Stan. Ver.*; Heb. 10: 12, 13) Such coming into his kingdom would be his second coming. Then first would he exercise his right.

³⁶ Pointing forward to the time of restoring Theocratic Government as foretold by all God's holy prophets, the apostle Peter said: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord [Jehovah God]; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." (Acts 3: 19-21, *Am. Stan. Ver.*) There is no room for any doubt whatsoever that the momentous year of A.D. 1914 marked the time of the restoration of the Theocratic Rule which had been typified during the reigns of David and Solomon, and which typical kingdom had passed away. In Jesus' remarkable prophecies concerning the end of the world he foretold the visible evidences that should mark the restoration of the Kingdom, that is, the establishment of the kingdom of God in Jesus' hands. (Matthew 24; Mark 13; Luke 21) These signs began appearing in 1914 and have continued in unbroken succession till now, accentuated by "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken".—Luke 21: 24-26.

36 After Pentecost, what did Peter say as to the restoration of Theocratic Government? and how do we know the year that the Kingdom was established?

³⁷ Christ Jesus, "the Son of man," is primarily the seed of God's "woman", that is to say, of God's holy organization which is above. The restoration or establishment of the Kingdom in Christ's hands was long ago foretold in symbols, as described at Revelation 12:1-5: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

³⁸ The symbolic record then reveals that war in heaven ensued, and that Satan and his demons of the dragon organization were cast out of heaven and down to the earth, where thenceforth they bring great woe upon all humankind under their domination. World-wide conditions today bear witness that they are deluging the earth with such woes; but their time is short, and such woes will soon cease when the demons are destroyed. But in heaven the cry has gone forth: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." (Rev. 12:7-12) With the birth of the kingdom of God's Son the time of regeneration began, and the most important and primary part of it, namely, the creation of the new heavens for the righteous new world.

³⁹ World regeneration is not yet complete, and will not be until the new earth has been created and all creatures that have constituted the "heavens and the earth which are now" have been destroyed in the battle of Armageddon, toward which all nations of earth are now blindly marching. At the destruction of this present wicked world, and at the creation of the "new earth" under the new heavens, the regeneration will be completed, for then the new world will have come. As it is written respecting the great Creator, Jehovah God, upon his throne of universal domination: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." —Rev. 21:1-5.

⁴⁰ World regeneration is in progress. That being so, Christ Jesus must now be seated on the throne of his glory and to his devoted followers must be fulfilled in this eventful period his promise: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." That means the resurrection to life of Peter and all disciples who faithfully followed Christ Jesus until death and who slept in the grave awaiting his coming into his kingdom and his coming to the temple for judgment of the house of God. The Government is the kingdom "of heaven" and is spiritual, heavenly. Hence their resurrection is spiritual, unseen to the eyes of mortal man. As spirit creatures, clothed with immortality and glorious in the likeness of the King Christ Jesus as he is above, they sit with him upon the throne. (Rev. 3:21) There is a remnant of Christ's spiritual followers yet on earth, who have forsaken all to follow him and preach the Kingdom gospel. These, on faithfully finishing their earthly course with integrity toward God, will die, as did all other members of Christ's body of followers. However, they will not sleep in the grave, but will be changed in a moment, being raised in Christ's heavenly likeness, and will sit on the throne and reign with him. For so is God's promise, at 1 Corinthians 15:50-57. —Rev. 14:13; 20:4-6.

⁴¹ But who are the "twelve tribes of Israel" whom those enthroned with Christ judge? The faithful and believing ones of humankind who accept the priesthood and kingdom of Christ Jesus. They were foreshadowed by the ancient nation of Israel on the day that the atonement sacrifices were offered up for the sins of the whole nation that they might enjoy relationship with God as his purchased people. The atonement-day sacrifices there pictured the same One who is the "Lamb of God, which taketh away the sin of the world". —John 1:29.

⁴² Israel's faithful kings acted as judges. To judge means to execute justice and to deliver from sin and oppression and from those who practice such. Hence the twelve tribes of Israel while rejoicing in the peace, plenty and security during the reign of wise King Solomon pictured the obedient ones of humankind who gather to the King greater than Solomon and who are delivered from all oppressors at the battle of Armageddon. As visible representatives of God's kingdom among such "twelve tribes" after Armageddon, and as God's appointed "princes in

³⁷ How was the establishment of the Kingdom in Christ's hands symbolized in The Revelation?

³⁸ What then ensued, what cry has gone forth in heaven, and when did world regeneration begin?

³⁹ Is world regeneration now complete, and why? and with what words does God on his throne give assurance of it?

⁴⁰ Since the regeneration is in progress, what fact must also be true and how must the promise to his disciples be fulfilled?

⁴¹ Who are the "twelve tribes of Israel" whom the enthroned ones must judge? and how so?

⁴² (a) What will judging them mean, and who will be the visible representatives of the judges? (b) With whom do such "twelve tribes" have their beginning, and how so?

all the earth", will be the faithful men of old, from Abel to John the baptist. These Jehovah God by his reigning King will resurrect from the dead to perfect life on earth to constitute the visible ruling organization, the symbolic "new earth", under the Theocratic Government of heaven. The "twelve tribes" of

redeemed humankind have their beginning with the "people of good-will" who now accept Jehovah as God and Christ Jesus as his King. Such ones are promised protection by the Higher Powers and will be carried alive through the battle of Armageddon into the regenerated world of righteousness.

"EYE HATH NOT SEEN"—WHAT?

GOD has prepared some special blessings for certain ones. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit." (1 Cor. 2:9,10) Whoever participates in such blessings must be greatly favored at the hands of Jehovah God. It seems entirely reasonable that the recipients of such favors would have some knowledge thereof at the time of receiving the blessings.

The above quotation from 1 Corinthians 2:9, 10 may be divided into two parts, to wit: (1) things which "eye hath not seen, nor ear heard, neither have entered into the heart of man". The apostle quotes those expressions from the prophecy at Isaiah 64:4, which reads: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (2) Things which "God hath revealed . . . unto us by his spirit", which words are the apostle's comment on Isaiah 64:4.

Generally it has been understood by Christians that "the things which God hath prepared" has reference to those blessings which those who are faithful members of the "body of Christ" will receive at the time that they have their resurrection from the dead and are granted 'glory, honor and immortality' in heaven. The Scriptures do make it plain that when those having the heavenly calling do partake of the resurrection with Christ they will be rewarded with honor and incorruptibleness and will be like their Lord Christ Jesus and see him as he is. (Rom. 2:7; 1 John 3:2) However, the above words of the apostle Paul, and the quotation he makes from the prophet Isaiah, do not have any reference to a realization of things of heavenly glory. The purpose of the apostle was not that of showing the difference between the reward of the heavenward-bound ones and the things that the obedient ones of humankind will shortly receive on earth. On the contrary, "the things which God hath prepared for them that love him" clearly has reference to something that would be received by faithful Christians while in the flesh.

Paul was addressing his words to followers of Christ, directing his letter "unto the church . . . them that are sanctified in Christ Jesus". He says: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Fellowship means partnership; and the apostle's words therefore mean that those he thus addresses have been called to partnership with Christ Jesus in a certain work to be done in obedience to God's command. Some members in the congregation at Corinth were putting forth an effort to display their individual learning and wisdom, and division had resulted among the brethren by

reason thereof. Some of them claimed to be followers of Paul, some of Apollos, and some of Cephas, or Peter. The apostle Paul told them that although they were his brethren in Christ he could not speak to them about spiritual things for them to understand, because they were babes in Christ according to their conduct. (1 Corinthians 3:1-3) He emphasized the fact that the message of salvation is not the result of any man's wisdom and is not spoken in the wisdom of man. He adds: "But we speak the wisdom of God." He impressed upon his brethren that human salvation is God's purpose and that by the death and resurrection of His beloved Son God has provided salvation for believers and that there is no other way to be saved. Furthermore he would have them understand that regardless of how much knowledge one possessed, or how much wisdom apparently one displayed, or how eloquently one spoke, such things avail a man nothing permanently.

In support of his position he said: "For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:2-5.

Paul emphasized the fact that he was not speaking the wisdom of men and that the 'things that God had prepared' were not for those faithful witnesses of Jehovah God who had preceded Christ. Then Paul quoted Isaiah's words, but he did not give the setting of the prophet's words. The expressed purpose of the apostle was to teach his brethren that only those who have the spirit of the Lord God and who love God can understand His purposes and share with Christ Jesus in the work that God had given him to do. God first used Isaiah, his prophet to write the words which Paul quoted. Under God's direction Isaiah would give the proper setting to the text, and the prophet did give the setting thereto. When a prophecy is in course of fulfillment and those who are spiritually minded can plainly see the physical facts that exactly fit the words of the prophecy, then such may be reasonably certain that they have the proper understanding of the prophecy. There are many scriptures to show that Isaiah, a witness of Jehovah, was used to picture Jehovah's "servant" class. Christ Jesus is the Head of that class, and it includes the faithful remnant of members of his "body" yet on earth in the flesh. These prove that they love God, by obeying his commandment to be His witnesses.

The prophet Isaiah under inspiration puts the words in the mouths of such ones, which words they cry out for the vindication of God's holy name, saying: "Oh that thou

wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." (Isa. 64: 1) These are words of earnest prayer to Jehovah God. His true servants do not pray in a vague and indefinite manner. The above words of prayer, which now become the prayer of the "servant" class, are so definite and certain that they show that the "servant" class know that the time has come for the overthrow of the organization of Satan the Devil and for the establishment of God's kingdom and for the complete vindication of God's name by the Kingdom. In support of that conclusion the prophetic prayer continues: "As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!" (Isa. 64: 2) The servant, or remnant class, prays, therefore, for a great demonstration of Jehovah God's power and majesty before all the nations that all may realize that Jehovah is the only true God.

Such remnant now clearly see through the fulfillment of prophecy in the events of our day that God's due time is at hand to make for himself a great name in the earth. They see that the enemy organization is a monstrous thing and that the arrogance of the adversaries against God is great. Hence they pray that God would manifest his power against the adversaries and make a name for himself. The prophet's words bring to our mind Mount Sinai in Arabia. The mountain was once on fire, when God's presence descended upon the mountain-top and He gave to Moses the tablets of the Ten Commandments. So terrible was the sight and the shaking of the mountain that fear and trembling was upon all the Israelites and the mixed multitude of companions with them at the base of the mount. That experience at Sinai foreshadowed the approach of God's remnant to the established kingdom of God. The remnant realize that they have come to the established kingdom. It clearly proves to them from the Lord's Word that nothing short of a great manifestation of God's power will awaken the nations to the fact that Jehovah is God and that the time has come for his kingdom by Christ to take over complete control of the earth, and that this alone will bring the relief to the people of good-will. As the remnant and their earthly companions see that God's purpose is to manifest his power against the adversaries, these devoted ones pray accordingly. With such background of the prophet Isaiah's words in mind, mark today the words which Paul quoted from Isaiah: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him."—*Eng. Rev. Ver.*

Those who pray the prayer from the prophecy of Isaiah earnestly and in good faith are kept in a condition of heart devotion to God and in readiness to do his will at all times. They pray that the mountains might melt and flow down at the presence of God. As the prophecy reads: "When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isa. 64: 3, 4) Symbolically, the mountains represent the kingdoms of this world over which Satan

is the god. These world powers forming the Devil's visible organization stand in the way of the truth of Jehovah and hinder the people from understanding the truth and freely worshipping Jehovah God. They lead the peoples of earth to believe that their safety depends upon the preservation and functioning of these world powers. Organized religion is one of the strong parts of the enemy's organization. It is the chief agency by which the people are deceived. Claiming to represent God, but in fact representing religion's author, the Devil, such religious powers constitute a great deception and a hindrance to the people. Organized religion, forming a part of the Devil's visible organization, must, together with the other component parts thereof, be wiped out by God's power at Armageddon. God's remnant class, and now also their faithful earthly companions of good-will, clearly see this to be true. As all these faithful servants of Jehovah God pray, "Thy kingdom come," they are praying for the destruction of the Devil's organization. Therefore they pray, in the words of Isaiah 64: 1, 2: "Oh that thou wouldest rend the heavens, that thou wouldest come down [manifest thy power toward earth], that the mountains [kingdoms] might flow down at thy presence, as when fire kindleth the brushwood, and the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence."—*Eng. Rev. Ver.*

The words of the prophet show that when the time comes for this prayer to be uttered, then shall be the time when "the things which God hath prepared for them that love him" shall be revealed. The fact that God's prophet Isaiah contrasts the privilege of the faithful men before Christ with the privilege of the remnant of the "body of Christ" now on earth, and in that connection makes mention of "things prepared", shows that the prepared things are to be enjoyed by the remnant of the anointed class while yet on earth. What, then, are those privileges or blessings which Jehovah God has prepared for those who love Him? Plainly they seem to be: (1) a clear vision that the time has come to vindicate God's name, overthrow Satan's organization, and introduce a new world of righteousness; and (2) a clear vision of the blessed privilege that the remnant now have of being witnesses for Jehovah God and of co-operating with his beloved Son and King in the "strange work" which now has to be done before Armageddon.—1 Cor. 1: 9.

The apostle Paul's argument is to the effect that the natural man cannot understand spiritual things; that the ones consecrated to God and begotten of his spirit cannot understand unless they are unselfishly devoted to the Lord God; that no matter how much learning or knowledge one might have, unless one is joyfully in accord with the Lord one cannot understand the deep things of God's Word, that 'eye has not seen, nor ear heard, nor have entered into the heart of man, the things which God has prepared for them that love him: but that unto us [Paul himself and those like him] God has revealed these things through his spirit'. When God's due time comes to reveal the things prepared, and which time is after the Lord came to the temple in A.D. 1918, then those who love him and manifest his spirit can understand, and they only.—1 Cor. 2: 11-16.

The Scriptures make it clear that there is at this time

a "remnant" of spirit-begotten and anointed ones, members of the "body of Christ", all devoted to the Lord. It is the "remnant" that presses the battle to the gate of the religious organization and rests under the protection and safety of the Lord. This same class is in the "secret place of the Most High" and is there protected. (Isa. 28:5, 6; Ps. 91:1, 2) In recent years also the remnant have had gathered to their side an unnumbered multitude of "men of good-will", who have accepted the proclaimed message of the Kingdom and who have taken their position on the Lord's side and joined in the Kingdom proclamation. Both the remnant and this multitude of good-will now see and appreciate the clear distinction between God's organization and Satan's organization. All these are the ones that pray for the downfall of Satan's organization and for the setting up of God's New World of righteousness and the exaltation of His name, and they are not so much concerned about their own personal reward. Therefore they heartily and joyfully co-operate with the Lord Jesus, whom Jehovah God has sent forth to rule amid the enemies. They are willing in this day of the Lord's power, and they joyfully volunteer to follow where their King leads.—Ps. 110:2, 3.

All those consecrated to God must now learn and take heed to the fact that, to understand and appreciate the unfolding of the truth of God's Word, we must walk in meekness and humility before God; we must recognize that the truth is the Lord's, and not man's, and that the Lord is directing his own work; that God is not pleased with those who attempt to exalt themselves or to give glory to

the name of men; that long centuries ago God prepared some precious things to be revealed "in that day", "the day which the Lord hath made," and therefore we can recognize that day as having begun in A.D. 1914 and can rejoice in it; that Christ Jesus, as God's appointed Judge, is at the temple and judgment is now upon the house of God; that those who love God and who prove it by their works will now rejoice in the great privilege of co-operating in the "strange work" of witness that the Lord is doing; that now the name of Jehovah is exalted in heaven because Satan has been expelled from heaven with all his demons and Jehovah's name is now also exalted among the remnant of His "little flock" and also the multitude of his "other sheep"; and that God has commanded that at this time immediately before Armageddon's war his consecrated people must be his witnesses and sing forth his praises and tell the peoples of earth concerning Jehovah's doings in order that the peoples may know that Jehovah is God and that deliverance is at hand by his kingdom under Christ.

These things Jehovah God has revealed to his anointed remnant by his spirit, and by his grace those who have his spirit are enabled to see and appreciate the truth. Now if any consecrated servant of the Lord should draw back, he will lose God's favor and his eyes, ears and heart will no longer perceive the unfolding of the things God so long ago prepared for his lovers. Henceforth each one of the faithful servants of God will live by his faith and devotion. God will preserve the faithful and will give to all such an unspeakable reward.—Ps. 31:23; Rev. 2:10; 7:9-17.

GRADUATION DAY AT GILEAD

FOR twenty weeks the student body had heard the bells ring, calling them to their classrooms or to assemblies in the auditorium. Today, January 31, 1944, they were to hear the bells ring for the last time. It is graduation day. This day such tonal summons was unnecessary; the students of the second class of the Watchtower Bible College of Gilead did not await its call beckoning them to the auditorium. In advance they assembled, and in an atmosphere of silent expectancy they sat out the closing minutes of their college career. Yes, more than expectancy was in the air here as the clock ticked away the few minutes that separated them from the graduation exercises, an undercurrent of poignant memories of days at Gilead flowed through the minds of many, reminiscences suddenly brought to the surface by the realization that the final chapter to these joyous days was being written today.

Representative of the fond memories rising in the hearts and minds of these college students are those recalled in touching simplicity by one. In retrospection of the past five months of college training at Gilead, she muses:

"I arrived at Gilead at eight-thirty on Thursday evening, September 2, 1943. There was a service meeting in progress, so I stood outside in the cool evening breeze, waiting. As I stood and looked a lump welled up in my throat as I realized that this was Gilead. This was the moment I had dreamed about even from the first day that I read the announcement in the 1943 *Yearbook of Jehovah's witnesses* of the establishment of the Watchtower Bible

College of Gilead. And now I was actually standing in front of Gilead, ready to walk in and become a part of the student body for the second term of college. As I stood there and looked I felt very small.

"The service meeting was over, and I walked into the building. Most of the faces I had never seen before, but they weren't strange. In their eyes I could see the same joy and determination that I felt in my own heart. There was a bond between us, the same bond that unites Jehovah's witnesses all over the world. Suddenly I felt completely at home at Gilead. This was to be my home for the next five months.

"It was with these thoughts in mind that I went to my classes on Monday morning, September 6. Here I had a chance to become acquainted with my instructors. I noticed that morning as they outlined the courses that their purpose was not to pump our heads full of theories of men but to help us get practical information and to better understand and use God's Word, the Bible. Again my heart filled with joy.

"Days passed, weeks, and months. How swiftly they flew! I found myself putting together words in Spanish, making sentences. My knees grew steadier as I gave epitomes in public Bible speaking. The beautiful doctrines of the Bible became more firmly impressed. I began to get a deeper, fuller appreciation of the Bible as I studied it from different angles. My vision of The Theocracy has been broadened, and I realized this more and more as the days passed.

"Today my course at Gilead was finished. Yes, today was graduation."

Another captured the subdued mood of the moment, quietly describing it: "As the graduation exercises were due to begin, we looked about us to each dear face, our brothers and sisters, with whom we have worked and lived and learned. Tomorrow this family will be gone, I reflected. We are leaving home. But a wonderful promise awaits fulfillment before us, for our Lord Jesus Christ has promised: 'Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.'"

These and similar sentiments intruded themselves into the minds of all the students assembled, but they did not dominate. Indeed, they were soon pushed into the background and out of mind by the press of events on this day of climax. The instructors, of course, were present for the occasion. Swelling the number of those in the auditorium were the members of the family at Kingdom Farm, the broad acres of which place form the setting for the beautiful campus of Gilead. In addition to the persons mentioned, many visitors from neighboring cities and states, friends and relatives of the graduating students, were present to witness the exercises. The attendance totaled 228.

Such was the setting on January 31 when the last bell, so far as the second class of the Watchtower Bible College of Gilead is concerned, was sounded. Promptly at 9:30 a. m. the president of the college began the proceedings by calling for a song, in which all joined lustily. This was followed by an appropriate prayer to the great Educator of his servants, Jehovah God, thanking Him for the bounteous blessings showered upon his people, and particularly the students now graduating from Gilead.

Each of the instructors, four in all, then spoke a few words of admonition and expressed gratitude for the splendid co-operation of the students. The instructors impressed upon the students that, by reason of the special training and instruction they had received, they had greater privileges and responsibilities than heretofore; that their obligation was to go and teach all nations; that they must love justice and righteousness, and prove it by their service to Jehovah God. The instructors gave expression to their love, prompted by the common bond of unity in Theocratic service, for the students assembled before them; and gave assurance that their prayers would be voiced on behalf of this graduating class as its members scattered to distant lands to pursue the work of Theocratic educators. Glad they were to see the students complete the course, not because the students had been difficult to teach, not because they were any wearisome burden; but because these departing students would go forth and further spread the vital message of Theocracy the instructors rejoiced. The students appreciated the good counsel.

The president of the college next stepped forward to the speaker's position. For more than one hour the audience listened attentively as he delivered with much spirit a stirring discourse on "The Glorious Treasure of Service".

The position of God's consecrated people as being indeed "Jehovah's witnesses" has been ridiculed and disputed by all religionists. But the president, taking up the controversy, demonstrated from the Scriptures that Jehovah's witnesses have letters of recommendation attesting their commission from the Lord more strongly than any ordination that the religious clergy could bestow upon them, just as surely as there has been built up today a great multitude of persons of good-will who shall go through the battle of Armageddon without dying. Hence there need be no fear or backwardness on the part of Jehovah's witnesses in reflecting the glorious light which beams upon them from Him and in letting it fall upon religion's prisoners who now sit in darkness. Those reflecting this heavenly light are frail and weak in themselves. Nevertheless, in spite of all the heavy assaults that religion and her allies may yet launch against them, the faithful will, by God's grace, not be shattered as to their integrity toward Him and their constancy in His service. Such exhortation from the president proved to be most uplifting and comforting to these earnest-faced student-graduates, who must shortly enter upon front-line service in new and far-flung fields. They interrupted the speech with outbursts of applause.

Laying the manuscript to one side, the president for ten minutes spoke directly to the graduating students. In an intimate and earnest, conversational style, as an elder brother, he was solicitous as to the future welfare of each one in God's service. This heart-to-heart talk concluded, the climaxing event of five months of specialized training began. From a previously arranged, orderly row of diplomas the president took one, and slowly read:

"Hereby be it known that [*the student*], and ordained minister of the gospel, has completed the full course of study and training of this college, with merit. He is therefore graduated as specially qualified to engage in educational work, promoting good-will and working in behalf of permanent peace and the law of perfect order and righteousness, among all peoples. He is specifically recommended for service as a representative of the founders of this college, the Watchtower Bible and Tract Society, to collaborate with them in preaching the gospel of Jehovah God's kingdom by Christ Jesus."

As each name was called that one stepped forward and with eager hand received the diploma; with a face wreathed in smiles each one returned to his seat with the treasured certificate. Five months before one hundred had started the course. Examinations during the course had eliminated sixteen; eighty-four graduated. Of these, eighty-three received diplomas, having completed the exacting curriculum with merit. The students were in highly-rejoicing mood. In this they were not alone. Messages from graduates of the first class of Gilead reached the college on this day, coming from various sections of this country and Cuba. The tenor of these congratulatory greetings was: "Come over into Macedonia, and help us." (Acts 16:9) The Theocratic field of service is large; the laborers, few. Untold service blessings await the Gilead graduates.

At this point in the proceedings one of the students rose and sought permission to present a declaration and resolution. Granted leave by the president-chairman, the student read as follows:

DECLARATION AND RESOLUTION

We, the second student body of the Watchtower Bible College of Gilead, in grateful appreciation of having been permitted to complete the prescribed course of study, make the following Declaration:

We acknowledge Jehovah God and Christ Jesus as our real teachers and instructors, and that the College of Gilead operates under the Lord's direction and forms a part of His Theocratic Organization.

We have learned much during the past twenty weeks of intense study and training. Our study in Bible research and Bible themes has provided us with the knowledge so necessary for strengthening our established faith in Jehovah's Word and promises. In Bible ministry we learned of the development of Satan's religious organization of this second world, from its inception in ancient Babylon to its present hideous form of the new-order beast. In contrast, we have learned of the beauty and harmony of the Lord's organization, founded on Theocratic principles, from the time of the miniature Theocracy until the time of the Elisha work, now being carried on by the active and aggressive "Jephthah" Society under the leadership of its head, Christ Jesus. The study of Supreme Law has fortified us with a knowledge of the requirements of Jehovah's Theocratic law and has given us some understanding of court procedure so that we can, whenever the occasion arises, make a better defense of freedom of worship and give a better witness to the Kingdom before the courts of the land. The training and helpful suggestions we received in Bible speaking will, without doubt, be of great value to us in effectively presenting the truth to others. The study of Spanish, English, and arithmetic has contributed much to our general knowledge, that we may be better fitted for service on different fronts as teachers and instructors of people of good-will seeking the Lord's favor.

However, as a result of having received this information and training, we do not feel in any way superior to others. On the contrary, we can now more than ever keenly realize the truthfulness of the apostle Paul's words in 1 Corinthians 1:26 that 'not many wise or mighty' are called, but chiefly the

'weak things of this world'. And certainly in ourselves we have nothing about which to glory.

To Jehovah God, then, we give all praise and thanks for the privilege of having attended this college. Also we express our deep appreciation to the Watchtower Bible and Tract Society, Inc., and its president for making this possible, and to the instructors for their patient forbearance with us as we endeavored to acquire the precious information. We have greatly appreciated our association with the farm family and with one another here at Gilead, studying and working together. And now, as we plan on leaving for our respective places of service in the field, we feel refreshed by reason of such pleasant experiences.

RESOLUTION

Having received all these blessings and merciful provisions at the hand of Jehovah,

BE IT RESOLVED THAT, by God's grace, under the leadership and command of the greatest Educator of the Universe, Jehovah, we will faithfully do our part in carrying on this campaign of Free Education for men of good-will until the victory is complete at the battle of Armageddon.

It was immediately moved and seconded that the students adopt this declaration and resolution as their own. It was carried unanimously.

Concluding this occasion of great joy the president invoked Jehovah's further blessings upon His servants as the campaign of free education for men of good-will is pushed world-wide.

The name "Gilead" means "heap of testimony". The naming of this institution the "Watchtower Bible College of Gilead" was not in vain or without meaning. The first class has justified it, the second class is even now living up to the name, and the unnumbered classes of the future will continually add to the heap of testimony and witness to Jehovah's name and Kingdom.

FIELD EXPERIENCE

IRONING OUT THE DIFFICULTY (PA.)

"The colored lady accepted the book *Children*, also *The New World*. Three weeks later I called. She said: 'You may take your books back, and give them to someone else. You keep that money for yourself. I read my Bible, and I understand my Bible, but I don't understand that book *The New World*. We know that when we die, if we are Christians, we will go to heaven. My eyesight is very bad. I am sorry, but I won't get those books read. Give them to someone else who will read them. And I don't have time today. I must iron.' I said: 'Lady, you will agree with the book *The New World*, when you understand it. You don't understand it; I will explain to you what the 'new world' means. I am glad you said you have to iron today.

Then I know I won't keep you from your work. While you iron I will explain what it means to live in the new world, if you will let me.' After explaining, I opened up *The New World* and started a book study. She listened attentively for fifteen minutes, upon which she turned off her iron, stretched out on the sofa in front of me, propping her head up with her elbow resting on a cushion. After the hour was up, I said: 'Well, how did you like that study?' She said: 'I learned a lot. You may come every week.' I have had my second study with her. I learn that she has roomers and her time is taken up with much work, but she arranged with me to come each Monday morning. She gave me the name of another lady upon whom to call'

(Continued from page 66)

thus brings its readers solid comfort. It does not, of course, take the place of *The Watchtower*, which is devoted exclusively to Bible study and instruction. *Consolation* actually complements this magazine by publishing true-to-fact, uncensored news concerning world conditions and happenings which the commercial publications fear and refuse to print but which the trusting public should learn so as to be warned of the operations and purposes of deadly enemies, and so be able to free themselves from these enemies' power and influence and thus avoid disaster. *Consolation*

further publishes in each issue several pages of unusual reports on the strange work and experiences of those throughout the world who are announcing to men of good-will the ideal government which the great "God of all comfort" is now setting up for the relief and blessing of all faithful and obedient humankind. *Consolation* is a 32-page magazine, published every other Wednesday. A year's subscription, of 26 issues, is just \$1.00 in the United States, or \$1.25 abroad. Forward your subscription to WATCHTOWER, 117 Adams St., Brooklyn 1, N. Y.