



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXVIII SEMIMONTHLY No. 24

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

1948 "WATCHTOWER" CAMPAIGN

With human affairs deteriorating and 1948 becoming a crucial year, the value of *The Watchtower* increases and becomes more of a vital need to all peoples in their sore distress. Keenly sensing all this, we have planned the 1948 campaign for the four months, January through April, to get at least 300,000 new subscriptions for this magazine of God's provision. Despite conditions our regular subscription rate has not gone up; it stays \$1 (American), but with each (new) year's subscription goes the campaign benefit of a premium of 8 booklets, whatever are available for the Kingdom publisher to offer. *Watchtower* readers, heed the call for more workers to pass the good of this magazine on to the needy people. Redeem these four months by taking part in the campaign to the fullest extent. Organized companies stand ready to help you. Write us for contacts. Please report monthly your accomplishments.

1948 CALENDAR

During the year 1948 keep up to date with the Society's new service calendar, now available. One of the handsomest we have yet turned out, its beautiful three-color art picture reflects the yeartext overhead: "I will sing praises unto thee among the nations." (Ps. 57:9, A.S.V.) The date-pad at the base points up the months and days with naming the bimonthly special testimony periods for 1948, and the special service-themes for the off-months. If in a company or group, send in your order combined with others' through an appointed servant, together with a remittance, at 25c a copy, or \$1.00 for 5 copies sent to one address.

ITS MISSION

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

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

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1948 YEARBOOK OF JEHOVAH'S WITNESSES

Now you can enjoy the new *Yearbook* issued by the Watch Tower Society, covering the activities of the 1947 service year by Jehovah's witnesses who co-operate with the Society in the eastern, western, northern and southern hemispheres of our globe. You will rejoice at the totals registered for the varied service activities nationally and world-wide. A fine introduction by the president starts the reader off into consideration of interesting reports from all the scores of Society Branches. The president's extensive comment on the yeartext for 1948 is followed by texts and comments drawn from the past year's issues of *The Watchtower* for each and every day of the new calendar year. Order now, remitting therefor at 50c a copy. Friends in the companies should turn in their orders at once to their company servants. Soon after December 15 all such servants should have sent in such combined orders for the 1948 *Yearbook*, together with remittance.

"WATCHTOWER" STUDIES

Week of January 18:

"The Spreading of Song Among All Nations,"

¶ 1-20 inclusive, *The Watchtower* December 15, 1947.

Week of January 25:

"The Spreading of Song Among All Nations,"

¶ 21-41 inclusive, *The Watchtower* December 15, 1947.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII

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THE SPREADING OF SONG AMONG ALL NATIONS

"I will sing praises unto thee among the nations."—Ps. 57: 9, Am. Stan. Ver.

JEHOVAH has many times had his pure worship driven below ground. That has not hurt it. It has never died out there, but has lived on to emerge once again aboveground, causing all the nations to marvel. Whether aboveground or underground, it kept its existence unbroken. There is a powerful reason for this. It is this: The survival of Jehovah's worship on earth is entwined inseparably with the great question in dispute, namely, the sovereignty of the universe. Our earth belongs to Jehovah by creation. His universal sovereignty therefore takes in our earth. All men that acknowledge and worship him as Universal Sovereign are certain to be preserved when he acts, shortly, to display his sovereignty over heaven and earth. They will live on to praise him among all creatures that live. But those who for a time drive his worshipers underground in a try at putting them out of existence are just as certain to be themselves destroyed: "that they may know that thou alone, whose name is Jehovah, art the Most High over all the earth." (Ps. 83: 17, 18, *Am. Stan. Ver.*) The great display of his universal sovereignty draws near. All nations will behold it with terror and will want to go below ground. (Rev. 6: 15-17) The way for any to experience Jehovah's mercy and favor then is to show mercy and help to his worshipers at times when they are forced underground and also when they come up again to sing his praises openly among all the nations. The time to spread His praises among all nations is now here!

² David, the giant-killer, was an illustration of a worshiper and praiser of Jehovah that was driven underground. As a stripling of 17 years of age or so, he rose up as a champion of Jehovah God and strode out into the no-man's land between the armies of his people and those of the Philistines. He saw that a showdown fight was needed to prove that his God is supreme over all and that He can save and deliver his servants from their more powerful foes. So, with Jehovah as his backer, David courageously pitted himself against the monstrous Goliath, the champion of the false demon gods of Philistia. As David drew near with just a shepherd's equipment, he boasted

in Jehovah and reminded this armor-clad giant that Jehovah had an interest in this fight. David shouted:

³ "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; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand."—1 Sam. 17: 45-47, *Am. Stan. Ver.*

⁴ David knew he would be saved and would survive the seemingly unequal fight because he exalted Jehovah and witnessed for him and sang his praise. Let us mark that fact for our own guidance. Just as surely as Jehovah, whose name David magnified in the ears of the giant Goliath, is the Universal Sovereign, the combat went only the one way. The haughty champion of the demon-worshipping Philistines fell with a stone from David's sling embedded in his forehead, and his own sword was used to chop his head off, and David took possession of the gigantesque sword. The rout and slaughter of the hosts whom Goliath championed followed.

⁵ Strangely, a year after this, David the winner was driven underground, and two years afterward he was actually forced into caves. This seemed to be a denial of the universal sovereignty of David's God, but it was not such in fact. It only made the vindication of Jehovah's sovereignty grander in the end. It made the time now ripe for him to show faithfulness to his promise and to show mercy or undeserved kindness to David's tribe. Six centuries before this, David's forefather Jacob, who was surnamed Israel, lay upon his deathbed and gave his blessing to the twelve tribes of Israel which sprang from him. He said concerning the tribe of his fourth son: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be. Judah

1. Why has God's worship lived on although underground at times?
2, 3, 4. Why was David preserved in the unequal fight with Goliath?

5, 6. Why did God give David the scepter, but in no easy way?

is a lion's whelp; . . ."—Gen. 49: 10, 9, *Am. Stan. Ver.*

* Although Judah was not his firstborn son, the dying Jacob prophesied that way. He told in advance of the mercy that Jehovah God would bestow on the tribe of Judah. By a breath-taking victory over the terrifying giant Goliath, David proved himself to be the outstanding one of the tribe of Judah with whom to begin Jehovah's prophecy regarding the scepter of a king. But Jehovah, for his own glory and for David's good, was not disposed to let David come into possession of the royal scepter in the easy way, and without first a long-enduring test to prove David's faith and integrity toward God. Jehovah knew the corrupting effect that an easy victory might have upon his servant, to lay aside faith in God and not to look to him for help and strength and victory. Furthermore, in David God was having some history enacted that was to be prophetic of greater things to happen inside our own twentieth century.

† David lived at the time of a national situation like that of Christendom since A.D. 1914. David's nation, the Israelites, at the time that they entered into the land of Canaan to establish a national homeland in this God-given land, had no visible king, no human king. They did not need any over them. Why not? Because, after the Israelites crossed through the midst of the Red sea and the pursuing Egyptians behind them were drowned between collapsing walls of sea-water, Moses the prophet sang: "Jehovah shall reign for ever and ever"; and this reigning Sovereign of the universe was their actual king, though invisible. (Ex. 15: 18, *Am. Stan. Ver.*) Thus down to ten years before David's birth there was no earthly king over Israel, such as the Gentiles or non-Jews had over their nations. (Judg. 17: 6; 21: 25; Ruth 1: 1) The prophet Samuel was then the chief judge of Israel. Then came representative elder men of Israel to Samuel and said: "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." When Samuel laid their request before Jehovah God in prayer, Jehovah said to him: "They have not rejected thee, but they have rejected me, that I should not be king over them." When installing their much-wanted king, the prophet Samuel reminded the Israelites of the impropriety of their action, saying: "Ye said unto me, Nay, but a king shall reign over us; when Jehovah your God was your king."—1 Sam. 8: 4-7; 12: 12, *Am. Stan. Ver.*

* The king whom Samuel presented with those words was Saul of Gibeah. He was not of the tribe of Judah, but was of Benjamin. "Saul was [forty] years old when he began to reign"; and he had a son Jonathan old enough to be in command of a thousand of the king's soldiers. (1 Sam. 13: 1, 2, *Am. Stan. Ver.*) David of the tribe of Judah had not yet been

born. In the second or third year of the kingdom King Saul went in the way that displeased God. It brought God's rejection of him and of his house for further royal honors. This foreshadowed God's like displeasure at Christendom and his rejection of her rulers down here in our century. Under bad-looking military circumstances Saul ran ahead of God's time and presumed to act the part of priest and to offer the sacrifice to God. After such lack of faith and obedience toward God, and after such selfish willfulness, Saul heard the disapproving words of Samuel: "Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God, which he commanded thee: . . . now thy kingdom shall not continue: Jehovah hath sought him a man after his own heart, and Jehovah hath appointed him to be prince over his people." (1 Sam. 13: 13, 14, *Am. Stan. Ver.*) That man turned out to be David. He was of the tribe to which the scepter was promised and from which it would never fail until Shiloh, Messiah or Christ, should come.

* David's popularity due to knocking out Goliath and also to his later exploits stirred up jealousy in King Saul. This rejected king saw that David was the coming man for the kingdom of Israel. Since God had said that the kingdom over Israel would not remain in his house but would go to another, Saul was determined that the anointed David should not gain the scepter to the kingdom. At the same time that he pretended to worship God, Saul tried to kill David or have him killed. Saul thus forced him out of free and open contact with the Israelites and drove him underground as if he was a criminal outlaw, with a price on his head. On one occasion when David was forced to find concealment in a cave, he was inspired to write Psalm 57. It was written and preserved for our admonition and our comfort in this day. It has been actually fulfilled upon a minority group of men and women of today. That is why we here discuss it.

PSALM 57

¹⁰ The accepted heading in the Hebrew text of this psalm reads: "For the Chief Musician; set to Al-tashheth. A Psalm of David. Michtam; * when he fled from Saul, in the cave." (According to the *American Standard Version*) The chief musician at the temple of God was to have this psalm sung with musical accompaniment, and the tune picked for it began with the Hebrew words "Al-tashheth", meaning "Destroy not!" A scrap of this song may be preserved for us at Isaiah 65: 8 (*Am. Stan. Ver.*): "Thus saith Jehovah, As the new wine is found in the cluster,

7. Why did Israel not need a human king? but why did they get one?
8. From whom was the Kingdom shifted over to David, and why?

* For explanation of this word "Michtam" see *The Watchtower* of July 1, 1945, page 196, under the title "Immovable for the Right Worship".

9. How did David come to write Psalm 57, and why do we study it?
10, 11. Why did Psalm 57 fittingly have as heading, "Destroy not"?

and one saith, *Destroy it not*, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all." This prophetically refers to a faithful remnant of his anointed witnesses that Jehovah God would not let be destroyed from and after A.D. 1918. The "outlaw" David used those words once, when he and his companion penetrated by night into Saul's camp and came upon him in a deep sleep. "And David said to Abishai, *Destroy him not*; for who can put forth his hand against Jehovah's anointed, and be guiltless? . . . As Jehovah liveth, Jehovah will smite him; or his day shall come to die."—1 Sam. 26: 9, 10, *Am. Stan. Ver.*

¹¹ It is possible that David also said these words in a cave in the wilderness of En-gedi, on the western shore of the Dead sea. King Saul, in pursuit of David, went into this cave alone for physical relief. "And the men of David said unto him, Behold, the day of which Jehovah said unto thee, Behold, I will deliver thine enemy into thy hand, and thou shalt do to him as it shall seem good unto thee." But David refused to let Saul be harmed. "Then David arose, and cut off the skirt of Saul's robe privily," as a token of having had him in his power to destroy him if he had wanted to. David checked his men with the words: "Jehovah forbid that I should do this thing unto my lord, Jehovah's anointed, to put forth my hand against him, seeing he is Jehovah's anointed." David said, in effect, "Destroy not" (*Al-tashketh*), and thereby showed his full submission to Jehovah's universal sovereignty. Thus the persecutor Saul left the cave alive.—1 Sam. 24: 1-7, *Am. Stan. Ver.*

¹² Whether it was in this cave or in the one at Adullam on an earlier occasion, we do not know. But David as Jehovah's faithful witness who was anointed to be king over the nation of Israel pictured the remnant of Christ's "body" of followers now. Why? Because these are anointed with God's spirit to be Christ's joint-heirs in the heavenly kingdom. These are the ones who came forward in 1929 and openly declared for Jehovah God and Christ Jesus as being "The Higher Powers" to whom alone they would be subject unquestionably, even if the whole world should go totalitarian. And in 1941, when many of this anointed remnant had been driven underground in Canada, in Norway, Holland, Belgium, France, Germany, and other lands, their official organ *The Watchtower* published that the primary issue before all creation is "universal domination", that is to say, Jehovah's universal sovereignty. (*The Watchtower* of June 1 and 15, 1929, and of August 15, 1941, page 245, ¶ 19) Amid the raging controversy they held fast to the truth of Jehovah's sovereignty. Thousands of persons of good-will took their stand with them on this issue and became their

loyal companions. They followed the pattern of King Saul's son Jonathan, who became the faithful ally of David and who befriended David to the fullest extent, though he himself was not to become heir to the kingdom of Israel but his family would hold only a secondary place in Israel.

TAKING REFUGE

¹³ Psalm 57 was especially written for the anointed remnant of Christ's consecrated followers. Yet David's words in this psalm can be appreciated also by all persons of good-will, the modern Jonathans, who have now taken an uncompromising stand for the universal sovereignty of the Most High God, without fear of the threat of world totalitarianism. "Be merciful unto me, O God, be merciful unto me; for my soul taketh refuge in thee: yea, in the shadow of thy wings will I take refuge, until these calamities be overpast." (Ps. 57: 1, *Am. Stan. Ver.*) In thus appealing for God's mercy and pity, David was not doing so because he was a human sinner, conceived in sin and shaped in iniquity. David was now the one whom Jehovah God had sent Samuel to anoint to be the future king over the nation of Israel. It was as one anointed to be king that David made this appeal to God, because God's universal sovereignty was implicated. How could that be? Because David, when he finally came to the throne, would then "sit upon the throne of the kingdom of Jehovah over Israel". He would be Jehovah's visible representative in the throne, inasmuch as the kingdom was really Jehovah's. (1 Chron. 28: 5 and 29: 23, 11, *Am. Stan. Ver.*) For the reason that David was anointed to be Jehovah's kingly representative over his covenant people, and not because David was a criminal guilty of violating any righteous laws, David was being persecuted to the limit by jealous Saul.

¹⁴ The same is true today concerning the faithful remnant of the brethren of Christ yet on earth who are anointed to the heavenly kingdom. These are being persecuted by a modern-day Saul, namely, the ruling elements of all nations, but not because they are criminal lawbreakers who violate righteousness. It is because they are consecrated to God's kingdom and because they choose to "obey God rather than men" on questions where this world and God's kingdom are divided. They know that this world's hatred and persecution were foretold to befall them at the end of this world. We remember well that Jesus predicted international war as a sign of the beginning of the "time of the end" of this world and that, right after making that prediction, he forewarned his followers: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matt. 24: 7, 9) "My

12. Whom did David there picture? and whom Jonathan?

13. For what did David appeal to God, and for what reason?
14. Who today make a like appeal, and for what like reason?

name's sake" means the name which God has given Christ Jesus, and which name is above every other name. The name means that God has given him a position which is higher than that of any other creature. Additionally, in the year 1914, God gave fuller meaning to the name by bringing Christ Jesus forth as the King of the new world of righteousness and enthroning him to rule amidst his enemies.

¹⁵ This is now what the name of Jesus means for which we are privileged to be hated by all nations. It is for confessing to his name in this Kingdom capacity and for confessing him as our God-appointed Leader and Commander that we are privileged to be persecuted in all nations. Nevertheless, no Hitler, no Mussolini, no pope, nor any other political or religious ruler of this world, can by such a hate and persecution compel the faithful to give unquestioning obedience and allegiance to these as *leader, fuehrer, duce, rex, or vicegerent*. That is something worthwhile to be hated for, and not to be ashamed of, because the hatred is for being on the right side. Knowing this, the hated ones can be strong in the Lord God to endure all the persecutions that come upon them for undivided faithfulness to the name of Christ Jesus. For this reason they have a right to appeal to God to be merciful to them and to help them out during all the calamities and evils that their enemies and persecutors bring upon them to try to destroy them from the earth. God will indeed show them his mercy, not by sparing them from being persecuted, but by preserving them amidst the persecution. He shows them his favor and gives them spiritual food and enlightenment to make them strong to endure and to keep on in his service. He never lets the enemy completely overwhelm them and put them out of the land of the living. As the apostle Paul expressed it in his own case: "I am hard pressed on every side, but never cut off: perplexed, but not driven to despair; routed, but not abandoned; struck down, but not destroyed; never free from the danger of being put to death like Jesus, so that in my body the life of Jesus also may be seen."—2 Cor. 4:8-10, *An Amer. Trans.*

¹⁶ The religious leaders of Christendom, seeing a revolt shaping against them from worldly elements, are taking refuge under the political and military systems of the democracies of this world. An example of this was given when the pope, of Vatican City, by an exchange of letters on August 26, 1947, pledged himself to the "chosen leader", the president of the United States, to work together with him for *their* kind of "lasting peace of the world". Jehovah's witnesses, however, take up the words of the psalmist and say to Him: "O God, be merciful unto me: for my soul taketh refuge in thee: yea, in the shadow of

thy wings will I take refuge." (Ps. 57:1) That shows that the real place of refuge is not underground in some isolated or covert place or unsuspected room or building, but is under God's "wings", his protection. There they keep on serving him and obeying his commandments rather than those of men, and all this time they trust in him to cover them with protection from the enemies who try to break them down into ignoring God's commands and into rendering to Caesar not only that which is Caesar's but also that which is God's. The hunted David, taking refuge in Jehovah God, refused to return evil for evil by violently striking back at King Saul and his pursuit troops and doing them injury. "Do not destroy" was David's attitude toward them. Meanwhile he waited upon God to destroy them and to cause the storm of calamities that these stirred up against him to blow over in God's due time.

¹⁷ The same way with Jehovah's witnesses now under persecution and facing opposition from religious and political and military rulers of this world. They do not organize armed uprisings to fight back and cause the bodily damage and overthrow of the combined persecutors. They ask no mercy or pity from the persecutors. They cry to God, because they have taken refuge in him. For this strong reason they refuse to strike back at their persecutors by returning evil for evil, just as the persecuted David firmly restrained himself from hitting back at the anointed King Saul with violence to overthrow him and thus rid himself of governmental persecution, outlawry, and royal acts or bills of attainder. Ours is a constructive work in obedience to God, and not a destructive work of personal vengeance. For this reason our being underground at any time is not linked with any other underground movement, which offers resistance for political and military reasons. Whenever underground, we continue to praise Jehovah and to proclaim his kingdom.

¹⁸ It is true that we righteously protest against oppression and we use all the righteous laws of the land to estop the malicious persecutors. Nevertheless, we abide by David's rule, "Destroy not!" and take no violent seditious action against human governments and rulers whom God still permits to exist and govern. We wait for him to smite the oppressors and persecutors himself by his King Christ Jesus at the final end of this world in the great tribulation of Armageddon. At all times when obliged to operate underground Jehovah's witnesses have followed this Davidic rule of action. Were they to take matters into their own hands and resort to destructive force and violence, they would be forsaking their refuge in God. Almighty God is sufficient refuge for them, because He can miraculously protect them while sub-

15. What right have they to appeal? and how are they answered?

16. Where do world leaders take refuge? and where Jehovah's witnesses?

17. How are Jehovah's witnesses like David in not hitting back?

18. How do we abide in our refuge in Jehovah, and till when?

ject to the fiercest heat of persecution, and he can thus show them mercy and pity and not let them be cut off from the hope of His kingdom. To him we look for deliverance. Upon him we wait to take fitting action. We hold fast to his worship, to his service and to his kingdom, until he makes the calamities and mischief from enemy sources to pass over like a storm.

¹⁹ Going into detail on how he made Jehovah his refuge and hid under him as a little bird does under its mother's strong wings, the psalmist continued: "I will cry unto God Most High, unto God that performeth all things for me. He will send from heaven, and save me, when he that would swallow me up reproacheth; God will send forth his lovingkindness and his truth. Selah." (Ps. 57:2, 3, *Am. Stan. Ver.*) We know that Jehovah God is higher than the most exalted and powerful political rulers on this earth, yes, infinitely higher than the supranational organization of the United Nations. Therefore we cry unto Him. He is the Most High, and in harmony with that fact we have broken away from the religious tradition concerning "the higher powers". We now confess that Jehovah God and his highly exalted Son Christ Jesus are the true Higher Powers ordained for all Christian souls to be subject to. This stand, of course, interferes with the schemes of politicians who use religious traditions to blind people into submitting to them.—Rom. 13:1, 2.

²⁰ For this cause we are reproached, and those who reproach us would swallow us up and devour us by framing mischief against us by national and state laws. Because Jehovah God is in heaven and not visible to men, and because he does not personally reveal himself to do something, our enemies may think he cannot do anything for us. But men in this atomic age and in this day of radio and of applied electronic and nuclear science ought to realize, too, that God can send down from heaven and can perform all things necessary for his obedient servants and worshipers and can deliver and save them. Our experiences down to the year 1948, inerasibly recorded in modern history, prove he has done so. He has sent us his mercy and faithfulness; he has sent us his lovingkindness and truth. This explains the reason why Jehovah's witnesses exist to this third year of the postwar epoch. *He* has performed for us.

AN APPEAL TO DIVINE SOVEREIGNTY

²¹ There is an endless stream of soothing talk about the peace intentions and peace-making machinery of the world's leaders. However, any lover of truth and righteousness, who has determined to serve the Most High God during this postwar era, will not let himself be deceived as to the true situation in the world.

Let every honest person jolt himself, if necessary, into the realization that none of the world leaders are for peace with Jehovah God and his King Jesus Christ. What! Can we prove that? Yes. Let anyone declare himself in favor of God's kingdom by Christ as the only proper ruling authority and the only means for global peace, as Jehovah's witnesses do, and at once those religious, political and commercial leaders will oppose and make war against him, or even call him a "communist". The psalmist warns us of our present setting in this world, saying: "My soul is among lions; I lie [or, I must lie] among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword."—Ps. 57:4, *Am. Stan. Ver.*

²² The real world leaders with their schemes for world domination are fierce for their own ideas, plans and organizations, like the lions that are quick to pounce upon the prey and strangle it for their lionesses to keep themselves alive and strong. They are like a fierce flame, fired with destructive purposes against God's servants, and they believe in a scorched earth rather than see the preachers of God's kingdom prosper and spread in the earth. Their means of communication and expressing themselves, namely, their teeth and tongue, they use in a propaganda war against the truth, spitting out spears and arrows against those who testify for God's kingdom, and using their tongue as a destructive sword to cut and kill the good reputation of such Kingdom publishers.

²³ There is no escaping it: we must lie down in the midst of such hostile elements, in a danger-infested situation. But shall we be unreasonably excited and afraid and make a compromise peace with such opposers by denying God's kingdom and his Christ? Did the anointed psalmist, or Jesus Christ, whom the psalmist David foreshadowed, get afraid? or did he keep watch lest he be overtaken and overreached by the enemies? Did not Jesus warn us against being surprised or frightened by world hatred, when he said: "If the world hate you, ye know that it hated me before it hated you. . . . If they have persecuted me, they will also persecute you" (John 15:18-20). Yes. So, then, if we must lie down amid such leonine opposers and amid men set aflame with warlike designs against those loyal to Jehovah God and his Theocratic Government, we shall lie down, but with a challenge to the enemy and with a full confidence in the God in whom we take refuge.

²⁴ Our enemies have exalted themselves upon the earth and believe themselves to be on top, with a free rein to carry out their violent designs against the true worship of the living God. For our part, however, we do not exalt worldly men or seek honor

19. Because of what position of Jehovah do we cry to him?

20. What do our reproachers attempt? and why are we preserved?

21. Why should peace talk and machinery not throw us off guard?

22. How are men among whom we lie down like what David describes?

23. With what mental state or attitude do we lie down among them?

24. Why do we pray for God, not men, to be exalted?

from them, but we do let the grandeur and gloriousness of the Most High God rise up before our minds. To pray for the exaltation of men and their world-governing machinery would mean denying God's kingdom. Hence, while men exalt themselves, we cry out for God to exalt himself by displaying his universal sovereignty. We call upon him to openly vindicate his supreme sovereignty before all creation and to show puny men of the earth their baseness and pettiness, their little worth and unimportance. "Be thou exalted, O God, above the heavens; let thy glory be above all the earth." (Ps. 57:5) Instead of being smitten with fear by the enemy fierceness and might, we pray that unselfish prayer, because we have taken our immovable stand for Jehovah's sovereignty over all the universe, including our earth. We know he will not disappoint that prayer, no matter what we may have to endure until it is fulfilled. The prophecy draws near complete fulfillment, that, "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people [not to even the United Nations], but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44.

A FIXED HEART

²⁵ For the comfort of those now ready to sing the praises of the One that is higher and mightier than men and nations, the psalmist uses himself as an illustration, at the beginning of the second stanza of his psalm. He gives a true-life example of how God's rule of action works toward those who suffer persecution for his sake. He shows that God will make the things that the enemy wickedly intended against his faithful servants to boomerang back at them. Says he: "They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me; they are fallen into the midst thereof themselves. Selah."—Ps. 57:6, *Am. Stan. Ver.*

²⁶ Men wove a net of plots for David and set it for him to walk into unsuspectingly, to bring about his destruction. They intended to make him run ahead of God and fight against Jehovah's anointed one, whom David looked upon the acting king Saul as being. Instead of walking into that trap of fighting against God's anointed king and setting himself up as king by violence and sedition, David's persecutors were trapped in their selfishness. They enviously fought against David and thereby persecuted God's true servant anointed for the kingdom. Instead of causing David to fall into the pit of forsaking Jehovah God and going over in bitterness to the enemy's camp and to the worship of demons with the heathen, King Saul was the one to go over to demon-religion.

He did not clear out all the witches from the land, but himself resorted to the one at En-dor for comfort. King Saul, not David, was the one to fall into the deep pit of desperation under divine disfavor. He failed to gain a covenant with God for the kingdom to continue in his family through Jonathan; but the promise of the kingdom stayed sure to David, who did not fall into the pit of Jehovah's disfavor where God would abandon him to his enemies. Likewise today, the enemy has not prospered or succeeded one whit better against Jehovah's anointed remnant.

²⁷ By taking advantage of the world emergency and the urgencies of total warfare, the religious and political enemies of Jehovah's anointed witnesses schemed to try to make these quit preaching the Kingdom gospel in all nations. They tried to make them quit their neutral stand toward the things and controversies of this world and make them join in with the nations in their fight for world domination. They plotted to drive Jehovah's remnant into a deep pit from which they could not climb out and back into God's favor in the postwar period, but where they would be abandoned to worldliness and demonism and the evil designs of their enemies. But by strict faithfulness to Him Jehovah's witnesses held back their steps from walking into an entangling compromise with a world that fights against Jehovah's kingdom and his anointed King Christ Jesus. They guarded their steps against quitting God's service and did not break their neutrality toward worldly conflicts. They did not permit violent persecutions and cruel afflictions to plunge them down into the pit of bitterness and sedition against Jehovah God. They did not fall into a worship of Satan and the demons of which he is the prince. In reverse of such enemy intents, the enemies saw themselves suffer these things and fall victims to their own dastardly schemes. On the other hand, Jehovah's witnesses have the evidences in this postwar period of being continued in the divine favor. They are keeping on with their gospel ministry, with integrity toward God and with neutrality toward the postwar efforts and conflicts of this divided world.

²⁸ David realized how the Most High God had had mercy and pity in thwarting the enemies' purposes and delivering him for God's use of him in the kingdom to which he was anointed. Grateful for this, David declared the immovableness of his love for God, his Deliverer: "My heart is fixed, O God, my heart is fixed: I will sing, yea, I will sing praises." (Ps. 57:7, *Am. Stan. Ver.*) Or, if David's preparedness to sing God's praises rather than the fixity of his affections upon God is the real meaning of the

25. How does God make the things the enemy intend work out?
26. How was this true as respects David when hunted by Saul?

27. How have our enemies today fallen into their own traps?
28, 29. (a) What did David say of his heart? (b) How have Jehovah's witnesses proved their hearts to be like David's?

original Hebrew words of the psalm, then his words may also be translated: "My heart is ready, ready, O God, for song and melody." (*Moffatt*; Greek *Sep-tuagint*; *Auth. Ver.*, margin) In like manner, Jehovah's witnesses did not budge from their devotion to God, but they came out of World War II with hearts proved to be fixed upon the love of God. Like David, they knew the One to whom to ascribe their deliverance and to whom to sing praises therefor.

²⁹ Instantly when the postwar era set in in 1945 Jehovah's witnesses displayed their hearts to be ready, not to praise the organization of the United Nations nor the winners of the global war nor the heroes that distinguished themselves during the conflict and in the peace moves, but to praise God, "whose name alone is Jehovah." How did they demonstrate their fixedness in His worship and their preparedness and readiness to sing his praise for all the nations to hear? By going right on with their witness work in all nations. They had not turned aside from it during the global war, and they would not now turn aside just because the peacetime had come. In the two years since V-J day in 1945 they have expanded the organization for giving the Kingdom witness to all nations. They have increased the Branches of the Watch Tower Society from 38 to 61 now, under which Branches 84 nations now report to the president's office of the Society, at Brooklyn, N.Y. The number of graduates of the Watchtower Bible school of Gilead sent out of the United States on missionary work has increased from 104 two years ago to more than 500 now in 65 countries. They have multiplied the number of regular Kingdom publishers from 127,478 up to more than 202,000. In the two years involved, they have distributed, according to the reports turned in, more than 50,000,000 Bibles, books and booklets, and 40,000,000 magazines, and all this despite the paper and other supply shortages. To God, "who performeth all things for me," goes the praise for this!

WAKE UP!

³⁰ Now is not the time to fall to dreaming about past achievements and to drop asleep while relying upon our past exploits in the Lord's service. The passing of nineteen centuries makes more true now the apostle's words: "The night is far spent, the day is at hand!" (Rom. 13:12) It is time now to announce with joy the dawning of the righteous new world, and to sing to its Creator, God. Bursting forth from an inward urge to respond to all God's goodness, David called out both to himself and to what instruments of sound he had at hand: "Awake up, my glory; awake, psalter and harp: I myself will awake right early." (Ps. 57:8, *Am. Stan. Ver.*) Anxious to

take advantage of all the time possible to serve and magnify the Most High God, David roused himself early from slumber. With musical accompaniment he began to sing before sunup, to awaken as it were the dawn, and also to awaken those late sleepers within the range of his music. "Awake, my glory! Awake, lute and lyre! I will awaken the dawn!" (Ps. 57:8, *An Amer. Trans.*; *Am. Stan. Ver.*, margin) He called upon his grandest and noblest self, glorified by God's anointing of him to be king, "my glory." Let it awake to give thanksgiving and praise to God, who had turned the tables upon the enemy and who had brought David forth from underground into the open service of Jehovah God.

³¹ Because they are under the influence of the same spirit of God, Jehovah's witnesses of this twentieth century have acted like the psalmist. Not alone did they arouse themselves to action early after World War I closed, but now in this postwar period following World War II they have lost no time, but have bestirred themselves to greater exertions in God's service than ever before. The individuals among Jehovah's witnesses, men and women, boys and girls, have called out to one another to awake to their privileges early. Redeem the time during this fleeting time-interval that remains before the world-destruction at Armageddon! The glorious light of God's kingdom shines forth upon them from the illuminated pages of God's Word. He has glorified his anointed remnant with the commission to serve as ambassadors of the established Kingdom. This glorious privilege should not be neglected for any length of time. Early in this postwar era the urgency of God's service sends the rousing call to each of God's servants: "Awake, my glory!"

³² It is now almost thirty years since God's Messenger, Christ Jesus, came to the temple for judgment in the spring of 1918 and roused the slumbering ones, as foretold in his parable on the wise and foolish virgins. (Mal. 3:1; Matt. 25:1-13) Now it is almost three decades since that first awakening call, and the time that remains till the nations on their march to Armageddon go down into their destruction is shorter than ever. In 1919 it was "right early" to bestir ourselves to action in Jehovah's service. What time is it now in the development of world affairs in this "time of the end"? Quite late, evidently! Still, many slumber yet with respect to the service of the Almighty God, who alone can deliver mankind from this enemy world. By all our vocal powers and by all instruments for producing the harmonious sound of publicity for God's kingdom, let us "awaken the dawn". Let us help the slumberers to open their eyes to what time it is and to get alert and active without delay.

31. How did Jehovah's witnesses call to their glory to awake?

32. How did Jesus Christ and his remnant "awaken the dawn"?

30 What did David call out to his glory and musical instruments?

FROM UNDERGROUND TO INTERNATIONAL SINGING

³³ Only because he was a prophet inspired by the spirit of a God with accurate foresight did the psalmist say what he next said. Out of gratitude to Jehovah God, who delivered him from the underground refuge, the psalmist David determined not to confine his singing of God's glories to within his underground hide-out, nor to just inside the nation of his own people, the Israelites. No; the God of deliverance was worthy to be praised and made known more widely, even among all nations. This would bring benefit to all persons of all nations who might be seeking the Lord God, "if haply they might feel after him, and find him." (Acts 17:27) Accordingly, David, fully awake to his privileges, sang out: "I will give thanks unto thee, O Lord, among the peoples: I will sing praises unto thee among the nations." (Ps. 57:9, *Am. Stan. Ver.*) David did not utter such a determination in vain. When Almighty God finally brought him to the throne of Israel after Saul died in battle with the Philistines, then David battled against all the Gentile nations in the promised land and subdued them. Because God gave him the victory over all those nations to the very boundaries of the promised land, David did actually get the opportunity to exalt Jehovah and to sing his praises and to give him thanks among all such nations.

³⁴ There is a remarkable parallel action by Jesus Christ himself. During the three and a half years of his ministry down to his death he confined his preaching of God's kingdom to the nation of Israel, "the lost sheep of the house of Israel." But Jehovah God Almighty then brought Jesus from underground by raising him from the dead, thus not leaving his soul in Sheol, the grave. (John 12:23, 24) Then the resurrected Jesus Christ gave instructions to his disciples who now came out from underground. He instructed them to thank and praise Jehovah God among all nations, saying to them: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father [Jehovah] and of the Son and of the holy spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." —Matt. 28:19, 20, *Am. Stan. Ver.*; Luke 24:44-49; Acts 1:7, 8.

³⁵ The glorified Jesus Christ chose the apostle Paul especially to glorify Jehovah God among all Gentile nations, and said as to him: "A choice vessel unto me is this man, to bear my name before both nations and kings, and the sons of Israel." (Acts 9:15, *Roth.*) Paul, like the other apostles, gave the Jews the first opportunity to hear the praise of Jehovah and of his kingdom by Christ Jesus. When the Jews turned down the message, then the apostle Paul

sang Jehovah's praises among the Gentiles and confessed to his name among them. Thereby many believers from among the Gentile nations were brought into the Christian church.

³⁶ When defending himself for bringing in Gentiles and when recommending that they be welcomed in a Christlike manner, Paul showed us the Scriptural grounds for doing so. He quoted from Psalm 18:49, which corresponds with Psalm 57:9, and said: "Christ hath been made a minister . . . that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the nations, and sing unto thy name. [Psalm 18:49] And again he saith, Rejoice, ye nations, with his people. And again, Praise the Lord, all ye nations; and let all the peoples praise him." (Rom. 15:8-11, *Am. Stan. Ver.*, margin) To fulfill the quotation from Psalm 18:49, the glorified Christ Jesus as the Greater David must send his disciples out and promote the work of making Jehovah God known among all Gentile nations. There his disciples must sing praise to God's name and give thanks and make confession to him and thus let all the non-Jewish nations and peoples hear.

³⁷ Now we are at the end of the world. The glorified Christ Jesus said he would be with his followers down till this time. So now he must again advance thanksgiving and praise to Jehovah among all nations in a final and complete fulfillment of Psalm 18:49 and of Psalm 57:9. Why do so now? Because when the Gentile times ended in 1914 Jehovah God established his kingdom in the heavens and enthroned Christ as reigning King, to rule amidst all the enemy nations of this world. World War I broke out. It was stirred up by Satan the Devil as a protest to the heavenly kingdom, and Christ's remnant on earth, Jehovah's witnesses, were driven underground, where they were then quite inactive as to publicly witnessing to God's name and kingdom. But in 1919 God delivered them from their fears and brought them out from underground into a bold and fearless activity in the open public.* Not for their sakes, but for his own name's sake, he had preserved them; and now they must thank him among all peoples and sing his praise among all nations. The foretold great "day of Jehovah" had dawned upon them, and they must awake and praise him by 'preaching the good news of the kingdom in all the world for a witness to all nations'. Christ Jesus, the Greater than David, must see to it that this is done, by using the remnant of his anointed followers upon the earth.

* See *The Watchtower* of January 1, 1944, pages 6-8, ¶18-28.

33. Where did David determine to sing, and to whom, and how?
34, 35. How did Jesus Christ take like action in the first century?

36. What defense did Paul make for converts from Gentile nations?
37. Why and how must Christ fulfill Psalm 57:9 in a complete way?

³⁸ Ever since he came to the temple in 1918 Christ Jesus has done so. Hence Jehovah has become known among all nations to an increasing extent. Many out of these nations and peoples have been impressed by the thanksgiving and praise published by the faithful remnant. They have shown themselves to be persons of good-will by consecrating themselves to God through Christ and by becoming the active companions of the anointed remnant in thanking, praising and confessing to the name and kingdom of Jehovah God. They have displayed themselves to be like Jonathan, David's lover, who helped, defended and encouraged him. During World War II Jehovah's witnesses, both the anointed remnant and their good-will companions, were driven underground in many nations of the world, but not into inaction this time. With the coming of this postwar period they have been able to come aboveground again everywhere, but for a distinct purpose, namely, to do God's will as marked out for them at Psalm 57. If they gave a powerful international witness from 1919 on and down to the close of World War II, they have every reason to give a greater international witness of praise to Jehovah God and his Christ *now*. They have greater reason to do so, because the great day of salvation draws nearer to its close at the outbreak of the final war of Armageddon. When that gospel of praise and thanksgiving will have been preached to all nations and peoples, then the final end will come upon this world, and all those identified with it will find no salvation during the final war of Armageddon.

³⁹ Why give thanks to Jehovah and sing praise to him now among all peoples and nations? To those who have learned to know him and who have experienced his saving power the answer comes back: "For thy mercy is great unto the heavens, and thy truth unto the clouds." (Ps. 57:10) His mercy and truth, his lovingkindness and faithfulness, are all about us, enveloping us, just as the earth's atmosphere miles deep envelops us. They are higher than what men

call mercy, truth and faithfulness. They must be made known by those who have already experienced such divine favors. They must be made known to all nations and people, because only by means of taking advantage of the heavenly mercy, truth and faithfulness will anyone of any nationality ever be able to gain salvation and to praise God.

⁴⁰ We know one thing, that, as we carry out this divine command to thank and praise Jehovah God as the Sovereign Ruler of our lives and of all creation, it will stir up great animosities. It will rouse up hot opposition and bring further persecutions. But Christ Jesus the King reigns among his enemies. Just as King David reigned and beat down the enemy nations and spread Jehovah's praise among them, so also our King Christ Jesus will do. He will overpower the opposition to God's praises, even if and as it finally becomes necessary to fight it out at Armageddon for Jehovah's eternal vindication. Hence our hearts are fixed and ready to sing the praises of Jehovah and his King, come what may come by his permission for a test of our faithfulness and integrity. We know and are confident that his act of vindicating his universal sovereignty before all nations and peoples on earth will come, and that shortly. Therefore we move forward among all nations, thanking him for his mercy and truth and mightily singing praises to him, and not to men.

⁴¹ As we do so, we take up the prayer for Jehovah to vindicate himself, which prayer the psalmist repeats at the close of his psalm: "Be thou exalted, O God, above the heavens: let thy glory be above all the earth." (Ps. 57:11) His doing so in vindication of himself will crown with complete success our loving service of praising him early and late and of thanking him openly among all nations. Take courage, then, and move forward, spreading song of praise to him among all nations, and continually praying: "Up, O God, high over heaven! Up with thy glory over all the earth!"—Ps. 57:11, *Moffatt*.

38. How has fulfilling Psalm 57:9 resulted? and why is it urgent now?
39. What reason is there for thanking and singing to Jehovah?

40. Why do we move forward singing fearless of the opposition?
41. As we move forward with song of praise, what do we pray?

"ALL NATIONS EXPANSION" ASSEMBLY

THE greatest convention of its kind ever to be held thus far in the State of California, U. S. A., made its record in history this past August. Were you there, or did you see the newspaper photographs visualizing the occasion? If not, then image, if you can, 45,729 persons crowding out the largest baseball park in Los Angeles, Calif., namely, Wrigley Field, and all temporary auxiliary facilities, as of Sunday, August 17, 1947, in order to hear the president of the Watch Tower Bible & Tract Society deliver his heavily advertised public address on the subject "Permanent Governor of All Nations". Imagine you hear that crowd vigorously clapping as the speaker stirs them with the words: "And no truth stands out more clearly now on the pages

of the Holy Bible than that Christ Jesus, the immortal Son of Jehovah God, is the One exclusively ordained of God to be the permanent governor of all peoples and nations. That truth has endured down till today and will endure for all time, for the Almighty God will fight for it to establish it." That public event, which, through the columns of *The Watchtower*, was advertised round the world, developed into the grand climax of the "All Nations Expansion" Assembly of Jehovah's witnesses held in Los Angeles, August 13 to 17, inclusive.

The realizing of the assembly itself hung fire for many months, especially since February, it being conditioned largely upon whether N. H. Knorr, the Society's president, would successfully

conclude his round-the-globe service trip by air travel. This began in February, during which month also the Wrigley Field was engaged for this crowning event. This world tour really began in California, when the president took off with his private secretary, M. G. Henschel, in a plane from the airfield in Burbank, Thursday, February 20, to fly to Hawaii. It ended in California, when these two landed there by plane from New York city on Saturday, August 9. During the intervening time they had traveled 47,795 miles, for the most part by air, and visited 32 lands and inspected 28 foreign Branches of the Society. It was only right that at the "All Nations Expansion" Assembly in America's greatest metropolis on the Pacific coast they should make a direct verbal report on the world trip. By God's providence, they did so make a report, on the third day of the Assembly, to an audience of more than thirty-two thousand conventioners. It was a heart-gladdening report, testifying to the expansion of the interests of God's kingdom in many nations since the close of World War II.

Confident that Almighty God would bring this Assembly to pass as first announced in the March 15 issue of *The Watchtower*, Jehovah's witnesses in California went into action well in advance of the president's return to America's shores by plane on July 14. One major factor for satisfactorily holding a national assembly of Jehovah's witnesses such as this is the providing of rooming accommodations or living quarters for those assembling. The largest number expected to attend can be gauged by the fact that the Society's large printery at Brooklyn, New York, made and shipped out to Los Angeles 30,000 printed programs for distribution. Transcontinental travel from the Atlantic to the Pacific seaboard being so high in cost, the majority were expected to come by automobile, and thousands of these would come equipped with tents or trailers. A camp must be provided for these as well as rooms be engaged for the others in hotels and, principally, in the private homes of the people of Los Angeles. The Rooming Accommodations Committee established itself, and on June 10 the city-wide canvassing for rooms began. About 175 full-time pioneers were called in from California, besides enlisting the participation of company publishers from the 15 units of Jehovah's witnesses in Los Angeles.

A daily average of 368 of such Kingdom publishers went from door to door, one Sunday there being over 1,100 of them, all searching for and engaging rooms for conventioners. And at the same time testifying to God's kingdom and placing WATCH TOWER publications with receptive persons. By August 3 they had engaged sufficient room reservations. To do so, they covered hundreds of territories three times, spending a combined total of 89,000 hours in this field service, during which they also put out 144,720 booklets published by our Society. Deducting 4,514 cancellations of rooms, there was a net reservation of 18,262 accommodations, to top the 15,416 requests.

Meantime in a matter of a few weeks a new city sprang up in the city of Los Angeles, along Whittier Boulevard. It was called "Trailer and Tent City", and covered an area of 75 acres. It had streets laid out and systematically named. Watchtower Avenue and Awake! Street figured prominently among them. Nights, this temporary city of people consecrated to Jehovah God was a city of light, with over 200 light poles set up, more than ten miles of cable being used, and 269 electric lights illuminating the camp. All conveniences for keeping clean in body and clothing were provided, reminding us somewhat of Jehovah's admonition to the Israelite camp at Deuteronomy 23:11-14. It had its own post office, its cafeteria, and a commendable sanitation department. Its registration department was housed in a large bus stationed in the center of the camp. The greatest number to register in a day was 3,067, which was on the day before the Assembly opened; and by the third day of the Assembly the registration totaled 8,258. This does not include the children under 5 years of age and others who failed to register. It is estimated that 8,500 were in the camp, and there were 1,975 different units registered, each

unit being given its section for parking. Thus thousands of the 67 percent of the convention that traveled here by private auto dwelt in the camp. This city was tied in electrically with Wrigley Field and was outfitted with loudspeaker equipment for all obliged to stay in camp to hear the programs.

Had those now merely reading about this Assembly been in Los Angeles at the time, they would have seen here and there some of the 10,000 placards that were put in store windows and elsewhere, the 6,800 paper signs, the 400 handsome signs on the Los Angeles trams, the 2,500 signs on automobile bumpers, the 100 signs of various sizes strategically placed, besides the two great signs on the wings of the Wrigley Field structure itself. Distributed for a length of three blocks on Avalon Boulevard where it runs past this ball park, there were ten units, each of three colorful sections, suspended by wire across the Boulevard. The central section announced the same feature as all the other afore-numbered pieces of advertising, namely, the president's public address of Sunday, August 17. Approximately 2,300,000 handbills announcing the same feature were also provided for handing out by the Kingdom publishers both before and during the Assembly. During the six weeks just preceding it seven different news items were released by the Convention Committee, which news items were used by about 40 different companies of Jehovah's witnesses, some in cities and towns as far off as 110 miles. A total of 130 newspapers published anywhere from one to all seven of these items. To this can be added the considerable publicity given by the newspapers while the Assembly was in progress, and most of which publicity was quite fair to us.

At Wrigley Field itself, in the concourse which runs beneath the upper tiers of seats of the great boomerang-shaped structure many departments of the Assembly's operational division were installed and set to functioning. In the large lot to the west a huge brown-canvas tent was pitched for the Field Service Department, with counters for the disposal of literature, and for advertising material. Alongside this service tent was pitched a still larger tent to serve as a cafeteria, with many long tables at which the eaters stood. Southwest of this was the kitchen tent, fully equipped to provide tasty dishes for the thousands of patrons at the cafeteria. The food was of the best. The patrons were well satisfied, they accounting for 95,675 meals at the rate of 5,000 meals an hour. Add to that 13,047 meals at Trailer and Tent City, at the rate of 1,000 an hour. The cafeteria department employed 908 willing workers, including dishwashers. The City Health Department inspectors made daily visits through the kitchen and Wrigley Field and stated this was the cleanest Wrigley Field as yet seen. A person gasps on learning that there were 6,800 lineal feet of tables turned out by the construction department for these cafeterias, for the kitchen and for all other departments. That means tables stretching end to end for one mile and a quarter. There were 3,556 pioneers registered at the Assembly, from Canada, Alaska, Dominican Republic, Colombia, Honduras, Mexico and the United States. The Watch Tower Society provided them all with tickets for free meals, remembering Jesus' maxim. "The workman is worthy of his meat." They were worthy.

LOS ANGELES ASSEMBLY IN SESSION

"What hath God wrought!" These words of Numbers 23:23 were wrung from the lips of the convention chairman F. W. Franz as he gazed from the platform at the sight before him when officially opening the Assembly at 3 p.m. of Wednesday, August 13. The great grandstand, to the ends of its wings, both the lower and the upper deck, was filled, and the crowd overflowed into the "bleachers" and upon the baseball field to fill the thousands of seats placed in front of the grandstand. To be kept in mind also was an unseen audience jammed in the concourse of the structure, also in the tents, and out at the Trailer and Tent City, more than six miles away. That great crowd, tense with expectancy, had assembled fresh from every state in the American Union, and

from the Canadian provinces, the Canal Zone, Mexico, Jamaica, and Alaska. By various means of transportation they had come at the invitation of Jehovah God to the spiritual feast, about 19 percent traveling by train, 11 percent by bus, 67 percent by private car, and 133 by airplane. About 100 had ventured to hitchhike; two of the missionary girls just graduated from the Watchtower Bible School of Gilead thus thumbed their way across the continental expanse of thousands of miles. Intermingled were members of four great races, red, black, yellow and white, all in one comprehensive brotherhood under God and in Christ Jesus. All, or as many of them as were consecrated to God and active in His service, were also ministers of the gospel. They formed the largest convention of ordained ministers of the gospel ever to assemble in this the second-largest state in the Union. So the convention chairman reminded them, to hearty applause, in his address of welcome.

As the crowd looked out over the baseball field they beheld, just back of second base, a platform of about thirty feet in width. Over it a rainbow arched, out from which stood the silver-bordered words "Jehovah's witnesses". The speaker stood beneath a tall, dark-blue umbrella, with scalloped, fringed borders, to protect him from the steady sunshine that beamed down from a cloudless summer sky. Directly in front, at the speaker's feet, was the booth of the sound-control men, upon the green-colored arched roof of which appeared the phrase "Announcing the THEOCRATIC GOVERNMENT". In front of the convex curve of the platform, both before and behind, were hundreds of potted flowers and palms that rose tier above tier, to give a deep, dense floral frontage to the platform arrangement. Colored lights were tucked in among them. At each end of the platform and curving away from the steps were two concentric lines of young orange trees, from which oranges were suspended, and which served as an arboreal aisle to the platform from either side. Still farther ahead of all this stood forth on the field in large white block letters the convention's designation, "All Nations Expansion Assembly." The sight was beautiful to view, both by sunlight and by bright, nighttime illumination from six batteries of floodlights on the roof of the grandstand and ground-lighting effects which were focused upon the platform.

The welcoming address over, the regular convention speeches began with two half-hour discourses on "The Seeing Eye" and "The Tongue of the Wise", by M. G. Henschel and H. H. Riemer, both members of the board of directors of the Society. Enjoyed by all, those talks must have been particularly appreciated by that determined blind woman, who, without anyone of her own people to bring her, traveled all the way across the continent from Florida by bus; and also by those deaf-mutes from places as far away as New Jersey and Canada, and one of whom brought ten deaf-mutes of good-will along with him. Interpreters translated the discourses into sign language for them in their special section of the assemblage.

Agreeable to the name "All Nations Expansion Assembly", messages by cable, telegram and special letter from 48 different lands and nations began to pour in, to the number of more than 175. The quarter-hour song-period that opened up the evening's program afforded some time to begin reading aloud many of these messages to the appreciative assembly. All such messages breathed forth the evidence that, though the senders were absent from us in the flesh; they were with us in prayer and thought. T. J. Sullivan, a director of the Watch Tower Society, gave the preliminary speech of the evening. His duties at the Society's headquarters and also his activity afield as a district servant well qualified him to speak on the subject "The Circuit and Its Function". Proceeding from the great circle or "circuit" of the earth upon which Jehovah God is said to sit, Brother Sullivan entered into a discussion of the circuits according to which companies and service units of Jehovah's witnesses in the various nations are grouped, generally 21 such units to a circuit. The holding of circuit assem-

blies began the first month of 1947, and the circuits had now entered into the second round of assemblies for the year, and it was possible to see and to tabulate the effects these circuit assemblies have had upon the work of expanding Jehovah's worship in all lands.

Last on the program of the day came the keynote speech of the Assembly. It was by the Society's president, Brother Knorr. This speech, on "Pushing the Advance of True Worship", sounded the watchword, "Forward with the spreading of Jehovah's worship!" It was well received by an audience that now reached the peak number for the day, namely, 29,734, including those at Tent City.

On the morning of this opening day the organized activities of the conventioners in group work out in the field got under way after a 9:30 a.m. assembly at Wrigley Field for service instructions. Field-service assemblies were held mornings at the same hour of all succeeding days, except the final day, Sunday. Los Angeles, whose 452 square miles of area makes it the largest city in size in America, provided plenty of territory in which to push the advance of Jehovah's worship, among the 1,504,277 inhabitants. In fact, all house-to-house territories in near-by companies were taken as well, and a total of 1,596 territories were worked by conventioners throughout this expanded field. The peak number of publishers mustering for service on any one of the five Assembly days was 8,631, but all publishers for the five days took advantage of 61,030 hours to do information marching with advertising placards, and to distribute handbills, and to put out 7,122 bound books, 8,631 booklets and 23,680 individual magazines, and to obtain 110 magazine subscriptions. Also 15,000 back-call slips had been made ready, and many made use of these to effect 2,932 return visits on interested persons, and to start or carry on 120 book studies with such.

Thursday, August 14, brought another "All Nations" touch to the Assembly, for from 10:15 to 12 noon the first of two morning sessions in the Spanish language was held. These sessions were held in sections A and B of the lower deck of the Wrigley Field structure. They were a proper recognition of the large attendance of Spanish-speaking friends, there being such a large Latin-American population in the southwestern part of the United States, right across the border from Mexico. The instructor in English and Spanish at the Watchtower Bible School of Gilead, namely, E. F. Keller, presided at these sessions, and some nine hundred delegates attended. On the programs offered to them, a number of graduates of the School of Gilead related missionary or field experiences. But other brethren, pioneers and special servants of the Society, also took part in the program with experience accounts and with discourses. Last of all, the Society's vice-president F. W. Franz, having just returned from Europe, gave an hour's account in Spanish of his visit to Portugal and Spain. The audience gave close attention to this and interrupted many times with enthusiastic applause. The chairman also read telegrams received from missionary groups and companies in many Spanish-speaking lands. These were the only foreign-language sessions of the Assembly, but they were much enjoyed by those attending, many of whom knew no English.

This afternoon three members of the Brooklyn headquarters' staff of workers gave discourses on well-chosen, timely subjects. At 7 p.m., while six delegates were offering experiences from the main platform, a novel feature was introduced when three parallel beams of colored light shot up skyward, diagonally across the Wrigley Field, and stayed on till the close of the program. They were emitted by three powerful searchlights stationed in the northeast corner of the field, near the bleachers. The first beam was greenish-blue, the middle one yellowish, and the third one red. They remained stationary, their edges blending in somewhat of a rainbow effect. This triple-lighting display, penetrating miles into the heavens, could be seen from far outside the Wrigley field. All who observed the beautiful spectacle would learn or be reminded that Jehovah's witnesses were convening in the city of The Angels. The beams stood out still more prominently as the floodlights went out at 7:15 p.m. Now the convention platform stood forth in its own special illumination, while a model "weekly service meeting" was staged by a select number of men and women. Following it

came a model "Theocratic ministry school" session, using the current lesson in the textbook *"Equipped for Every Good Work"*. The attendance this night was 30,364.

Friday, August 15, the usual morning assembly for field service was preceded by a discourse on "baptism", by K. F. Klein, who was also serving as the Assembly's music director. There were 705 candidates for baptism in water, 278 men and 427 women. The candidates were conveyed to a large circular swimming pool surrounded by a pleasant setting of trees and grass, at Burbank, Calif. Here some 3,000 brethren watched as the candidates were plunged beneath the waters in confession of their becoming dead to self-will and becoming alive to the will of God.

The afternoon program was devoted to world reports. M. G. Henschel, the day's temporary chairman, led off with a graphic account of his recent globe-trotting with the Society's president. Society vice-president F. W. Franz gave a half-hour report on Portugal and Spain visited last May. The Society's secretary and treasurer, Grant Suiter, gave his observations and impressions on his travels in France, Belgium, Luxembourg, Holland, Ireland and England. Last the Society's legal counsel, H. C. Covington, gave a specially moving account of his visit with the brethren in Germany, Czechoslovakia, and Austria. All reports showed expansion of Jehovah's worship in the nations which thus came under review.

Tonight, however, came the one report that was especially awaited by all the convention, that of the Society's president, Brother Knorr, who took as his theme "All Nations Expansion". On his world-tour of 47,795 miles he had had his most blessed experience in Australia, where the Lord had used him to help the brethren to recover from the damaging course taken by many of them during World War II. The contrary but right course taken by their brethren to the north in the Philippine Islands resulted there in great numerical growth and showed the good effects of following God's Word rather than fallible men in the organization. Brother Knorr then discussed farms and refuge places which served no good purpose in the expansion work and which were accordingly being disposed of. This led logically to his referring to the Society's property at San Diego, Calif., to wit, the house *Beth-Sarim* meaning "House of Princes". The audience, now grown to 32,107, applauded when informed that the Society's board of directors had voted unanimously to dispose of Beth-Sarim, either by outright sale or by rent, because it had fully served its purpose and was now only serving as a monument quite expensive to keep; our faith in the return of the men of old time whom the King Christ Jesus will make princes in ALL the earth (not merely in California) is based, not upon that house Beth-Sarim, but upon God's Word of promise.

A review of the phenomenal increase in publishers in Germany, from 6,000 right after the concentration camps were forced open in 1945 to 19,332 in June, 1947, brought Brother Knorr to the discussion of relief for these brethren. His audience responded very warmly to his proposal to send food packages by use of the organization called "Cooperative for American Remittances to Europe". The American brethren might thus be able to send in \$100,000 worth of food to strengthen the German witnesses for their ministerial work during the coming winter. For this cause the Society would receive financial contributions during the remainder of August and all of September, both from individuals and from companies. In the United States the newsprint shortage, while cutting down on the printing of booklets, was offset by the increase in production of bound books.

No new releases in English would mark the Los Angeles Assembly. Instead, all available means would be applied to publishing literature in foreign languages to supply the brethren in Germany and other lands. There were 501 graduates of Gilead then abroad in foreign missionary work, in 65 countries; and 84 nations or lands were reporting to the Brooklyn headquarters. Steps were being taken as rapidly as possible to enlarge the operating facilities at the Society's Bethel home and factory in Brooklyn and its radio station WBBR. Testifying mightily to the expansion of Jehovah's worship world-wide was the highest Memorial celebration attendance ever, namely, 339,000 world-wide last April 6, with 26,745 partaking of the bread and wine. The January-to-April campaign had gained 313,786 subscriptions for the Society's magazines; and in April a new peak of Kingdom publishers had been attained, of 202,100.

Having struck this high note of reporting, the Society's president then closed his remarks at 9:10 p.m. The entire day's reporting, but especially this last, left the whole convention exulting. They gratefully joined Brother Henschel in closing prayer.

Saturday afternoon, August 16, after an appetizer speech on "Endurance unto Salvation" by Brother Suiter, Brother Knorr again addressed the Assembly, at a new peak of attendance, 33,429. His speech, entitled "Turning in the Report", dealt with Ezekiel's prophecy, chapter 9, but from a special angle, that of reporting on what each of us does in Jehovah's 'marking work' before the battle of Armageddon. It showed how the "faithful and wise servant" class, together with a multitude of good-will helpers already marked in the forehead, could turn in a final report acceptable to Jehovah God and leading to our eternal life.

"Are you pursuing a life career, or is your life career pursuing you?" This was the train of thought that F. E. Skinner, the Society's representative from India, developed as he started off the evening speeches. He used the subject "Pioneering as a Life Career". The 3,777 pioneers present felt glad their life career was not still pursuing them and possibly never catching up with them. No, they had already entered upon one of the grandest careers on earth, like that of Jesus. Next A. H. Macmillan, a district servant, gave a profitable discussion of "Judgment in the Time of the End". Finally the Society's vice-president and convention chairman closed the day's sessions with the speech "The Theocratic Organization and Its Governing Body".

Sunday, August 17, at Wrigley Field, provided a full day of spiritual good things, with a series of speeches beginning at 9:30 a.m. First, quite a comprehensive survey of God's active force and its operation was given by E. F. Keller in his discourse on "Not by Might, but by My Spirit". Percy Chapman, the Society's servant at the Canadian Branch, came next with "Education for Life". He climaxed it with relating how such educational activities were being carried irresistibly forward in the Province of Quebec. An hour's discourse by H. C. Covington followed, on "God's Ministers of the Gospel". This discourse battered down the false classification as "commercial vendors" which the enemies gave Jehovah's witnesses. It exalted the ministerial status of His witnesses to its true noble level.

Sunday afternoon Wrigley Field was a sight to behold. Originally 8,000 extra collapsible chairs had been rented to set out on the ball field, but the size of the convention had grown to such proportions that 5,000 extra chairs were rented. For the public meeting at 3 p.m. these were all set out on all sides of the ball field, but most deeply in the outfield thereof. The weeks of untold advertising, the helping of persons of good-will to get to this meeting, and all other means of assembling as large a multitude of people to hear the speech "Permanent Governor of All Nations", had a splendid fruitage. All seats were occupied, in grandstand, concourse, bleachers, ball field, and service and cafeteria tents. The Trailer and Tent City too was listening in by remote control.

The Assembly orchestra, in which, all together, 180 took part, was limited this afternoon to 139 select musicians, together with a vocal chorus of 150 members in the four parts of harmony. At 2:30 p.m. this musical aggregation put on a fine program. It tempered the convention to the singing of the song "Take Sides with Jehovah" in a most impressive manner, just before the public speaker was introduced. Then Brother Knorr, as a minister of the gospel and an ambassador of God's kingdom, delivered the message for which this mighty host of 45,729 had come together, many having to stand against the walls. With many applauses they followed through with him to the end of the speech. Many accepted the booklet which was offered free, *"Be Glad, Ye Nations"*. Many stayed to hear the speaker give the farewell talk of the Assembly after a short intermission, so that attendance at this ran second to the public meeting.

Those who could stay for the windup of the five-day event had good reason thereafter to be glad they did so. It was good to hear, beginning at 5:15, the report made by the convention servant, C. Newcomb, informing the brethren of what work it takes to get ready for a convention of this size and to service it for smooth operation. All the convention, with hearty applause, joined with him in expressing appreciation for all those who had expended

themselves in this work. The "president's summary" followed, and Brother Knorr gave a very practical talk which the hearers relished very much because it exposed the triviality of many things that have disturbed the peace and unity of the companies and hindered the proper progress in expanding Jehovah's worship in connection with many new interested ones. No national conventions for 1948! This disclosure did not linger as a disappointment after Brother Knorr said that district assemblies would be

the innovation of the year 1948, and that he would endeavor to personally serve each of the six to be held in the United States, one in Alaska, and four in Canada.

The Los Angeles Assembly thus came to a close with a happy outlook, at 7:18 p.m., after prayer by Brother Knorr. All departed greatly refreshed, and with the theme "all nations expansion" deeply engraved on their minds as a guiding thought for this time yet remaining before Jehovah's vindication at Armageddon.

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