

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 15, 1952

Semimonthly

OBEDIENCE LEADS TO LIFE

LOYALTY THE TEST

TOLERANCE FOR UNITY AND INCREASE

"THE THINGS UNSEEN
ARE EVERLASTING"

PALESTINE IN SPRING 1952

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

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

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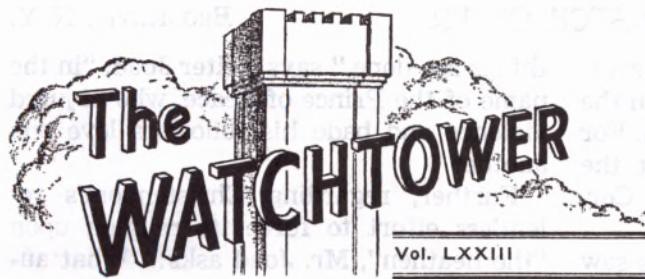
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JEHOVAH'S
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"THE THINGS UNSEEN ARE EVERLASTING"

VATICAN city attracts the eye of the tourist. St. Peter's Square and basilica, the Vatican gardens, the museums, priceless masterpieces of art and breath-taking treasures in jewels all stir the imagination as they dazzle the eye. Also, a wealth of tradition rivals this material glory. This is apparent in the Swiss Guards, the papal ceremonies and the religious devotion visiting Catholics bestow on the many statues and images. Yet there is a highly disturbing air present that the alert observer cannot miss. Catholic Italy is not a land of exemplary Christian zeal. A few blocks from the Vatican even the physical appearance changes abruptly into the streets of Rome with their lurking threats, filth, immorality and communism.

This latter evil alone has stricken Catholic hierarchs with fear. It has tainted more and more papal addresses with political flavor. It has prompted a frantic fight in which, by means of the Italian clerical party, the Christian Democrats, the church has barely held the line against an ever more menacing rising Red tide. Italy's pathetic peasant class and communism's mounting political promises currently nurture this fear. But the spiritual poverty rather than the physical should provide the real basis for alarm. Said the apostle Paul: "The kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit."—Rom. 14:17, NW.

Across Europe in England, traditional stronghold of Protestantism, conditions religiously are little if any better. The May 17, 1952, issue of the British publication *Everybody's Weekly* carried an article asking: "Is the Church of England Dying?" Attesting to a bitter wave of anticlericalism and a destitute clergy, the author remarks: "To all appearances the Church of England is dying on its feet." And beneath a large picture of a part of the stately Protestant cathedral, York Minster, we read: "Can it be possible that such a faith has become meaningless to people who are the inheritors of such glory?"

This spiritual impoverishment in the midst of material glory common to both Protestantism and Catholicism exists in direct contrast with the course of first-century Christians. Following the lead of their exemplar, Christ Jesus, the apostles and disciples continued after his death, resurrection and ascension to heaven to preach and anticipate the coming kingdom of the heavens and its rule of righteousness. Making them, as this did, neutral in respect to the politics and sects of the world, true Christians faced scorn, ridicule and physical violence. But of all this Paul said: "We do not give up, but even if the man we are outside is wasting away, certainly the man we are inside is being renewed from day to day. For though the tribulation is momentary and light, it works out for us a glory which is of more

and more surpassing weight and is everlasting, while we keep our eyes, not on the things seen, but on the things unseen. For the things seen are temporary, but the things unseen are everlasting."—2 Cor. 4:16-18, NW.

Paul and his Christian companions saw the visible Roman Empire then in its glorious power. But they knew it would not last. They certainly knew it was no competition for Jehovah God's theocracy in the hands of its anointed King, Christ Jesus. They could not see the theocratic government with the literal eye. It was then future and when it would come it would be spiritual, unseen to men. (Luke 17:20, 21; John 14:19) But they had faith in it because their ready minds had been opened by study and they were "handling the word of the truth aright".—2 Tim. 2:15, NW.

But those whose kingdom is from beneath, of the things seen, know only to build up material possessions, then to protect these by carnal might. Thus in a recent book (*In an Age of Revolution*) Britain's archbishop of York deplores the growth of communism and calls for an end of poverty to meet the threat. The writer of the *Everybody's Weekly* article, C. E. M. Joad, was alert enough to see the weakness this betrays. He comments on the archbishop's suggestion: "In order that it may effectively do these things, the Church must first put its own house in order. It must achieve renewal of faith and it must vigorously pursue the quest of Christian unity. Nothing has a more deterrent effect upon the wistful agnostic anxious to believe than the visible spectacle of the Churches' disunity." Furthermore, the unity they fail to muster against communism or other evils in time of peace they fail even more miserably to achieve in time of war, when national boundaries divide sectarians fighting to protect their wealth and property from each other. "These

things are done," says writer Joad, "in the name of the Prince of Peace, who abjured violence and bade his followers love one another."

Further, regarding Christendom's relentless effort to force its religion upon "the heathen", Mr. Joad asks: "What authority is there in the Bible or the teachings of Christ for supposing that it will ever convert them?" There is none. Jesus left behind for his followers the commission to preach his kingdom "for the purpose of a witness to all the nations". He said nothing of forced conversions or of building up sprawling religious structures with frocked and titled clergy, ornate buildings, great stores of accumulated wealth, ear-tingling "holy years" or eye-catching ceremonies steeped in creature worship. He simply said: "Give us today our bread for this day." Of food and drink and clothing he said: "Your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you".—Matt. 6:11, 32, 33; 24:14, NW.

Is this practical today? It is very practical and very rewarding, as true Christians are proving today. Their righteous works amassed by preaching the good news of Christ's kingdom in public places and the abodes of the people not only bring the truth to more sheeplike ones, but yield peace of mind and joy to the preachers who follow the lead of God's holy spirit. This is not practical if you wish to build an empire or a great religious hierarchy with yourself placed in one of the high echelons and the people forced to come to you for help and to support the fabulous structure. But these things are themselves impractical, since they will not survive Armageddon. They will prove flimsy protection and go down in destruction. But, as we know, "the things unseen are everlasting."

Tolerance FOR UNITY AND INCREASE

AMONG the evils that afflict this corrupt old dying system of things is intolerance. Look where we may we find manifestations of it. The issue of racial intolerance is being hotly debated in South Africa, even as it is throughout the United States. Ideological and political intolerance manifests itself not only in Iron Curtain countries but also in many of the democracies. And religious intolerance, which goes back to the very first human murderer, Cain, shows itself in the attempt to force observance of Catholic holy days on the non-Catholic populations of Montreal, Canada, and New York city; in the desecration of Jewish graves in Germany; in the stoning of Protestant church buildings in Colombia; not to say anything of the world-wide intolerance expressed toward the witnesses of Jehovah.

Intolerance is bad fruit. All who practice it in any form could not possibly have or belong to the true religion or the pure worship of Jehovah God. "There is not a fine tree producing rotten fruit; again there is not a rotten tree producing fine fruit. For each tree is known by its own fruit." —Luke 6:43, 44, NW.

Those who manifest intolerance do not know God, for he is a most tolerant God. In what way or ways has Jehovah manifested tolerance? In that he has tolerated this wicked old system of things for more than four thousand years. Some men, suffering under injustices and oppression, have questioned God's wisdom in permitting these conditions and have accused God of being in sympathy with wickedness.

Thereby such men show that they lack understanding. David, even though he had suffered much at the hands of envious King

Saul, did not thus foolishly accuse God. Showing that he had proper understanding, he expressed himself thus: "Thou art not a God that hath pleasure in wickedness: evil shall not sojourn with thee. The arrogant shall not stand in thy sight: thou hatest all workers of iniquity. Thou wilt destroy them that speak lies: Jehovah abhorreth the bloodthirsty and deceitful man."—Ps. 5:4-6, AS.

WHY GOD HAS TOLERATED WICKEDNESS

Jehovah has repeatedly demonstrated his ability to end all wickedness. That being so we can be certain that he would not now tolerate it unless he had some very good reasons for doing so. Which reasons are? The same for which he spared Pharaoh for a time: "For by now I could have stretched out my hand and struck you and your people with pestilence, so that you would have been effaced from the earth; but this is why I have spared you: to show you my power, and to have my fame recounted throughout all the earth." (Ex. 9:15, 16, AT) Back there Jehovah not only answered in his favor the question "Who owns the earth and is its ruler?" but he also made a prophetic picture of the time when he will answer in his favor the question "Who owns the universe and is its ruler?"

Ever since the rebellion in the garden of Eden Jehovah's supremacy has been challenged. To give the Devil full opportunity to demonstrate that he is unreformable and to give him time to build up his organization, consisting of demons (fallen angels) and the nations of this world, to its great-

est strength God has tolerated wickedness. Then, in his own due time, Jehovah God will display his superior power and destroy Satan and his entire organization even as he destroyed Pharaoh and his hosts in the Red sea. That will mark the end of God's tolerance of Satan and his old world.—1 John 5:19; Rev. 12:7-10; 18:21; 19:19, 20, NW.

This vindication of Jehovah's name and supremacy is of far greater importance than all the suffering God has permitted man to endure. At the same time God has accomplished very worth-while purposes by letting his creatures thus suffer unjustly. Satan boasted he could turn all men away from God. To prove the Devil a liar God permitted him to try to do so. As shown by the book of Job (chapters 1 and 2) this meant letting the Devil bring temptation and suffering upon men. Those who withstood the test would thereby vindicate Jehovah's side of the question and would prove their own obedience and integrity and come in for a share in the blessings of God's new world of righteousness. "If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, . . . what of it?" Surely in view of such worth-while results God is fully justified in letting his creatures suffer unjustly.—Heb. 5:8, 9; Rom. 9:17-26, NW.

Not only has Jehovah God thus been tolerant with those practicing willful malicious wickedness, but he has at the same time shown mercy toward those who have dedicated themselves to his service; particularly in that he arranged for the sacrifice of his Son to take away their sins. (John 3:16) Since God is merciful, ever willing to forgive us our sins if we come to him in true repentance, should we not be

willing to likewise show mercy to those who offend or sin against us? (1 John 2:1, 2) The fact is, being forgiven ourselves depends upon our forgiving others: "Forgive us our debts, as we also have forgiven our debtors." That is why Jesus also stated, "Happy are the merciful, since they will be shown mercy."—Matt. 6:12; 5:7, NW.

SHOWING TOLERANCE TO EACH OTHER

Sometimes Christians permit foolish arguments to come up between them on such a thing as diet. One will maintain that a vegetarian diet is best and therefore all Christians should be vegetarians, while the other will insist that meat is indispensable. The one will point to the fact that Adam was not given meat to eat, and the other will point to the fact that the Jews were commanded to eat flesh. And so they will argue back and forth. Getting into arguments over such inconsequential matters is displaying intolerance which is most unprofitable, and contrary to the plain admonition Paul gives at Romans 14:2-4 (NW): "One man has faith to eat everything, but the man who is weak eats vegetables. Let the one eating not look down on the one not eating, and let the one not eating not judge the one eating, for God has welcomed that one. Who are you to judge the house servant of another? To his own master he stands or falls. Indeed, he will be made to stand, for Jehovah can make him stand."

How foolish for Christians, who are of the same mind in regard to really important matters: the Kingdom, the issue of supremacy and the vindication of Jehovah's name, the need of maintaining integrity and keeping separate from the world, what the Bible teaches as regards the basic doctrines; who see in harmony as regards the fulfillment of prophecies; and further, who work side by side in publishing the good news of God's kingdom

publicly and from house to house; yes, how foolish for Christians, who are agreed on all these points, to permit themselves to become divided, to get into arguments, to allow misunderstandings and bitterness to come between them over such immaterial matters as diet or which of the various therapies for treating mankind's ills is the best! Yes, most foolish in view of the danger that some might be stumbled and be pushed out of the truth by such arguments.

Profitable tolerance indicates avoiding needless issues. We should carefully avoid needlessly offending others who may not be so mature as to appreciate the folly of being sticklers for such nonessentials, and on the other hand we should avoid giving offense by being sticklers ourselves. That is the sum and substance of Paul's advice at 1 Corinthians 10:25-30. We should forego our liberty of choice in such matters for the sake of the conscience of others; for after all, "The kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit."—Rom. 14:17, NW.

Incidentally, those who consider food so very important are in danger of making the same mistake as did Esau, who sold his birthright for a bowl of lentils. Or like Martha, who was so concerned about the incidental material things that she neglected the really important things. In modern times Christian ministers at assemblies who forego part of the spiritual feast in their concern to be served first with the material food give evidence of being more like Esau and Martha than like Jacob and Mary!

TOLERANCE FOR INCREASE

Not that Christians are to be wishy-washy, without any principles. Not at all! When vital issues arise and the principles of God's Word are at stake, true Christians will not compromise. Regardless of how

unpopular it may make them, they will refuse to heil men, to bow down to any image or likeness, to take blood transfusions, etc. On the other hand, they will not stop speaking out the good news so long as they have tongues and there is someone to talk to. But where principle is not involved, where no direct command of God would be violated, they will gladly yield, will readily ignore their own personal preferences so as to help others on to the way of salvation instead of stumbling them. As Paul expressed it: "If food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble." —1 Cor. 8:13, NW.

Christian ministers must also show tolerance to those whom they would give the milk of the Word. (Heb. 5:12) To those, for example, who make an issue regarding strict observance of the sabbath. In Paul's day some Jews, who became Christians, still felt very strongly regarding the keeping of the sabbath. On the other hand, Greeks and others who had not been under the law of Moses had no difficulty in appreciating that Jehovah nailed the law to the torture stake of Christ. (Col. 2:14, NW) So today, there are many who feel very strongly regarding seventh-day observance. The wise minister will exercise Christian tolerance by not harping on the fact that such observance is no longer required. Rather, he will ignore that controversial minor point and concentrate on putting across the truth regarding the main issues, the Kingdom and the vindication of Jehovah's name. Such is a time to remember that "a slave of the Lord does not need to fight, but needs to be tactful toward all". (2 Tim. 2:24, 25, NW) The same would apply to other minor pet religious notions that some may want to cherish.

Christian ministers will also exercise profitable tolerance in the matter of

clothes; they will not insist that those who attend their meetings measure up to certain standards as to appearance. Nor will they discriminate between rich and poor, exalting the one and dishonoring the other. All such favoritism is a form of intolerance which the Bible most plainly condemns: "You look with favor upon the one wearing the splendid clothing and say: 'You take this seat here in an honorable place,' and you say to the poor one: 'You keep standing,' or, 'Take that seat there beside my footstool,' . . . if you continue showing favoritism, you are working a sin, for you are reproved by the law as transgressors." —Jas. 2:1-9, NW.

Christian tolerance also means that when we are engaged teaching others the truth of God's Word we overlook their personal habits, such as the use of tobacco. Nor should we pry into the personal affairs or past history of those with whom we are studying the Bible. None of us have anything to brag about as to what we were when we came to the Lord and his organization. (1 Cor. 6:9-11) So long as the people are hungry for the truth let us give it to them. As they continue to grow in knowledge and understanding and to associate with Jehovah's people they will see a clean organization and it will dawn upon them that they too should clean up.

If we would have a share in the increase that is now taking place by helping others to see their privilege of dedicating themselves to Jehovah God through Christ Jesus, then we must show tolerance. If we

To the weak I became weak, that I might gain the weak. I have become all things

to people of all kinds, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others.—1 Cor. 9:22, 23, NW.

love our neighbor as ourselves we will have patience with him and will not needlessly stumble him. If he needs education on eating, drinking, observing days, or in regard to personal habits, let us be tactful with him on these matters. Love will gladly deny itself certain things so that others may be aided, for is not the eternal destiny of others of far greater importance than our personal preferences and conveniences?

—Rom. 14:14-20.

Fulfillment of Bible prophecy shows that we are living in the most momentous days of man's history because God's kingdom, for which Christians have been praying for 1,900 years, has been established and Christ is present. (Matt. 24:1-51; Rev. 11:15-18) Soon that kingdom will vindicate Jehovah's name and supremacy by wiping out all wickedness and by establishing a new world of righteousness. (2 Pet. 3:7-13) By seeking first the Kingdom in our lives and by concentrating on the Kingdom theme in our preaching we shall avoid getting side-tracked on such insignificant things as the eating of meat or vegetables, drinking coffee, tea or alcoholic beverages or questionable personal habits.

"We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding." (Rom. 15:1, 2, NW) Intolerance is the rotten fruit of false worship. Christian tolerance is the fine fruit of true worship that results in unity and increase.



LOVINGKINDNESS FOR THE GOSPEL

Palestine in Spring 1952

By a Watchtower Society missionary

NOW I write you with desire to give you pleasure in traveling with us to the various places of interest here where so much Bible history was made and to convey to you some point of interest which is not apparent in reading the Bible text. For example: Why did Jesus tell his disciples, who were fishing on the Sea of Galilee and who had caught no fish, to cast their net on the opposite side of the boat? Or why did Jesus send Peter to catch a fish to get the coin to pay their taxes? From these questions you have already guessed what our journey is about this time. Yes, you are right. A visit to the Sea of Galilee.

Having spent a most unpleasant cold and rainy winter in Jerusalem, we are ready for a change. So this fine Sunday morning in the latter part of March, while the reproduction and blossoming forth of spring is at its best, we start out for Galilee aboard a rickety old bus with wooden benches for the seating comfort of its passengers. If possible, you can imagine how we are going to enjoy five hours of sitting on a board that will continually remind us that it is hard and unyielding, and not like the springy seats in our American buses.

We are leaving Jerusalem now around noon. The first part of our journey takes us down through the rugged and stony Judean hills to the almost flat and level plain of Sharon. All along the way we observe that these hills, which had looked brown and burnt during the summer, are now cov-



ered with a carpet of rich green dotted on every hand with pink and white stones of all sizes and shapes. About these stones, and on the spaces in between, flourish many kinds of beautiful wild flowers. Predominant among these flowers is the bright red poppy which is somewhat bigger than the domestic tulip grown in the States, and the yellow daisy which grows so profusely that in whatever direction one looks he is confronted by multitudinous seas of yellow.

Coming on the plain of Sharon, which strip of land extends in width from the foothills of the mountains of Judah to the Mediterranean sea, the scenery changes. Here we no longer observe the wild beauty of the hills, but the domestic beauty of the grain fields, the plowing and the planting of the crops, and as we come into the vicinity of the old Bible town of Lydda, where the apostle Peter once visited the congregation of Christians and healed a paralyzed man, we are greeted by the fragrant perfume emitted by the blossoming orange, grapefruit and lemon trees from whose branches ripe fruit is still hanging. We pass through Lydda and continue on northward some forty miles to the vicinity of the mountains of Ephraim. All along the route we are continually delighted by the pleasant aroma of perfume-laden air from the blooming vegetation.

An hour later and we are enjoying the roller-coaster effect of the foothills of the mountains of Ephraim, of which Mount Carmel is the western spur. We climb only a few feet and enter the narrow Megiddo pass, through which in ancient times many armies went to the battlefield of Armageddon, the plain of Esdraelon, and through which many rich camel caravans passed with their goods for Egypt and Syria. It is here we see for our first time in Israel a civilization as far back as Abraham. Arabs, dressed in the style of that time, are plowing their narrow patches of land by means of wooden plows. Some are drawn by camels and others pulled along by a yoke of oxen. Once we saw a horse and another time an ass drawing a plow. Many of the Arabs live near their plots of land in black tents made from wool; others live in stone huts. This unusual scene is short-lived, however, because as we come around a bend there lies before the sweep of our eyes another more captivating scene in all the splendor of its springtime dress—the fertile valley called Jezreel in the Bible and outside of the Bible by the names "Plains of Esdraelon" and "Armageddon".

FELLOW PASSENGERS

Since another hour shall pass before we reach our destination, and since we have become quite accustomed to the verdant splendor of the hills, I will give you some idea of what is going on in this old bus.

Yes, the board on which we sit is still with us. As the hours go by we become more painfully aware of its presence. In the front the driver, a careless, happy-go-lucky individual, is driving like a wild man. It appears that the steering mechanism is badly worn, and because of this he has to fight the wheel to keep this pile of junk on the road. But apparently no one has noticed this except me, because all about us there is hilarious conversation in a half-dozen

languages, with wild gesticulation to drive the points home. Nobody cares what the driver is doing. In the aisle of the bus seated flat on the floor are several Temanite women, one of which is breast-feeding a very dirty little baby. The immigrants from Teman before coming to Israel never sat on a chair nor slept in a bed. They consider such things as devices from which to fall and injure oneself. So they sit and sleep on the floor. Many of the passengers are orthodox Jewish men wearing long curls that hang down in front of their ears, which characterize members of an orthodox mystical sect that originated in central Europe.

We are doing a lot of winding around turns now, so I had better get my head back to the window of this contraption and see what goes on outside. There it is! Off to our left and away below us like a jewel unspoiled by man is the Sea of Galilee, with hills all around. While we descend we see the lake change from an infinite variety of blues to green and indigo and silver, according to the changing cloudy sky above. We are surprised to see it so beautiful. The hills on this side are smooth and green, but they look rugged and desolate beyond. We just passed a sign on the rapidly descending road marked "sea level", which is 680 feet above the lake. We go along for another mile or more through immigrant camps, waving palms and white hotels with Hebrew names, to Tiberias by the sea. Here at our journey's end we are more than anxious to get off this bus.

ALONG THE SHORE OF GALILEE

After a good night's rest, we rose early this morning, and, like the letter-carrier on his day off, we are going for a walk. We thought it would be more interesting if we walked the fifteen miles from Tiberias to Capernaum and beyond to where the Jordan enters the lake. Along the lake's edge

runs a good road, so it will be smooth walking. We started about eight o'clock and as we walked along in the quietness of the early morning the birds were chirping overhead among the branches of the giant eucalyptus trees. The fishermen were hanging their nets among these trees to dry and be repaired, because they were wet and torn from having been used for the catch during the night. My imagination began to work again.

Jesus must often have paused upon these hills above on the left of us as we walked northward along the lake, and thought over what he saw, and meditated on how to present the truth to the people he must witness to. But what he saw was greatly different from what we now see. Here, in Jesus' time ran trunk roads, with busy traffic passing to and fro and taxgatherers sitting at the customhouses to collect the tolls. Here were cities to compare with Tyre, Sidon, Nineveh. Here were noblemen's houses with many servants, wealthy landlords, whose barns must be torn down and larger ones built to hold the harvest; not country sins alone, but those which curse cities—public prostitution, jealous social conditions, bitter poverty close to fabulous wealth. Here to our right on the lake were fleets of fishing boats, and on the shores miles of fishing nets to be dried and mended. Everywhere around the lake Jesus moved in the midst of a populous cosmopolitan life where one might gain the whole world and lose his life, and where the exacting crowds so wearied him that at times he had to go apart and rest from them.

Today, however, this busy, wealthy life of Galilee is altogether gone. The towns as Jesus knew them have vanished; the trees that once covered the hills are gone; where beautiful gardens once grew, there are morasses, and the lake is empty of sails and the shores idle, and for the most part

uninhabited. Only the outlines of nature remain to indicate the setting of Jesus' ministry.

Just ahead of us in the bend of the road is a house with beautiful gardens and surrounded by palm trees. Here we will rest. No sooner had we walked through the gate and descended the stairs leading down to the big house on the slope than we were met by a kindly gentleman who spoke English. He gave us water, and after exchanging a few words with each other he began to explain fishing on the lake. He pointed out that tons of fish are caught each season along this piece of shore. Because of the warm springs that bubble up here, there are more fish than elsewhere in the lake. Very likely it was here that the apostles came to fish. From the steep bank it is possible to see the fish in the crowded shoals in the water when they are invisible to men in a boat. He said, "I have stood here and called to fishermen and told them where to cast their nets." Perhaps it was somewhere in this vicinity that Jesus called to his disciples to cast their net on the other side of the boat, but Jesus performed a miracle.—John 21:1-6.

This kind man went on to relate that there are two main kinds of fish in the lake. A little one called the sardine and a bigger one called the musht. The small ones are not really sardines, but they are a sort of fish easy to put within a roll, two of which the lad might have had with five rolls when Jesus fed the five thousand somewhere on these shores. The musht is known as "Peter's perch", in whose mouth Peter found the coin to pay his and Jesus' taxes. He went on to explain that the male fish has a little sac under his mouth. They are often attracted by any bright object, like a ring that has slipped off a finger into the water. It was not impossible, therefore, for the Roman coin to find its way into a fish's mouth.

We asked him many questions about the location of the different places, mentioned in the Greek Scriptures, along the lake, and he was most helpful. Pointing across the lake to the other shore to the country of the Gerasenes, where Jesus healed the man afflicted by the legion of demons and where the swine ran down the precipice into the sea and drowned, he said, "Draw a line from there to where we are, and north of it took place nearly all the events of Jesus' Galilean ministry." He pointed out for us the possible locations of Bethsaida on the far side of the lake, Capernaum to the north where a clump of trees stand at the north end, Chorazin farther away on the hills behind, and Magdala between here and Capernaum. We journeyed on to see some of the places he had pointed out.

The first is Magdala, once the home of Mary Magdalene. But occupying the sight of the town where Mary lived at the starting of the plain near the sea is a group of gruesome mud-brick hovels in which a few immigrants live. How far this town has fallen since Mary's day!

From here we walk without a letup for almost three hours to the hills north of the lake to the site where it is believed the once great city of Chorazin stood, where Jesus must have taught and healed. No more do the great roads pass by it, thronged with merchants. We cannot even find a path, but follow sheep trails and walk across open fields to where it perhaps was. Except for the views both inland and

lakeward, it is a desolate sight. Jesus' words are more impressively meaningful: "Woe to you, Chorazin!"—Matt. 11:21, NW.

Coming down over the hills from Chorazin toward the north shore of the lake, we continue our journey through a living mosaic of color produced by the thirty or more different kinds of wild flowers, to the most interesting spot on the lake—the possible location of Capernaum. The outlines of many foundations lying uncovered on every hand indicate a once populous community. Here lived Simon Peter and his brother Andrew; here dwelt also Peter's partners, James and John, the sons of Zebedee; and here is where Jesus did many of his mighty works that drew the attention of the entire lakeside. Here also is where Simon the Zealot, a fanatical rebel against Rome, found agreement by learning the truth with Matthew Levi, who sat in the customhouse and gathered the taxes for Herod Antipas. Today it taxes one's imagination to picture what Capernaum used to be. Jesus described it as "exalted to heaven". (NW) As we are leaving the ruins of the last place of interest on our journey, we cannot help but call to mind the other words of Jesus about Capernaum, "Down to Hades you will come."—NW.

It is now late afternoon, and we must walk back across the fields of Galilee to the main road and catch a ride to Tiberias, where we will take a bus to Jerusalem and there write about the things we saw, so that we can pass them on to you.

The LORD your God is bringing you into a fine land, a land with streams of water, with springs and pools welling up in the valleys and on the hills; a land of wheat and barley, of vines, fig-trees, and pomegranates; a land of oil producing olives and honey; a land where you may eat food without stint, lacking nothing in it; a land whose stones contain iron, and out of whose hills you can dig copper.—Deut. 8:7-9, AT.

OBEDIENCE LEADS TO LIFE

"The Eternal your God you shall follow, him you shall revere, his commands you shall keep, his voice you shall obey, him shall you worship, and to him shall you be loyal."

—Deut. 13:4, Mo.

JEHOVAH the Creator is the source of all life. He gives it to whom he pleases and takes it away from those not worthy. No creatures on earth can claim possession of life, for they have it only as long as they exist, though some do have it by promise. All sane persons want to live on forever, and always since man's disobedience brought the penalty of death the question has been asked similar to the one put to the Lord Jesus Christ by a man well versed in Jewish law: "By doing what shall I inherit everlasting life?" In answering Jesus questioned him, "What is written in the Law? How do you read?" In answer he said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind," and, "your neighbor as yourself." He said to him: "You answered correctly; 'keep on doing this and you will get life.'" (Luke 10:25-28, NW) Here then is stated concisely and correctly the command of Jehovah, and those obedient to it will obtain life and live forever. Do we really desire everlasting life? How much would we give to secure it? Are we prepared to obey God's commandments to the full so as to inherit it? No creature will get it unless he pleases God and receives His approval. It is also true that no one will be approved unless he is obedient.

1. What is the requirement of Jehovah for one to gain everlasting life?

2. Define obedience, give examples and Scripture proof.

purpose continues one creative day after another. Jehovah requires something done. He commands, someone hears and readily and willingly obeys. Co-operation in the works of God is revealed by the statement: "Let us make man." (Gen. 1:26) This is not an example of a speaker speaking of himself in the plural, addressing his words to himself as if a plurality of persons, for such plurality is not shown in the scriptures where God is speaking of himself. But Jehovah does communicate to his Son and the other spirit creatures of what he purposes to do, so giving them an interest in the matter. This means Jesus Christ, as the Logos, and the millions of angelic creatures were co-operating together in complete harmony and perfect joyful obedience in working the works of God. All these services were completed on time and this loving obedience brought great pleasure to Jehovah. "Bless the LORD, ye his angels, mighty in strength, that execute his word, hearkening unto the voice of his word."

—Ps. 103:20, *Le.*

³ At the beginning of man's existence God commanded obedience from him. "Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17, *AS*) During Adam's short period of obedience he had a clear and clean conscience; he was neither afraid nor ashamed. Obedience meant peace, protection, happiness, harmony with God, and life. When he was driven out of Eden for disobedience then obedience was seen in the cherubim who guarded the way to the tree of life, so man could not reach it. (Gen. 3:24) Also, at the time Jehovah first created a nation he was very specific in his requirement for obedi-

ence. "Behold, I set before you this day a blessing and a curse: the blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you this day; and the curse, if ye shall not hearken unto the commandments of Jehovah your God." (Deut. 11:26-28, *AS*) Obedience also brings blessings and friendship with God. "And Jehovah said, Shall I hide from Abraham that which I do? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken." (Jas. 2:23; Gen. 18:17, 19, *AS*) Obedience also brings salvation, for at the time of the flood Noah, his family and pairs of living creatures were commanded by Jehovah what to do. The commands were obeyed, and salvation came as a result. Then Jehovah proves his people by obedience. "It is the Eternal your God testing you, to see whether you really love the Eternal your God with all your mind and all your heart. The Eternal your God you shall follow, him you shall revere, his commands you shall keep, his voice you shall obey, him shall you worship, and to him shall you be loyal." (Deut. 13:3, 4, *Mo*) Those who are to be Jehovah's people must be obedient. "This day thou art become the people of Jehovah thy God. Thou shalt therefore obey the voice of Jehovah thy God, and do his commandments and his statutes." He promises to regather the scattered ones if obedience is manifested: "And thou . . . shalt return unto Jehovah thy God, and shalt obey his voice . . . then Jehovah thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither Jehovah thy God hath scattered thee." (Deut. 27:9, 10; 30:1-10, *AS*) This same chapter also promises to bring back the prisoners and

3. (a) How did God state his commands to the first man and theocratic nation at their beginning? (b) Explain some of the beneficial results from obedience.

dispersed to the land of promise, and that he will put curses on the enemies. These foregoing scriptures clearly show that obedience brings harmony and friendship with Jehovah, peace, salvation, testing for approval, release from oppression, and punishment upon the enemies of his own people. If then Jehovah God would do all those things for natural Israel, he will do greater things for spiritual Israel by reason of their full obedience to his commands.

OBEDIENCE FROM THE HEART

⁴ Jehovah knows whether we are giving true obedience or not, and often he proves us to see if we are sincere. One of the most outstanding examples of this recorded in Scripture is that of Abraham. "God did prove Abraham; . . . And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." And Abraham showed his willing obedience, for he "rose early in the morning, and saddled his ass" and then on the third day he saw the place God had told him. When asked by Isaac where the lamb was for the burnt offering, Abraham replied: "God will provide himself the lamb for a burnt-offering, my son." Willingly, without complaint or question, Abraham carried out Jehovah's commands. He knew that it was Jehovah who had given the son and Jehovah could take him away. So Abraham took the knife to slay his only and very dearly beloved son, who lay bound on the altar. But before the blow fell, the voice of the angel of Jehovah called out to him, surely like the sweetest music he had ever heard: "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld

thy son, thine only son, from me." How little Abraham knew that the "eyes" of Jehovah had been watching him all the time, to see whether Abraham would be obedient to the end, and only when the blow was about to be struck did he intervene. Jehovah then declared: "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Hence Abraham's obedience produced, by Jehovah's undeserved kindness, this promise which is broad and generous enough to take in the whole world.—Gen. 22:1-18, AS.

⁵ Then the perfect example of our Lord Jesus Christ is set for the guidance of all his followers who would obtain favor and life from Jehovah. It is written: "He emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake." (Phil. 2:7, 8, NW) "My food is for me to do the will of him that sent me and to finish his work." (John 4:34, NW) "I seek not my own will but the will of him that sent me." (John 5:30, NW) "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will." (Matt. 26:39, NW) Jesus was always obedient even before he suffered, but the proof that it was so must be shown in deed. He became a model of obedience to be rendered by all who follow. Suffer he did, though he was the beloved of God. Who, then, shall be free of suffering for righteousness' sake, and who will complain while suffering? Our heavenly Father is pleased with a joyful, willing and ready compliance with his will. "Although he was a Son, he learned obedience from the things he suffered, and after he had been made perfect he became responsible for everlasting salvation to all those obeying

4. Describe Abraham's obedience with Isaac, and the resultant blessing to him and to others.

5. Offer Scriptural statements to reveal the complete obedience of God's Son and what it means to his followers.

him." (Heb. 5:8, 9, NW) No one is excepted. Hence it is of utmost importance that we be obedient or we shall never gain life.

⁶ The Lord Jesus was obedient from the heart. But examples are provided in Scripture of those who did not obey from the heart, and one of the most outstanding is the first appointed and recognized king of Israel, Saul. His experience demonstrates clearly that there may be outward obedience that is not a true indication of the heart's sincerity and compliance with God's will. Jehovah judges the real motive that inspires one to action. King Saul was commanded: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15:3, 19, AS) He did not carry out in completeness the command. In questioning him after the battle, Samuel said: "Wherefore then didst thou not obey the voice of Jehovah?" Saul excused himself that he had saved the king, Agag, probably to display him and then kill him, and then partly blamed the people. "But the troops took some of the sheep and oxen, the best of what had been doomed to destruction, for a sacrifice to the Eternal your God." (1 Sam. 15:21, Mo) This was a paltry excuse, for it was self-evident Saul had not carried out the commands received, and to say the reason for not doing it was to offer sacrifice to Jehovah was not pleasing. So Samuel said: "Does the Eternal delight in burnt-offering and sacrifice as he does in obedience to his word? Obedience is better far than sacrifice, to heed him better than fat flesh of rams." (1 Sam. 15:22, Mo) Saul's heart was not right and he was not obedient even though there was

plenty of outward show. We cannot deceive Jehovah. Men judge far too often by external appearances. This fact is so well portrayed when Samuel went to the home of Jesse, the Bethlehemite, to anoint one of the sons to be king in Saul's place. Samuel exclaimed, "Surely Jehovah's anointed is before him," when he looked upon Eliab. "But Jehovah said unto Samuel, Look not



on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart."—1 Sam. 16:6, 7, AS.

⁷ The nation of Israel walked in the same way as King Saul. It was obedience from the heart God required. Israel showed no disposition to attend to his counsel, and God well knew it. They never learned that Jehovah always laid greater stress upon sincere and willing obedience than on external observances. Paul, writing on the same matter to the Hebrews, says, "Hence when he comes into the world he says: 'You did not desire sacrifice and offering, but you prepared a body for me. You did not approve of whole burnt-offerings and sin offering.' Then I said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.'" (Heb. 10:5-7, NW) Here with singular

6. (a) Jehovah gave what command to King Saul, and how did he carry it out? (b) What great lesson is taught by Saul's conduct and Jehovah's Word through Samuel?

7. What kind of obedience was really required, and how is Jesus Christ an example in this regard?

beauty is expressed the heart condition of Christ Jesus and the great truth that all outward observances are valueless without obedience and the servant's full concurrence in the will of God. Christ Jesus surrendered himself completely to the doing of God's will. From henceforth all his mind, heart, soul and strength would be devoted to the accomplishment of Jehovah's will. From this time forward he would claim no rights, for he was wholly dedicated to God's holy service. Everything he had, all human hopes and ambitions, were all placed on God's altar to be used in the precious ministry, and he gave them with gratitude of heart.

⁸ Even as he always performed Jehovah's command, we must do the same. The Scriptures bring to our attention the commands which in this time of the end we must obey in order to have his approval. If we disregard them we shall meet with his displeasure. For example, we are commanded to "declare good news to the poor, . . . to preach a release to the captives"; to "sing [praise] unto Jehovah"; to 'bring good tidings, publish peace and salvation'; to 'preach this good news of the kingdom in all the inhabited earth'; to 'make a path for the returning exiles, bank up a cause-way, clear out the stones; signal to the nations'; to "warn the wicked of his way to turn from it, . . . [lest he] die in his iniquity"; and to say "to them that are bound, Go forth; to them that are in darkness, Show yourselves". (Luke 4:18, 19; Matt. 24:14, NW; Isa. 12:5, 6; 52:7; 62:10; Ezek. 2:3-5; 33:7-9; Isa. 49:9, AS) These are just a few of the many commands Jehovah God and Christ Jesus have laid upon the faithful ones. We cannot disobey. Faithful performance is mandatory. The Most High voices the instructions through the King Christ Jesus, and he, the greater-than-

Moses, will see God's will is done. The word from the throne of Jehovah in the heavens sounds to all God's people today: 'Hear ye him!' Peter emphasized this by saying: "In fact, Moses said: 'Jehovah God will produce for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you. Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people.'"—Acts 3:22, 23, NW.

JOYFUL AND WILLING OBEDIENCE

⁹ Those who obey Jehovah's command with a joyful and willing spirit and who do not complain are the ones who please *him*. Such a person keeps his ears open to Jehovah's commands and watches for opportunities of service. "Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maid unto the hand of her mistress; so our eyes look unto Jehovah our God." (Ps. 123:2, AS) Such responsive hearts are delightful. Earthly parents find a great deal of pleasure in prompt and cheerful obedience, for it is rightly accepted as the measure of the child's love. Their enforced obedience is not an expression of love. Strict disciplinary penalties for misconduct compel soldiers in armies to be obedient to their superiors, whether they like it or not. Servants have to be obedient to their masters, or some form of punishment results. Jehovah has endowed his human creatures with freedom to obey or disobey that thereby he may prove them, and rewards will depend upon joyful obedience. Each one, therefore, should ask himself the question, Am I joyfully and willingly obeying Jehovah's commands?

¹⁰ Let us also remember that to perform this world-wide preaching service much

9. With whom is Jehovah pleased, and what question should we ask ourselves?

10. Should one examine himself? How? Offer examples and show what should result.

8. What are some of God's commands for us today, and why must we obey?

equipment is necessary. For instance, literature and all forms of advertising are used, which means printing presses and other machinery to produce them. An organization created to operate in all parts of the world supervises and directs the Lord's work now performed by hundreds of thousands of Christian people who have escaped this doomed evil system of things, and who now form one great unified congregation. So some are invited to share in such work as attending to tables, cleaning floors, windows, clothes, or operating machines, packing literature for shipment to other parts of the field, general maintenance, or on Kingdom farms. This is all necessary because these faithful slaves of the Lord have to be fed, housed, clothed, prepared for other duties and made responsible for the services which have to be performed in the field. Sometimes a person's usefulness might be hindered by his own attitude toward the Lord's work entrusted to him. He may have allowed his assignment to become commonplace, like any other job a person might obtain in the world. By losing sight of the grand privilege he has of demonstrating his love for Jehovah by willing, joyful service, he may be inclined to murmur and complain, or begin to think no one else works as hard or has as little time to himself. Perhaps it would be well for such a person to examine himself. Why should he be feeling sorry for himself? Did he not dedicate all he had to Jehovah? Is he not glad that his life is filled then with privileges of service to Jehovah? After sober consideration, he will be grateful that he has much to do. Is it not better that way than having too little? Of course it is! Let more come, for all we want to do is to serve Jehovah and not let discomforts or personal inconveniences interfere. Then and only then can we say Yes to the question, Am I joyfully obeying Jehovah's commands?

¹¹ It may be you are ministering as one of the servants in a congregation and you have been given added privileges of service on behalf of Jehovah's people. How do you view them? Do you call them "added burdens"? And are you being weighed down with those "burdens"? Perhaps you think, "If only some of the other servants would do more, then my 'burden' would be easier," and you do feel that you have so much to do, do you not? The others seem to leave everything for you to do, and you are beginning to feel it is not right. You should not have so much, while others apparently have so little. Why not first ask yourself, What are these "burdens"? Are they not the very precious privileges of Kingdom service that are entrusted to your care in this grand and glorious ministry? Actually is it not true that really in your heart you value these services given to you through the administration of the "faithful and discreet slave", and that you truly want to render joyful and willing obedience? When you consider your privileges in the proper light, then they are not really "burdens", but privileges, and Jehovah is proving us by how we accept and perform them. If this is your understanding, then how can you do anything else than thank the Lord for all he gives you to do, and render willing, joyful obedience with gratitude?

¹² Perhaps you are not rendering willing, joyful obedience in service because of domestic problems. It may be that your marriage mate does not see eye to eye with you in the truth, and much disagreement is being manifested. Possibly it has gone beyond this stage and in the home you are experiencing opposition, jealousy because of your devotion to the truth, vulgar

11. When given more services, how should we view them? and how do we express ourselves to Jehovah for them?

12. Why is it necessary to get a clear perspective concerning domestic trials?

threats, obscene language, talk of breaking up the home, even brutality mentally and physically. You may have concluded that it is just impossible to render joyful and willing obedience to Jehovah in view of these things. However, it is possible, and even more than that, it is absolutely necessary, that those who are enduring such hardship and trial get a clear perspective of their position. Otherwise they will not be able to serve Jehovah properly.

¹³ True it is that you cannot be happy with the conduct of those hurting you. Neither can you be joyful about the actual hurt you receive. But why is it? Can there be any possible reason for such experiences? Let us get behind the immediate present troubles and try to ascertain the reason, and what will be the result. Suppose you were to receive this harsh, cruel persecution from someone of the world while you were actually engaging in the preaching service. What would be your reaction? Without a doubt you would determine that these were the persecutions the Lord Jesus said you would have, and you would feel grateful that you had been counted worthy to bear these reproaches, "because to you the privilege was given in behalf of Christ, not only to put your faith in him, but also to suffer in his behalf."

—Phil. 1:29, NW.

¹⁴ If then this unwarranted persecution comes to you, it is necessary to have a clear, balanced mind directed by the Lord's spirit; otherwise some impetuous or foolish action might be deeply regretted because it was not according to the expressed will of Jehovah for his children. A spiritually immature person might conclude that persecution need not be borne from one's marriage mate, and that would be justification for getting out of the situation. Such

persons would profit if they reconsidered the matter, and tried to get the Christian viewpoint. (Matt. 19:9; 1 Cor. 7:10-13) There may be some justifiable reason for separation, such as divorce for adultery, or the one not in the truth deserting the one who is. What course should then be followed? The Lord Jesus said, "Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them. Happy are you when people reproach you and persecute you . . . for in that way they persecuted the prophets prior to you." (Matt. 5:10-12, NW) It is not a question of who it is that treats you in this way, whether in the home or out in the world, but rather why they do it, and how you treat them and the persecution.

¹⁵ If Jehovah God is proving you, how could you be fully tested unless you remained in the experience and learned obedience by suffering in the same way as our Great Teacher and Master? The Scriptural rule is that when we are persecuted we may not persecute in return. Whoever hurts us may not be hurt by us in retaliation. When evil, lying words are said against us we may not give back in the same coin. Why not? Because the proper mental attitude in such circumstances is thus described by Paul: "When being persecuted, we bear up; when being defamed, we entreat." Furthermore, Peter counseled, "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deceit found in his mouth. When he was being reviled, he did not go to reviling in return. When he was suffering, he did not go to threatening, but kept on committing himself to the one who judges righteously." Paul also said: "Keep on blessing those

13. How is it possible to suffer in behalf of Christ in one's home?

14. To be obedient why is it so important to have Scriptural Christian grounds for our actions?

15. How do we learn obedience by suffering? Why is it necessary?

who persecute; be blessing and do not be cursing.”—1 Cor. 4:12, 13; 1 Pet. 2:21-23; Rom. 12:14, NW.

¹⁶ There cannot be any doubt as to the purport of these scriptures and the course of conduct that should be followed. Then if we ‘continue to love our enemies and to pray for those persecuting us; that we may prove ourselves sons of our Father’, how can we complain and pour out our troubles to the nearest listening ear? Had you not thought of bearing the trial yourself? Did you ever read of Christ Jesus complaining to his closest companions about the trials his Father had permitted to come upon him? Or did he display displeasure and annoyance against the will of God? No, never did he do so! And why not? Because he “kept on committing himself to the one who judges righteously”. It must therefore be recognized by all Jehovah’s people that our service calls for patient endurance, and patience means cheerful constancy. At times the trials you have will seem too hard to bear; but be confident, for it will not be so if you will obediently go on and keep committing yourself to the one who judges righteously. Paul knew what it meant and he comforted his brothers with these precious words: “No temptation has taken you except what is common to men. But God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it.” (1 Cor. 10:13, NW) Mark clearly that Paul does not say that a way will be provided for you to get out of your trials, but rather to endure. Do not, therefore, run away from these experiences, or try to jump them. Rather have patience to endure.

¹⁷ Those belonging to this evil system of

16. What was the course Jesus Christ took when suffering? and what assurance is given to us?

17. If trials are properly endured, what is produced, and what have James, Peter and Paul to teach concerning them?

things cannot understand this attitude, for to them it is a weak one. They would say, “Fight it out!” or “Get out of the situation!” No, the world will never comprehend what you are really doing, but you know. You appreciate how it proves you and that were it not for your love for Jehovah and Christ Jesus and his people you would not have these persecutions, and it is this realization that brings to you sweet comfort, happy rest and quiet assurance. The Lord Jesus expressed God’s promises that ‘they will inherit the earth’, ‘they will see God,’ ‘be called the sons of God and great will be the reward.’ But testing and proving must come first and discipline has to be endured. Paul says, “Consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls. But you have entirely forgotten the exhortation which addresses you as sons: ‘My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines, in fact he scourges everyone whom he receives as a son.’”—Heb. 12:3, 5, 6, NW; see also Hebrews 12:11, 1 Peter 1:6, 7, and James 1:2-4.

¹⁸ Then what will we do when meeting with the many trials today, in the face of such Scriptural admonition? Dare we complain? Must we try to run away from these problems and persecutions, or go to our brothers and keep on telling them what a hard lot we have? Surely not. Remember the word through Peter: “Humble yourself, therefore, under the mighty hand of God, that he may exalt you in due time, while you cast all your anxiety upon him, because he cares for you.” (1 Pet. 5:6, 7, NW) Everyone must have that deep conscious satisfaction that the will of Jehovah is being done, and that there is complete

18. How are these trials and sufferings related to obedience and life? and how is Jesus a model?

submission to God's will in the heart. There may be times when because of your trials tears will be in your eyes, but deep down in your heart you are grateful and even in the suffering you would not ask for it to be different. Be willing and joyful in your complete obedience to Jehovah's purposes. When the Lord Jesus was suffering so cruelly before Herod and the Romans he

would not have a smile on his face, because he was being hurt, but he knew he was drinking the cup his Father purposed for him to drink, and so "as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth". (Isa. 53:7, AS) No murmuring, no complaints, obedient even to death, and obedience led to life. He is our model.

LOYALTY THE TEST

THE word "loyalty" does not appear in the *King James* or the *American Standard Version*. Yet there are many words in the Bible that have exactly the same meaning. It is used at Deuteronomy 13:4, Moffatt's translation, rendering it from the Hebrew *dabáq*, which means "to cling or adhere, to cleave, to stick". It is a French word from the Latin *legalis*, meaning "lawful", the old French being *loial*, hence our English word "loyal", from the root "law". The accepted usage of the word is faithful in love or duty, being true to one's word, or of one who in times of revolt remains faithful to his allegiance. It means that which is done in strict conformity with the law of God. A loyal person is one who is dependable, not negligent, faithful in the performance of duty, and in heart harmony with God's arrangements. This is exemplified in Christ Jesus. It is written of him: "An open ear thou gavest me; I answered, 'Here I come to do thy bidding in the Book; to please and serve thee is my joy, thy law lies deep within my heart.'" (Ps. 40:6-8, Mo) He held strictly and firmly to God's law at all times, just as though he was the law, never deviating. "Jesus Christ is the same yesterday and today,

and forever." (Heb. 13:8, NW) Jehovah God is always consistent, never neglecting his own laws and principles. "With him there is not a variation of the turning of the shadow."—Jas. 1:17, NW.

² Jehovah is still training his faithful ones for their present and future service, and no one is capable of exercising authority until he has learned to obey and be loyal to authority. Some of God's servants have not been men of great "natural ability", as this world understands that term, but they have had real ability in the Lord's sight, and have been thoroughly dependable and loyal to Jehovah and his will. The ones today with whom God entrusts his Kingdom interests are those who have demonstrated their loyalty under test, having that same strict conformity to God's law as was demonstrated by Christ. It must be the result of one's personal convictions.

³ True, the loyalty of one may impress and influence others, but it is exhibited, not for that purpose, but because of one's allegiance. Nor must one person's loyalty be the controlling factor to force others to the same conclusion. However, where a group are all of the same opinion and determination from personal conviction, and all

1, 2. What does loyalty mean, how is it exemplified in Christ Jesus, and to whom does Jehovah entrust Kingdom interests?

3. Who hold true to God's law, and to what authorities are they loyal?

voluntarily united, then such is a loyal company. Today Jehovah's witnesses are the only group of people holding true to God's law, his rule of action. They are loyal to the highest authorities in the universe, Jehovah and Christ Jesus, and faithfully adhere to the theocratic government, giving unswerving allegiance to it and to its King. Also these witnesses recognize the arrangement Jehovah has established by creating the "faithful and discreet slave", now having the complete responsibility over all the Master's goods and possessions on earth. They acknowledge readily and willingly the Watch Tower Bible and Tract Society as the legal servant of the "faithful and discreet slave", and are loyal to it, also to the truth and to their brothers in the faith. Loyalty is known only when it is demonstrated, and it is actually revealed when there is trouble, adversity and temptation. Once it is manifested, however, confidence in the loyal one results.

⁴ Service and loyalty are inseparable. There must be unswerving continuance in Jehovah's service, and this is the keynote for developing loyalty. To joyfully and willingly serve the Kingdom interests, taking fullest advantage of the small opportunities as well as the large ones, is necessary if we would have loyalty. Those who want to be loyal must study Jehovah's Word and learn his ways, understand the principles upon which he acts, and his motives, and at the same time learn how to depart from the ways of the wicked. "Happy the man who never goes by the advice of the ungodly, . . . but finds his joy in the Eternal's law, poring over it day and night."—Ps. 1:1, 2, Mo.

⁵ The witnesses stand loyal to Jehovah's name though today it is reproached and blasphemed. They remain true and believe in Him and disregard the dishonor and

shame those of this world heap upon them. The prophetic word speaks of this condition, saying: "'Tis for thy sake that I have suffered taunts, had insults cover me with shame, . . . 'Tis zeal for thy house that wears me away, and taunts against thee fall on me. When I chastened my soul with fasting, men jeered at me; when I clothed myself in sackcloth, I became their by-word; men make a jest of me in public, they put me into their maudlin songs." (Ps. 69:7-12, Mo) If we would be loyal then such things must be borne. The apostle Paul said, "For even Christ did not please himself; but just as it is written: 'The reproaches of those who were reproaching you have fallen upon me.'" (Rom. 15:3, NW) We are a name-people and must live up to his name, must therefore know what the name means, what it stands for, why we are his people, and know how to praise and magnify it. Yes, we must grow to love it so much that we are hurt when men speak evilly of it, that we would defend it even as we would defend ourselves. Jehovah has honored us with the revelation of his name and planted it in our midst, therefore we have to learn how to obey all commands in that name from the great King of Zion, the Lord Jesus Christ. He is the chosen One, the 'top stone of the corner', God's great Prophet, and he must be listened to and strictly obeyed.

⁶ In the Lord's organization itself, loyalty or disloyalty can be demonstrated in so many ways. One may conclude his assigned place is subordinate to some other person's assignment, and, by reason of the fact that he has more education and human ability, he feels superior to the one whom the Lord has placed in the superior position. In entertaining such thoughts, he is dropping the shield of faith and permitting poisonous arrows to enter his mind, and very quickly he may become disloyal. Whereas

4. What is the keynote to loyalty, and how is it developed?
5. How is Jehovah's name involved in our loyalty?

6. Explain ways of disloyalty among brothers.

a loyal brother would remember who he is, how the truth has enlightened his mind, and that all he knows about Jehovah, the King, and the Kingdom has come through the ministration of the "faithful and discreet slave". He knows that even as Jehovah gave the knowledge of the truth, so he can take it away. So in pondering these things he does not exalt himself against his brother, but will count it a privilege to serve with him. He thereby is manifesting loyalty to the rule of operation. Or a person's loyalty may be tested by seemingly unjust treatment. There may be no expression of regret or sorrow offered by the other, and he may feel sorely grieved, but his loyalty is evidenced by his joyful and patient endurance of the trial, knowing "God makes all his works cooperate together for the good of those who love God". (Rom. 8:28, NW) Another brother may be forsaken by his fleshly family and by some he thought were his friends. What will he do? Loyally abide by God's rule of action? —Luke 14:26, NW.

⁷ Back in the troubrous times of 1918-1922 there were severe testings among God's people. The Lord had appeared at the temple for judgment. The question was, Who would stand loyally on Jehovah's side, remaining steadfast, immovable? "But who may endure the day of his coming? And who is he that can stand when he appeareth? For he is like a refiner's fire, and like fullers' alkali." (Mal. 3:2, Ro) Jehovah through his Judge at the temple tested the hearts of his people and rejected thousands, because they were selfish and disloyal. After being fed and directed through the faithful legal governing body, the Watch Tower Bible and Tract Society, for thirty years, many said, "Jehovah is also dealing through other agencies." Thus they could advance their own selfish interests. The

loyal ones stood by the Lord's organization. They produced proof of his direction and opposed those who were disloyal. They fought for Jehovah's ways, and though the fight continued for years, the loyal ones won out, and the disloyal were removed. There are hundreds of thousands happy in the knowledge of the truth today as a result.

⁸ Yes, the disloyal ones would have prevented the truth's going to the people in general, for they said, "The harvest is over and the Lord's work is done. Now we have to wait to be gathered to the Lord in heaven." The loyal ones said, "Jehovah is revealing more truth. The work is not over, and we are going to prosecute such work regardless of your negligence and your charges that the Lord is not dealing through the Watch Tower Society." Believing the truth was theirs, the disloyal ones left and tried to create more light, but the spark they had died out, as all sparks do when separated from the main fire. They vanish in the air, and so also did the disloyal ones. Even in the closing days of this evil system there are a few who show their wrong condition of heart by disloyal conduct. Do not be concerned because such disloyal ones seem to have a spark of light, rather consider where they got that spark, and where it will lead them. Will it bring one into close association and unity with God's people, or put one farther away from them? Will it really unite the faithful, or rather is it a deception to follow other men's ideas?

⁹ Actually such actions create discord, for one goes one way and the rest the other. Then the issue arises, Who is right? Division is there already, and not unity. Those who love Jehovah's ways will be loyal and true and not waver under test. It is Jehovah's honor and vindication we are after, and not that of any individual.

7, 8. Give example of loyalty and disloyalty thirty years ago, and the result.

9. To 'pull away the shoulder' means what?

If they will not put their shoulder to the wheel and help forward the Lord's work, leave them to their own devices. "Let none of you devise evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder." (Zech. 7:10, 11, AS) "Yet they dealt proudly and hearkened not unto thy commandments and against thy regulations they sinned, the which, if any son of earth shall do, then shall he live by them, and yielded a rebellious shoulder, and their neck they stiffened and hearkened not." (Neh. 9:29, Ro) Disaster will come to those who know the way of Jehovah, who have fed at the Lord's table and then who yield a rebellious shoulder. Their responsibility is great, for they are disloyal to God's organization and leading others into disloyalty.

¹⁰ All Jehovah's witnesses are having their loyalty tested in one way or another. Often it is the small things that test. Not only was there the testing time from 1918 to 1922, but it has continued since those days, for great persecution began to come upon the congregation in Germany in 1933, through the now defunct and disgraced Nazi organization. Then from 1939 through to the end of World War II the greatest persecution ever inflicted upon God's people came, and this in practically all parts of the world, but the faithful stood loyal to the will of God. The great combat between the nations provided the false religionists the opportunity they wanted to wreak their hatred upon God's own chosen ones, and terrible hurt was imposed. But the obedient ones were truly loyal to Jehovah's rule of action. They refused to compromise, break down or deviate from the truth. They were loyal.

SCRIPTURAL EXAMPLES OF LOYALTY

¹¹ The purity of David's service is always

pleasant to think upon, and he sets an example for all true lovers of righteousness. Certainly he had his human weaknesses, for which he always craved forgiveness with repentant heart, but he was never hypocritical or presumptuous. To Jehovah he remained true and magnified Him at all times. For instance, when the ark was being brought up from the house of Obed-edom, the Gittite: "David whirled before the Eternal with all his might in the dance, wearing only a linen kilt around his middle; this was how David and all the house of Israel brought up the Eternal's ark with shouts and blasts of the trumpet." Afterward "David went home to greet his family, but Saul's daughter Michal came out to meet David, saying, 'Fine honour did the king of Israel gain to-day, exposing himself before women, before his own menials, as any loose fellow would expose himself indecently!' David said to Michal, 'It was in the Eternal's presence that I was dancing! Blessed be the Eternal, who chose me rather than your father or any of his family, appointing me prince over Israel the people of the Eternal! When I sport in the Eternal's presence, I count myself too humble for that honour!—I am not honouring myself!' " (2 Sam. 6:14, 15, 20-22, Mo) David stood loyally by Jehovah's honor and, when scorned and hated by his own wife for doing so, he did not flinch or back down. There were also the two occasions when he could have slain King Saul. Why did he spare him? Not because he loved him, nor because he had married his daughter, but because of loyalty to Jehovah and his word involving the anointed king. "Touch not mine anointed ones, and do my prophets no harm." (1 Chron. 16:22, AS) This rule was established hundreds of years before in Abraham's time. Jehovah's anointed is the apple of his eye.—Gen. 26:11; Deut. 32:10; Zech. 2:8.

10. Is loyalty still on test? Explain.

11. Relate briefly David's loyalty at the time God's ark was being brought to Jerusalem.

¹² Joseph's experience in the house of Potiphar also illustrates loyalty. So dependable was he that everything concerning his master's business had been left in his hands, and he practically exercised equal authority. At this time female profligacy was fearfully common, and Potiphar's wife was no exception. Undoubtedly induced by Joseph's beauty, power, vigor and manliness, shamelessly and with repeated importunity she solicited him. In such a situation most men would have fallen; but Joseph held fast to his integrity, not only toward his confiding employer, but also to his God, Jehovah. In answer to the woman's enticement, he said: "How then can I do this great wickedness, and sin against God?" He hated the sin, and could not remain to protest, lest he should be overcome. So he shunned the society that would lead to it. The unholy passion of Potiphar's wife turning to bitter hatred, she used the innocent Joseph's garment to falsely accuse him. The furious husband had Joseph placed in irons. Jehovah did not forget him, for in time the entire prison discipline was placed under his control. He must have been there a considerable time, because a period of thirteen years elapsed from the time when the record concerning him began to the time when he stood before Pharaoh after release from prison. —Gen. 39:9, 22; 37:2; 41:46.

¹³ Jehovah's disapproval of disloyal acts on the part of his servants is seen by the experiences of Aaron, Miriam and, in one case, even of Moses. In the case of Moses it was at Meribah, during the last year in the wilderness, when the children of Israel were murmuring against him for bringing them into this place where they had no water. Jehovah commanded Moses, "Take the rod, and assemble the congregation,

12. How did Joseph demonstrate loyalty in Potiphar's house, and how may we profit thereby?

13. In what manner did Moses fail to prove loyal? With what result?

thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock." Moses assembled the people and said, "Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly." Jehovah then said to Moses, "Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them." (Num. 20:5-12, AS) Though Moses will be resurrected and granted a reward in the new world, yet God's displeasure was shown at Meribah, for he is no respecter of persons. Aaron might have checked the intemperate words and acts of Moses but did not, and therefore he also was guilty of sin, and he was punished by being deprived of precious privileges.—Num. 20:24-28.

¹⁴ Miriam was disloyal in not recognizing her brother Moses as Jehovah's one and only chosen servant. Aaron was also party to this disloyal action. They said, "Hath Jehovah indeed spoken only with Moses? hath he not spoken also with us?" Jehovah knew their thoughts, so gathered the three together and upheld his servant Moses and in his displeasure struck Miriam with leprosy, which was later healed through the intercession of Moses. (Num. 12:1-16, AS) Miriam thereafter died at Kadesh. Disloyalty against his chosen servant was not tolerated by Jehovah.

¹⁵ It is the same today, even though we are so very near the new world. While Jehovah has so clearly manifested his approval on the "faithful and discreet slave", some use almost the same words: 'Is it only and solely with the "faithful and discreet slave" that Jehovah has spoken? Has he

14, 15. Explain how Miriam and Aaron were disloyal. What lessons are there for us, and how do some today follow their example?

not also spoken through us?" Such persons have encouraged themselves in high ideas, permitted pride and selfishness to take control, and conclude that they have been used in years gone by, so why should they not have a part in governing spiritual Israel today? Should they not be heard also? These persons are taking themselves too seriously, are presumptuous and disloyal. It may be they will not call into question the honor belonging to the "faithful and discreet slave", but want to know why they should not be heard also. Exactly Miriam and Aaron's trouble! It is worthy of note that all three, Moses, Miriam and Aaron, failed to enter the Promised Land, for they all died in the fortieth year of the sojourning in the wilderness.—Num. 33:38; 20:1; Deut. 34:1, 5.

LOYALTY TO THE ONE SANCTUARY

¹⁶ The place of worship is the altar, and is the appointed place for sacrifice. A place of worship first must be chosen by Jehovah, and according to law only the place dedicated is permitted to be used. (Ex. 20:24; Deut. 12:5, 11) The sanctuary is to be *one* only, that God's people may be kept in theocratic unity. (1 Ki. 12:27) In Israel's day there grew up a multiplicity of places promoting the growth of idol worship. The tabernacle was the center of Israel and the right worship meant the unity of Israel, at the place God chose, where he was pleased to dwell. Following the death of King Solomon great rebellion came among God's people and they divided and the king of Israel said, "If this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; . . . Whereupon the king took counsel, and made two calves of gold; and he said unto

them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin." (1 Ki. 12:27-30, AS) Jeroboam was not adhering to God's rule of action. Jehovah's law was being flouted and the king was completely disloyal to Jehovah and his chosen sanctuary. In these last days some ignore the chosen place of meeting, where God speaks to his people, around the "faithful and discreet slave", using always the Watch Tower Bible and Tract Society. This is the place chosen and proved so for nearly seventy years. Those who choose their own places for worship and service and teach others likewise run the risk of being completely cut off from the congregation, even as it was with the typical people. (Lev. 17:4) They are disloyal to Jehovah and his chosen organization.

¹⁷ When Aaron built the golden calf, yielding to the demands of the people, Moses loyally stood for Jehovah against this false worship. He took up his position at the gate of the camp and said, "Whoso is on Jehovah's side, let him come unto me. And all the sons of Levi gathered themselves together unto him." (Ex. 32:26, AS) A decision had to be made, for Jehovah had been insulted and his instituted arrangements ignored. In like manner some now grow weary of waiting, and think that something has gone wrong with the "faithful and discreet slave", because events do not come to pass as they believe they should. Weariness in waiting betrays many to temptation. If we wait we shall not lose our labor, but those who start things going on their own certainly do, and furthermore they ignore and insult the Lord and his recognized servant.

16. Why did Jehovah have only one sanctuary with natural Israel? And why only one today? Explain.

17. Moses' loyalty against false worship revealed what? Why should we not grow weary?

¹⁸ True loyalty is shown by the three Hebrew children; and this clearly teaches that great though the distinction may be between king and subject yet such distinction is lost when collision occurs between loyalty and duty to Jehovah and obedience to men's laws. These three men were obedient to law, and the law of obedience and loyalty to it was the first law. They had done nothing in defiance of the king, only refusing (and that not ostentatiously) compliance with a command that violated the right of conscience. Surely their abstinence because of conscience was not to the injury of others. They were not persuading others to do the same, though other Israelites were strengthened by their loyal adherence to God's law. Their minds were decisive in the test and the ready answer was, "Be it known unto thee, O king." These men were 'rendering to Caesar what belonged to him', and making sure Jehovah received what belonged to him. When Caesar arrogates to himself the things which are Jehovah's, then his authority is to be resisted. God does not want Caesar's things. With these men the issue was turn or burn, but true devotion and loyalty to Jehovah calms the spirit in critical times, and with exemplary calmness they gave their answer. In calmer days they had sworn to be faithful and loyal to God's will, and now the test was on. They met it notwithstanding all the opposition, even the threat of the king, and the penalty of the fiery furnace. So today, do not let precious time slip away and then hope for the best under test. Know now and be personally convinced, so that when faced with any emergency you will know what to do. The right answer will then be given and you need not be ashamed, nor afraid, to own up to what you believe. Firm persuasion of the truth will deliver you from denying Jehovah and his Son.

18. What does the loyalty of the three Hebrew children show, and how does their loyal stand help us today?

COVENANT OF SALT

¹⁹ Eighteen years after the revolt in Israel, Jeroboam, king of Israel, warred against Abijah, king of Judah, and before the fight Abijah called to the rebel king, "Ought ye not to know that Jehovah, the God of Israel, gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?" (2 Chron. 13:5, 6, AS) What is the "covenant of salt"? Jehovah commanded, "And every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine oblations thou shalt offer salt." (Lev. 2:13, AS; see also Numbers 18:19.) Salt is a preservative from putrefaction and decay, and therefore speaks of purity and permanence. Its unalterable nature shows steadfastness and immutability. In olden times it is reported that to eat salt with another was a sign of hospitality and fidelity, a bond of perpetual friendship or pledge of fidelity. It was a pledge of loyalty. (Ezra 4:14) Hence the covenant of salt Jehovah made with David would stand unbroken forever, and Abijah reminded this treacherous, disloyal king of the covenant, but to no avail. With an army twice as large, he attacked Abijah, but was defeated.

²⁰ The Lord Jesus said, "For everyone must be salted with fire. Salt is fine; but if ever the salt loses its strength, with what will you mix it? Have salt in yourselves, and keep peace between one another." (Mark 9:49, 50, NW) Without doubt the heat of persecution will not harm any who are loyal, and the testings and trials resulting from the presence of the great Judge will be for the purifying and cleansing of God's people. (Mal. 3:2-4) If the spiritual salt is not there then there is corruption

19. What is the "covenant of salt", and why was it made with David?

20. What did Jesus mean by the statement at Mark 9:49, 50?

and decay. If in our sacrifice to Jehovah God we do not have fidelity, trustworthiness and loyalty then we are good for nothing. It is very necessary that we have confidence in our brothers that they will care for and be dependable in service. We must be at peace, but this is impossible unless we have loyalty, dependability and integrity ourselves. We must have 'salt in ourselves'. It keeps us in the service, vigorous, quick, acceptable, thorough and with brotherly love.

²¹ Those who offer themselves voluntarily to Jehovah's service must expect to fall a sacrifice to the fire of persecution. As every sacrifice is first prepared with salt before being consumed with fire, so we must be pure in heart, loyal to the extent of making sure it is a sacrifice to the Lord. Yes, even cutting ourselves off from everything that would be an obstacle to performing our part of the agreement. 'He will be faithful who has promised.' (Heb. 10:23) For us to partake of the "covenant of salt" must mean there is no deceit, dishonesty or hypocrisy in our agreement with Jehovah, that we would never do anything to dishonor or betray him. To partake of salt would certainly speak of loyalty. How reprehensible and terrible, therefore, was the act of Judas Iscariot who sat and ate at the Lord's table! "He that dips his hand with me in the bowl is the one that will betray me." "But, look! the hand of my betrayer is with me at the table." Eating at the same table and yet at that time meditating betrayal!—Matt. 26:23; Luke 22:21, NW.

²² How awful a calamity befalls those who have been eating spiritual bread and salt at the table of the Lord today as provided by "the faithful and discreet slave", and then withdraw and set up their own table and hope to draw the Lord with

them. Not only have they broken friendship and shown disloyalty but encouraged others to do the same. Let us grasp the situation right. There is no question that Jehovah's witnesses are the salt of the earth, just as Noah was when a world was passing away then. Just as salt saves from corruption, so Noah and his family were a remnant saved. They commenced the world's population, resulting in the millions who have lived since. No one of Adam's stock would be living today had it not been for Jehovah's faithful one then. It is the same now. "In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short."—Matt. 24:22, NW.

LAW OF JEHOVAH

²³ Jesus answered: 'The first is, "Hear, O Israel, Jehovah our God is one Jehovah, and you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." The second is this: "You must love your neighbor as yourself." There is no other commandment greater than these.' (Mark 12:29-31, NW) This means devoting all to Jehovah; and it cannot be concluded that as long as one loves Jehovah he is at liberty to hurt others, for the second commandment must be obeyed, and no one can love God and at the same time hurt his neighbor. James named this "the kingly law". Where Scriptural responsibilities toward our families are few, those dedicated to Jehovah should question if they are giving fullest expression in service. We are not commanded to love Caesar with all our strength, and it is impossible to give all our love and strength to Jehovah and to Caesar at the same time. Because of possible demands upon our time and strength by others than Jehovah, trials

22. How important is it to remain loyal to Jehovah's servant? and how are Jehovah's people the salt of the earth today?

23. What are the two greatest commandments, and if we are loyal to them what is the result? and what should we do to be approved of God?

will come, and each one must decide whom he will obey first. Perhaps you will be instructed to perform some act which would mean disobedience to the "kingly law" according to the scripture, "You must love your neighbor as yourself." (Jas. 2:8, NW) Question yourself: Would you hurt yourself in such a way? If not, then you must obey God first. Your loyalty to Jehovah and his law will give you a clear and clean conscience and bring you reward. Jehovah's laws are universally supreme. Demands will be made upon the brothers be-

cause of emergency situations and dire circumstances, but always keep in mind that no situation could possibly cancel your primary responsibility to the all-powerful, almighty and all-wise Creator. Loyalty is on test. Obey God first and trust in him completely and the result will be right, whereas if you give way to disloyalty the outcome, so far as you are concerned, will be disastrous. Meditate upon God's Word and will, and then act accordingly. Listen to Jehovah's great Prophet, Christ Jesus, and you will live.

Fiji Island Youth Remembers Creator

"REMEMBER now thy Creator in the days of thy youth," counsels the wise man at Ecclesiastes 12:1. That following this counsel will bring not only dividends in the future but also present blessings is apparent from the following written by a sixteen-year-old miss, who is a full-time minister of Jehovah in the Fiji Islands:

"The other week while witnessing on the street, I noticed two nuns watching me from a distance. After a while they came over to me and one of them said: 'Young girl, aren't you ashamed to stand there selling books?' I asked her what I was to be ashamed of, and she said, 'Why the people in general.' I told her, 'No, we keep in mind the words of the apostles. We fear no man, but only God, and we are his witnesses. There is no doubt about his being behind us at all times. If we knew that this was not the right work and had no faith in what we preached, then we would have reason to feel shame. That is why no other religion does this work. They fear man, and honor Jehovah only with their lips.'

"She then asked me how we knew that we were God's people. I pointed to Isaiah 43:10, AS. 'Ye are my witnesses, saith Jehovah.' 'But how do you know that this scripture applies to you people?' she next asked. 'By the fact that this scripture has been in the Bible for more than nineteen centuries and no other religion has taken it up. No doubt they are ashamed to bear such a name.'

"'You have answered my questions to my satisfaction,' she then said. 'I wish Catholic girls would stick up for the church. You certainly know what you are talking about, my dear.' She patted me on the shoulder and said a surprising thing, 'Keep up the good work!' I hope I shall see her again.

"A few Sundays back a Fijian nurse attended our meetings and asked me to help her to study the Bible. We arranged for a study the following Sunday. I went up that morning, and imagine my surprise when I saw, not only her, but also 39 of her friends there, all wanting to learn more about the *Vola Taku* (Bible or Sacred Book). Of course, we did not have enough textbooks to go around and they all asked me to bring copies of '*Let God Be True*' the next time I came.

"During the study the hospital matron came to see what was going on; she wondered why everything was so quiet, as usually the nurses are quite noisy. When she saw their Bible she nodded and smiled. After the study I called on her and explained our work. She was very nice and said she would like to see me the following week.

"I went back to the hospital to have a study with another nurse who worked in a different ward. The nurse went to the matron to ask time off, as she was on duty just then. The matron came back with her and stayed for half of the study, leaving only because duty called. Who knows, maybe she is a person of good will? Time will tell."

Questions from Readers

- At 1 Samuel 16:21 it shows that David came to Saul's attention and Saul made him his harpist and armorbearer. Then 1 Samuel 17:15 indicates David went back to sheepherding for his father, and later returned to Saul at the time he fought Goliath, and at which later time Saul seemed to know nothing about David, as shown at 1 Samuel 17:55-58. After being accepted into Saul's court and after Saul requested that his father Jesse allow David to remain with him, why did David later return to sheepherding? And when David did come before Saul again, why did not Saul recognize him?—D. B., Ontario, Canada.

We must remember that the *King James Version* is based on the Masoretic Hebrew text and that there were other texts previous to this one and which read differently from it. It is understood that the *Septuagint Version*, because it differs from the Masoretic text, is a translation of more accurate Hebrew texts, which were earlier than the Masoretic text.

Now when we go to the Greek *Septuagint* we find that in chapter 17 of 1 Samuel verses 12 through 31 are omitted. Also verses 41, 50, 55-58. In 1 Samuel 18 verses 1-5, 9-11, 17-19, 30 are omitted in the *Septuagint*. So these verses do not appear in the famous fourth-century Greek manuscripts, the Vatican 1209 and the Sinaitic, for they contain the *Septuagint* version for the Hebrew Scripture portion.

It is remarkable that by these omissions we eliminate the difficulties existing in the *King James Version*. As the *Septuagint* reads, we find that David never did go back to sheepherding after he became attached to King Saul's court as harpist and armorbearer, that he was present when Goliath first voiced his boastful challenge, and so he could encourage the terrified and panic-stricken King Saul and volunteer to fight the giant. Saul knew the youthful David, but not as a fighter; so David acquainted the king with his exploits when as a shepherd lad he had slain the lion and the bear, in the strength of Jehovah. Then Saul told the lad to go fight Goliath, and Jehovah be with him. And as

David went forth to battle the giant, Saul did not need to inquire after the youth's identity; and such inquiries do not appear in the *Septuagint* version. For that matter, the modern translation by James Moffatt puts these verses containing the inquiries about David's identity in double brackets to indicate that they were an interpolation by a later editor of the text. In fact Moffatt's translation puts in double brackets practically all of these portions in 1 Samuel chapters 17 and 18 that the *Septuagint* omits.

So the foregoing may explain the difficulty as it appears in the *King James Version* and other translations based upon the Masoretic text, and we may bear in mind the possibility that something has been done to the Masoretic text that creates these apparent difficulties for us.

- When David took the shewbread or sacred bread out of the holy place to satisfy hunger, was it not a serious offense?—G. W., Israel.

For enlightenment on this question it is necessary to consider several accounts. First, the command concerning the bread itself: "Thou shalt take fine wheaten flour, and bake twelve cakes thereof; each cake shall be of two tenths. And thou shalt set them in two rows, six in a row, upon the pure table before Jehovah. And thou shalt put pure frankincense upon each row; and it shall be a bread of remembrance, an offering by fire to Jehovah. Every sabbath day he shall arrange it before Jehovah continually, on the part of the children of Israel: it is an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in a holy place."—Lev. 24:5-9, Da.

Now, the historical account that is the basis of the question: "David came to Nob, to Ahimelech the priest; and Ahimelech trembled at meeting David, and said to him, Why art thou alone, and no man with thee? And David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business whereon I send thee, and what I have commanded thee; and I have directed the young men to such and such a place. And now what is under thy hand? give me five loaves in my hand, or what may be found. And the priest answered David and said, There is no common bread under my hand, but there is holy bread; if the young men have kept themselves at least from women. And David answered the priest and said to him,

Yes indeed, women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, and the more so, because to-day new is hallowed in the vessels. And the priest gave him holy bread; for there was no bread there but the shew-loaves that were taken from before Jehovah, to put on hot bread in the day when they were taken away."

—1 Sam. 21:1-6, Da.

From these two quotations we see that the bread was to be changed on the sabbath day, that the old bread was to be replaced by the newly baked hot bread, and since David when he came to Nob and talked with high priest Ahimelech called attention to the fact that the bread was being changed that day, it must have been a sabbath day that David had this encounter and made this request of Ahimelech. Jesus placed an interesting conclusion upon this conduct on the part of David, as we find recorded at Matthew 12:1-4, NW: "At that season Jesus went through the grainfields on the sabbath. His disciples got hungry and began to pluck heads of grain and to eat. At seeing this the Pharisees said to him: 'Look! your disciples are doing what it is not lawful to do on the sabbath.' He said to them: 'Have you not read what David did when he and the men with him got hungry? How he entered into the house of God and they ate the loaves of presentation, food it was not lawful for him to eat, nor for those with him, but for the priests only?'" In these verses and in the ones following Jesus was calling attention to acts of mercy on the sabbath day, that it was perfectly legitimate to render a show of mercy to one who is in need even though it was the sabbath, and that there is, in effect, no violation of the sabbath by such course of action. He had no rebuke for David's course.

While other versions of the Bible give a different rendering, the one we have used in quoting 1 Samuel 21:5 indicates that David reminded Ahimelech that the bread in question was "in a manner common". In this the *King James* and *Rotherham* versions agree, the latter rendering the verse: "The bread itself is in a manner common, and the more so since to-day there are other loaves to be hallowed in the vessel." In what way common? Had it not been dedicated to Jehovah God and placed upon the table in the holy of the tabernacle? Yes. But you see this particular bread with which David and his men were fed was bread that was re-

placed by freshly baked bread and it was taken out of the holy, not just to satisfy David, but because it was the proper time, the sabbath day, to remove it, to take it outside and install a new set of bread on the holy table. So this removed bread was now available for use outside the holy of the tabernacle, and was from that standpoint, in a sense, common.^{Levitical to}

We have a somewhat similar case at Memorial season relative to the bread and wine upon the table. There it is on display and it is reserved for a certain purpose. For anyone to come up to the table before or during the services and eat of the bread or drink of the wine would be wrong, disrespectful of the Lord. It would be as Paul says, 'sinning against the body of the Lord,' because there that bread and wine on this occasion up until this point has a symbolic significance and to violate that significance is to do violence to the institution of God. But after the Memorial celebration, if some of the bread and wine is left over it may be eaten without doing anything sacrilegious. After the Memorial is over the bread and wine have lost their significance and have become again just common bread and common wine, suitable for anyone's use.

The same with the matter that Paul discusses in 1 Corinthians 8:1-13 and 10:25-30 about some Christians' going into the shambles or the butcher shops or the restaurants connected with the heathen temples of those days and eating meat that had been dedicated to demons, to idols. Part of that sacrifice was given over to the idol, offered up on the altar, and then there was some meat that was left over that was shunted over to the butcher shops or to the restaurants and they served it as ordinary meat to the people, and Christians had the right to go in there and eat of that meat. It had lost its sacred significance now that it was in the butcher shop or in the restaurant. It was common, although some Christians, Paul said, had weak consciences and they still thought it had a sacred significance.

The same with this bread that had been replaced, taken out of the holy. It was as David said, in a sense it was common, and so it could be used. Ordinarily it was to be used only by the priests, it is true; but in exceptional circumstances it apparently could be used in an act of mercy, as it was in the case of David, for that is what Jesus indicated by his construction upon David's conduct, as discussed at Matthew 12:1-4. Furthermore, there was no robbing

of Jehovah by this act. If Ahimelech had gone into the holy and taken the fresh bread that was to stay there for a whole week and used that to feed David and his men, then that would have been a sin against the institution of the bread; but now it had been taken out in the ordinary course of things, so it was no robbing of Jehovah.

—*Ontario, Canada.*

● Why does not *The Watchtower* publish the widely circulated oath taken by the Knights of Columbus, which enumerates terrible things that they agree to do to advance Catholicism?

—*F. A., Ontario, Canada.*

We do not publish this alleged oath because we have seen no evidence that it is genuine. Frequently a page number is cited from the *Congressional Record* (U.S.) as support and

from which it is quoted. However, that page in the *Congressional Record* is giving this "oath" as an example of the gross misrepresentation to which some anti-Catholics stoop in their propaganda. It is not presented there as a true statement at all, and for anyone to take this "oath" out of its setting and then cite the *Congressional Record* as the quotation's source is not a fair and honest practice. There is sufficient truthful information about the Roman Catholic Church to show her shortcomings. The Bible is filled with inspired texts that expose as false her doctrines and practices, and we wish to use such truths to fight falsehood, not becoming falsifiers ourselves. Incidentally, as a matter of information the *Encyclopedia Americana*, 1942 edition, page 484, states that the Knights of Columbus "has no oath, only obligation to secrecy".

WATCH TOWER BIBLE AND TRACT SOCIETY ANNUAL MEETING

The regular annual meeting of the members of the Watch Tower Bible and Tract Society (Pennsylvania Corporation) will be held on Wednesday, October 1, 1952, at ten o'clock in the forenoon at the Society's Pittsburgh office in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. The usual notice by letter will be mailed to all the members of the corporation advising them of the meeting, and the letters will be accompanied by proxy forms. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not. The notices and proxies are mailed out September 1, 1952, and the members should expect to receive them so they can return the proxies by the 15th of the month.

"WATCHTOWER" STUDIES

Week of October 26: Obedience Leads to Life.

Week of November 2: Loyalty the Test.