

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 15, 1952

Semimonthly

FEAR JEHOVAH THE SUPERIOR

SUBJECTION TO SUPERIOR AUTHORITIES

BLESS THE MARRIAGE CEREMONY

GLAD TIDINGS IN THE TROUBLED EAST

QUESTIONS FROM READERS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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N. H. KNORR, President GRANT SUITER, Secretary

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

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AT — An American Translation	Mo — James Moffatt's version
Da — J. N. Darby's version	NW — New World Trans. (2nd Ed.)
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
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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JEHOVAH'S
KINGDOM

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THE MARRIAGE CEREMONY

As Solemnized by Jehovah's Witnesses

THE term "marriage" is applied to the uniting together of man and woman in wedlock. Jehovah, the Creator of the universe and all that lives in it, is the author of marriage. Marriage was not instituted simply for the pleasure and convenience of human creatures. In Jehovah's purposes, marriage has a noble and lofty place. It is only as creatures realize this and recognize that marriage is a "three-fold cord" involving the husband, the wife and their Creator, that they can find their greatest joy and satisfaction in it.

Some pertinent scriptures illustrating this important fact deserve consideration. Genesis 1:27, 28 states: "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Here, definitely associated with their creation and marriage, is a commission to serve the high and lofty purposes of Jehovah.

EXAMPLES OF PROPER CONSIDERATION OF ITS AUTHOR

Genesis, chapter 24, contains a very detailed description of the selection of a wife for Isaac, the heir to the Abrahamic promise. It illustrates how Jehovah should be properly considered by those who hope to inherit salvation, both those of the Christian remnant and their good-will compan-

ions, in the selection of a mate. Note the first point that your reading of Genesis 24 establishes: The woman must be godly and of God-fearing origin. A Canaanite or pagan woman would not qualify. Next, Abraham, the bridegroom's father, properly observed God's direction for himself and his family to leave his country and kindred and father's house. (Gen. 12:1) Therefore, Isaac the seed must not be brought back there. The point is that no infraction of what was clearly the direction of Jehovah was to be tolerated. Abraham's servant who was sent to get the bride likewise considered and looked for the Lord God to direct and bless each step of his mission. The woman must qualify according to Jehovah's standards and must willingly accept the arrangement. When the Lord's blessing upon the selection of the bride was observed, a proper giving of presents, rings and other jewelry to the young woman and her guardians was made by the servant representing Abraham and Isaac, establishing the contract between all concerned. Finally, the Lord's direction was accepted by Isaac without question and the marriage was consummated when the servant delivered Rebecca to him.

It is true in this our day that the Lord God does not individually select mates for his people; but he does clearly reveal in his Word, the Bible, the proper procedure for his people to take in making this selec-

tion. If each one will display the same diligence displayed by Abraham and his servant in ascertaining the mind of the Lord in their selection of a mate, it is bound to have His blessing and to be much more successful than it otherwise would be. Wealth, social distinction and physical beauty, which the world considers all important, are not the really important factors in a successful marriage. Godly compatibility is the thing to be striven for.

Today the purpose of Jehovah relating to the vindication of his name and Word, the establishment of his kingdom and the blessing of all the families of the earth, centers around Jehovah's family, including Christ Jesus and his bride and even the good-will companions who accompany the bride. The great care Abraham displayed in selecting a mate for Isaac should be emulated in each case of those who are members of the body of Christ or their companions. If that is done, then it can be truly said of them, "What God has yoked together."—Matt. 19:6, NW.

Psalm 45:1-15 shows that in her preparation for the marriage the bride was to show proper consideration not only for the bridegroom but also for the bridegroom's father. Revelation 21:1-5 pictures Christ the bridegroom and his spiritual bride coming down from heaven from God to confer the blessings of Jehovah on all creatures worthy of life.

It is true that all of the above cases are highly prophetic and symbolic. However, this in no wise alters the fact that all who have dedicated themselves to Jehovah's service must consider his requirements in their selection of mates. A marriage that ignores Jehovah God and his purposes concerning his creatures is not complete, nor can it be a really happy marriage.

The foregoing points are made here for a twofold purpose. First, that those Christians entering into the state of wedlock

may appreciate their proper obligations to their Creator and Benefactor as they start out in life as a family unit and direct their energies toward fulfilling them. Secondly, in this our day the will and purpose of Jehovah God are almost entirely ignored by the peoples in all lands. There are millions, blinded by the so-called heathen or unchristian religions, who do not know God or his purposes and cannot properly consider Him in their lives. There are other millions in totalitarian lands who deliberately and with malice reject and push God out of their lives and activity; while in the so-called Christian countries religious apostates have corrupted the minds and beclouded the reasoning of the people to a point where they live mainly for self-gratification and base passion and do not seriously consider their obligations to their God. Truly it can be said: "The world through its wisdom did not get to know God." "For the wisdom of this world is foolishness with God."—1 Cor. 1:21; 3:19, NW.

Today, "God's wrath is being revealed from heaven against all ungodliness and unrighteousness of men who are suppressing the truth in an unrighteous way. Because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened." (Rom. 1:18, 21, NW) Thus, as far as Jehovah's requirements are concerned, the Bible describes the darkness of the world relating to marriage as well as practically every other subject.

The apostle Peter wrote to his fellow Christians: "On the other hand, you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." (1 Pet. 2:9, NW) The Christian is therefore required to show

forth the excellencies of Jehovah in all things, which includes conforming to the divine pattern for marriage in all of its details. This he does for the approval of God and his own peace of mind. Also, it is for the purpose of setting a proper example and guide for the blinded world, particularly persons of good will in the world who wish to know and serve God.—1 Tim. 4:16, NW.

THE REAL WITNESS

In the beginning Jehovah alone was the witness between Adam and Eve when they were united in matrimony. Whatever expressions of fidelity and devotion may have been exchanged between these two, they were made in the presence of their God. They would ever be conscious of this fact throughout their future life. Any infraction of their covenant or unfaithfulness to each other they knew would be known by their God. That would constitute the greatest possible retarding influence to wrongdoing. As long as they honored, loved and respected their God, they could not be unfaithful to their sacred obligations taken before Him.

Today, men, in the form of priests, rabbis, ministers, etc., claim that they are the important and responsible witness before whom those entering wedlock must take their vows; and some go so far as to claim that unless the union is blessed by them it is not properly solemnized. Frankly, this is an entirely unscriptural and hence false claim on their part. At best they are only the official witnesses who see to it that the necessary records required by the state are properly executed and filed. Any justice of the peace, city clerk, judge of the court or other official designated by the



state as qualified could serve just as well. The only difference between a clergyman and those other public officials mentioned is that the clergyman is supposed to know the mind of the Lord on the matter and thus be qualified to instruct the candidates on their Scriptural obligations toward each other and toward their God.

The *real* witness before whom the Christian assumes his obligations is his God.

Just as in the case of Adam and Eve, the Christian who has dedicated his life to the service of his God stands in the presence of his God and assumes his obligations before him. When he is properly instructed, he is conscious of his responsibility before the Lord; and, as long as he honors, loves and respects his God, he will respect and be faithful to his marital obligations assumed before his God. God-fearing men of all ages recognized this principle.—Gen. 31:49, 50.

THE PROPERITY OF CIVIL MARRIAGES

In considering solemnizing marriage up to this point, we have dealt only with the ministerial service. This is not to imply that Jehovah's witnesses do not accept the purely civil ceremony performed by a civil servant designated by the state as proper and complete. We do. Even in the case of Christians, it is assumed that in such cases the candidates have clear in mind from their study of the Bible their obligations to each other and to their God, and yet, for some reason of their own, prefer a purely civil marriage service. That is their right and they are entitled to exercise it. The requirements for marriage in the different states and provinces vary. Jehovah's witnesses gladly conform to such regulations

in the respective states and provinces, none of such regulations being contrary to the law of God on single marriage.

THE JOY AND OBLIGATIONS OF MARRIAGE

Marriage is filled with hope and expectation for those entering that state. The future looks very attractive and joyful to them; and this is properly so, if they have considered the Lord's requirements and are determined to order their lives in accordance therewith. When the law of Jehovah is thus taken into account, the words of Jesus, recorded at Matthew 19:4-6 (NW), can be accepted as applying to them. "Did you not read that he who created them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? . . . Therefore, what God has yoked together let no man put apart."

Marriage thus becomes a grave responsibility before the Lord God. With this in view Jehovah arranged and performed the marriage of our first parents. He gave them complete and adequate instructions for their proper guidance. He provided them with a perfect and beautiful Edenic home, capable of fulfilling the desires of the God-fearing heart. Jehovah blessed the union.

It is the happy lot of those who are now getting married to be getting married in the day of Jehovah, when He is present in the representative capacity of his Son and setting up His kingdom, which is referred to as the joy of the whole earth. (Ps. 48:1, 2) Those who now marry in the Lord and faithfully abide therein may enjoy the blessings and joys of this kingdom throughout their married life.

It is proper to admonish those entering wedlock, however, that this joyous state can be attained and maintained only by putting God first in their lives and by

maintaining a pure, clean love for one another. Their responsibilities are clearly outlined for them in the Bible. It will be very necessary to study them diligently and apply them daily. In Ephesians 5:21-33 (NW) the apostle summarizes their relationship to one another in these words:

"Be in subjection to one another in fear of Christ. Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation, because we are members of his body. 'For this reason a man will leave his father and mother and will stick to his wife, and the two will be one flesh.' This sacred secret is great. Now I am speaking with respect to Christ and the congregation. Nevertheless, also, let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband."

Only the Christian can display this degree of love and trust in this day when people disregard all proper principles of justice, love and truth. The Christian wife recognizes that her husband accepts his marital obligations as a sacred trust before Jehovah and the husband recognizes that

his wife does likewise. Consequently they have faith, confidence and peace of mind.

Our first parents forfeited their joy, their beautiful home and their lives because they lost faith in God. They rebelled against the Word of God and spurned the counsel of the Most High. (Ps. 107:11) The married Christian's happiness, his home in or under Jehovah's kingdom and his life will last only if he puts God first. Jesus says: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3, NW) When they help each other to do this, they will be performing the most sacred duty of a husband or a wife. Their mutual co-operation can and should aid each of them in living a godly Christian life.

This covenant they enter into is second only to their dedication to serve their God. In the sight of God a covenant is a very sacred thing. Therefore, they should be true to their dedication to their God and their covenant with each other.

PLACE OF CEREMONY

The Kingdom Hall of a company of Jehovah's witnesses is one of the proper places to conduct a Christian marriage ceremony. Why? Because this service constitutes a witness to Jehovah's name and his purposes, in addition to outlining the proper obligations that married people bear before their God.

The company service committee must be consulted and the Kingdom Hall used only with its consent. Beyond possibly the use of a few flowers to decorate the platform, the Kingdom Hall should not be altered as to lighting, equipment, etc. Generally anyone using the Kingdom Hall for a wedding ceremony should accept it as it is. It is properly equipped for godly service. If other elaborate arrangements are required,

the ceremony should be at some place other than the Kingdom Hall, the meeting place of Jehovah's people.

MUSIC PRIOR TO THE CEREMONY

This can be left generally to the discretion and good taste of those making the arrangements for the wedding, provided they are in the truth. At the Kingdom Hall appropriate Kingdom hymns can be sung or instrumentally presented. All of this is, of course, entirely unnecessary; but it is an event in the lives of those getting married which is "once in a lifetime", and, if the participants feel that such a setting is desirable, there is no serious objection to it as long as care is taken to see that this incidental part of the arrangement is not magnified to a point where it overshadows the real service, that which will be said by the minister.

REHEARSALS

If these are required, they should be at some place other than the Kingdom Hall and it is optional with the officiating minister as to whether he wishes to attend them or not. Beyond checking the marriage certificate to see that all legal requirements are properly complied with, ascertaining whether or not the woman will be "given" in marriage and finding out whether one ring, two rings or none will be used in the service, he does not have much to do with the preliminary arrangements. His presentation of Jehovah's requirements and the marital obligations each bears toward the other in the ceremony should not in any way be beclouded by any unnecessary ritual.

WEARING APPAREL

This is usually an important item with most brides and in many cases with the bridesmaids and other participants. They feel that more or less elaborate wedding

apparel is indispensable, depending upon their so-called social position. To justify this they, as a rule, point to the emphasis which the Lord places on the adornment of the bride in the 45th Psalm and other places in the Bible. Without desiring to unduly restrict or otherwise interfere in this controversial issue, it seems well to here suggest that such adornment described in the Bible is practically always spiritually typical and points to the real adornment with which the bride of Christ and her companions are to clothe themselves, and they are in no wise intended to foreshadow the literal adornment of a Christian bride. The adornment which the bride of Christ is to put on is those qualities cultivated and brought forth as the fruitage of the spirit of Jehovah operating upon and through the real Christian.—1 Pet. 3:1-6, NW.

Worldly people, not having this fruitage of Jehovah's spirit, feel that they must adorn themselves with the best that they have or can buy if they have none. This is the "showy display of one's means of life [which] does not originate with the Father, but originates with the world". (1 John 2:16, NW) A gaudy outward display is not necessary and is ineffective indeed when compared with the beauty that the Christian bride cultivates. Such worldly display of apparel and practices tends toward stirring up competition with its envy, jealousy, strife and hatred, and is not becoming to a Christian. Therefore, we exhort Christian brides to consider the more godly adornment. This does not mean that Christians should not be dressed neatly and attractively on such occasions. They should be in accordance with the Lord's directions.—1 Tim. 2:9, 10, NW.



THE POSITION TO BE TAKEN

Persons getting married should normally face the officiating minister, with their backs to the audience. They may either sit or stand up during the talk, which opens the service. If they choose to sit, then they should stand during the concluding portion of the service. It is suggested that the bride stand at the left side of the bridegroom, which will be to the right of the minister. The "best man", the friend of the bridegroom, should stand at the bridegroom's free right side while the bridesmaid stands at the bride's free left side.

Some may contend that these details are unnecessary ritual. Without arguing on that point, we simply answer that they have to arrange themselves in some manner and it might as well be orderly. The bride and the groom are required to be present and go on record before witnesses that they accept the obligations of wedlock; and practically all states and provinces require two witnesses in addition to the officiating minister to sign the marriage certificate. The "best man" and the bridesmaid are the ones usually chosen for that purpose. These witnesses must be where they can see and hear what takes place in order to intelligently sign the certificate. We are not dogmatic on this point, however. Any other arrangement that may be preferred by those getting married is entirely satisfactory as long as the proper record is made and recorded, and order is maintained.

THE RECEPTION

This is where much of the good effect of the witness given to the good name and lofty purpose of Jehovah up to this point may be marred. The reception that follows

the wedding ceremony should be on the same dignified plane, befitting the pure Christian life of those participating, and on a par with the Scriptural principles presented in the wedding service. It naturally would be a joyful occasion, but not hilarious, nor leading to overindulgence.

Another item that requires careful forethought in preparation of such a reception is the use of beverages, particularly wine or any intoxicating beverage. The Bible mentions the proper use of wine on such occasions with approval, but nowhere does it encourage or approve the excessive use of either wine or food. (Ps. 104:15; John 2:1-10, NW; Prov. 23:19-21) Keep in mind also that the ability of the human family to resist the effects of intoxicating drinks is diminishing with each generation. Therefore they should be used sparingly. Persons who are weak along this line should not be placed where these beverages are accessible in unlimited amounts. Otherwise, what was intended as an expression of love and a means for enjoyment could turn out to be a cause for stumbling. Another unfortunate situation that develops is that sometimes those who know such beverages are harmful to them physically or spiritually partake because of the occasion and not wanting to offend the host or to feel out of place. This is obviously improper and such a situation should not be permitted to develop. Let those who wish to partake of such refreshment do so; but, likewise, respect the right of those who do not wish to partake.

Therefore we suggest, without any desire to prohibit that which the Lord permits, or even infringe on anyone's liberties, that the host on such occasions take judicious oversight and arrange for the use of such beverages in a manner that will accrue to the praise of Jehovah and the well-being of all present.

Some may advance the fact that Jesus, his mother and some of his disciples attended the wedding in Cana of Galilee as a reason for having such a reception in connection with a wedding. There can be no Scriptural objection to a wedding reception. It is the manner in which the reception is conducted that can make it either beneficial or objectionable. The Lord wants his people to be a happy people and to get proper enjoyment out of such occasions. It is hardly conceivable, however, that the worldly sensual practices and music and dances of the Greeks and Romans, popular in that day, were any part of the wedding reception at Cana of Galilee, or that Jesus would attend such a God-dishonoring assembly. Today, practices similar to those carried on by the Greeks and Romans in Jesus' day are rampant in the earth, and this warning is offered here to Christians that they may not be drawn into them to any degree.

There is so much fine, elevating fellowship which the Lord's people can have within the confines of the new world society, including music, singing and dancing and even food and wine in moderation, that there is no excuse for aping the delinquent world or following its practices. The same godly atmosphere should be in evidence throughout in all things we do in order that it may be apparent to all that we are of a different "system of things".

The reception should never be held in the Kingdom Hall. Let its use be confined exclusively to the witness to Jehovah's praise.

RINGS

In marriage services performed by and for Jehovah's witnesses, the exchange of rings between the bride and the bridegroom is left entirely optional with those being married. In the selection of the bride for Isaac it is recognized that Rebecca accepted a hand adornment. (Gen. 24:22, 30,

53, Mo; AT) Similarly in Luke 15:22, a ring was given to the prodigal by his father on his home-coming.

We, of course, recognize that rings are used extensively in many pagan rituals. This fact, however, in no wise prohibits their use in any Christian service, particularly when the Bible mentions their use with approval. It is certainly more reasonable to expect that Satan, the mimic god, copied their use from Jehovah, rather than to accept the untenable position that Jehovah copied their use from demonic heathen practices. However, if some prefer to dispense with them in their marriage service, it is their right to do so. On this point let each one feel quite free to do that which is proper and right in his own mind. A bridegroom does not wed his bride by putting a ring on her finger.

ELIGIBILITY FOR MARRIAGE

Who are free to enter the state of matrimony according to the standards set forth by Jesus and his apostles in the Christian Greek Scriptures and the proper laws of the land? This matter has been exhaustively dealt with in previous issues of *The Watchtower* and is mentioned here only in brief. To be eligible for marriage, the man and woman must have attained the age of discretion and maturity established by law and not be legally or Scripturally bound to any other mate. They must also have complied with the laws of the land, such as obtaining the proper license, waiting the required time designated by law after receiving the certificate and, where required, obtaining the necessary blood tests, health check-up, etc. These points are all established by the laws of the land and the officiating minister must see to it that they are properly complied with before he performs the marriage ceremony.

If either the man or the woman has been married before, they must have the full

and complete legal separation required by law; and they must also have proper Scriptural grounds for such a divorce. Jesus makes it very clear that there are only two grounds upon which a married person is free to marry again. These are death or adultery on the part of the other mate. (Matt. 19:9; 1 Cor. 7:39, NW) The minister is obligated to ascertain if such Scriptural freedom exists and properly counsel them that anyone marrying again without being Scripturally free is sinning before God. Legal freedom alone does not free a Christian to remarry. If they persist in getting married regardless, the faithful, theocratic minister, in order to avoid being a party to their sin, refrains from marrying them. In certain lands religious clergy issue banns in order to learn of objections to a marriage, but we issue no such banns.

CHECKING THE MARRIAGE CERTIFICATE

The marriage certificate is issued by the state or province and among other things outlines the conditions under which one may be married in that state or province. The officiating minister should check carefully to see that they were all complied with according to law, and that all attachments, such as blood test forms, etc., are attached where so required by law. At the conclusion of the ceremony, he is to properly fill it out, have the witnesses sign it and mail it to the designated official.

ESTABLISHED PROCEDURE TO BE FOLLOWED AT WEDDING

At the time appointed, the persons to be married, having been qualified according to the law of the state and the standards of the Lord, should assemble together, facing the minister; the man at the minister's left hand and the woman at his right hand. A friendly and intimate appropriate speech is given, directed primarily to the two to

be married, outlining the proper Scriptural obligations each one assumes toward the other and toward their God in accepting the responsibility of wedlock. Material such as that contained in the first 19 paragraphs of this article is appropriate. After this, the bride, the bridegroom and the two witnesses should stand together before the minister.

The minister will then say to the man, using his Christian or given name:

"Do you,, in the presence of Jehovah God and these witnesses, take to be your wedded wife, to love and to cherish, in accordance with the divine law as outlined in the Holy Scriptures for Christian husbands, for as long as you both may live?"

The man should then answer: "I do."

The minister will then say to the woman, using her Christian name:

"Do you,, in the presence of Jehovah God and these witnesses, take to be your wedded husband, to love and to cherish and deeply respect, in accordance with the divine law as outlined in the Holy Scriptures for Christian wives for as long as you both may live?"

The woman should answer: "I do."

[If arrangements are to give the woman in marriage by her father or someone else, the minister will say: "Who gives this woman to be married to this man?" The father or whoever gives her in marriage will say: "I do." Then he will withdraw and take his seat in the audience. If no arrangements are made to give the woman in marriage, this can be dispensed with.]

The minister will then ask the man to repeat after him:

"I,, take you,, to be

my wedded wife, to love and to cherish in accordance with the divine law as set forth in the Holy Scriptures for Christian husbands, for as long as we both shall live or until the divine termination of the marital arrangement."

Then the minister will ask the woman to repeat after him:

"I,, take you,, to be my wedded husband, to love and to cherish and deeply respect, in accordance with the divine law as set forth in the Holy Scriptures for Christian wives, for as long as we both shall live or until the divine termination of the marital arrangement."

If a ring ceremony is desired, at this point the man may place the ring on the third finger of the woman's left hand. In case of a double ring ceremony, the woman shall place the ring on the third finger of the man's left hand. If he desires, the minister may remark in connection with this ceremony: "This ring [or rings] is an outward and visible sign signifying unto all the uniting of this man and this woman in the bonds of matrimony."

The minister will then say: "Forasmuch as [man's name] and [woman's name] have covenanted before Jehovah God and these witnesses to accept each other in wedlock, I, as an ordained minister and by the authority conferred upon me by the Holy Scriptures and the State (Province) of, pronounce that they are husband and wife together. What God has yoked together, let no man put apart."

The minister will then conclude with an appropriate prayer, asking Jehovah's blessing and direction upon the union to his glory and praise and to the eternal good of those who were married.

You wives, be in subjection to your own husbands, . . . You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered.—1 Pet. 3:1, 7, NW.

Glad Tidings IN THE Troubled East

N. H. Knorr, president of the Watch Tower Society, continues the account of his recent service tour. This installment relates his and his secretary's experiences in the most distant lands touched and begins their return journey.

FAR beneath the wings of our Pan American Constellation the uniform blue of the Arabian sea changed abruptly to the even tan of the Sind desert. At length the fleeting terrain was broken by dusty, huddled, red-roofed houses. The big plane circled and came down and soon we stood on the airport, greeted by seven Watchtower missionaries, graduates of Gilead School, and thirty-one local publishers. This was January 3, 1952, at Karachi, Pakistan.

For our Karachi assembly the city's largest hall, the Khalikdina, had been furnished free by municipal officials, who displayed much kindness despite a government ban on all public lectures. The average citizen, too, was interested. It surprised the people to see white men, usually aloof from menial work, going through the city with paste pot and brush sticking up 500 attractive posters advertising the talk "Will Religion Meet the World Crisis?" Even the 50,000 handbills were carefully read by the passers-by before being neatly folded and often passed on to a friend.

We thought that an attendance of 100 would be a very respectable showing for the public lecture in a place where the local company had enjoyed a peak of just thirty-four publishers. But the Pakistani is most inquisitive and before the lecture had begun more than that number were on

hand. Now would they stay? The Moslem is capable of deep prejudice and fanaticism. As I developed my argument and referred to the Son of God, several walked out. Later I spoke of the ransom and mentioned Jesus again, and more left. But their seats were taken by others, and 364 persons paid close attention to the end.

Following this assembly Brother Henschel and I parted company, he going to Delhi and Calcutta and I to Bombay and the south.

TRAVANCORE: 1912-1952

My first stop in Bombay was hardly more than long enough to pick up Brother Skinner, the branch servant, after which he accompanied me across India and the Gulf of Mannar to the island of Ceylon. We were met there by a group of energetic missionaries who had vigorously advertised the assembly that was planned, using such means as a bicycle with mounted signs, which gave the appearance of a billboard on wheels. The effect proved the worth of such ingenuity when 235 turned out for the public meeting despite heavy rains for an hour beforehand.

My schedule called for departure early the next morning for Madras, an overnight stop for making connections to reach Malayalam-speaking brothers on the other side of the country. Good advantage was taken of this, because it was possible to meet with a group of missionaries from Bangalore and the two in Madras for two hours in the afternoon. At 4 p.m. fifty-seven of the brothers gathered to hear a discourse and at 6 p.m. ninety-five came to hear the public lecture. The day following we were moving again, this time on a 350-mile leg to Cochin, a jump that provided us with a view of India's rugged interior streams, green hills, valleys and ranges.

This assembly found 260 smiling Travancore brothers waiting to greet us. Though

we could speak to them only through an interpreter, their theocratic love was as manifest as that found with Jehovah's people anywhere. This was the first time I had the pleasure of visiting Travancore; and a president of the Society had not been to this part of India since the days of Brother Russell, when he made a world tour in 1912. Our interpreter, Brother Joseph, was first contacted with the Kingdom message during this visit by Brother Russell. He has been a pusher for the work ever since and yet retains the buoyancy and step of others much younger, although he is well past three score and ten.

The afternoon session brought indescribable thrills to this audience with the release of the book "*Let God Be True*" in the Malayalam language. In the evening of what had been a very hot and sticky day, the public meeting was held. This was attended by 700 persons, and at first most of them sat inside, but the heat eventually drove many to the courtyard, where they heard equally well in greater comfort. I took time to set at ease a disturbance that had been caused by some who had forsaken the truth to preach a doctrine of "universal salvation", apparently reasoning that for some reason God is obligated to save them. The Scriptural side, stressing salvation only to believers who demonstrate by godly works and devotion their faith in Christ's sacrifice, brought comfort and assurance to all.

The next day we caught the plane for Bombay, where I rejoined Brother Henschel and heard his experiences in Delhi and Calcutta.

REMAINS OF MOGUL GLORY

New Delhi far outclasses Karachi in the eyes of tourist interest. A very wide boulevard is bordered on either side by green lawns and shapely trees and long pools or lagoons where people are seen boating.

Surrounding the president's palace are lovely gardens. Elephants carved in stone stand guard at the entrances and the turbaned caretakers and attendants dressed in crimson add to the color of the scene. This is the seat of ancient governments, and many interesting remains are evident. The old observatory, called Jantar Mantar, is a scientific marvel. Built like a huge sundial, these rocks can tell a story in time. The old city boasts a mosque which Brother Henschel contends is the largest he has yet seen, and nearby is the huge Red Fort, ancient luxurious home of Mogul rulers.

While out advertising his public talk, Brother Henschel found himself faced with a problem. The talk was to be in English only. To whom then would he give the limited supply of handbills? He considered offering them only to persons wearing shoes, but this proved inconclusive. Finally he decided to test the passers-by with a few words of English and give the handbills to those who responded. This proved very satisfactory. He found a number of interested persons, particularly while working from house to house with a local pioneer brother. His first night's talk was much appreciated by the brothers and the second day seventy-three came for the public meeting, their largest attendance yet.

Early Wednesday morning Bharat Airways whisked Brother Henschel to Calcutta. En route he flew over the "sacred city" of Benares and was allowed a good view of superstitious Hindus performing their ceremonial bathing in the Ganges river. To unprejudiced eyes the waters appeared brown and uninviting. That evening provided a happy reunion with many acquaintances from 1947 along with an introduction to many new faces, as seventy-five packed out the Kingdom Hall.

Artistry House, famed for painting and weaving exhibits, was rented for the public talk and 205 heard the question answered,

"Will Religion Meet the World Crisis?" Here again was an encouraging margin of new interest to further develop in the future. One Moslem youth had been invited by a missionary on the street and he was on hand. He expressed his fear of having anyone in his family know of his interest in Christianity, so he was invited to accept a personal Bible study at the Kingdom Hall. Other missionaries also have people come to see them for their studies, thus affording this splendid use for the Kingdom Hall in Calcutta. This same use might be encouraged throughout the earth.

MISSIONARIES TRUE AND FALSE

Some pioneers and others from north of Calcutta came, bringing interested persons, many of them former Buddhists. One pioneer working in Darjeeling, on the border of Nepal, told of hundreds of sectarian missionaries there who came in from China because of the persecution. Darjeeling is not a very large city, and one wonders what so many missionaries could be doing there. The brother explained that they do not do much. Some of them gather little children together and teach them hymns, for which the children receive promised portions of rice. It is the food that brings the response, and when food is scarce in the land greater numbers come. However, the children learn nothing concerning what the Bible teaches. Other missionaries put on afternoon teas without charge, and when people assemble for the tea and the children are singing, photographs are taken which the missionaries are fond of sending to America or elsewhere to prove what they are "accomplishing". On this basis they ask for more money, thus making the practice a fraud.

Because the truth shows up such rackets and hypocrisy, these sectarians much resent Jehovah's witnesses and the presence of their missionaries in India. They often

try to force the people into rejecting our message by threatening loss of job, health treatment or education for their children. But it quickly becomes plain as to who are the people's true friends. When government changes from time to time place the so-called heathen in control, the pseudo-Christian missionaries frequently pull out to move on to a place where living is easier. Therefore, not living up to the apostolic requirements, not enduring inconveniences for the sake of their ministry, a weighty blame must fall upon them for the way in which their false religion has thus failed mankind.—2 Cor. 6:3-13.

We are thus brought up to where Brother Henschel flew to Bombay and met me.

ASSEMBLY IN BOMBAY

The principal assembly that had been scheduled for India, in Bombay, found great numbers of those interested in the Kingdom on hand for its opening, Monday morning, January 14. In a private session with the missionaries we discussed their problems, a prominent one involving language. Since so many speak English the missionaries had tended to neglect learning the native tongues. It was made emphatically clear that they were sent forth to aid not only English-speaking persons but the native inhabitants as well, thus necessitating learning that tongue spoken by the majority in each locality. I believe that this will be given attention now.

Great joy seized this assembly with the release of "*Let God Be True*" in Kanarese. A further high light came in the public meeting. I had received a threatening note marked by communism's hammer and sickle. The writer referred to a previous disturbance which had interrupted a public meeting in Poona some months earlier. The police were notified, but all went smoothly and a grand attendance of 784 heard the talk. Many asked questions

afterward. It must be mentioned that forty-three presented themselves for water immersion, and in this connection a highly interesting experience was related:

Not long ago one of the Kanarese-speaking brothers of the Bombay company placed a magazine with a young Kanarese man on the street corner who lived in a community club. Clubs are very common in Bombay. A number of young men leave their homes in various parts of India and come to the big city to work, and often they group together, forming a club, living community style, sometimes as many as thirty or forty to a house. When the brother who had placed the magazine called on the interested party the man was out. The brother called again, and a third time. He never gave up calling. Each time he talked to other persons who were at home. On his fourth visit he met the man who had taken the magazine originally. Many questions were asked and discussed and interest was aroused. This went on for about three months, when a regular Bible study was started in this club. At first only two attended. Gradually more men attended the study and some began to attend meetings at the Kingdom Hall. Then some began to engage in the service. Finally, at this convention twenty-nine of the men in this one club symbolized by water immersion their dedication to do God's will.

This land has experienced splendid progress and can apparently anticipate even finer results henceforth. In 1947 there were but 198 publishers in British India. In 1951 an average of 438 was seen, and November 1951 found India with a peak of 514. Now there are twenty-three missionaries in India itself and eighteen local pioneers. This left us with a feeling of optimism for an intensifying of the good news for the coming year as we flew away and headed for Cairo, Egypt, through the afternoon and night of January 17.

Restless Egypt is torn by riots and demonstrations which often leave the foreigner at a loss to determine whether they are denouncing the British, some other external power, or their own government. Amid such tension it was surprising that even 354 persons came out to our public meeting the Saturday night of our visit. In the auditorium there was no disturbance at all. Only after emerging did we learn that some students had been killed and many police and other students injured. In spite of these things the Egyptian publishers are untroubled and glad. In 1947 there were but sixty-eight publishers in their ranks, now there are 229, and many have had to move away for employment or like reason.

When we left Egypt we flew to Cyprus, which we had already served on our route east. Now we stopped there to secure visas for Israel and were greeted by brothers we had seen a month previously. Arrangements were made for us to give talks to the companies in Nicosia and Limassol and surrounding areas. Two days after arrival we were once more aboard plane and soaring toward Lydda in the State of Israel.

Our experiences in these lands of the distant east revealed how troubled and perplexed all humanity is over the entire globe. Certainly the superstitious religions of heathendom have done nothing to lift this; but worse still, neither have the many sects of so-called Christendom. Their professions to help have no abiding roots, are but skin deep, do nothing beyond caring for a few surface needs of the moment. All false religion has failed mankind! Yet thankfully, the good news of God's kingdom is sounding out in all these troubled lands and grows louder year by year as Armageddon's reckoning for this old system of things nears and spiritual prison walls are smashed and the liberating call reaches the ears of prisoners within to 'go forth'.—Isa. 49:9.

Fear Jehovah the Superior

"Let all the earth fear Jehovah."—Ps. 33:8, AS.

KEEN attention is focused in this period of world transition upon features and principles of theocratic organization and government. This is especially so in view of the fact that today hundreds of thousands of dedicated Christians are being brought into close association as a nucleus of a new world society. This large multitude of the Lord's "sheep", from more than 120 lands, are being voluntarily gathered into the confines of a "one flock" organization with an experienced superior authority as their "shepherd". In the ruling and guiding of this growing multi-national crowd of Christian witnesses of Jehovah there has been for the past many years a gradual restoration toward the early theocratic form of organization enjoyed by true Christians in the first century A.D. The many features employed during that earthly administration of the apostles were in turn patterned on those ordained by the sovereign Superior, Jehovah God, when he inaugurated the typical theocratic government of ancient Israel in 1513 B.C. A consideration of some of these notable principles of government pertaining to the relations of the inferior and the superior is timely. This includes a study of the important principle of proper fear of Jehovah the supreme ruler.—1 Pet. 2:17, NW; John 10:16; Heb. 10:1, NW.

BASIC MATTERS

² To commence with, it is well to have in mind certain basic matters. Wherever people come together for a special purpose

1. Why are Jehovah's witnesses interested in the subject of organization and government?
2. What do the following terms mean: "organization," "government," "law," and "fear"?

they form an organization. Therefore an organization is an arrangement of creatures brought together to perform certain work and to enjoy common blessings resulting from such close association. The word "organization" has as its root the word "organ", which comes from the Greek word *ergon*, which means *work*. Note the expression used in the Bible by the Pharisee Gamaliel in his description of the organization of the apostles and the early congregation. "Do not meddle with these men, but let them alone; (because, if this scheme and this work [*ergon*] is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God." (Acts 5:38, 39, NW) Next we know that every organization, good or bad, has some form of government, which is necessary to control and guide it. Therefore, *government* is said to be the ruling and administration of a body of creatures by law.¹ Law, in turn, is described as a rule of action or a rule of conduct. Governments, theocratic or man-made, thus make and use laws to govern the actions of their subjects. Furthermore, there must be a proper fear of governmental authority and its power to punish. This fear is more than reverence. It is an apprehension of harm, dread, consciousness of possible danger.²

³ All are familiar with how Jesus referred to man-made governments as "Caesar". (Mark 12:17) Caesar govern-

¹ Webster's New International Dictionary, Second Edition, 1934.

² Black's Law Dictionary, Third Edition, 1933.

³ Describe the following forms of government: "democracy," "communism," and "theocracy".

ments existing today are made up of many varying forms of government, two of which forms have been chosen as examples for this study. The one form, democracy, as championed by the United States, is described as a government of the people, by the people and for the people.³ The other form, communism, as sponsored by the Union of Soviet Socialist Republics (Russia), is said to be a system of social organization in which all economic activity is conducted by a totalitarian state dominated by a single and self-perpetuating political party.⁴ In contrast therewith, theocracy, as advocated by Jehovah's witnesses, is defined as a government under the immediate direction and administration of the Most High God.¹ Then how do laws come to be used by governments in their control of their peoples?

⁴ Law is necessary to keep order when governing things animate or inanimate. To maintain such orderly operation two parties come into the picture, the one is that of the superior and the other is that of the inferior. The superior is the one who makes the law or rule of action which the inferior is bound to obey. The field of action subjected to rules and laws is as wide as the universe of God's creation. When the Creator, as superior, formed the universe by creating matter out of nothing, he impressed certain principles upon that matter from which it can never depart and without which it would cease to be. In the creation of matter motion of particles

³ From the Gettysburg Address of 1863 by Abraham Lincoln, president of the United States at that time.



⁴ The American College Dictionary, 1949.

4. What two parties come into the picture of government? Describe them.

and bodies was involved. Thus laws of motion were established to which all movable bodies must conform.—Ps. 104:30, AS.

SCIENTIFIC AND HUMAN CONDUCT LAWS

⁵ Whether we gaze into the boundless space of the heavens to observe the majestic movements of the stars, or note the progress of vegetation on the earth from seed to the plant and from the plant to the seed again or consider the many marvelous automatic operations within our own fleshly organisms, such as, for example, the heart's unceasing pumping of fresh blood night and day throughout our circulatory system to maintain life, all these are not left to chance. These matters are not left to the will of the inferior, but are performed in a wondrous involuntary manner according to unerring rules laid down by the great Superior, Jehovah God, by virtue of his being the Creator. If the inferior should stop conforming to the rules of the Master Designer, the inferior would soon find itself in trouble and reap the fearful consequences.—Ps. 8:3, AS; Gen. 1:29; Ps. 139:14.

⁶ As we have seen above, while the field of law in general is as broad as the universe embracing the control of all kinds of scientific actions, yet the field of law commonly associated with government is limited to rules of human action or human conduct. In contrast with animals, whose actions are largely controlled by instinct, man has been given the gift of free will to conduct himself voluntarily in a pleasing way before his Maker. It is over this area

5. Give examples of actions subject to laws but performed involuntarily.

6. Wherein does the field of law commonly associated with government differ from the scientific laws referred to in the previous paragraph?



of action where man is allowed to exercise his free will that laws governing human action arise. This is the field of action that governments seek to control.—Luke 22:42; 1 Cor. 7:37, NW.

THE SUPERIOR

⁷ Consider now the exalted and fearful position of the great Superior, Jehovah God. “Then the Eternal answered [Job] out of a storm, saying: ‘When I founded the earth, where were you then? Answer me that, if you have wit to know. Who measured out the earth?—do you know that? Who stretched the builder’s line? Have you ever roused the morning, given directions to the dawn, to catch earth by the corners and shake out the wicked? What path leads to the home of Light, and where does Darkness dwell?’” “Who hath directed the Spirit of Jehovah, or being his counsellor hath taught him? Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance: behold, he taketh up the isles as a very little thing.” Yes, who is dustlike puny man, the inferior, to be directing or talking back to his great Superior, Jehovah God? “O man, who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it, ‘Why did you make me this way?’ What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dis-honorable use?” Truly man, the inferior, in godly fear wisely submits like clay to be directed by the laws and will of his potter Superior, Jehovah.—Job 38:1, 4, 5, 12, 13, 19, Mo; Isa. 40:13, 15, AS; Rom. 9:20, 21, NW; Jer. 18:2-10.

⁸ Even in the case of imperfect man the power of the superior over the inferior is

well illustrated. When man designs and builds a machine to do work for him, as a miniature superior he makes the various parts and assembles them together. Later the parts are set in motion to operate according to established rules in performing the exact movements planned by the human designer. The entire running machine as an inferior operates according to the rules set out by its superior, man. After a time certain parts break down and are unable to conform to the rules of action assigned to them. The entire machine refuses to operate. Finally, after many repairs no longer keep the machine going, the instrument is discarded and a new one is built to do the necessary work.

LAWMAKING POWER

⁹ Next it is interesting to learn that the distances between the superior and the inferior determine the degrees of superiority and of inferiority. This directly affects the lawmaking power of the superior over the inferior. By his very position the superior is an independent one and therefore has no rule or law to follow except such as he should bind upon himself. On the other hand, the inferior is a dependent party. Therefore the state of dependence obliges the inferior to take the will of the superior on whom he depends as the rule of his conduct, not as to every action of life but in all those actions comprising his dependence. This means that if an inferior is dependent upon a superior as to five actions, the superior can make laws or rules for the inferior governing his conduct on only those five actions. If there should be a hundred actions comprising the dependency of the inferior, then the superior has a larger field over which he can dictate laws or make rules of conduct. So in direct proportion as the superiority of the one

7. How do the Scriptures speak of the great Superior of the universe?

8. Illustrate how imperfect man acts as a miniature superior over an inferior.

9. What determines the degree of lawmaking power in the hands of the superior, and how is this?

and the dependence of the other is greater or smaller, total or limited, the field of action over which laws can be made is greater or smaller, total or limited.⁵

TRENDS IN GOVERNMENTS

¹⁰ In an organization where Jehovah God is the superior, the distance between the superior and the inferior is extremely great, absolute, in fact. This means that Jehovah God is in position to dictate laws and make rules of conduct governing practically every minute detail of the actions of his servants. This is so because as inferiors his servants are totally dependent upon him for life and all its associated blessings. While it is safe and desirable to dwell under a paternalistic (fatherly) government where Jehovah God is the absolute superior to be feared, yet in the field of Caesar's governments this is dangerous and leads to great oppression.—Ps. 1:1-6.

¹¹ In lands where the Russian type of communism exists such totalitarian governments as superiors seek to make the distances between the state and the subject very great or total (this is what is actually indicated by the word totalitarian), so that the dependency of the inferiors, subjects, will be great or total, enabling the state to make rules governing almost every detail in the lives of their peoples. This totalitarian form of rule brings great fear upon the peoples and leads to cruelty in exacting such fear. In countries where the American type of democracy operates such limited governments as superiors are not very far removed from their subjects, the inferiors,

⁵ *Commentaries on the Laws of England*, by Sir William Blackstone, Vol. I, Sec. 2, p. 26.

10. How exalted is Jehovah's position over the inferior in theocratic government? Why is it desirable to live under such an arrangement?

11. (a) Contrast communistic governments with democratic governments as to their superiority over the inferior, and what does this mean for the people? (b) What is the general trend as to earthly governments, and why so?

so that the dependency upon the state is limited. This means that democracies have limited fields over which they can make laws to govern the actions of their subjects. However, even in democratic lands the present tendency appears to be to give more powers to the state. This trend is so because Satan knows that his time is short before Armageddon and he is making every effort to induce all earthly governments to exalt themselves ever higher to increase their superiority and fear over the peoples. In this way the inferiors can be bound and controlled more rigidly away from God's incoming new world government.—Rev. 12:12, NW.

DEVELOPMENT OF GOVERNMENTS

¹² In looking back over the long four thousand some years' history of "Caesar" governments we see that they developed and generated through war and strife. How so? From Nimrod's time onward there was struggle for mastery to become superiors in order to dictate law and policy to the vanquished and thus make them subjugated inferiors. The prowess of the superior kept the inferior in fear and at his mercy. About 150 years after the Flood there first developed a struggle of family over family, then clan over clan, tribe over tribe, city-state over city-state and finally nation over nation. And so it has gone on until today with the struggle still waging, but now it is between coalition of nations against coalition.—Gen. 10:8, 9.

¹³ It is still the same old method of trial and error through strife. At present the Eastern bloc of nations and the Western bloc struggle for world domination in order to dictate world policies and rules to their advantage as superiors. Time will tell whether there is yet to be another round of war of the nations for one bloc to survive

12, 13. Describe in general the development of the "Caesar" governments down through the centuries. What is the situation today?

as the superior to keep the rest of the world subjugated to its rules of action. In striking contrast with the legal development of the violent Caesar governments, we observe that the laws and rules of theocratic government come peacefully through divine revelations directly from the sovereign superior Jehovah God.—Isa. 33:22, AS.

SANCTIONS

¹⁴ Governments, whether of God or of "Caesar", employ devices to encourage their inferiors to obey the laws made for their control. These devices are either (1) punishments causing fear thereof for lawbreaking or (2) rewards out of love for lawkeeping; or a combination of both. In the legal world these punishments and rewards are known as *sanctions*, being devices employed by governments to induce obedience to the law. In the garden of Eden, God gave Adam a law forbidding his eating of the tree of the knowledge of good and evil. To this definite rule of action the Superior, Jehovah God, added the sanction of punishment by death if this law was broken. We all know what eventually happened. Adam, the inferior, broke this law. God at once held court, judged him guilty and applied the sanction of punishment in which he died within that thousand-year day.—Gen. 2:17; 3:19.

¹⁵ After the Flood God made a law forbidding murder and added the death penalty as the sanction for anyone who broke this law. As another example of the many Bible laws which carried sanctions to encourage obedience to the law note the Fifth Commandment, which says, 'Honor your father and your mother.' To this rule of action was added the sanction of reward for obedience, namely, 'that your days may be long in the land.' For those who disobeyed this law there was also a sanction

of capital punishment authorizing death by stoning. Thus man as an inferior under government cannot afford to ignore the wrath (punishment) of the law or shut his eyes to its blessings (rewards).—Gen. 9:6; Ex. 20:12; Deut. 21:18-21; Rom. 13:5.

FEAR

¹⁶ All the foregoing clearly demonstrates that godly fear of Jehovah, the great sovereign Superior, is right, desirable and proper. His superiority is so high as to make him supreme over all. It is so absolute that man the inferior is completely at his mercy. Jehovah of hosts is in a class all by himself. For this reason true Christians properly sanctify him as completely set apart in their relationships with persons. Jehovah in his exalted position is holy and a consuming fire. "For I am Jehovah your God: sanctify yourselves therefore, and be ye holy; for I am holy." "For Jehovah thy God is a devouring fire, a jealous God."—Lev. 11:44 and Deut. 4:24, AS.

¹⁷ No man can afford to trifle with Jehovah. Nor can man be careless as to God's requirements. Do not treat his law lightly, for his powers to apply sanctions of punishment are infinite and lead to utter extinction in death. "The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:5, 6, AS) There must at all times be that dread of displeasing his sovereign majesty. Well has Isaiah put this matter. "Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread."—Isa. 8:13, AS.

14, 15. (a) What are sanctions? (b) By referring to Biblical laws identify the sanctions connected therewith.

16, 17. (a) Why is the fear of Jehovah proper? (b) How should the Christian inferior walk before his God?

¹⁸ The wise inferior is at all times mindful of his relationship to his great Superior, Jehovah God. He ever seeks to ascertain God's will and then diligently sets out to conform himself to this wise course. Such a faithful servant of God joins King David in his exclamation as to the greatness of Jehovah God and as to the desirableness of rendering him fear in following his law. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. The law of

18. How does David extol the greatness of Jehovah the Superior?

Subjection to SUPERIOR AUTHORITIES

"Let every soul be in subjection to the superior authorities."—Rom. 13:1, NW.

CHRISTIANS today find themselves confronted with two superiors. This situation is not new.¹ Christians during the first century A.D. were similarly situated; and so were the Israelites after

¹ The District Court of the United States, Eastern District of Washington, in 1943 held, along with James Madison, the fourth president of the United States in the early 1800's, that one is a subject of the Universal Sovereign (God) as well as a subject of the state. This court quoted from Madison's "Memorial and Remonstrance"—"It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to Him. This duty is precedent, both in order of time and in degree of obligation to the claims of Civil Society [the state]. Before any man can be considered as a member of Civil Society, he must be considered as a subject of the Universe. And if a member of Civil Society, who enters into any subordinate association, must always do it with a reservation of his duty to the General Authority; much more must every man who becomes a member of any particular Civil Society, do it with a saving of his allegiance to the Universal Sovereign [God]." *United States v. Hillyard*, 52 F. Supp. 612.

1. What are the two superiors confronting Christians today? Is this something new?

Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. *The fear of Jehovah is clean*, enduring for ever: the ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward." "Let all the earth fear Jehovah."—Ps. 19:1, 2, 7-11; 33:8, AS.

607 B.C., when they had lost their national sovereignty to the non-Jewish nations. In all three instances the one superior is an assumed, temporary, tolerated superiority, that of the limited superiority of the man-made Caesar governments of this old world. The other superior is the genuine, absolute, everlasting superiority, that of the unlimited superiority of Jehovah God. In this overlapping period before Armageddon Jehovah's witnesses are clearly able to determine their legal relationships and duties to the two sets of governing superiors, both of which bring obligations upon Christian inferiors. Their legal position is invincible. This is by reason of their being heirs of the many sound legal doctrines and principles recorded in the Scriptures and of the many legal prece-

dents of Biblical cases which are currently applicable.—*Titus 3:1, NW.*

² Jesus Christ, the Greater than Moses, was undoubtedly the greatest judge and lawyer ever to walk this earth. For this reason his legal pronouncements are not only of persuasive value but of binding force upon Christians. Jesus conducted his great ministry in a time when the Roman Caesars literally held domination of the Promised Land of Palestine and in a time when the law covenant of Jehovah God was still binding upon the Jews. Hence two superiors existed who brought obligations upon Jesus and all the Jews. At the close of his ministry when Jesus conducted his own defense before Rome's governor Pilate on the false charge of sedition, Pilate sought to remind Jesus of Rome's superiority when he said, “Do you not know I have authority to release you and I have authority to impale you?” Jesus answered him: ‘You would have no authority at all against me unless it had been granted to you from above.’” (*John 19:10, 11, NW*) Thus we have the clear evidence that Caesar’s superiority over God’s servants was merely a tolerated one on the part of the true Sovereign Superior, Jehovah God.

³ Religious enemies of Jesus tried to entrap him on the issue as to whether Jews in covenant relationship with God should lawfully render tribute to Caesar. In this manner they thought to get him to advocate overt acts against Roman authority and thus bring upon himself a charge of sedition. “Then the Pharisees went their way and took counsel together in order to trap him in his speech. So they dispatched to him their disciples together with party followers of Herod, saying: ‘Teacher, we know you are truthful and teach the way of God in truth, and you do not care for

anybody, for you do not look upon men’s outward appearance. Tell us, therefore, What do you think? Is it lawful to pay tribute to Caesar or not?’ But Jesus, knowing their wickedness, said: ‘Why do you put me to the test, hypocrites? Show me the tribute coin.’ They brought him a denarius. And he said to them: ‘Whose image and inscription is this?’ They

said: ‘Caesar’s.’ Then he said to them: ‘Pay back, therefore, Caesar’s things to Caesar, but God’s things to God.’”—*Matt. 22:15-21, NW.*

⁴ On the above occasion Jesus pronounced a sound legal doctrine. That doctrine is simply stated, ‘Pay back Caesar’s things to Caesar, but God’s things to God.’ Thus Jesus grants that the “Caesar” governments may set upon their Christian inferiors or subjects certain duties of paying tribute which are proper to be paid back to them for services rendered. But, mind you, in the temporary systems of things in which “Caesar” operates, “Caesar” may only exact return payment for those limited services for which Christians are dependent upon the state. This was underscored by Jesus in his reference to Caesar’s coin, which was called a “tribute coin”. Therefore in this binding legal doctrine Jesus drew a clear line at which one’s duties to the state end. Beyond that line commences the Christian’s duties toward his God. Note that Jesus did not shut out of the picture these greater duties to be paid by Jehovah’s witnesses to their sovereign God, for he completed the legal pronouncement by saying, “Pay back . . . God’s things to God.”

2. What was the situation as to superiors during Jesus’ ministry, and what did he testify as to Caesar’s superiority?
 3. How did enemies of Jesus seek to trap him?

4. What does the sound legal doctrine pronounced by Jesus mean to Christians today?



The two sides of the silver denarius with image and superscription of Tiberius Caesar

⁵ Christian men and women dedicated to Jehovah depend absolutely upon God for life and its major needs. Consequently it is right and necessary that they render their greater duties to God at all points of dependency. Where the legal obligations of Caesar and those of God seem to conflict, then Christians follow the legal precedent set by Peter and the apostles in their defense before the Sánhedrin court in Jerusalem. The Sánhedrin judge said, "We positively charged you not to keep teaching upon the basis of this name, and yet, look! you have filled Jerusalem with your teaching, and you are determined to bring the blood of this man upon us." In answer Peter and the other apostles said: "We must obey God as ruler rather than men." (Acts 5:27-29, NW) If Caesar thereupon applies sanctions of punishment against Christians for following this proper precedent in refusing to comply with Caesar's conflicting requirements, then they suffer the consequences at Caesar's hands. They do this rather than be found breaking God's law or be found negligent in paying back God's things to God. If Caesar's law commands a Christian to do a thing which God's law clearly forbids, God's servants do not halt between two opinions but strictly adhere to the precedent, "We must obey God as ruler rather than men."

"SUBJECTION TO THE SUPERIOR AUTHORITIES"

⁶ The apostle Paul, a lawyer by profession prior to his becoming a zealous Christian minister, with great force points out the pre-eminent position of true superior authorities in God's government over his servants. Paul writes, "Let every soul be in subjection to the superior authorities, for there is no authority except by God."

5. What course do Christians take when there is a conflict between the requirements of Caesar and those of God? What precedent do they follow?

6, 7. Who are the "superior authorities" that Paul refers to in Romans 13:1, and why so?

(Rom. 13:1, NW) These last words, "for there is no authority except by God," are proof conclusive that the "superior authorities" Paul is speaking of could not refer to the political powers of the Caesar governments. In the Scripture at Revelation 13:2, NW, the Bible specifically states that Satan is the one who has empowered and authorized the old world Caesars. Hence the "superior authorities" in Romans chapter 13 which God commissions includes only the theocratic ruling authorities and excludes Caesar's authorities.

⁸ The Bible clearly identifies these truly superior authorities. First of all, Jehovah God himself, who resumes his sovereign control as to affairs of the earth, is the chief theocratic authority. Of his administrative kingship it is written, "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king." (Rev. 19:6, NW; Dan. 7:13) Then, too, the Scriptures say, "Shall we not much more subject ourselves to the Father of our spiritual life and live?" (Heb. 12:9, NW) The second in command and the remaining "superior authority" is the consort King Christ Jesus, of which Peter writes, "Have honor for the king." Paul confirms this matter by speaking of the great name or lofty office which God gave to Jesus when he raised him to the superior position as a consort authority. "Keep this mental attitude in you which was also in Christ Jesus. For this very reason also God exalted him to a *superior* position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father."—1 Pet. 2:17; Phil. 2:5, 9-11 and Rev. 11:15, NW.



⁸ Christians in this twentieth century readily bend the knee in acknowledgment as inferiors that Jehovah and Christ Jesus are the ones to whom they render primary subjection and which divine authorities have the right to lay duties and obligations upon them. Paul continues to say, "The existing authorities stand placed in their relative positions by God." (Rom. 13:1, NW) Here again is proof that these are the "theocratic superior authorities", because it is written that "God has set the members in the body, each one of them, just as he pleased". Therefore a dedicated Christian delights to be obedient at all points in loyal loving subjection, and such is of concern to every servant of God.

—1 Cor. 12:18, NW.

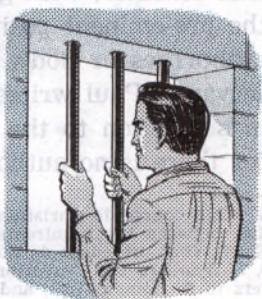
⁹ To these theocratic superior authorities are entrusted great sanctioning powers of punishment. They have power of execution of judgment upon all opposers. Warning of this fact Paul next writes, "Therefore he who ranges himself up against the authority has taken a stand against the arrangement of God; those who have taken a stand against it will receive judgment to themselves. For those ruling are an object of fear, not to the good deed, but to the evil. Do you, then, want to have no fear of the authority? Keep doing good, and you will have praise from it; for it [the authority] is God's minister to you for your good. But if you are doing evil, be in fear: for it is not without purpose that it bears the sword; for it [the authority] is God's min-

ister, an avenger to express wrath [sanctions of punishment] upon the one practicing evil." (Rom. 13:2-4, NW) Truly it is an extremely serious relationship to be brought into as an inferior under God's theocratic organization. Never must it be forgotten that evil deeds, gross unfaithfulness and opposition to God's theocratic governmental authorities bring fearful consequences.

¹⁰ The above quotations from Paul's letter to the Romans could never have applied to the political powers of Caesar's world as wrongly claimed by the clergy of Christendom. The Caesars of this world have never demonstrated by their deeds that they are 'God's ministers to you for good'. Rather, exactly to the contrary, the Caesars have done evil by persecuting God's faithful servants. One needs only to cite the brief facts how in the Western countries between 1933 and 1946 thousands of conscientious Christians were persecuted, mobbed and unjustly imprisoned for obeying God rather than men. For example, during those years men and women, Jehovah's witnesses, to the number of 1,600 were imprisoned in Britain; 10,000 were packed off to concentration camps by Hitler in Germany; and in the United States, 20,000 arrests and imprisonments were effected in addition to at least 1,500 mobbings. Since 1946 Russia has become notorious by imprisoning and banishing thousands of the Christian witnesses of Jehovah. It has turned out exactly as Jesus foretold. Just as Caesar and his religious allies persecuted Jesus, so modern Caesar and his

8, 9. (a) Who places the "existing authorities", and what is the Christian's relationship toward them? (b) Why is it a serious matter to be an inferior under God's theocratic organization? and what warning did Paul give as to this?

10. What further facts demonstrate that the "superior authorities" spoken of at Romans 13:1 could not be the Caesar governments as claimed by the clergy?



religious supporters have a black record of persecuting modern Christians.—John 15:20.

¹¹ Paul proceeds to strengthen his legal counsel by discussing the primary motive for a Christian's being in subjection to theocratic superior authorities. He shows that the compelling motive is not only that of avoiding the wrath of punishment at the hands of God's government but the more powerful force in us, that of our conscientious love for righteousness, our deep love for Jehovah our Great Benefactor. Paul says, "There is therefore compelling reason for you to be in subjection, not only on account of that wrath [sanctions of punishment] but also on account of your conscience." (Rom. 13:5, NW) Conscience is that faculty of the mind by which the human creature realizes and distinctly perceives or appreciates that the course of action taken by him is right or wrong. The Christian's conscience having long been trained from the Word of God knows fully what God's will is and what is the right thing to do to please his heavenly Master. Thus out of our warm love for God which our consciences are constantly bathed with, the Christian unhesitatingly keeps himself in total subjection to Jehovah and his theocratic governing authorities.

¹² To emphasize this matter of conscience, Paul next gives an illustration of right motive. "For that is why you are also paying tribute." The "tribute" mentioned is that of paying taxes to Caesar. Years before Paul's time, Jesus had settled this issue of paying "tribute" or taxes to Caesar (see paragraphs 3 and 4); so Paul unhesitatingly cited this example of right motive out of a clear conscience as an obvious course. Reverting now to his main subject, Paul argues: "For they [the theo-

11, 12. (a) What does Paul say as to the proper motive for being in subjection to God's theocratic authorities? (b) How does Paul illustrate this right motive, and what further obligations does he speak of?

cratic authorities] are God's public servants constantly serving this very purpose. Render to all their dues, to him who calls for tribute [Caesar's taxes levied on persons and land estates], the tribute; to him who calls for tax [Caesar's taxes on commercial and personal items], the tax; to him who calls for fear [respect for prominent persons in both God's and Caesar's organization], such fear; to him who calls for honor [Peter says, 'Honor men of all kinds'], such honor."—Rom. 13:6, 7 and 1 Pet. 2:17, NW.

PRAYERS FOR THOSE IN HIGH STATION

¹³ Another scripture that has caused confusion in the minds of some persons is 1 Timothy 2:1-4. It is often associated with Romans 13:1-7; so it is appropriate to consider it now. It reads, according to the *New World Translation*: "I therefore exhort first of all that supplications, prayers, intercessions, offerings of thanks, be made concerning all kinds of men, concerning kings and all those who are in high station, in order that we may go on leading a calm and quiet life with full godly devotion and seriousness. This is right and acceptable in the sight of our Savior, God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth." Who are the kings and those in high station? What kind of prayers would be offered for them?

¹⁴ It appears from the context that the kings and others in high station refer to rulers of the worldly nations and others highly placed in public affairs. There are recorded instances in the Bible where Jehovah's people offered prayers that concerned rulers, which prayers were sometimes on the behalf of such rulers. In Jeremiah's day and after the Judean kings had

13. What questions are raised by 1 Timothy 2:1-4?
14. Who are the kings and highly stationed ones? and how did instructions given by Jeremiah harmonize with Paul's?

been made tributary kings to Nebuchadnezzar, king of Babylon, there was political unrest in Judah, with many looking to Egypt for help in their seditions against Babylon. Even after many Jews were carried captive to Babylon, in 618 B.C., the seditious spirit flourished and hopes were high that Egypt would break the Babylonish yoke. Jeremiah prophesied differently, and rather than raising the hopes of Jews captive in Babylon for an early deliverance he told them to prepare for a long stay there, and added as a part of God's message to them: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace." (Jer. 29:1-7) The purpose of the prayers to God for the captor city was that the captive Jews might lead "a calm and quiet life".

¹⁵ After Babylon fell before the onslaught of Darius the Mede and Cyrus the Persian, the latter decreed that the Jews could return to Judah and rebuild the temple at Jerusalem. This was in 537 B.C., but it was only after years of interruption and opposition that the temple was completed, in 516 B.C. Opening the way for the Jewish governor Zerubbabel to complete the project was the intercession of Darius II, ruler of the Medo-Persian empire; and after ordering the opposers to help instead of hinder, and even commanding that supplies from the king's goods be made available to the Jews for sacrifice at the temple, the Medo-Persian king added by way of explanation: "That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons." (Ezra 6:1-10) Apparently all of the wishes of Darius II were carried out, including the one that prayers be made by the Jews for him and his sons. There is no evidence otherwise.

15. How does Ezra 6:10 harmonize with 1 Timothy 2:1, 2?

¹⁶ These two cases, the one in Jeremiah's day and the other in Zerubbabel's time, fit right in with the counsel Paul gave to Timothy. Both of them were in times when seditious movements or charges were prominent, and prayers for the entrenched rulers would show that the ones praying were not out to overthrow the government, but that they favored the continuance of the existing government rather than some new rebel regime run by men. They wanted peace, not revolution. Moreover, Nebuchadnezzar was used by God to punish back-sliding Israel, and Darius II was a means for re-establishing true worship in Jerusalem. So it was when Paul wrote to Timothy about praying concerning highly stationed rulers, between A.D. 61-64. At that time seditions in Jerusalem and all Palestine were brewing, and soon thereafter precipitated the war with the Romans that led to the horrible destruction of Jerusalem, A.D. 70. The Christians did not participate in the Jewish seditions, did not have political prejudices and ambitions, but were interested only in peace and calm in which they could preach the gospel. They were out to overthrow no government, but would leave that to Christ Jesus in his due time. Until then, they could pray for peaceful administration of public affairs that would be conducive to "a calm and quiet life with full godly devotion". Moreover, the Roman legions were instruments used to execute divine judgment against the Jews, just as Nebuchadnezzar had been so used centuries before, in 607 B.C.—Matt. 22:7.

¹⁷ Not only could such prayers be pointed to by early Christians to prove they were innocent of the many charges of sedition brought against them, but also they could be used to possibly influence decisions

16. How are the backgrounds of these events in the days of Jeremiah and Zerubbabel and Paul similar?

17. How might one pray on such occasions as Matthew 10:18 describes?

rulers might make concerning gospel-preaching. (Luke 23:2; Acts 17:7; 24:5) Jesus warned his followers: "You will be haled before governors and kings for my sake for the purpose of a witness to them and the nations." (Matt. 10:18, NW) The Christian would certainly pray to God before such appearances, and the prayer would concern the official before whom you were to appear, he being mentioned. The Christian might pray that the message be presented clearly and boldly and in understandable form for the official or judge, and that if it please God will he make this highly stationed one amenable to the message, unprejudiced, reasonable, so that he will see the justice of the Christian's cause and rule in his favor, allowing him freedom of action for preaching, and not curbing such activity by imprisoning the minister.

¹⁸ Prayers with regard to government officials in that sense or with that purpose in view are Scripturally exemplified also. When Queen Esther appeared unbidden before the Persian king Xerxes she put her life in jeopardy, so before she did this she sent word to Mordecai: "Go and gather all the Jews to be found in Susa, fast for me, eat and drink nothing for three days and three nights; I and my maids will fast as you do; and so I will go to the king, though it is against the law. If I perish, I perish." Such fasting before God would certainly be accompanied by prayers and supplications for Esther's safety, which means they would ask God to make the king view Esther with favor, for that was the point on which her safety hinged. The intercessions were successful, for Esther found favor with the king.—Esther 4:16; 5:2, Mo.

¹⁹ Again, when Nehemiah had to present a cause involving Jehovah's worship before the Persian king he fasted and prayed, con-

cluding his prayer thus: "Ah, Lord, may thine ear now be attentive to the prayer of thy servant and to the prayer of thy servants who delight to reverence thy Name. Ah, let thy servant have success at this time, let him find favour in the sight of this man!" The man was the king, for whom Nehemiah was cupbearer. When Nehemiah appeared before the king he was asked: "What request have you to make?" Before ever answering Nehemiah did something, and he tells us what: "So I prayed to the God of heaven; then I said to the king." The quick prayer came first, and brought results, for the request was granted. "This the king granted me, thanks to the kind favour of my God." (Neh. 1:4, 11; 2:4, 5, 8, Mo) It is quite evident that Nehemiah prayed for God to shape the king's decision, and God answered that prayer, and Nehemiah gave God the credit for the favorable reply from the king.

²⁰ And consider the following exchange of words between King Agrippa and Paul, when a weighty question involving Paul's preaching was up for decision: "Agrippa said to Paul: 'In a short time you would persuade me to become a Christian.' At this Paul said: 'I could wish to God that whether in a short time or in a long time not only you but also all those who hear me today would become men such as I also am, with the exception of these bonds.'" With the king were the governor and other persons in high station. These words of Paul concerning these rulers, if not a regular prayer, were in the nature of supplication or intercession, for they constituted a "wish to God". No conversion of the high officials followed, but their decision was favorable to Paul: "This man practices nothing deserving death or bonds"; "This man could have been released if he had not

18. How was such praying exemplified in Esther's day?
19. How was such praying successfully done in Nehemiah's case?

20. Wherein did Paul show willingness to make supplication for rulers?

appealed to Caesar." (Acts 26:28-32, NW) In this particular case Paul was subsequently released by Caesar.

²¹ On other occasions the early Christians prayed concerning rulers, if not always on their behalf. (Acts 4:23-31) They did this that the work of preaching might prosper. Moreover, prayers that concerned rulers might also be viewed as on their behalf, in the sense that if they conformed to the petitions they would be in a better position with God. If the prayers for just administration of public affairs on the part of officials are answered and lead to a calm existence, without violent persecutions and mobbings, without bans and imprisonments, then they work good for all kinds of men, and not just Jehovah's witnesses and the rulers. So it is in the interests of saving all kinds of men and bringing them to a knowledge of the truth that we pray concerning rulers and others in high station. Widespread preaching aids all kinds of men.

²² Some government officials have come into the truth, but we do not pray for that. We pray for opportunity to preach to all of the Lord's yet-scattered "other sheep", and if rulers are among them we are glad. Nor do we pray for the political schemes of the rulers, or for the world of which they are a part. (John 17:9; Jas. 4:3, 4) Our prayers must not take on any political tone or color, because we are neutral with regard to the affairs of this world. The Jews in Jesus' time, and before and after his time, went far in their regard for Caesar, being able to say in proof of their patriotism: "We offer sacrifices twice every day for Caesar, and for the Roman people." (Josephus' *Wars of the Jews*, Book II, Chapter X, Section 4) They even went to the suicidal extreme of rejecting

the Messiah with the clamorous cry: "We have no king but Caesar." (John 19:15) Let others become so unbalanced in their view of this matter and fall in destruction if they insist upon it, but let us heed Paul's advice: "You, though, keep your balance in all things." (2 Tim. 4:5, NW) So we will not pray for the conversion of the world, or for the conversion of an atheistic nation, or for the conversion of governmental bodies or individual officials; rather we will pray to God that if it pleases him to direct rulers and judges to see clearly the issues relative to his people, may he do so for the work's sake. We may pray concerning court cases, bans, persecutions behind "iron curtains", and other instances where the work is involved, and this prayer will also concern the officials involved in the case, and if they react justly it will be to their advantage. God will certainly accomplish his work and bless his people, and sometimes he maneuvers worldly rulers to do his will. (Rev. 17:17) At any rate, our prayers concerning those in high stations will never elevate them above the Superior Authorities, Jehovah God and Christ Jesus.

²³ The final sum of the matter of being in subjection to the "superior authorities" is a matter of humbleness. We recognize our greatly inferior position before the living God. We realize that we are totally dependent upon him for life and all its present and future boundless blessings. With the increasing knowledge of his Word our proper appreciation of this subjection is increased. It is reflected not only in our preaching activities, but in our association as wide-awake members of the new world society and in our domestic spheres of life also. Subjecting ourselves to the true superior authorities produces a loving relation-

21. How are such prayers of possible benefit to all kinds of men?

22. So in keeping our balance in this matter, for what will we pray and for what will we not pray?

23. What does it mean to a Christian "to be in subjection"?

ship which is one of divine favor.—Jas. 4:6, 7, NW.

²⁴ Our old course in the old world society has left its marks in the time before we came to be in subjection to the true superior authorities. But that former time of insubordination is behind us. Now that we have taken on the new course let us do so with full understanding. Great care must be exercised that we follow the sound principles and rich precedents laid down in the Bible to guide our way. Do not take chances of displeasing the theocratic super-

24. What concern should there be as to (1) our old course and (2) our new course?

rior authorities by any act of unfaithfulness. It might mean your failing to get everlasting life in the new world. Old scruples and customs are well to be laid aside. New duties ascertainable from the Scriptures are well to be accepted and performed by all of us. Let us be moved to dedicate all our energies and substance in a total subjection to the new world government. Let us go all out to make that new course a success. Daily live and conform yourselves as in the new world. In fact, life in the new world society is already a reality. Enjoy now to the full the fruits and the peace of new world subjection.

Thessalonian Pattern Repeats

◆ Nineteen hundred years ago Paul visited Thessalonica, preaching Christ, and "the Jews, getting jealous, . . . formed a mob and proceeded to throw the city into an uproar" and dragged Paul's host before the authorities for receiving "with hospitality" the preacher of Christianity. —Acts 17, NW.

◆ Nineteen hundred years later, April 10, 1952, in Thessalonica, at the Memorial of Christ's death false religious leaders again instituted an attack on true worship. A Thessalonian newspaper report said: "Incessant trailing . . . resulted at 8 p.m., Thursday, in the arrest of twenty followers . . . of the heresy of 'Jehovah's witnesses' . . . in the home of one of the pillars of the heresy, Athanasios Pantazis, in whose basement they had assembled."

◆ Why had they assembled? To follow the pattern Jesus set in the upper room on passover night A.D. 33. (Mark 14:15-26) It was to celebrate Christ's memorial that they had "gathered round a table" on which were a "cake" and wine glasses. Among the 20 arrested were the house-

holder and others who, the report said, "are considered as occupying special position among the Chiliasts [meaning millennialists] of Thessalonica and as organizers of the various secret meetings" and who had developed great "propagandist activity in proselytizing new converts to their heresy".

◆ The report continued: "The rest of the arrested for the most part were not learned and were lacking culture. In this home during the ensuing search were discovered and confiscated a large number of books and other printed matter of propagandist nature. Let it be noted that these resent the name Chiliasts, claiming to be Jehovah's witnesses or Bible Students".

◆ One report said they were sentenced to two and a half months in prison, plus a fine. Many will wonder why the Greek Orthodox Church must now stoop to the same false charges and rabid persecution of Christians that was long ago brought against the apostle Paul in this very same city.



Questions from Readers

- Why does not the Watchtower Society publish simplified material for parents to use in teaching their children Bible truths?—A question based upon frequent inquiries by readers.

Jehovah God lays upon the parents themselves the responsibility of teaching their children. "These instructions that I am giving you today are to be fixed in your mind; you must impress them on your children, and talk about them when you are sitting at home, and when you go off on a journey, when you lie down and when you get up." (Deut. 6:6, 7, AT) Similar instructions are repeated elsewhere. (Gen. 18:17-19; Deut. 4:9, 10; 11:19-21; Ps. 78:1-8; Isa. 38:19) This principle is carried over for observance by Christian parents. After counseling children to obey their parents, the apostle Paul continues: "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."—Eph. 6:4, NW.

It is true that Jehovah provided a priesthood along with his Law, the members of which were to instruct the people. (Mal. 2:7) It is also true that when the Law covenant ended and Christianity was established provision was made for a new priesthood to minister to the needs of obedient peoples, including an organized "faithful and discreet slave" class today that is commissioned to "give them their food at the proper time", spiritual food here being meant. (Matt. 24:45-47; Heb. 3:1; 1 Pet. 2:9; Rev. 20:6, NW) But from this we may not argue that the "faithful and discreet slave" class must publish special books for children. The priests in Israel did not write special scrolls for the children to study. God's Law did not provide for special tutoring of children groups separated from adults. Young and old were to assemble together for instruction. (Deut. 31:10-13) It is the same today. The "faithful and discreet slave" serves the spiritual food and arranges for congregational meetings of various kinds to make it available to all, young and old together. Then just as the parents in Israel had to fix these things in their minds so they could later impress them upon their children, parents today must sim-

plify and clarify the truth for their children. Neither the priestly instruction in Israel nor the "discreet slave's" provision for the theocratic organization today was or is for children exclusively.

None of the sixty-six books of the Bible were written specially for children. From infancy Timothy was taught by his grandmother Lois and his mother Eunice, not from some child's study book, but from the Holy Scriptures. (2 Tim. 1:5; 3:15) The typical theocracy in Israel provided no simplified study material for children. Neither was such provision made in the days of Jesus and the apostles. None need be made now. Adapting the material to the child's mental capacities is the parent's assignment from God. It is good for the parent. It will make the parent a diligent student himself, for one's knowledge must be thorough in order to explain clearly and simply to others. This same knowledge can be used to good advantage in field service, with those found there that are babes in knowledge, if not in years. It would be advisable for parents to hold regular studies with their children, using the secondary articles in *The Watchtower*. The articles should be read and discussed, with questions being asked and answered. And using the same study publication as adults do will make the children feel more a part of the organizational arrangement, and not like a separate, inferior group.

Those parents and other adults that think children are too young to learn serious things should reflect on the following statement that is made in a pamphlet published this year on the importance of giving religious instruction to children at a very early age: "Educators insist that no child is too young to learn. Indeed, they maintain that as much is learned during the first three years as during all the rest of life!" Do they not learn a very difficult language in the first few years of life? Do not forget how difficult it is for even an adult to learn a new language. Do not underestimate the mental capacities of children. They will surprise you at what they can learn, at their grasp of things you thought beyond their powers.

Parents go witnessing and take great pains to explain and simplify the message for their home Bible studies. Why should they not delight to do the same for their children? It is the parents' privilege, they should cherish it, they should not want it taken over by someone else. Parents live with their children, talk

to them, simplify many everyday subjects for them. Why not do it with the truth also? Is anything else more important? Conduct regular studies with them, using Watch Tower publications and the Bible.

Does this mean we would not conduct studies in the field service with children other than our own? No; if we are conducting a home Bible study with persons who have children, encourage those children to sit in on the study and take part in it. If some children wish to study but their parents do not, yet the parents are willing for their children to study with us, such studies may be conducted. We do not seek to build up juvenile meetings particularly, like Sunday schools; but if some children wish to study with us and their parents have no objection, we may conduct such studies. Christ Jesus did not try to specially round up children, but when older persons in charge of children brought them to him he received them, and rebuked those who would hinder the children's approach to him. (Matt. 19:14; Mark 10:13-16) So we may give attention to children under similar circumstances, and do so by using the study books that are prepared for young and old alike, making the message simple according to the needs of the students.

● Why does Paul refer to himself as a spiritual father to the Corinthians, in view of Jesus' instructions at Matthew 23:9? See 1 Corinthians 4:15.—D. A., Illinois.

Paul wrote to the Corinthians: "Though you may have ten thousand tutors in Christ, you certainly do not have many fathers, for in Christ Jesus I have become your father through the good news." (1 Cor. 4:15, NW) Paul was first to give the life-giving truth to the Corinthian congregation and so was like a father or served as an agent of the heavenly Father. Tutors who later came along merely built upon the life-giving foundation Paul laid. Because of this he sometimes addressed those whom he thus helped get started in the way of life as his children to show special relationship, interest, responsibility and affection.—1 Cor. 4:17; Gal. 4:19; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Philem. 10; 3 John 4.

Nevertheless, Jehovah is the great Father and the one to be formally addressed as such by all who acknowledge him as their life-giver and provider. To the "other sheep" Christ will become their Everlasting Father. (Matt. 6:9; Isa. 9:6) No others should be given such titles.

Paul was not using the term "father" as a title, but as an illustration. He was using the earthly relationship in the human family to show the true picture of his position relative to the Corinthian Christians. Nowhere is he addressed as Father Paul. Peter referred to him as "our beloved brother Paul". (2 Pet. 3:15) None of the apostles were ever addressed with the title Father. For them to be so addressed by others would have violated Jesus' command: "Do not call anyone your father on earth, for One is your Father, the heavenly One." The context shows he was objecting to flattering titles. (Job 32:21, 22; Matt. 23:6-12, NW) Hence Paul's use of the illustration "father" to accurately portray his relationship to Christian congregations and individuals, and not as a creature-exalting title, was no violation of Matthew 23:9.

● Why did the March 1, 1952, *Watchtower* say Korah was destroyed by fire? Was he not swallowed up by the earth?—L. K., Florida.

By a careful reading of the account one sees that apparently Korah died with the 250 with the fire-pans, and not with Dathan and Abiram and their households. Korah was a Levite, and the 250 with him were Levites. They wished to take over duties of the priesthood, which was confined to the house of Aaron. Dathan and Abiram were not Levites, but were Reubenites, and they were merely supporters of Korah and his company rather than members of that aspiring band of Levites. When Moses sent for Dathan and Abiram to come to the tent of meeting, they refused, not wishing to recognize Moses as having any power to give them orders. But Korah and his 250 did appear before the tent of meeting. That Korah was with them and not with Dathan and Abiram is shown by the record: "Moses said to Korah, 'Tomorrow you and all your company are to appear before the LORD—you, and they, and Aaron; each of you take his fire-pan, putting incense on it, each of you is to bring his fire-pan before the LORD, that is, two hundred and fifty fire-pans; you also, and Aaron, each with his fire-pan.'

After Jehovah told Moses to have the people withdraw from the neighborhood of the dwellings of Korah and Dathan and Abiram, the account continues: "Moses rose and went to Dathan and Abiram, and the elders of Israel followed him." Notice that it leaves out Korah; he was at the tent of meeting and did not follow Moses when Moses went to the dwellings.

Korah was of the family of Kohathites, and they were assigned to pitch their tents adjoining those of the Reubenites, and so the tent of Korah could easily be next to those of Dathan and Abiram. After the people had withdrawn from the neighborhood of these three tents, Dathan and Abiram with their wives and children stood in their doorways. Again notice that Korah is not mentioned as being present. Then, "the ground under them split open; the earth opened its mouth and swallowed them up, with all their households, and all the men who belonged to Korah and all their goods." These men who belonged to Korah or supported him were swallowed up, but it does not say Korah was. He was not present, but was before the tent of meeting with his 250 Levite rebels. Korah must have been disposed of along with that 250: "Fire having come forth from the LORD, it consumed the two hundred and fifty

men offering the incense." Korah was offering incense also, remember.—Num. 16:1-35, AT.

Numbers 26:10 is construed by some as proof that Korah was swallowed up by the earth, but it does not have to be taken that way, and to do so contradicts the facts of the narrative: "The same Dathan and Abiram, notable men of the assembly who contended against Moses and against Aaron in the assembly of Korah, when they contended against Yahweh; and the earth opened her mouth and swallowed them up—with Korah also when the assembly died—when the fire consumed two hundred and fifty men, and they became a warning." (Vss. 9, 10, Ro) All suffered one thing in common, destruction at the hands of Jehovah; but some perished when the earth opened up and the others when the fire descended. Analysis of the more detailed account in chapter 16 enables us to determine how the two factions perished.

GIVING GOD'S WORD FIRST PLACE IN OUR LIVES

"How can a young man keep his path pure? By heeding thy word. I find joy in thy statutes; I will not forget thy word." (Psalm 119:9, 16, AT) This is pre-eminent counsel for both young and old and shows the attitude one should take toward God's Word. Honest and sincere persons today seek to know and do God's will. The study of God's Word is essential for such. They learn precious truths from the perusal of its pages, and then also seek to share the knowledge gained with others, near and far. Accordingly, during the months of June, July and August, Jehovah's witnesses throughout the world, will make a special effort to get into the isolated and more-difficult-to-reach places with the message of God's kingdom. You, too, may share the knowledge you have with others, calling on your friends and neighbors. If you desire further particulars, contact Jehovah's witnesses in your vicinity or write the Society. Giving God's Word the first place will bring you joy.

DISTRICT ASSEMBLIES

All readers of *The Watchtower* are cordially invited to attend the district assemblies of Jehovah's witnesses that will be held throughout the United States and Canada on September 5, 6 and 7, 1952. There will be 35 assemblies in American cities and 10 assemblies in Canadian cities. Auditoriums are now being leased. In a succeeding issue a list of the cities and rooming accommodation committee addresses will be published.

BROOKLYN BETHEL VACATION

The Society's offices, factory and Bethel home in Brooklyn, New York, will be closed from August 9 to 24 inclusive for the annual vacation. Orders and correspondence sent in during that period will not be handled until some time after the reopening of the offices. To avoid delays it will be necessary to anticipate your needs well in advance and place your orders in ample time for attention before the vacation period.

"WATCHTOWER" STUDIES

Week of July 27: Fear Jehovah the Superior; also, Subjection to Superior Authorities, ¶ 1-4.

Week of August 3: Subjection to Superior Authorities, ¶ 5-24.