



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXV

SEMIMONTHLY

No. 10

MAY 15, 1944

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"EDUCATORS IN FREEDOM" TESTIMONY PERIOD

Appropriate to the name of the June Testimony Period as above given, a new educational feature is being released then for initial introduction to the general public, namely, the booklet *Religion Reaps the Whirlwind*. This will go well with the bound book *"The Truth Shall Make You Free"* and the booklet *The Coming World Regeneration*, the three being offered in combination on a contribution of 30c. Otherwise, the bound book and a self-covered booklet, *The Coming World Regeneration*, will be offered together on a 25c contribution, and the new 64-page colored-cover booklet alone on a 5c contribution. Preliminary arrangements are essential in order for each one to join in getting the Testimony Period off to an effective start. Those desiring to share in this educational campaign by means of circulating the printed message are invited to get in touch with us for instructions and references. A report is asked of all educators at the close of June on all their individual activities and the results.

"WATCHTOWER" STUDIES

Week of June 25: "Unity for the New World,"
¶ 1-13 inclusive, *The Watchtower* May 15, 1944.
Week of July 2: "Unity for the New World,"
¶ 14-28 inclusive, *The Watchtower* May 15, 1944.
Week of July 9: "Unity for the New World,"
¶ 29-43 inclusive, *The Watchtower* May 15, 1944.

ITS MISSION

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

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

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

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

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"RELIGION REAPS THE WHIRLWIND"

Here is a new booklet for which we predict a good future in the "strange work" of striking the shackles of religious bondage from multitudes of prisoners of "Christendom". Its 64 pages put under the Scripture searchlight the fundamental doctrines of "organized religion" and show religion's responsibility for the present world conditions and the certain fate that awaits it in a near day. This booklet has a special three-color cover with a unique expression of the artist's conception of the title. *Religion Reaps the Whirlwind* is due for release for public distribution June 1, and you may now get your advance personal copy and read it in preparation for the general distribution, at 5c the copy, postpaid.

"CONSOLATION"

Do you find enlightenment and joy in reading *The Watchtower*? Then you are certain to find enjoyment and profit in reading its companion magazine, *Consolation*, put out by the same publishers. With many thousands *Consolation* serves a vital and important need in building them up in faith, hope and courage in these days of spreading infidelity, hopelessness and fear, and thus brings its readers solid comfort. It does not, of course, take the place of *The Watchtower*, which is devoted exclusively to Bible study and instruction. *Consolation* actually complements
(Continued on page 160)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

MAY 15, 1944

No. 10

UNITY FOR THE NEW WORLD

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Ps. 133:1.

JEHOVAH has as His purpose to create a united world. The time is upon us for Him to do so. It will be one New World. Both heaven and earth will have to be in tune with each other for it to be such, because it takes both to make a world. A man having greater vision and deeper insight than any politician and planner for the postwar "new order" on earth has written to those who understand Jehovah's purpose, saying: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." In view of such a prospect, what? This: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." It is therefore the time to be on guard against the pet theories and fancy notions of "new order" schemers. It is the time to be steadfast for the New World according to God's pattern and purpose. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever."—Quoted from 2 Peter 3: 13, 14, 17, 18.

² For there to be a unified New World there must be one ruler over all humankind, and that one himself in perfect unity with the great Builder of the New World, Jehovah God. The one ruler whom the Creator has appointed and raised up for the rule of the undivided world is his obedient and faithful Son, Christ Jesus, whose unity with the Father was held fast even to the Son's martyrdom on the tree at Calvary. It is of highest importance for us to know this. We today are living when times long in arriving are converging upon us, and those times were appointed by Jehovah, the God of purpose. Men and their organizations try to change His times and seasons, but fixed and unmovable these stand, his time for the end of the wicked, disunited world; his time for the reign of his appointed Ruler; and

his time for blessing the faithful "men of good-will" with peace, prosperity and abundant life. Otherwise spoken, we have come to the "fulness of times". Hence the season has arrived for the "dispensation" or administration of human affairs by his King of the New World. The unifying effect of this is foretold by the apostolic writer, at Ephesians 1: 9, 10: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

³ As above stated, the gathering together in unity begins first with God's own consecrated people that have been followers of Christ from the days of Jesus in the flesh down till the true followers today who are genuinely copying his example. The majority of such ones have died during the nineteen centuries past, but such a fact is no obstacle to God's purpose. To gather all things in Christ together in one, including such dead ones that belong to the "body of Christ", Jehovah has fulfilled his promise to resurrect the dead in Christ first. This is because the fullness of his time for such a miracle has come. It is here since A.D. 1918, according to Bible prophecy. "There is a natural body, and there is a spiritual body," says the apostle Paul at 1 Corinthians 15: 44; and because such dead in Christ have been raised as a "spiritual body", the modern, materialistic race of humankind has not seen or been aware of that spiritual resurrection.

⁴ The major portion of the "body of Christ" having already been gathered together in one with the new-world Ruler in the heavens, there remains but a remnant of such "body" members upon earth. These too must be gathered together in one under their Head Christ Jesus. They have been so gathered throughout the entire earth. Not physically so, but in oneness of purpose and effort, in oneness of organization, in oneness of action, and in oneness

1. What is it God's purpose to create? and in view of such prospect how should we be conducting ourselves?
2. What is the essential requirement for a unified New World, and why is it important for us who live in these times to know this?

3. With whom does that gathering together in unity begin first, and why has this modern generation not been aware thereof?

4. What part of the "body of Christ" yet remains upon earth, and how have those thereof been gathered into oneness with Christ Jesus?

of understanding of the great Textbook of life, the Bible. For such reason they have not permitted the divisions of the religious sects and organizations to split them. Nor have they let the political squabbles and controversies of the nations rend them asunder. They recognize and abide by the principle set forth in the Bible concerning the "body of Christ", namely: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. 3: 28.

* The "body of Christ" has drawn upon many nationalities for its membership as regards their fleshly or natural connections, but the "body" members do not longer live according to the flesh. If they did, they could not be united. Especially not in this time when "nation shall rise against nation, and kingdom against kingdom". As to one another, the remnant of true Christians live according to the unifying rule stated at 2 Corinthians 5:16-18: "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ."

* Here is a principle of living which the framers of the Atlantic Charter for the postwar era have not counted on nor embodied into their scheme for a "finer and better world". The planners for an international peace machine, backed by an adequate police force, are working hard for international collaboration, but they do not propose to overstep national differences. National sovereignties are to be sacrificed as little as possible, and there is proposed a self-determination of peoples. Thus the "new order" draftsmen give in to a divisive force and barrier, and it will never be "one world" that will hold together for long. The fact stands settled, that it is humanly impossible to bring about a united world. Only God Almighty can and will create a united world of righteousness. Waiting on him to do so will not bring any disappointments.

* Happily, there are today persons living on earth and made up of many nationalities that have not waited upon what worldly politicians promise to establish in the postwar period, but that have already begun to live together in an unbreakable unity. They are the companions of the above-mentioned "remnant". These persons are not expecting to go to heaven with the remnant and be associated with the Ruler Christ Jesus in the Kingdom of the new world. Their hopes and expectation are of remaining on

this earth and living in brotherly relationship and co-operation forever under the heavenly kingdom. Many centuries in the past it was revealed that at this time there should be such a class of persons found among all nations in spite of the global conflict. Their description is given in these words: "After this [that is, after seeing the 144,000 members of Christ's body who shall reign with him in the Kingdom] I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more."—Rev. 7: 9, 10, 15, 16.

* These recognize the "throne of God", that is, his Kingdom. They unitedly serve in his temple, which is a 'house of prayer for all nations'. To Jehovah God and his Lamb, the Prince of Peace, they give the credit for salvation, and not to worldly rulers and their symbols and emblems. It is manifest, therefore, that they do not let themselves be divided and set at odds with one another because of the fact that they have come out of "all nations, and kindreds, and people, and tongues". The unifying power in their lives is their attachment to the divine throne, the Kingdom of God. They stick to the principles stated in the Christian rule: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. . . . forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on [love], which is the bond of perfectness." (Col. 3:11-14) Like the remnant of whom they are companions, these persons of earthly hopes are now seeking to live for the new world of righteousness. They realize that if they expect to live in unity in that righteous world they must prove they can live at unity now.

* There will be no *everlasting* life in the postwar "new order", but such will be only in the new world of God's creation. It is time for all honest seekers of life to get at unity with those who are preparing to live in the righteous new world. Jehovah God is not at unity with this present wicked and imperfect world. He and it disagree thoroughly, and that is why he will destroy it at the battle of Armageddon, to which all nations are marching with quickening

5. In spite of their national extractions, how have the members of Christ's "body" been able to live united, especially now?

6. Why will that which is planned by the schemers for the postwar world not be "one world"?

7. Who make up the earthly class that have already begun to live together in unity, and in what prophetic language were they foretold?

8. To what do they attribute protection and deliverance? and what is the unifying power in their lives, and by what principles do they abide together in unity?

9. Where will there be everlasting life? and with whom should seekers of life now get at unity, and why?

pace. This is a cause for alarm, even though it does not mean that the Almighty God will ever destroy this globe upon which we live. Only those now seeking to prove worthy of life in His new world have any assurances from his Word of getting through that battle alive and being admitted into the new world of endless peace. "The earth abideth for ever." That statement of Ecclesiastes 1:4 holds good at the battle of Armageddon. Why should the Creator destroy his creation, our planet earth? It is not wicked. The Creator is not obliged to get rid of the earth just to get rid of the corrupt and degenerated human race upon it. At the time of preparing this earth for man's dwelling-place, the Creator looked at his handiwork and, "behold, it was very good." Humankind, departed from the Creator's Theocratic law, are the ones that have defiled the earth. Hence, instead of destroying his very good global creation, Jehovah's purpose is reasonable, namely, to "destroy them which destroy the earth". (Rev. 11:18) After this has been done in the final end of the old world at the battle of Armageddon, this globe will be transformed everywhere into a paradise for the pleasurable home of those proving worthy to live in the new world, a "world without end".

¹⁰ God cleanses the earth for the leading of clean lives by such humans. For humans, the earth is just the place for them to live in in God's wide universe. God gives his word to this effect, saying: "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else." (Isa. 45:12, 18) The "great multitude" of Armageddon survivors will not include any of those who now "destroy the earth" or who corrupt it. The divine mandate will be renewed, namely, to "be fruitful, and multiply, and replenish the earth, and subdue it"; and this mandate the favored multitude will gladly fulfill subject to the "new heavens" above, that is, the kingdom of God's dear Son together with the "body" of his faithful followers and joint heirs. The visible ruling organization, which will represent the heavenly King, will be composed of the faithful men of old times before Christ, which men believed Jehovah's promise of a new world and looked forward to its establishment, and who considered themselves strangers and aliens to this present wicked world. Such ancient prophets and righteous witnesses of Jehovah God will constitute

the "new earth". This new earth will be at complete unity with and faithfully represent the "new heavens". Thus it will be "one new world".

¹¹ Not of that glorious future time, but of God's devoted people living in this present epoch of total warfare, Jehovah's inspired songster sang, saying: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1) Their dwelling so is in marked contrast with present world conditions, and hence its goodness and pleasantness stand out as worthy of amazed and admiring comment. Although this looked good to the psalmist who had the spirit of the Lord God, it does not look that way to God's adversary, Satan the Devil, nor does it look good to those who have the spirit of the Devil. That wicked one is against God's gathering together of all things in one both in heaven and in earth. His idea of a world is a total world; and the uniting of Jehovah God's people is a tantalizing obstacle to his plans for such total world. He tries to break up their unity and thereby to render them weak and easily overpowered. To do this, he tries out against them the method of attack which he has used with such astounding effect by the totalitarian Nazi-Fascist-religious "fifth column", namely, "Divide and conquer." That is to say, Divide and split up your opponents by internal disagreements and isolate such split-off sections, and then with superior force and power finish off or liquidate each section one after another.

¹² Were Jehovah's remnant and their companions to yield to such invasion of their orderly and peaceful dwelling together in unity, it would mean their Theocratic organization would be broken up and their power for united action in Jehovah's service would be weakened. They would be fighting one another, instead of the common wily foe, and their minds and attention would be monopolized with personal differences and disagreements and controversies. The faithful overseer, Paul, warned against this and pleaded for Christlike unity, saying: "Only let the lives you live be worthy of the gospel of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the gospel. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God."—Phil. 1:27, 28, *Weymouth*.

¹³ When himself a prisoner in a Roman jail, he

11. Why does the psalmist express amazement and admiration, at Psalm 133:1? and why and how does the adversary seek to break up such condition?

12. What would the adversary's invasion of their dwelling together in unity mean, and with what language did Paul warn the Philippians against this?

13. In what language did the imprisoned Paul plead for such brotherly unity to the Ephesian Christians?

10. For whom will God cleanse this earth? and what will the Armageddon survivors do, and who will compose the "new earth" to make it one new world?

still pleaded for the unbreakable unity of his brethren outside, saying: "I, then, the prisoner for the Lord's sake, entreat you to live and act as becomes those who have received the call that you have received—with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the spirit. There is but one body and but one spirit, as also when you were called you had one and the same hope held out to you. There is but one Lord, one faith, one baptism, and one God and Father of all, who rules over all, acts through all, and dwells in all."—Eph. 4:1-6, *Weymouth*.

WHY DISRUPTION

"How is unity among brethren disrupted? By the failure of any to show the spirit of the Lord, which spirit must be in harmony with His written Word. The disturbers of the peace and unity of the brethren within the Theocratic organization are hateful to God, and the practices of such disturbers are detestable to him. "These six things doth the LORD hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19) Whoever is *haughty* and thinks he is better than the rest of the company, such one the Lord hates. Properly, one should be common, normal, one of the group. Never try to be outstanding and to lift yourself (in your own estimation) above your brethren and then treat them from your conceited standpoint. Also the Lord God hates a *lying tongue*, because he is the Father of truth. With his whole being, therefore, he hates a lie. Contrary to Satan, the father of lies, it is "impossible for God to lie"; and that is why his Word is unchangeable and to be depended upon.—Heb. 6:18; Titus 1:2.

"The great Life-giver hates *hands that shed innocent blood*. He never made such hands to be the executioner of his justice or vengeance. Murder of a person can be committed without killing him physically, by bringing reproach and misrepresentation upon him and thereby stirring up hatred in the hearts of others against him. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15) Another thing God classes alongside of hands stained with innocent blood is a *heart that deviseth wicked imaginations*. This means not only plotting injurious,

malicious schemes against another, but also conjuring up imagined things against him. This not only is a waste of time but also injures the one doing the imagining. If the imaginer does not have the full facts, if he does not see the case clearly before he himself or others can see it, then why should he imagine something of wicked implications against his brother? Instead of self-hurting imaginations, get down to doing the things that are essential and necessary. Then you will be blessed.

"Another thing abominable to God is *feet that be swift in running to mischief*. Here *mischief* does not mean innocent fun and playing of practical jokes, but means *evil, harm, damage, injury*, and not mere vexation and annoyance. A person consecrated to God may lightly think he is not running to mischief by taking a certain course, but he does well to analyze first whether his feet are swiftly hastening to that end or result. He may like to go to places alone, free from observation by his brethren. Or he may choose to go to parties and get into the swing of the "jazz age". As soon as he can get over with or off from what he considers the minimum requirements of serving God, he takes the rest of the time for him to do according to selfish, pleasure-seeking inclinations. He may have sixty hours reported as a monthly publisher of the message, or he may have only about fifteen hours. But, whatever his time is that he "puts in" for the record's sake, after that he feels he must get off and have a good time either with or like those who do not seek life in the new world. His feet are bearing him to a harmful end for himself, even though he may think that, on the surface, there is nothing wrong with it for him as a Christian. He forgets what Paul said at 1 Corinthians 9:27: "I keep under my body, and bring it into subjection: lest that by any means, *when I have preached to others*, I myself should be a cast-away."

"Such *feet* are not pleasing to Jehovah God. It is not possible to please the Lord's organization and be at unity with your faithful brethren and at the same time play around with the Devil's organization or run a course parallel with its course. The two things do not go together. "He that hasteth with his feet sinneth." (Prov. 19:2) If a person's feet are inclined to hasten in a certain direction that works mischief in the world; if he lets his feet bear him thither because he "likes to get away and do something else", and he takes a chance amid unsafe circumstances, he is likely to find sometime that he has taken a losing chance. If we do not heed the Lord's counsel, but imitate the mischievous course

14. (a) How is unity disrupted, and what is God's attitude toward the cause thereof? (b) Who are the haughty that God hates, and why does he hate a lying tongue?

15. (a) What hands does God hate, and how may murder be committed besides physically? (b) How does a heart devise wicked imaginations, and how can such heart condition be avoided?

16. What are the "feet" that God hates, and how may one delude himself into walking with such "feet"?

17. Why cannot a Christian go in a course parallel with that of the world and do so with benefit and safety?

of this world, we cannot look for the Lord's loving protection.

¹⁸ The sixth listed thing that God hates is a *false witness that speaketh lies*. If a brother is on trial, and a person appears to testify and tells falsehoods in order to get the defendant into trouble, rather than speak the truth about him, the falsifier becomes hateful to God. By his false testimony he may think to gain favor with the one questioning him, but he is certainly putting himself in disfavor with the Lord. One who pleases the Lord must come clean with his testimony. If such one's brother is under accusation and a point-blank statement is asked for, that one will say the truth about his brother. Even if it should bring a little persecution or rebukes from the worldly-minded, he will still be honest and say the truth. The Lord does not like a liar whose false testimony may be bought for some selfish advantage or bribe.

¹⁹ Seventh, and finally, the Lord abominates one *that soweth discord among brethren*. This is so easily done, by gossiping or talebearing, by starting rumors or by finding fault. A person may hold a high position in the Lord's organization and may think chiefly of using his office to make others think well of him. At the same time he tries to disparage others or create a poor opinion of them by looking around for things with which to find fault, with one purpose, to sow discord among the brethren. A very good example of this is found in the "evil servant" class, whom the Lord foretold as sure to arise at the end of the world and who would smite fellow servants but would eat and drink with the drunken ones of this world. (Matt. 24: 48-51) "A froward [rebellious] man soweth strife; and a whisperer separateth chief friends." (Prov. 16: 28) Whispering about any brother is to be avoided. If you think someone has done wrong, very well; if you want to say something about it, go direct to him. Do not start a whispering campaign. "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." (Prov. 18: 8) In plain English, the admonition here is that one should mind his own business, and his business should be in accord with the Lord's Word. Then there will be no difficulty or trouble due to busybodying.—1 Pet. 4: 15.

²⁰ It does not matter what problem comes up among those of the Lord's organization, there is always a proper order to follow, and it is set forth in the Lord's Holy Word. As long as we follow that, unity will be maintained; there will be no disruption. Those trying to bring about disruption the Lord

God by His angels will clean out from his organization in due time, and it will be after those that are approved by Him under the test are made manifest.—1 Cor. 11: 19.

DISFELLOWSHIPING

²¹ This brings up the questions: Is there anything in the Bible as to disfellowshipping brethren and as to a congregation's taking a vote to have this done? Or, do the admonitions at Romans 16: 17 and 2 Thessalonians 3: 14 state the limit of what should be done, namely, to avoid those causing division and to have nothing to do with them? Such questions call for the consideration of the words of the Head of the church, Christ Jesus, to his disciples: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican [a tax-collector]." (Matt. 18: 15-17) Jesus' words corresponding to these are found at Luke 17: 3, 4: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

²² The course above outlined by the great Peacemaker is for the purpose of keeping peace and unity among the brethren, rather than stirring up discord by talebearing and whispering. In times past those words of the Lord have been interpreted to this effect: That, where one member of the church sins against another, the matter is, after due process, to be brought before a whole congregation. There it should be discussed and argued out. Then a vote should be taken by stretching forth the hand of each member of the congregation in a democratic-voting manner. Thus the congregation must indicate its determination of what should be done with the one found guilty.

²³ Putting such a meaning into our Lord's words, however, has served to cause more controversy and disruption among congregations in times past than almost any other thing. Undue heat of contrary opinions has been stirred up and undue measure of time and attention has been taken from the Lord's work of preaching the good news of the Kingdom.

18. What does a false witness that speaks lies hope to gain, and why does the Lord God hate him?

19. How may discord be sown among brethren? who are a good example of doing this? and how may such course be avoided?

20. How may any problem be handled without disruption, and how does God deal with those trying to cause disruption?

21. What questions does this now bring up, and what did Jesus say to his disciples about settling trespasses by brethren against brethren?

22. What was the purpose meant to be served by the Lord's words, and what have they been interpreted in time past to mean?

23. What, however, has such an interpretation actually caused, and what therefore is it wise and timely to do?

Reasonably, that could not be what the Lord purposed by giving such instructions. When methods produce the wrong results, then it is wise and timely to examine the methods hitherto used to determine whether such are Scriptural or not.

²⁴ It must always be kept in mind that God's organization of his people is Theocratic, not democratic. The laws of his organization come from himself, the great Theocrat, Jehovah, the Supreme One. The laws of the organization do not draw their strength and validness from the voice or vote of the congregation and are not applied because of the consent of the governed. "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us." (Isa. 33: 22, *Am. Stan. Ver.*) Quaintly put, a Theocratic organization is ruled from the top down (which means from the Most High God downward) and not from the bottom up (that is, from the people of the congregation upward). It is true that the Head of the church did say that the one sinned against, who fails to gain his brother, should at length tell the matter to the church or congregation. However, Jesus did not say that the entire congregation should sit like a body of Supreme Court justices of last appeal and should have the case fully aired, and then vote in democratic manner after hearing and arguing the case. The words of Jesus at Matthew 18: 15-17, as above quoted, go farther than the like words at Luke 17: 3, 4, above quoted. Jesus' words in both Scripture citations agree with the law at Leviticus 19: 17, 18: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD."

²⁵ At 1 Corinthians 6: 1-8, the apostle Paul argues against taking matters of difference between brethren into worldly courts, and says that the saints shall judge the world and angels and hence should be able to judge matters between themselves. Yet that is not saying that the entire congregation is constituted to sit as a court before which the cases of sin among the brethren against one another are to be submitted for final adjustment. Paul did not say that the entire congregation must consume time, attention and nervous energy in trying such cases, thereby focusing their attention upon sin and the due punishment of it. The congregation is the Lord's own. Therefore, when a brother has been sinned against by another and he finally brings it to the congregation and tells it, the Theocratic rule should be observed in the congregation.

24 (a) What does it mean that God's organization of his people is Theocratic? (b) In a matter of trespass appealed to the church, what did Jesus not say respecting the course the church should take?
25. What is the apostle's argument at 1 Corinthians 6: 1-8, and why is it not an argument for a congregation to sit as a court?

²⁶ The matter for straightening out should not be aired before the whole congregation for judgment, and take up everybody's time and consideration. It should be quietly laid before the representative members of the congregation or company, the ones that are charged with the responsibility for the spiritual welfare of the brethren and for the direction of their service to the Lord. The case recorded at Deuteronomy 21: 18-21 illustrates this way of proceeding in an orderly, Theocratic manner. The record reads: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the *elders of his city*, and unto the gate of his place; and they shall say unto the *elders of his city*, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." According to this procedure, the hearing of the case and the rendering of the decision should be confined to the representative brethren, as pictured by the city elders, not elective elders as in religious organizations, but elders who are such due to Christian knowledge, growth and experience. Their decision must be according to Theocratic law. After they render the decision, the congregation may hear about the matter and may concur in the decision and in the action due.

THE ORDERLY WAY

²⁷ This course is supported by the way the apostles John and Paul proceeded, with due consideration for Jehovah's Theocratic arrangement. At 3 John 9-11 it is written concerning a disturber that wanted to shine and be boss and lord it over others: "I wrote unto the church: but Diotrephes, who loveth to have preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God." In taking such action, John acted as a representative of the great Theocrat and as one of the twelve foundations of the church built upon Christ Jesus the Rock. (Rev. 21: 14) The situation he took in hand was one where an individual was sinning against his brethren and

26 How, then, should the matter for straightening out be laid before the congregation and handled, and how does the case at Deuteronomy 21: 18-21 illustrate this?

27. What are the facts concerning the conduct of Diotrephes in the church, and how did the apostle John take care of the situation?

thereby troubling the peace, unity and spiritual health of all the congregation. There was no congregational assembly and voting upon what should be done. The serious situation was brought to the attention of a most responsible representative of the Lord's organization, possibly the sole survivor at that time of the twelve apostles. He advised what action he would take in behalf of the congregation.

²⁸ Another responsible servant of the Theocratic organization, Jude, writes about divisionists: "These be they who separate themselves, sensual, having not the spirit." Or, rendered in plainer English: "These are those who cause divisions [make separations]: they are men of the world, devoid of the spirit. But do you, beloved, building yourselves up on your most holy faith and praying in the holy spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ which issues in eternal life. On some who are in doubt you should have pity; others you must save, snatching them out of the fire; and on others have pity mingled with fear, while you hate even the garment stained by the flesh." (Jude 19-23, *Weymouth; Am. Stan. Ver.*) Jude, the servant of Jesus Christ, does not include in his epistle any instructions for a congregational meeting and democratic voting.

²⁹ At 1 Corinthians 5:1-7 the apostle Paul brings to view a case of sin between members of the congregation at Corinth, which case had become so notorious that it came within the knowledge of the congregation. However, it did not come to the congregation's notice in the way outlined by Jesus at Matthew 18:15-17. The sin was between a mother and son, and the mother did not bring the matter before the congregation. Instead, it was an offense by both parent and son against the entire company. The record reads: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are un-

leavened." Here the apostle Paul was duly handling "that which cometh upon me daily, the care of all the churches".—2 Cor. 11:28.

³⁰ As a representative of the Lord's Theocratic organization Paul did, indeed, instruct that a congregational meeting be held, but not to vote with outstretched hand and indicate by a show of hands what was their judgment and decision on the matter. They were told to meet to confirm and apply the judgment already expressed by the Lord's apostle. By putting from their midst this leaven of a case of fornication between mother and son it would tend to preserve the spirit of the Lord within the Christian congregation and would save it unto the day of the Lord Jesus Christ. The ones that had chosen to go in the way of Satan through committing fornication and to bring reproach upon the entire congregation thereby were to be 'delivered over to the one they had elected to serve till at last their flesh was destroyed'. The good of the congregation and of the witness work which it was carrying on demanded this obedience to Theocratic instructions for the organization.

³¹ It is apparent, therefore, that the congregation had not acted upon the case. So Paul, as the authorized Theocratic representative of the Lord, took the matter in hand. He advised the company the proper action to take to preserve the Lord's spirit among them. He instructed for the dismissal of the offender from their assembly, saying: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without [the congregation]? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (1 Cor. 5:11-13) Later, when the genuine repentance of the dismissed offender became known, it was not the congregation or ecclesia that decided the re-admitting of the repentant one; it was the apostle Paul that ordered the receiving of such one back to their midst, as stated at 2 Corinthians 2:6-11 and 7:8-12. The entire course taken by the Theocratic representative was, as he wrote, "that our care for you in the sight of God might appear unto you." The congregation, by acting on the reproof given them, showed wisdom: "A reproof entereth more into a wise man than an hundred stripes into a fool."—Prov. 17:10.

²⁸ What does Jude write regarding separators or divisionists, and what does he write concerning congregational meetings thereon?
²⁹ How did the case brought to view at 1 Corinthians 5:1-7 come before the congregation's notice, and what did the apostle Paul write about handling it?

³⁰ Did the apostle call for a congregational meeting to be held to judge and vote concerning the case? and why was it necessary to carry out his instructions?

³¹ (a) Why did Paul issue instructions in the first place, and what action did he instruct to take regarding the offender? (b) On the offender's repentance, at whose instance was he taken back and how far did the congregation act?

"At 1 Timothy 5:19-21 the apostle writes: 'Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.' Such are not general instructions to all the congregation, authorizing anyone therein to take it upon himself to hear accusations and to deliver public rebukes and so make himself a spiritual policeman of the congregation. Be it noted that the apostle Paul was writing to a specially appointed servant to the brethren and an overseer of their interests, namely, Timothy. This young man in his relationship to the apostle pictures the present visible organization, the Christian 'society' the Lord is using, in its relationship to Christ Jesus, 'the Apostle and High Priest of our profession.' (Heb. 3:1) The apostle directed the overseer of the congregations to entertain the accusations against elder servants, but only before the proper number of witnesses; and also to give out public rebuke to sinners, for the wholesome effect that it would have upon others of the congregation. No such authority to act was delegated to the entire congregation. In all cases the apostle recognized the Theocratic rule within God's visible organization and instructed accordingly.

"Jesus' words at Matthew 18:15-17 and Luke 17:3, therefore, mean that the one sinned against should rebuke his brother who offends against him. This agrees with Proverbs 25:8-12: 'Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. Debate thy cause with thy neighbour himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away. A word fitly spoken is like apples of gold in pictures [frames] of silver. As an earring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear.'

"If the sinner is wise, he will appreciate the calling of the offensiveness of his act to his attention privately instead of noising it about by talebearing and whispering, and he will ask forgiveness. (Prov. 17:10) If he does not respond to this direct personal admonition, the offended brother may next bring the matter to his attention again, for the sake of bringing about a reconciliation, if possible, but this time taking along with him two or three witnesses, not necessarily appointed servants in the congrega-

tion. These can witness the brother's efforts at reconciling the offender and can add their weight to the admonition to him for his repenting and rectifying matters. As it is written: 'Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.'—Jas. 5:19, 20.

"If, now, the offender refuses to heed this second and reinforced admonition to a right course, then the offended one may tell it to the 'church'. According to Theocratic order, this would not mean to a congregational meeting with all present, but telling it to those charged with the care of the congregation and representing it in special service capacities. If he refuses to hear the church through its representative servants, then what? Does the Lord say the church or congregation should excommunicate the offender? No; but the Head of the church says to the offended one, whose efforts at reconciliation have failed: 'Let him be unto THEE [not, unto the church] as an heathen man and a publican.' The offended one may refuse to have anything further to do with such one until he comes for a reconciliation. Only where the peace and unity of an entire congregation are involved, and its activity in the Lord's witness work is being disturbed and hindered, there the Theocratic organization steps in and must take action in behalf of the congregation, as illustrated in the words and actions of the apostle Paul.

"Paul's instructions were offered after the Lord Jesus said what he did at Matthew 18:15-17. Hence Paul's words show the proper procedure in congregational matters after Jesus had spoken as to personal matters. The point of the argument is, then, that brethren should seek to settle their personal matters between themselves rather than endanger and upset the good order, harmony, and united action of a congregation busy at getting Jehovah's work done.

"In all those cases of apostolic times it is the Lord, through his Theocratic organization as represented by its special servants, who instructs servants or congregations what to do. To the special servant Titus Paul wrote: 'A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.' That is: 'After a first and second admonition, have nothing further to do with a man who causes divisions; for, as you know, a person of that sort has gone astray and is a sinner

32. (a) What were Paul's instructions at 1 Timothy 5:19-21, and why were they not general instructions for any and all individuals of a congregation? (b) Whom did Timothy picture, and by what rule was Paul abiding in so instructing him?

33. How, then, do Jesus' words at Matthew 18:15-17 and Luke 17:3 agree with Proverbs 25:8-12?

34. What should the sinner, if wise, do? but, if he does not do so, what should the offended one then do?

35. (a) If this fails, what should the offended one then do, and how so? (b) This failing, how should he deal with the offender, and where or when does the Theocratic organization step in and act?

36. Why is it significant that Paul gave such instructions after Jesus had spoken? and what is the real point of the argument?

37. How, then, in apostolic times was the Theocratic rule carried out? and what did Paul write to Titus and to the Thessalonians concerning dealing with heretics and the disobedient ones respectively?

self-condemned." (Titus 3: 10, *Weymouth*) The servant acting for the Theocratic organization would give no assignments of service to such disturber of unity. To the church at Thessalonica Paul wrote: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3: 14, 15) One refusing to obey organization instructions, as represented by the apostle's epistles, should not be followed or imitated by others of the congregation, but should be helped to see the error of his way. If he falls into causing divisions in the congregation, then the Theocratic organization must step in through its authorized servants.

KEEPING ON THE JOB

"A person that has been given an appointment of service in God's organization should keep on the job until the Lord makes a change for him. If he leans to his own understanding and thinks he would like to do something else that attracts him off the job, and then he makes the change for himself, he may cause division in the organization for a time. An illustration of this is found in the case of "John, whose surname was Mark". (Acts 12: 25) He left his mother at the house in Jerusalem and was sent out on the road with the apostle Paul and Barnabas to foreign lands. They all acted as special pioneers in the preaching service; "they had also John to their minister." (Acts 13: 1-5) When this party got into the Roman sub-province of Pamphylia, John Mark quit his part in the special pioneer service and left Paul and Barnabas without benefit of his ministry in their foreign assignment. This reflected unfavorably upon John Mark as to future privileges of service, and on one occasion it caused division in the pioneer ranks for a time. The account of this, at Acts 15: 36-41, reads as below:

"And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them [his cousin] John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches." John Mark thereby lost his privilege of accompanying

Paul, due to falling down in his past performance, quitting the work while on the job. The privilege went to faithful Silas.

"Only after Mark had proved himself by a continuous record of faithfulness was the rift healed and he came back into Paul's confidence. He again became associated with Paul. During Paul's imprisonment at Rome he writes: "Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas." (Col. 4: 10, *Am. Stan. Ver.*) (Philem. 24) Then after a season of service with Peter at Babylon, Mark was summoned by Paul during his second imprisonment at Rome, Paul saying, "for he is useful to me for ministering." (1 Pet. 5: 13; 2 Tim. 4: 11, *Am. Stan. Ver.*) All considered, the best course is not to risk such a strain on one's relationship to the Lord's organization, as Mark did. For unity, peace, and the operation of the witness work without interruption, the consistently faithful servant will stay on his assigned service appointment.

COMPARISON

"The psalmist was inspired to describe the beneficial effects of unity now for the new world of life and righteousness. In beautiful verse he sings: "Lo! how good and how delightful for brethren to dwell together even as one. Like the precious oil upon the head, descending upon the beard; the beard of Aaron, which descended unto the opening of his robe: like the dew of Hermon which descended upon the mountains of Zion, for there did [Jehovah] command the blessing, life unto times age-abiding." (Ps. 133: 1-3, *Rotherham*) Such dwelling together in unity was in Theocratic territory, particularly at Mount Zion in the time of a national feast, when all twelve tribes of Israel and the strangers dwelling within their gates came together to the place, Jerusalem, where Jehovah had placed his name and where his temple stood.—Ps. 122: 1-9.

"Aaron was Israel's first high priest, and was a type of Christ Jesus. As Aaron became a *christ* or anointed one by the oil's being poured upon his head, so the Lord Jesus became the Christ of God by being anointed with the holy spirit from his heavenly Father. He received it in its fullness: "For God giveth not the spirit by measure unto him." (John 3: 34) The anointing oil upon Aaron was according to a special prescription, composed of pure myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil, and was pleasantly fragrant. Being copi-

38, 39. What is the one who does not stay on his assigned job liable to cause within the organization, and how is this illustrated in the case of John Mark?

40. (a) Only after what did Mark come back into Paul's confidence, and to what extent? (b) In the light of the foregoing, what is the best course for a servant to take?

41. What was the theme of the psalmist's verses at Psalm 133, and where was such conduct carried out and observable?

42. With whom does the high priest Aaron with the anointing oil upon him compare? and how is brotherly dwelling together like such oil?

ously anointed with it, Aaron exhaled a sweet and agreeable smell that was soothing, while he performed his priestly duties, being pleasing to God and acceptable to his brethren. Christ Jesus, the true High Priest, filled with God's spirit, breathed out always an influence of peace and unity to his brethren, his disciples, and he prayed earnestly for the attaining and perfecting of their unity in him, particularly at this end of the world. (John 17: 20-23) It is like such fragrant ointment, that is, Christ-like, for his brethren and their companions to abide in oneness of purpose, effort and service at the Theocratic organization.

“Such dwelling together is refreshing and reviving, like the heavy dews upon Mount Hermon during Palestine's hot, dry season of six months' duration.

43 How does the dew of Hermon that descended upon Zion picture such dwelling in unity? and what does God's commanding the blessing, even life forevermore, to be there picture?

The dews were so heavy that their area of coverage extended from Mount Hermon down to Mount Zion, the capital city of the “nation whose God is Jehovah”. Zion, or Jerusalem, was therefore a symbol of Jehovah's capital organization, of which His anointed Son is King and High Priest. There at the true Zion, the capital, the everlasting Life-giver commands his blessing to rest, the blessing of “life for evermore”. That life, the gift of God, resides in his High Priest, the King. None of earth can gain everlasting life save through the capital organization and its King, Christ Jesus. The dews of ancient Mount Zion were life-giving. At this scorching “end of the world”, the blessings unto life in the new world of righteousness descend like dew upon those who dwell together in brotherly unity by subjecting themselves to the Theocratic rule of the Greater Zion, Jehovah's glorious capital organization.

VALUE OF THE TRUTH

IT IS nineteen centuries since the great Teacher of truth gave this parting instruction to his little band of disciples: “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy [spirit]: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” (Matt. 28: 18-20) It is likewise nineteen centuries since the Roman governor asked that same Teacher, “What is truth?” and yet hundreds of millions in so-called “Christendom”, of all nationalities, continue to ask the question, “What is truth?” Religion is responsible for the lack of the knowledge of the truth by the common people. The hundreds of religious systems have taken away the “key of knowledge” by teaching religion in place of truth, and as a consequence the people have been prevented from knowing either the sound of the truth or its life-saving value. Hence the urgency of Jesus' command to go forth and teach all nations whatsoever he has commanded becomes more pressing upon those now truly his followers.

One who has a clear perception of the truth possesses knowledge. To know means to perceive, grasp and clearly understand what is truth. Without the truth no one can properly be informed. Jesus, who spoke with complete authority, says concerning Jehovah's Word, the Bible, “Thy word is truth”; meaning that Jehovah's purpose, as recorded in his Book the Bible, is the truth. (John 17: 17) It is by receiving a knowledge of the truth and by a full obedience to it that men may be qualified to be used in the service of the Most High God and to receive at his hands the great riches that come from his boundless treasure house.

Men have formed religious organizations and have caused such organizations to promulgate dogmatic statements, teachings or creeds, which are held up as a guide to the people, but by which millions of persons have been deceived.

There is, for instance, the Roman Catholic Hierarchy, which is made up of a few men comparatively that assume authority to rule and govern; and such Hierarchy rules and controls millions of persons who are submissive to the Hierarchy in blind fear. Such persons are not counted as members of the Roman Catholic Hierarchy or as of “the church”, but are designated by that organization as “the Catholic population”, meaning that they are the ones who bear up, support and furnish the money for such organization. The Roman Catholic Hierarchy has put before the people certain dogmatic statements and traditions and told the people that they must follow the same. Millions of good persons have been induced to follow and obey the Hierarchy, and by its doctrines they have been greatly deceived. They are deceived because such dogmatic statements and traditions put forth by the Hierarchy are not in harmony with Jehovah God's truth.

The Hierarchy has been diligent to keep from the people the Bible in order that the people might be kept in subjection to the Hierarchy. Being in subjection to the Hierarchy, those millions of honest persons are not free, but are in bondage to a man-made organization. They can never be free until they break away and cease following the doctrines of men, and receive and follow the truth as set forth in the written Word of God. To such persons in bondage and who are honest the words of Jesus apply: “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed.” (John 8: 31-36) True knowledge, therefore, means to know the truth as spoken by Jesus and as set forth in the Holy Scriptures.

The value of the truth to man cannot be overstated. The Scripture texts which follow should be carefully considered by all who desire to share in the enduring riches which God has provided for obedient man. “The fear of the LORD [Jehovah] is the beginning of knowledge: but fools despise

wisdom and instruction." (Prov. 1:7) "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD [Jehovah], and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things."—Prov. 2:3-12.

Further, through his Word of inspiration, Jehovah God says: "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." (Prov. 8:10, 11) "Wise men lay up knowledge." (Prov. 10:14) "And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength." (Prov. 24:4, 5) It is only the wise that will ever receive and enjoy the true riches that God has provided for obedient men.

Within the meaning of the Scriptures the "wise man" is he that gains a knowledge of God's truth and then diligently follows and obeys the same. He is the man that gets wisdom. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her."—Prov. 3:13-15.

Material riches honestly obtained and possessed and used in a proper way result in good; but such riches are not to be compared with a knowledge of the truth. "How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" (Prov. 16:16) "The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding."—Prov. 9:10.

The fear of the Lord, as above mentioned, does not mean a morbid dread that gnaws at the mind, but means to fear to do what is contrary to the Word of God and thereby to displease Jehovah. "The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."—Prov. 8:13.

Such proper fear means to "hate", and hence to refrain from doing, anything that works injury to another; to avoid pride and arrogancy, because such are displeasing to God; and to hate and hence to avoid the way of any who substitute for God's Word of truth the theories of men and thereby mislead others. Fear means to refrain from and to hate anything that is fraudulent. The one that will please God must pursue the course as instructed by the Lord, to wit: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," and then let the Lord do the judging. (Gal. 6:10; Rom. 14:4) As you gain a knowledge

of the truth be diligent to pursue the truth and to present the truth to others as you have an opportunity and to do good to them thereby and show an appreciation of God's goodness toward you. A knowledge of God's truth must be had before anyone could possibly receive the riches of God's gift. It therefore follows that any man or organization that has kept you in ignorance of the Bible and has induced you to refrain from reading books and magazines that explain the Bible, such man or organization has been instrumental in keeping you in ignorance of God's means of bestowing his blessings upon you. The Holy Scriptures were written that man might have an opportunity to know the truth. No man or company of men has the right to make merchandise of the people by assuming to teach them religious errors in the name of the Lord God.

Because Jehovah God is love, and is therefore entirely unselfish, he has made provision for the salvation and blessing of man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Moved by unselfishness, Jehovah God has at great cost to himself by the giving of his beloved Son opened the way for human creatures to live, to become the receivers of the riches of his blessing, and to demonstrate thereafter their integrity toward Him. The material riches which men of the world gain are always accompanied sooner or later with much sorrow. The blessings which Jehovah God bestows bring exactly the opposite result. "The blessing of the LORD, it maketh rich, and he addeth no sorrow with it." (Prov. 10:22) Without exception, God's blessing bestowed upon man is accompanied with peace and joy.

For the assurance and benefit of those who are diligently seeking truth and the knowledge and understanding of God's Word of truth, it is written: "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward."—Ps. 19:7-11.

The man who follows the law of God will never be brought to sorrow. It is only when he departs from the law of God that sorrow comes upon him. Knowledge and understanding of God's law, and obedience thereto, are to be desired above everything else.

True riches proceed from Jehovah God and are administered by Christ Jesus to the faithful obedient creature. To the man who gains knowledge, and walks in the way of the Lord God, these precious promises are given, namely: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Ps. 1:1-3) The apostle and faithful servant of

Jesus Christ, having shared in some of the riches of Jehovah's great treasure house, says to his fellow creatures who seek to walk in the right way: "[I] cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."—Eph. 1:16-19.

Instructing his disciples Jesus said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6:19-21) These words apply to those called to be followers and body-members of Christ Jesus, to be sure; but they also apply to all who will do the will of God and who will live forever in health and happiness.

Does a person have to go to heaven in order to lay up treasures in heaven? No. A person may lay up treasures in heaven even though he has no hope of going to heaven. All riches of enduring treasures proceed from heaven. Riches from God's treasure house result to those who receive a knowledge of God's purposes, as stated in his Word of truth, and who then are diligent in their endeavors to do the will of God. Jehovah God in heaven is the Source of riches, and Christ Jesus is the Dispenser thereof as Jehovah's servant. Men who devote themselves to acquiring material riches on earth and ignore the instruction of the

Lord are acquiring that which perishes and disappears. Those who devote themselves to know and to do the will of God are laying up riches that endure forever. The riches that obedient men shall receive on earth come from heaven. Jehovah God is the giver of every good and perfect gift.—Jas. 1:17.

The treasure which many have been laying up on this earth will avail them nothing in the end. Selfishness has moved men to build up great material wealth, and this they have done at the cost of much suffering to others. Therefore their treasure is of no lasting value to them. Concerning such it is written, in James 5:2, 3: "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Those days are here.

The words of Jesus in the sermon on the mount show that riches thus acquired are not availing or helpful in time of world distress or of great need such as now immediately before the world's destruction in the battle of Armageddon. The man of good-will who desires to know and to do what is pleasing to the Almighty God diligently searches God's Word in order to gain a knowledge of God and Christ and to learn the right way. Thus he finds how he may lay up treasures in heaven that shall be available to him and bringing everlasting joy and comfort throughout the endless New World of light and truth. Those who set their hearts to do the will of God will find such treasures of riches. These riches proceed from God and are his blessing upon obedient man, and with such blessing God adds no sorrow, but, on the contrary, adds lasting peace and happiness.

GIDEON AND HIS THREE HUNDRED

CLASHES between Arabs and the Jews seeking to resettle their race in their ancient homeland occasionally draw notice in the fast-moving stream of events of this twentieth century. Mere brushes are these seen to be, however, when through the medium of the Bible record the eye peers backward some thirty-three centuries to conditions obtaining in the days of Gideon. The passing in review of these long-past events will disclose issues that dwarf present-day squabbles between these peoples, issues that bring into focus questions of universal import. And these issues live today on a far larger scale. Their eternal settlement impends. In these last days, however, it is not these two races that are concerned; no, the issue today spreads out to embrace the universe, forces seen and unseen involved therein. The Israelites and desert nomads were merely actors in a great prophetic drama now in course of fulfillment.

Each year at the time of the earth's yielding its increase the Midianites to the east of Jordan river would, in league with the Amalekites and "the children of the east [Ishmaelites]", sweep through the land of Canaan to loot and to pillage. These were not spasmodic forays, but major invasions in which the marauders overspread the land like

locusts and penetrated even to the coastal town of Gaza, stripping bare the fields of God's people, leaving them no sustenance. (Judg. 6:2-5) But why did not Israel's God Jehovah act for his nation? you ask. Religion is the answer. They had turned from Jehovah's true worship and defiled themselves with the religion of Baal. (Judg. 6:1) They were reaping the harvest for disobedience Jehovah foretold: "Ye shall sow your seed in vain, for your enemies shall eat it."—Lev. 26:13-17.

When the oppressed Israelites cried unto the Lord he sent a prophet to them who declared past righteous acts of Jehovah, His commands, and the fall of Israel to demon gods. Among those who cried out in sincerity was Gideon. Our first view of him is in Ophrah threshing wheat by a winepress, and not on the open threshing-floor where plundering Midianites might spot him. He has a visitor. An angel of the Lord addresses him as "thou mighty man of valour", and says, "Thou shalt save Israel from the hand of the Midianites." "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house," responds Gideon. He did not think more highly of himself than he ought, but was meek and lowly of heart. Being assured of divine back-

ing, and receiving as a strengthening sign the consuming of his sacrifice by fire from Jehovah, Gideon builds an altar to the Lord and names it "Jehovah-shalom", that is, "Jehovah is peace."—Judg. 6: 6-24.

That very night Gideon is spurred to action by divine orders. With ten of his servants he moves against demon-worship, casting down the altar of Baal which his father had erected and cutting away the near-by grove with its images of Ashtoreth. With the morning light comes the howls of religionists, crying out against the desecraters of their relics and idols. Learning the identity of the offender, they clamor for Joash, Gideon's father, to turn over his son for execution. Wise Joash answers the rabble: "Will ye plead for Baal? . . . If he be a god, let him plead for himself." Thereafter Gideon (that name meaning "feller, hewer; warrior") is also known as Jerubbaal, which name signifies "contender with Baal".—Judg. 6: 25-32.

To appreciate the significance of events up to this point and to sharpen our understanding of what is to follow, a brief statement as to prophetic fulfillment is now given. The Midianites and their allies picture Satan's visible agents that ride roughshod over the peoples that must bear them up. The Israelites prefigure those so ill-treated and who are in line for deliverance. As the Israelites had fallen to Baalism, the people today have turned from true worship and practice the misnamed "Christian religion"; and they suffer. In bitterness the majority cry to the Lord, but when the cause of their woes, religion, is attacked they rail against its expositors. They ask for more of the thing that now plagues them. Gideon pictures Christ Jesus, and sometimes embraces also His earthly followers, and in certain instances particularly foreshadows His body-members on earth. The Greater Gideon is commissioned by Jehovah to deliver those who cry to Him in sincerity.

Away with all religion! Down with Baal's altar! God could not associate with and work for a people steeped in demonism; he would share no common place with Devil religion. (2 Cor. 6: 16, 17) He would not have the Israelites saying the standing altar of Baal was responsible for the deliverance to come; he saves when there is no strange god among his people. (Isa. 43: 12) The grove, or Asherah, constituted the wooden images of the female deity Ashtoreth, the companion of Baal, and therefore stood for Satan's "woman" or organization. Hence Gideon must be to this unclean thing a "feller", a "hewer", leveling it to the ground. So the Greater Gideon, Christ Jesus, declares from the temple the judgments that bring low the Devil's system in the minds of His followers, and he will grind the blaspheming thing, along with its lord, into the dust under His heel when the execution of these judgments occurs at Armageddon.

Now back to the ancient drama. A force of at least a hundred and twenty thousand of the predatory tyrants from east of Jordan has crossed over the river and pitched camp in the valley of Jezreel. These roving bands are under the leadership of four sheiks: Oreb, Zeeb, Zebah, and Zalmunna; which names mean respectively "raven" (unclean bird that steals), "wolf," "slaughterer," and "defense has been denied". How aptly these names depict Satan's viperous brood! The spirit of Jehovah comes mightily upon Gideon. By trumpet blast and messengers he assembles

fighting men from four tribes, Asher, Zebulun, Naphtali, and Manasseh. (Judg. 6: 33-35) Thirty-two thousand are with Gideon at the well of Harod. Though outnumbered four to one, Jehovah says Gideon's force is too large. Why so? Because they might claim the victory came by virtue of their own hand. Elimination begins: "Whosoever is fearful and afraid, let him return and depart early from mount Gilead." (Judg. 7: 1-3; Deut. 20: 8) Twenty-two thousand left; ten thousand remained. The odds were now twelve to one. But again the Lord says, "The people are yet too many." The people were led to the water. Those who lapped the water as a dog and scooped it up to their mouth while looking ahead and on the move were retained; those who got off their feet and prostrated themselves to suck up the water were sifted out. A mere three hundred passed the water test. The odds were now four hundred to one! This little band Jehovah would use.—Judg. 7: 4-8.

In the type the hangers-on were told to clear out "from mount Gilead". This mount was several miles eastward, across Jordan, from where Gideon's troops were; but the running battle that later developed went through that region and beyond. So let fearful ones get far back on the sidelines, clear out of the war theater. If any today do not wish to bear their burden in the fight that is a "heap of testimony" to Jehovah's name, let them depart from the battle area where the witness is being heaped up and from the company of witness-givers. Mere meeting-attenders who self-centeredly drink in the truth waters without concern for the enemy or the work ahead, who get off their feet and assume a relaxed position of comfort and personal ease, are gathered out from the small band of faithful witnesses who share in Jehovah's vindication. The antitypical "three hundred" keep on the march as they drink the life-giving waters, looking forward to the battle and their responsibilities in it. They keep on their feet, on the move, with their eyes fixed on the field of action ahead.

Just before the battle started Jehovah gave a sign of victory to Gideon. On a reconnoitering trip among the outposts of the enemy camp he overhears a dream that symbolically portrays a Midianite defeat. This, coming on top of a previous sign concerning the unnatural dropping of dew relative to some fleece, dispels all doubt. (Judg. 6: 36-40; 7: 9-15) Gideon deploys his little band into night's blackness for action. Three groups of a hundred each take positions on three sides of the sleeping enemy camp. Well armed? No, not militarily speaking; they would even appear ridiculous to haughty militarists. Each had a trumpet, a pitcher, and a torch; that is all. Deliverance and victory, if forthcoming, would have to be from the Lord Almighty. And so it was. At a given signal the thin line of Israelites blew their trumpets, broke the pitchers that had heretofore covered the firebrands, and shouted mightily, "For Jehovah and for Gideon!"—Judg. 7: 16-20.

A scene of wildest confusion and terror broke loose in the Midianite host. The silence shattered by the blasts of three hundred trumpets, the night darkness pierced by the eerie flames of three hundred torches, and adding to this the exultant battle cries, the unnerved fright of the invaders is understandable. As the reverberating echoes that the trumpets and shouts woke in the surrounding hills con-

verged upon the enemy they fought among themselves. The Lord so maneuvered it. (Judg. 7: 21, 22) Their rout was complete. They were intercepted in their flight by the Ephraimites, who captured and slew Oreb and Zeeb. (Judg. 7: 24, 25) Chapter eight of Judges continues the account of the chase penetrating many miles east of Jordan. Gideon and his three hundred, "faint, yet pursuing," are denied aid by the men of Succoth and Penuel, who later pay for their sin with their lives. The remnant enemy force is overhauled and slain at Karkor, and the remaining two sheiks, Zebah and Zalmunna, are later slain by Gideon's own hand. All this is prophetic of the confusion thrown into the ranks of this religionized world by the shining of the truth light and the sounding of the message by word of mouth and by instruments of praise. (Ps. 150: 3) The actual slaughter and finishing off of the Midianites prefigures Armageddon's destructive work.

Gideon was not seeking honor or exaltation from men. He was for Theocratic rule. To him the Israelites said, "Rule thou over us." Gideon answered, "I will not rule

over you, neither shall my son rule over you: the LORD shall rule over you." He acted in the capacity of a judge. To commemorate the victory Gideon made an ephod from the spoils of battle. His motives were pure, but the Israelites later worshiped it as an idol; thus it became a snare unto them. The remaining years of Gideon's life were peaceful. Never did the Midianites recover sufficiently from their defeat to trouble Israel again. By his many wives Gideon had seventy sons, plus Abimelech, the son by his concubine in Shechem. He died at a good old age and faithful to Jehovah. The eleventh chapter of Hebrews lists him with others of exemplary faith.—Heb. 11: 32; 1 Sam. 12: 11.

From this inspiring drama it may be seen that victory is sure for the Greater Gideon and those on his side; defeat certain for Satan's hosts. This gives strong courage to the "faint, yet pursuing" antitypical "three hundred". Waving their light-giving truth torches, trumpeting forth the praises of their God, the little band, joined by thousands of companions, continue to shout: "For Jehovah and for the Greater Gideon!"

FIELD EXPERIENCE

AT TAHLEQUAH, CAPITAL OF CHEROKEE NATION

"About two weeks after we began working our new territory, Tahlequah, Oklahoma, as we were preaching the gospel from door-to-door a big gray automobile swerved to the curb alongside of us, and amid screeching of tires came to a sudden stop. 'What is your name, fellow?' growled the driver. I inquired: 'Are you an officer, sir?' 'Yes,' came his snappy reply, 'I am the chief of police.' When I had told my name, he asked for my registration card, which I handed him. Next I offered him some WATCHTOWER literature and then explained our mission as ordained ministers of the gospel. 'The American Legion,' he said, as he nervously fingered through *Fighting for Liberty on the Home Front*, 'has passed an ordinance against putting out this literature. So you must stop or go to jail.' Well, to jail we went. Here Jehovah God opened up the way for me to give a witness to the honor of his name. Armed with the 'sword of the spirit', God's Word, and in the presence of the city officials, I gave a narration of some of the most fearless fighters for freedom that ever stood on earth. 'I know,' admitted the police chief, 'that Jehovah's witnesses are doing a good work. I have some of their literature here in my desk. It's good literature.' To this they all agreed. 'You're not under arrest,' continued the chief. 'Would you like for me to drive you back where you were working?' To this day we have had no more interference from the police department. Unsuccessful in their attempt to frame mischief by law, the American Legion

hatched up other ways to fight against God and his kingdom. This time the target of attack was people of good-will toward God. Mr. D. is paralyzed from a stroke and is unable to work; hence Mrs. D., past fifty years of age, must earn their bread by labor over a washtub. To help defray expense and cost of home, they have rooms to rent. When we came and explained our work, she joyfully took us in and gave us a room. At once a Bible study was arranged. After the first study these 'other sheep' of the Lord dismissed the Seventh-Day Adventists who had been calling on them, with these words: 'We do not need your service any longer, because you have been keeping us in the dark concerning Jehovah's new world. Now, thank God, we have the truth.' Then one of the Legionnaires' spokesmen came: 'You must put Jehovah's witnesses out of your home or you will be arrested and put in jail.' 'I have committed no crime,' came the fearless reply of Mrs. D., 'but I had rather be in jail than to do harm to God's servants.' Next, her roomers joined this fight against freedom: 'Either Jehovah's witnesses go out, or we will go and leave your rooms empty.' Well, out they went, but Jehovah's witnesses remained. Now these people of good-will have their home filled with persons favorable to the truth. If one would walk into the home of Mrs. D. any Thursday evening at 8 o'clock he would see the spacious livingroom lined with happy, excited faces, eagerly searching the Scriptures for more truths as to the free New World."

(Continued from page 146)

this magazine by publishing true-to-fact, uncensored news concerning world conditions and happenings which the commercial publications fear and refuse to print but which the trusting public should learn so as to be warned of the operations and purposes of deadly enemies, and so be able to free themselves from these enemies' power and influence and thus avoid disaster. *Consolation* further publishes in each issue several pages of unusual reports

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