



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXIV SEMIMONTHLY No. 20

OCTOBER 15, 1943

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

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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 name and clothed him with all power and authority;

THAT JEHOVAH'S 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.

"THE TRUTH SHALL MAKE YOU FREE" QUESTIONS BOOKLET

This 64-page booklet has been prepared to serve the great educational campaign with the new book *"The Truth Shall Make You Free"*. All students of the book, whether privately or in group study, will advantageously use this booklet. It contains a foreword, "Education in Freedom," giving instructions for conducting group studies. Then follow well-framed questions, with supporting Scripture references, covering each chapter and paragraph of *"The Truth Shall Make You Free"*. A new feature is a complete Scripture index of all such corroborative texts, seven pages thereof. This booklet, with a neat, durable cover, is offered to all students on a 5c contribution per copy.

"DEFEAT OF PERSECUTION" TESTIMONY PERIOD

With this Testimony Period during the entire month of October the new book *"The Truth Shall Make You Free"* will be released for public distribution. This will be offered in combination with the new booklet *Freedom in the New World*, on a contribution of 25c. As this Testimony Period will be observed world-wide, where the Kingdom publishers are not supplied with this new literature they will proceed with their intensified testimony work using the latest book and booklet on a contribution to correspond. Our readers and all persons of good-will are welcomed to a part in this mighty educational movement, fearless of persecution, because it is only through past "defeat of persecu-

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; all other countries, \$1.50. American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Indian 187 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages.

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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.

Printed in the United States of America
Entered as second-class matter at the post office at Brooklyn, N. Y.,
under the Act of March 3, 1879.

tion" by obedient and courageous proclamation of the Kingdom message under opposition that this announced Testimony Period can be carried out, by God's grace. This period therefore represents a triumph for God's truth and cause, and all wishing to share therein we are ready to put in touch with the proper organized group of Jehovah's witnesses, upon request. All due preparation for this world-wide testimony should now be completed, as to your supplies, territory and time. Then you will have special results to report at this month's close, either direct to us or to the company with which you associate in field service.

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"WATCHTOWER" STUDIES

Week of November 21: "A Feast unto All Peoples,"
¶ 1-19 inclusive, *The Watchtower* October 15, 1943.
Week of November 28: "A Feast unto All Peoples,"
¶ 20-43 inclusive, *The Watchtower* October 15, 1943

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV

OCTOBER 15, 1943

No. 20

A FEAST UNTO ALL PEOPLES

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. 25:6.

JEHOVAH has appointed the day of feasting and banqueting for all people of good-will, regardless of what nationalities. The day is his own, the long-predicted "day of Jehovah". He spreads the abundantly supplied table of good cheer that all "men of good-will" may celebrate the day. He is the God of plenty, and all those who turn to the worship of Him shall know no want. The day of Jehovah is specially a day of freedom from want for His people. It is a time of feasting and celebration, for the grandest of all reasons, because it is on His day that he takes over the rule of the earth and reigns from his royal residence in Zion, his capital organization. (Rev. 11:15-18) The glory of his reign is so resplendent that it puts even the blazing midday sun and the entrancing silvery moon to shame by comparison. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously [there shall be glory before his ancients]."—Isa. 24:23, *margin*.

² Jehovah's capital organization is heavenly and is exalted over all the universe, and shortly all spirit creatures in heaven and all human creatures that remain living on earth must be willingly subject to His capital. Over twenty-five centuries ago it was foreshadowed by the small city of Jerusalem, which included within its walls Mount Zion on which the palace of the king of the nation of Israel stood. It was faithful King David who captured Mount Zion and established the seat of the kingdom there. Thither also he had the holy ark of Jehovah's covenant brought and placed in the tent near the king's palace. Jehovah God was said to dwell between the cherubim on the mercy seat of the sacred ark; while King David sat as His visible representative upon "the throne of Jehovah", in the royal palace. In his son Solomon's reign a magnificent temple was built to house Jehovah's ark, on the ridge which runs northward from Mount Zion and which is called "Mount

Moriah". The whole area, yea, also the entire city of Jerusalem, came to be called "Zion". (1 Chron. 11:4-7; 15:1-3; 16:1; 29:1-3, 23) Jehovah put his name on Zion because of his temple there; and faithful Zion, or Jerusalem, became a type or symbolic pattern of Jehovah's capital organization, in which he reigns by his King and Son, Christ Jesus.—1 Ki. 8:12-21.

³ When King David located Jehovah's ark on Mount Zion the people assembled to that mountain and celebrated the event with a feast provided by Jehovah's king. (1 Chron. 16:1-3, 43; 2 Sam. 6:17-19) When King Solomon finished building the glorious temple for Jehovah's ark he dedicated it "in the month Ethanim, which is the seventh month", and all the covenant people of God, including many strangers, assembled to the mountain of God. They then celebrated the feast of ingathering or of tabernacles and extended the celebration to fourteen days. (1 Ki. 8:1-6, 41-43, 62-66) Thus the nation of Israel had a typical Theocratic government reigning over it. By such royal Theocracy in typical Zion Jehovah was reigning in the earth in the midst of all the Gentile nations whose gods were idols and demons. "For great is the LORD [Jehovah], and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but the LORD [Jehovah] made the heavens. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD [Jehovah] reigneth. Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein."—1 Chron. 16:1, 7, 25, 26, 31, 32.

⁴ Through Zion and its temple and Theocratic king, that typical capital of Jehovah's holy nation became known to the ends of the earth and in the worldly capitals. The purpose of Jehovah's adversary, Satan the Devil, is world domination, and the typical Theocracy of Israel stood in Satan's way. He stirred up jealousy, envy and rivalry in his worldly capitals,

1. When and by whom is the great feast spread, and for whom and for what reason?

2. Of what sort is Jehovah's capital organization, and how was it foreshadowed among the nation of Israel?

3. (a) How was the celebrating carried on at Zion in David's and Solomon's reign? (b) What form of government was reigning over the nation of Israel, and in what sense?

4. What did Satan stir up against Zion, and why? and how were Ar and Babylon distinguished?

filled them with desires of world empire by wicked aggression and caused them to assault Zion and the nation of which it was the capital. Ar, which name means "city" and which therefore designates it as the chief city of its nation, was the capital of the Moabites, and it too was such a demonized rival of Zion and Jerusalem. Zion's rival city having the greatest antiquity was Babylon, it being the beginning of all man-made kingdoms after the great flood of Noah's day, and its founder being Nimrod. In Babylon, or Babel, mighty Nimrod brought Jehovah's word and name into contempt. He organized religion which exalted Nimrod as a mighty hunter and then deified him at his death. Religion therefore claimed to give victory over death, claiming that Nimrod had thus triumphed and was an immortal, a god whose worship would bring prosperity, success and world domination. Such doctrine of immortal life after death was a revival of the Devil's lie in Eden to the sinners Adam and Eve, namely: "Ye shall not surely die." It was therefore religion or demonism.—Gen. 3: 4, 5; 10: 8-10.

⁵ From its very foundation Babylon was opposed to Jehovah God and to everything on earth representing him. Its invisible ruler and god was Satan the Devil, who said: "I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." (Isa. 14: 13, 14) Therefore Babylon's god made it his purpose to have the invading hosts of Babylon to assault the typical Zion, which was the mount of the congregation of the nation of Israel and which was said to be on the sides of the north. As the psalmist had said in song: "Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." (Ps. 48: 1-3) By such aggression with his visible organization Babylon against the earthly Zion Satan the Devil purposed to show what he expected and boasted that he would do in heaven. By the permission of Almighty God Satan was able to make Babylon the third world power in Bible history, Egypt and Assyria having preceded her as world powers. Babylon went from nation to nation and made them all successively drink of the wine cup of her wrath, her lust and zeal for world domination, and her aggressive program and campaign for attaining such. To Babylon the wine cup was a source of pleasure and it intoxicated her with power and caused her to reproach and defy the Most High God, Jehovah. To the weaker nations whom she made

drink of the wine of her wrath it was a bitter potion and it made them mad and blinded their eyes to Jehovah God.—Jer. 51: 7.

^{*} In Satan's way of becoming the "god of this world" one obstacle remained, and that was the typical Theocracy in Israel. First Satan the mimic god weakened the nation of Israel by gradually wedging in religion, which is demonism, and thereby estranging the nation from their Source of strength and protection, Jehovah God. Then he brought against them the military might of Babylon's terrible hosts, which all other nations and their gods had been unable to check. By taking up with religion and neglecting the worship of Jehovah God at his temple in spirit and in truth, the Israelites brought great reproach upon his name. Jehovah God brought upon them the penalties of such covenant-violations and permitted the Babylonian armies to overrun the land and overthrow typical Zion, and to destroy her typical temple of worship and carry off the surviving Jews far from their homeland to Babylonia. This heaped still greater reproach upon Jehovah, who thereby appeared to be unable to meet Satan's and Babylon's onslaughts and to protect and deliver his name-people. Also, of course, it brought great reproach upon His people and their capital Zion. In reality Jehovah God used the Babylonian ruler as his servant to overturn the typical Theocracy or kingdom of God among his covenant people. It appeared as if Babylon would hold the field of world domination for ever, and that Theocracy or God's kingdom was done for for ever. But it was one thing for Satan the Devil, by means of Babylon, to seat himself upon *typical* Zion, "the mount of the congregation, in the sides of the north"; for him to seat himself upon real Zion, Jehovah's capital organization in the heavens, is another thing. And Satan has found it to be another thing!

^{*} What typical Zion's overthrow was meant to foreshadow we now examine. Among the Jewish captives deported to Babylon there was a remnant faithful to Zion's God. In the land of their captors the remnant turned to Him in repentance and besought Him for His mercy; not for their sakes, but for his own name's sake, because his name was called upon them and the worship at his holy mountain was suppressed and banned. They remembered Jehovah's covenant with them. That covenant, as repeated by King Solomon at the dedication of the temple, promised this: If they bethought themselves of Jehovah in the enemy land and renewed their worship of him in sincere repentance, then he would hear

5. (a) How did Satan purpose to use Babylon as respects Zion, and in order to show what? (b) How did Babylon make the nations drink of her wine cup, and with what effects?

6. (a) How did Satan proceed to remove the obstacle in his way of becoming the world's god, and with what results to Jehovah and His typical organization on earth? (b) What position did Babylon then gain, and why will Satan not gain the real corresponding position?
7. (a) How many of the Jews remained faithful to God, of what did they bethink themselves, and why? (b) How did the seemingly impossible then occur, and in fulfillment of what?

their supplications and restore them to the Holy Land, there to worship and serve him and to rejoice before him and enjoy his rich goodness. (1 Ki. 8:46-53; Lev. 26:39-46) Sixty-eight years passed, during which long time the mountain of Zion lay desolate without man or domestic beast. Restoration of Jehovah's people seemed impossible to humans, especially with the world power of Babylon blocking the way. Then the strongly defended city of Babylon and her enriched palaces of religion fell, because Jehovah God had weighed her in the balances and found her wanting as to her treatment of his name-people. Over two hundred years previously he had foretold her fall. (Isa. 21:1-9; 13:1-22; 47:1-15) Immediately before her actual debacle he announced the fulfillment of the prophecy as at hand, interrupting the great feast and wine-bibbing of King Belshazzar that very night.—Dan. 5:1-31.

* Two years later, in 536 B. C., Babylon's conqueror, King Cyrus, turned his attention to the matter of Jehovah's temple at Jerusalem and released the faithful remnant from Babylon, to return to Zion to rebuild the house of worship of the true and living God. (Ezra 1:1-11) The temple on Zion and the walls of Jerusalem were built again, in the face of bitter opposition by the haters of Jehovah God. These enemies were put to shame, and the reproach was lifted from God's remnant of faithful people. (Neh. 1:3; 2:17; 4:4; 5:9) Then it was that these delivered and reinstated ones could take up the words of prophecy, Isaiah 25:1, and say them as their own: "O LORD [Jehovah], thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old [(Rotherham) purposes of long ago] are faithfulness and truth."

MODERN FULFILLMENT

* The foregoing history was preserved in the Bible and is here repeated because it has a marvelous fulfillment in this modern time. The day of Jehovah has been in progress since the fall of A. D. 1914, and that accounts for the continually worsening crisis afflicting the worldly nations since then, because in 1914 the "seven times" of uninterrupted Gentile rule of the earth ended. Hence the arrival of Jehovah's day means the end of the mimic god's world, that is to say, the "end of the world" or the expiration of the uninterrupted rule of Satan the Devil over humankind. (Luke 21:24; Dan. 4:16, 17; Matt. 24:3) Conversely, this means the beginning of the uninterrupted rule of Jehovah God by his capital organization Zion, the "heavenly Jerusalem"; and this rule shall never have interruption. This is the time "when

the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients [his elders] gloriously". (Isa. 24:23) Shortly Jehovah's day will bring the end upon the present-operating organization of Satan the Devil and utterly destroy it. That will be in the "battle of that great day of God Almighty", commonly known as "the battle of Armageddon". In a word, then, the "day of God Almighty" denotes the "time of the end" upon the entire organization of Satan, the mimic god.—Rev. 16:14-16; Dan. 12:4.

¹⁰ Inasmuch as the prophecy of Isaiah 25:1 must have complete fulfillment in Jehovah's day, when he reigns gloriously in the heavenly Zion, who are they that then say with great gratitude: "O Jehovah! my God thou art, I will exalt thee, I will praise thy name, for thou hast done a wonderful thing, purposes of long ago, faithfulness in truth"? (Isa. 25:1, *Roth.*) The speakers must be those who have proved that Jehovah is the only true and eternal God. They must be those who have made or chosen Him to be their God, and who exalt him by publicly showing forth his praises and virtues. They confess and praise his name by declaring it throughout all the earth before he shows his invincible power over the enemy by destroying that one's diabolical organization. *In fine*, the ones in whom Isaiah 25:1 is fulfilled must be Jehovah's witnesses. The prophet Isaiah, who first spoke the prophecy, was himself one of Jehovah's witnesses; and his name means "salvation of Jehovah". When his prophecy had its first and partial fulfillment in 536 B. C., it was Jehovah's faithful remnant of witnesses who in effect voiced the words of Isaiah 25:1. They foreshadowed a like faithful remnant of spiritual Israelites, Jehovah's witnesses today, who are in the "new covenant" with God to be a "people for his name".—Rom. 11:5; 9:27.

¹¹ From and after A. D. 1918 the remnant of Jehovah's "people for his name" take up and express and fulfill the words of Isaiah 25:1. Before then they had studied God's Word and had come to some knowledge of Jehovah's purposes and had chosen him for their God and had made a full consecration of themselves to Him, as Christ Jesus had set them the example. But they were surrounded by the hypocritical Christians of "organized religion", and they were still spotted with the soils and stains due to having emerged from among the religionists. Their understanding of the Scriptures was yet colored with many of the doctrines and practices of the religionists of "Christendom". These circumstances were like entangling hindrances to them and weakened, rather than strengthened, their position.

8. How were the enemy then shamed and the reproach lifted from the remnant, and what words did they then take up and say?

9. Since when has the day of Jehovah been in progress, and what does it mean with regard to Gentile rule, and Satan, and Zion?

10. In the day of Jehovah, whom must the speakers of Isaiah 25:1 prove to be?

11. Before 1918 what course had Jehovah's "people for his name" taken, and how were they affected by religion?

¹² For having separated themselves from the religious organization and for exposing religion and preaching the kingdom of Jesus Christ, they were hated by all nations. Hence, when World War I broke out at the start of Jehovah's day, the religionists of "Christendom" and their allies used the military situation as a chance to take God's consecrated people captive and to remove them from the field of active witnessing for His kingdom and against religion. Because of a lack of understanding, especially as to who are the "higher powers" whom Christians must always obey; and hence because of a measure of fear toward the religious-political combine conspiring against them, God's consecrated covenant-people yielded to the wicked opposers. They permitted themselves to be deprived of their God-given liberty and right to preach boldly and without compromise the good news of God's kingdom under his Christ. This had been foretold as one of the evidences marking the "end of the world".—Matt. 24: 9-13.

¹³ In this fashion God's consecrated servants were carried captive to the land of the oppressors, modern Babylon. There they sighed and mourned and longed and prayed for a day of deliverance, to resume God's service. In the spring of 1918 the Lord God sent his King, greater than Cyrus of old, to the temple. (Mal. 3: 1-4) He found the remnant in bondage, but of a faithful heart and wanting freedom for God's further service. God's royal Messenger, Christ Jesus, broke their bonds, freed them from religious restraint by the power of his truth, and restored them to the Holy Land of God's bold and fearless service as his witnesses. Issuing from a condition of restraint, both military camps and literal prisons and also bondage to mischief framed by law against them, they proceeded to God's work.

¹⁴ The delivered remnant did not attribute their salvation and restoration to men, whether politicians or judges, as liberators. They assigned it to Almighty God, who had thereby shown his approval and his choice of them as his "people for his name", his witnesses. So they said: "O Jehovah, my God art thou, I exalt thee, I confess thy name." (*Young*) They were not ashamed to own Jehovah publicly before men as their God. When he revealed through his written Word that his name stands for his purpose toward his creatures and that his purpose is to 'make a name for himself' as he did long ago when delivering his chosen people from Egypt, they gladly took up the declaring of his name in all the earth. Indifference and contempt from "Christendom", and also the active hatred from the anti-Semitic Nazis

and Fascists, toward the name of Jehovah, did not frighten or deter his faithful remnant. When, in 1931, he disclosed to them that he had called his covenant people by a "new name" which his own mouth had named, that is, "Jehovah's witnesses," they gratefully took up that name. Religionists, who thought such organization and movement to be of men, sneered and said the name would not stick to that unpopular, persecuted minority. Such religionists, who profess to accept the Bible, have been proved as ignorant of the purposes of Jehovah God.—Isa. 62: 2; 43: 10, 12.

¹⁵ Why did the remnant acknowledge Jehovah as the One whom they worship as God, and exalt him and confess and praise his name? Their answer to God is: "For thou hast done wonderful things; thy counsels of old are faithfulness and truth." (Isa. 25: 1) Indeed, since the Messenger's coming to the temple in 1918, Jehovah God has done a wonderful thing in that he brought forth to revived activity in His public service the faithful remnant of his witnesses whom the religionists imagined they had crushed for ever during World War I. The wonder of such enemies thereat was truly great.—Rev. 11: 11, 12.

¹⁶ The deliverance of the devoted remnant by God's Greater Cyrus at the temple was part of Jehovah's "counsels of old", his "purposes of long ago". Such fact is proved in that those counsels or purposes were foretold and recorded in the Bible in the long distant past. Religionists were amazed at the remnant's liberation because they think that the "New Testament" is all that is necessary for Christians and that the "Old Testament" is ancient history, a closed book, having no value or meaning or fulfillment today. But not so: As Christ Jesus himself said, the prophecies and psalms of the ancient Hebrew Scriptures must have a fulfillment both upon himself and upon his followers; and they do now have such fulfillment in final form or in completion. God's Word is the truth, and for his name's sake he is faithful to his Word. By bringing to pass the prophecy as to the modern-day restoration of his faithful remnant Jehovah our God proves beyond the contradiction of religionists that his Word and purpose are "faithfulness and truth".

¹⁷ How was this wonderful deliverance, long ago predicted, carried out? The ancient prophecy accurately tells how, saying: "For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built." (Isa. 25: 2) From comparing Isaiah 24: 17, 18 with Jeremiah 48: 1, 43, 44, there is reason to believe that

12 Why were they hated of all nations, and how did they permit themselves to be deprived of their liberty and right as God's servants?

13 In their enemy's land for what did they yearn, how were they restored, and to what did they proceed?

14 To whom did they ascribe their restoration, and how did they exalt and confess the deliverer's name, and for how long?

15 For what immediate "wonderful thing" did the remnant acknowledge Jehovah as God and praise his name?

16 How was such deliverance a part of Jehovah's "counsels of old", and why were the religionists amazed thereat?

17 How was that wonderful deliverance carried out, and what typical city may here be referred to for good reason?

in Israel's day the specific city was the Moabite capital, Ar, whose name means "city". It was built upon an elevation and was strongly defended, and was a city of commercial importance. Chapters 15 and 16 of Isaiah foretold of the wasting and overthrow of Ar and of all Moabite cities, because Moab would not let Israelite outcasts dwell with them. But long before that, also, the Israelites had a deliverance by Jehovah from the power of the stout Moabite king, Eglon, by the hand of Jehovah's servant, Judge Ehud. (Judg. 3:12-30) Such was a prophetic picture of how the Lord God would, in the day of Jehovah, bring his oppressed remnant out from under the commercial religionists of Satan's organization.

¹⁸ However, the most amazing deliverance of Jehovah's chosen nation was from ancient Babylon on the Euphrates river in Mesopotamia. That was in 536 B. C., as above described (§§ 7, 8). The city of Babylon was so strongly fortified with walls and engines of war that it was thought impregnable, and deliverance of the captive Israelites from its oppressive power seemed hopeless. Suddenly it fell to the conqueror. Almighty God raised up a man to execute his counsels of judgment against that stronghold of religion or demonism. This one, Cyrus the Persian, together with his uncle, Darius the Mede, made the city defenses as if they had fallen flat. The conquerors marched in by the river bed and took the city and destroyed its ruling powers. (Dan. 5:30, 31; Isa. 45:1-4, 13) After succeeding to Darius as king of the new empire set up over fallen Babylon, Cyrus did in his first year of rule let Jehovah's remnant pass out beyond Babylon's walls to return to Mount Zion and rebuild God's temple. So doing, they demonstrated that he was their God and praised his name.

¹⁹ Old Babylon was not at once made a ruin as it is today; for it was visited long afterward by the apostle Peter. This fact proves that the events of 538-536 B. C. were but a partial or miniature fulfillment of prophecy. The full-scale realization thereof must await the day of Jehovah, from and after A. D. 1914. How so? In Babylon of old was where Satan the Devil organized religion and set up the first political dictatorship after the Flood. It was the rival of Mount Zion and Jerusalem. As such, Babylon was the symbol or type of the mighty rival and opposer of Jehovah's capital organization of Zion, namely, Satan's wicked official organization. Because of its ancient earthly symbol, God's Word calls the Devil's organization "Babylon". The visible part thereof is made up of the same things that distinguished the city of Babylon, that is, religion prin-

cipally and also politics and selfish commercialism backed up by the military. The invisible part of the Devil's organization consists of the Devil himself and his legions of demons whom the city of Babylon worshiped in her palaces of religion.

²⁰ During the Devil's uninterrupted rule that wicked one and his demons were permitted up in heaven, in contact with the holy angels. The issue of universal domination which Satan had raised could be settled only by letting God's opposers have an uninterrupted period of free activity in high heavenly places. Satan was permitted to defense or fortify his organization as strongly as he could by seducing angels away from Jehovah and increasing his own following in heaven. Through these he would totally control men on earth. His defiant boast to God was that he could thus control every man below and none of Jehovah's witnesses would be able to stand up against his organized totalitarian power and endure the test of their integrity toward God. (Job 1:8-11; 2:1-7) The opening test of mighty "Babylon's" strength came with Jehovah's day in 1914.

²¹ That year was the time to exalt Jehovah's capital organization to power by the birth or bringing forth of his Theocratic Government in the hands of his King, Christ Jesus. Babylon and her god and ruler, Satan the Devil, were on the watch for this, wanting to destroy the capital organization Zion at its birth and thus hold fast their world domination. God's producing and installing his Theocratic Government was part of the counsels or purposes of Jehovah as made known by Him in the very garden of Eden at the time of Adam and Eve's rebellion against God. (Gen. 3:15) Despite Babylon's presence like a fiery dragon in heaven, and regardless of its covetous ambitions to ascend to the capital position in the universe, Jehovah God went ahead with his counsels or purposes in "faithfulness and truth". From the womb of his holy universal organization he brought forth the Theocratic Government of the "Son of man", Christ Jesus. This "man child" Government He caught up beyond Babylon's reach and enthroned in power in the capital position at his own right hand. (Rev. 12:1-5) This was a most wonderful thing of Jehovah's doing, and Babylon was powerless to interfere.

²² Thereafter Babylon suffered an early fall from heaven. The newborn capital organization Zion, under its King attended by all his holy angels, fought against Babylon and cast her down from heaven. She was cast down to the earth and was made the

18 What was the most amazing deliverance of God's typical people, and how did they show him as their God and praise his name?

19 What did old Babylon's not being at once made a ruin show, and how can the answer be so?

20 Why were Satan and his demons permitted up in heaven for an uninterrupted period? and when did the test of Babylon's strength begin?

21 How did such test begin that year, and how was this a part of Jehovah's counsels of old?

22 (a) How did Babylon then suffer a fall, and against whom then did she take action? (b) What did Zion's King then do toward the remnant, and what action did they take?

footstool of Zion's King. She "shall never be built" in heaven again; place is not "found any more in heaven" for her. (Rev. 12:7-13) This preliminary disaster betokened the final ruin, within a "short time", of Babylon and all its invisible and visible parts. At this, Babylon and her god-king were exceedingly wroth with the remnant on earth who represented the capital organization of Zion. So Babylon set in motion a furious persecution against Zion's remnant. Nevertheless, Zion's King came to the temple in 1918 and released the faithful remnant from Babylonish captivity. He raised them from their deathlike inactivity as respects the Kingdom witness and set them to keeping God's commandments and proclaiming the testimony of Jesus Christ about the reigning Theocracy. In defiance of Babylon the remnant went forth to "obey God rather than men". (Rev. 12:17; Acts 5:29) This did not need to wait until the battle of Armageddon reduces Babylon's organization to a literal heap of ruins.

²³ The effect of Jehovah's wonderful action and of his release of Babylon's captives and setting them to work as his witnesses, is next told by the prophet, saying: "Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee." (Isa. 25:3) This does not denote their conversion and submission to "The Higher Powers", Jehovah God and Christ Jesus. Only the persons of good-will see God's wonderful work appreciatively and take the side of Jehovah and his remnant of witnesses. But the organization Babylon and all its allies, such as commercial Ar of Moab, are obliged to observe with bitterness the irresistible wonder-working power of Jehovah. They greatly fear for their own future as they hear the fearless servants of God proclaim his judgments about to be executed at Armageddon. Revelation 11:11-13 foretold that Babylon's remnant of stubborn fighters against Jehovah's witnesses "were affrighted, and gave glory to the God of heaven". Such unwilling admission, without change of heart, will not save them.

REFUGE FROM THE STORM

²⁴ It is manifest that God Almighty must be acting in behalf of his poor and needy witnesses, because these are weak and needy as respects any support and popularity with men. This fact is observed by the prophecy thus: "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the

heat with the shadow of a cloud: the branch of the terrible ones shall be brought low." (Isa. 25:4,5) World War I was a start in the art of total war. Since then the worldly nations have become terrible ones, "tyrannous nations," due to adopting and applying totalitarian methods and seeking to regiment all peoples in abject obedience to Satan's world.

²⁵ Satan the Devil has now not balked at setting off a global war by means of wicked, aggressive totalitarian dictators, so as to hasten this final form of tyranny. In the postwar era, when they will try to maintain a global peace without Jehovah's "Prince of Peace" as a party thereto, Babylon's international organization will be a "city of tyrannous nations" (*Roth.*), or "city of the terrible nations". During the first World War they unrighteously hated God's consecrated people and restrained these true followers of Christ Jesus. Those nations thought they had wrecked their organization beyond recovery and repair, and therefore sang a song of triumph and congratulated themselves. They sang because they had religion's blessing, and felt that never again would they hear Jehovah's people singing the irritating song of God's kingdom.

²⁶ At that time God's faithful remnant were in great distress, enduring intense heat of persecution. The enemy's blast of religious rage and intolerance against them was like a storm against a wall. Although there was a temporary slight letting up of this when the Greater Cyrus at the temple released the remnant from Babylon, the storm has been renewed with greater violence than ever before. The enemy has turned on the heat of persecution, with higher temperatures and with the steam-roller pressures of Nazi-Fascist-Vatican forces. This was notably from 1929 forward, when Mussolini made a deal or concordat with a pious pope; but it was more so from 1933 onward, when Hitler made a like deal or concordat with the pious Vatican, which concordat the pope has never denounced or annulled. The heat and storm against Jehovah's witnesses in Germany, the British Commonwealth, America, and elsewhere have increased. Of themselves they could not have stood it to this day, but they have stood like the wall of a mountainside. They will continue to stand, not of themselves, however. Jehovah God has been their strength to stand, by revealing to them his truth and purpose and the great issue involved, and by putting his spirit upon them.

²⁷ By the cloud of his presence with them, bringing divine approval and blessings for their faithfulness under stress, he has overshadowed them and made the heat of religious ferocity endurable. The Son of

23 What effect did that have upon the "strong people" and the "city of the terrible nations", and is it for their salvation?

24. (a) Who is it that must be acting in behalf of the poor and needy witnesses? (b) Since when and how have the worldly nations become "tyrannous nations"?

25 For what objective did Satan not balk at starting total war, and for what reasons respecting Jehovah's people did the nations sing?

26 How have the hot blasts and storm raged against Jehovah's people, and by what means have these stood?

27 How does Jehovah bring down the "heat" and "noise" of the "strangers" against God?

God at the temple is with them in the furnace of fire. (Dan. 3:19-25) Their understanding that the primary issue of God's universal domination is bound up with their holding fast their integrity toward him enables them to stand up immovable against the stormy blast of the religious, political, judicial and commercial conspiracy beating incessantly against them. The noisy demonstration with which the Babylonish tyrants start out their campaign of warfare against Jehovah's witness work is brought down to a murmur of bitter disappointment as their fight against God comes to nought. Well did the prophecy say: "The branch of the terrible ones shall be brought low"; or, better translated: "the song of tyrants become low (*Roth.*); "the singing of the terrible is humbled."—*Young.*

²² Because of the steadfastness of Jehovah's people, with the defeat of the terrible persecution thereby, there is no occasion for the intolerant crowd of religious-totalitarian tyrants to sing triumphantly. And when their collective-security "city of tyrannous nations" is built up like the city and tower of Babel after this total war, the songs of praise by its builders and admirers will within a "short time" be humbled and become low, as God Almighty's battle of this great day threatens its destruction. The present-time songs of the "new world order" promising finer and better living, a more abundant life, with plenty for all, with security against poverty, unemployment, old age and war, and with freedom of worship, will quickly lose their attractiveness in the difficulties, selfishness, oppressions and regimentations of postwar times. *Babylon* will never become a free and holy city!

PLACE OF THE FEAST

²³ But what about the organization which Babylon opposes? Yes, what about God's holy mountain of Zion, his capital organization? This is the day of Jehovah, "when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Jehovah reigns by his King Christ Jesus, whose rod of strength Jehovah sent out of Zion in 1914, saying: "Rule thou in the midst of thine enemies." (Ps. 110:1, 2; Ps. 2:1-6) Whereas 1914 was a year of "beginning of sorrows" upon Babylon and upon all the nations in the Babylonish organization, it is an occasion for feasting and celebrating for Jehovah's faithful remnant and all persons of good-will. Why? Because his Theocracy by Christ Jesus has begun its eternal reign. Jehovah's counsels or purposes are that the event should be observed with a worthy feast and banquet, and he sees to it that the feast is spread "in faithfulness and truth"

and that his invited guests get to it. During World War I the tyrannous nations tried to deprive all peoples, and particularly Jehovah's remnant of spiritual Israel, of having any freedom to respond to God's invitation and attend the Kingdom feast. But God's King came to the temple in 1918 for judgment and then set free Babylon's captives and opened the prison to them that are bound. Then Jehovah by his King spread the feast and invited his guests.—Isa. 61:1-3.

³⁰ His counsels, recorded of old in his Word, spoke of this joyous provision, in these words: "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (Isa. 25:6) This feast is spread and enjoyed before Armageddon's fight. It is one of the "wonderful things" Jehovah of hosts does on His day when his hosts are mustered up for the great decisive fight for the vindication of His name. The hostility of all the nations, and their gathering together against God's holy mountain of Zion to prevent its universal domination, is not permitted to disturb the feast or postpone it. Jehovah laughs at the raging and vain imaginations of the opposing peoples and nations and says: "Yet I have installed my king, on Zion my holy mountain." (Ps. 2:1-6, *Roth.*) Hence, on with the feast!

³¹ Christ Jesus is Jehovah's Ruler in the true and lasting Theocratic Government and was foreshadowed by both David and Solomon. (2 Sam. 3:20, 21; 1 Ki. 2:45, 46; 3:15) During his last night in the flesh on earth and when he set up the Memorial of Christ's death, Jesus spoke of his second coming and the gathering of all his body members to himself. "He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke 22:17, 18) "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:29) *That day* is Jehovah's day. The kingdom of Jesus' Father is God's kingdom by which Jehovah's reproached and misrepresented name is vindicated. Hence the feast now with his disciples is marked by "the joy of the Lord" due to the vindication of His name.—Neh. 8:10; Matt. 25:21, 23.

³² It is this feast that strengthens Jehovah's anointed remnant of witnesses, who are "poor" and "needy" from the worldly standpoint. It enables them to endure the heat in the dry place of this world and

23. Why do the songs of the terrible or tyrants become low?

29. (a) But what about Zion, and why was 1914 the beginning of occasion for feasting and celebrating? (b) How has Jehovah seen to it that the invited guests get to the feast?

30. In what language was the feast foretold, when is it spread and enjoyed, and regardless of what must it go on?

31. By whom was Zion's Ruler foreshadowed, and how, on the Memorial night, did he refer to the feast on Jehovah's day?

32. (a) Whom has the feast already strengthened, but for whom, all together, has it been spread? (b) With what typical feast does it correspond, and with what work does it coincide as to time?

to keep on their feet and push onward through the stormblasts of opposition and violence. But it is not for them alone; Jehovah of hosts makes the feast of fat things unto all peoples, regardless of nationality. Of course, this means "all peoples" who are of good-will toward Jehovah and his Theocratic Government under his Anointed King. This fact shows, too, its correspondence with the Jewish "feast of ingathering" or "feast of tabernacles", such as King Solomon kept with the people at the dedication of the temple. At that feast the non-Israelite "stranger" was welcome and was bidden to rejoice with God's covenant people. (Deut. 16:13-15; Lev. 23:34-43; Ex. 23:16) Its being to "all peoples" shows that the feast coincides with the carrying out of Jesus' prophetic words concerning the end of the world: "And this glad message of the kingdom will be proclaimed in all the inhabited earth, for a witness unto all the nations, and then will have come the end."—Matt. 24:14, *Roth*.

³³ This feast is more important, and more essential to living, than a big meal of natural, material food. It is a feast on the truths of God's established kingdom and on our service privileges of proclaiming that Righteous Government to all the mourning peoples and thereby having a part in the vindication of God's name. Feasting on such, no seeker for life, truth and liberty need go lean or sorrowful of heart and sallow of face; like the religionists of "Christendom". In contrast with God's holy mountain of Zion, she has been smitten with a "famine . . . of hearing the words of the LORD" through her clergy, because they have rejected the word of the Lord and he has rejected them from being his mouthpieces.—Amos 8:11-13.

³⁴ The description, "feast of fat things," may refer to abundance of oil to make the face of God's servants shine. "Fat things full of marrow" may refer to well-fed cattle whose bones are full of marrow, or to the most tender and delicate part of such animals, the unmarrowed fatness of their bones. Such figures of speech mean, therefore, the most delicate and tasty portions of the gospel of God's kingdom, yes, a fat or abundant portion of such, so as to make the face of the ones feeding thereon to shine with spiritual health and pleasure. (Ps. 104:15) Since the feast is "unto all peoples" of good-will, and which peoples shall live on the cleansed earth under the rule of the heavenly Zion, it means or includes those truths that apply directly to the Lord's "other sheep", such as their surviving the battle of Armageddon and entering into the New World and fulfilling the divine mandate to multiply and fill the earth.

³⁵ The "feast of wines on the lees" means old wine preserved on the dregs and which has kept its taste and not changed its scent. (Jer. 48:11) "Wines on the lees well refined" means fine-tasting old wine, of excellent bouquet, of clear color and good strength. Since it is "wine that maketh the heart of man glad", the figurative "wines" here mean the truths respecting Jehovah's Theocratic Government, particularly that it is His instrument to vindicate his name; which vindication cheers both God and the heart of men who love righteousness. Such wine or truth smacking of God's kingdom under Christ is of foremost importance, therefore; and it has been preserved all these centuries in God's Word. Yet, when it is brought forth for the feast on this day of Jehovah it is just as strong, flavorful, well-scented, pure and gladdening to the righteous heart as that made miraculously by Christ Jesus at the wedding feast in Cana. (John 2:1-11) It is the best "wine" reserved for the last. Since "all peoples" may drink of such at this Lord's Day feast, it shows that the Lord's "other sheep", or persons of good-will, may share the joy of a part in the vindication of Jehovah's name by taking up and declaring the message of his kingdom and keeping their integrity toward him until Satan is bound at Armageddon.

DEATH SWALLOWED UP

³⁶ Among other wonderful things the Lord God does in faithfulness to his true counsels or purposes are the following: "And he will destroy [(*Roth.*) swallow up] in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it." (Isa. 25:7, 8) Satan the Devil has caused all peoples to cover or veil their faces with sorrow and mourning due to the murderous course of his organization. He has deceived the whole world, and has thrown over mankind an intertwined covering or tissue of lies, which keeps them in ignorance and misunderstanding of the true Life-giver, Jehovah God, and which bedarkens their hearts and minds respecting his glorious purposes. Such covering is insufficient to give warmth and comfort to humankind in this time of judgment.—Isa. 28:20.

³⁷ It does not require the thousand years of Christ's millennial reign after Armageddon to swallow up this "veil that is upon all the peoples, and the web that is woven over all the nations". (*Roth.*) The world-wide proclamation of the Kingdom truth now

33 On what do the guests feast, and how do the religionists of "Christendom" show up in contrast, and why?

34 What do the figures of speech, "fat things" and "full of marrow", mean, and what does the feast in being "unto all peoples" include?

35 What do the expressions "wines on the lees" and "well refined" mean, and what is shown in that all peoples may drink thereof?

36 Who has caused a veil to cover the people's faces and a covering to be spread over all nations, and how?

37 How does the Lord God swallow up the veil and covering web, and why does it not require the thousand years of Christ's reign?

is doing that as regards the countless multitude of persons of good-will that are accepting the Lord's invitation and coming to the feast. Shortly, also, at Armageddon Jehovah will rise up to give his own witness concerning his almightiness, supremacy and rightful domination. By the victory that he gains in that fight for the vindication of his name "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea". Then, says the Lord God, even all the opposing nations will be forced to "know that I am Jehovah", before their destruction.—Hab. 2:14; Ezek. 38:23; 35:14, 15.

³⁸ The apostle Paul quotes from Isaiah's statement that, "having swallowed up death itself victoriously, my Lord Jehovah will wipe away tears from off all faces, and the reproach of his own people will he remove from off all the earth, for Jehovah hath spoken." (*Roth.*) Paul's quotation reads: "Death is swallowed up in victory." He makes this quotation to apply after he discusses the resurrection of the members of the body of Christ, the church. That once corruptible and mortal body of Christ is changed at the resurrection: "So when this corruptible [body of Christ] shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory*. O death, . . . where is thy victory? . . . But thanks be to God, which giveth us [as faithful members of Christ's body] the *victory* through our Lord Jesus Christ." (1 Cor. 15:54-57) It is on the day of Jehovah and after his royal Messenger comes to the temple for judgment, in 1918, that God gives the faithful saints sleeping in death this victory by resurrecting them from the dead. In their case, indeed, is death swallowed up in victory!

³⁹ The faithful remnant of "feet" members of Christ's body who are yet on earth as Jehovah's witnesses have no fear of death. They know that they must carry out their "covenant with [God] by sacrifice" by being "faithful unto death". However, now that the Kingdom is here and the King is at the temple for judgment of the house of God, they do not at death go to sleep in the grave. The "last trump" announcing the Kingdom's establishment and the approach of Armageddon's war is sounding; and blessed are those who now die of the remnant, for they do not sleep behind "the gates of hell" awaiting the King's coming to call them forth. (Matt. 16:18; Rev. 1:18) At their death in the flesh, they are "changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible [body of Christ]

must put on incorruption, and this mortal must put on immortality".—1 Cor. 15:51-53, 42-44; Rev. 14:13.

⁴⁰ Included in the "fat things" the people of good-will who come to the feast at God's holy mountain are feeding upon is the hope of being "hidden in a day of the anger of Jehovah". The faithful class thus favored will have divine protection such as Noah's sons and their wives had in the ark during the flood at the end of the old world. They will be spared death at Armageddon, and will enter as survivors into the post-Armageddon conditions on earth in the righteous New World. Continuing faithful ever thereafter, they shall never die or undergo the dissolution of their human bodies. This, too, is a swallowing up of death in victory, never before possible for men, but now in prospect for "men of good-will". The resurrection of the faithful men of old, namely, Jehovah's witnesses from Abel to John the Baptist, to be "princes in all the earth", this likewise will be a "swallowing up of death in victory". And Scriptural grounds exist to think this shall take place on this day of Jehovah before Armageddon's war is done.—Matt. 8:11; Luke 13:28, 29; 2 Tim. 1:10.

⁴¹ At the same time with the above "wonderful things" performed by Almighty God, he also takes away the "rebuke" or "reproach" of his witnesses and their faithful companions from off all the earth. Because of their steadfastness and constancy in his Kingdom-publication service, surely Jehovah does not reproach or "curse" them. For "there shall be no more curse: but . . . his servants shall serve him: and they shall see his face; and his name shall be in their foreheads". (Rev. 22:3, 4) Nor can the enemy reproach Jehovah's witnesses as being outcasts from the Lord and weaklings subject to the pressures of the day. All nations of the world may hate, persecute, falsely accuse and hurl bad names at Jehovah's witnesses and their companions, but they cannot reproach God's people with being unfaithful and quitting Jehovah's service and abandoning his organization. Rather, these hold fast their integrity under all endeavors of Babylon to make them curse God; and thereby they prove the Devil to be a liar and vindicate God as being true. When Jehovah God preserves his remnant and also their faithful companions at the battle of Armageddon, and there when the enemy's "tongue shall consume away in their mouth" and such enemy hosts are then killed, this will most completely and for ever remove all reproach from God's people.—Zech. 14:12; Mal. 3:16-18; Ps. 79:4-13; Ezek. 35:15.

⁴² "And it shall be said in that day, Lo, this is our

38 How and to when does the apostle Paul apply the prophecy, "He will swallow up death in victory"? and who first realize this promise?
39 Because of what knowledge and blessed hope do the remnant of Christ's body have no fear of death?

40 As respects the faithful people of good-will at the feast how will death be swallowed up in victory? and how, too, with respect to the faithful men of old?

41 When and how does Jehovah take away the reproach of his people from off all the earth?

42 Who say that Jehovah is their God for whom they have waited and that they rejoice in his salvation?

God; we have waited for him, and he will save us: this is the LORD [Jehovah]; we have waited for him, we will be glad and rejoice in his salvation." (Isa. 25:9) The remnant so said after their deliverance from Babylon toward the beginning of this day of Jehovah, and ever since they have been glad and rejoice in His salvation of them to his everlasting service. The multitude of persons of good-will say likewise since hearing the Kingdom tidings and coming to the "feast of fat things" at God's mountain. Multitudes of others from among "all peoples" will

yet hear and come and will take up this prophetic confession in their mouths, to Jehovah's glory by Christ Jesus.

"For discussion of the remainder of chapter 25 of Isaiah's prophecy see the last preceding issue of *The Watchtower*. Among those coming to the "feast of wines on the lees" is the "prodigal son". Hence, in the next two issues of this magazine, it is hoped, by Jehovah's grace, to discuss Jesus' parable of the prodigal son.

43 Who is among the guests at the feast, and what therefore will *The Watchtower* discuss in subsequent issues?

PROGRESS OF THEOCRATIC MINISTRY TRAINING

WHEN taking a retrospective view of the progress of Theocratic ministry training the subject not only takes in the finished product as we have it today in the Watchtower Bible College of Gilead and the "course in Theocratic ministry" in operation in the company organizations throughout the earth, but also includes the purifying work directed by the Lord since he came to his temple.

The first step was the purification of the temple class through which the Lord would inaugurate the arrangement. A very drastic purging and judgment work must be done among those claiming to be the name-people of God. This judgment resulted in the separation between the "faithful and wise servant" and the "evil servant", and brought together a class of devoted ones anxious to be trained to offer unto the Lord an offering in righteousness.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years."—Mal. 3:3, 4.

During the forty years of preparing the way before Jehovah prior to this separating, the Lord would not train this mixed group for the Theocratic ministry. He clearly implies that their offering at that time was not pleasant to him.

This purging and purifying was not an instantaneous work; it took years, twenty years, in fact, from the time the Lord came to his temple in 1918, until 1938. By 1938 the purging and organizing had progressed to a point where the Lord could give them a proper vision of the true Theocracy (which operates from the top down, not from the bottom up), so that they could carry on the Theocratic service. It was absolutely necessary for the Lord's people to see and appreciate this before the Lord could rejoice in their offering or commit into their care the "Theocratic ministry". They not only had to see this themselves, but had to be able to instruct others.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2:2.

Exactly on time, in the June, 1938, *Watchtower*, the Lord clearly revealed to his people their proper relationship to himself, to his organization, and to one another; also what he expected of them in the way of caring for the

"other sheep". He cleansed them of "elective elders" and others whose desire was to 'fleece the sheep' and exalt themselves. With this proper foundation laid, the time had come for the Lord's people to enter into the Kingdom service in a Theocratic manner.

It is well here to consider the Lord's instructions to Israel when they came to a similar place in his dealing with them. Just before Moses died and just prior to Israel's entering into the Promised Land, the Lord had Moses to assemble Israel and say,

"When all Israel is come to appear before the LORD thy God in the place which he shall choose, *thou shalt read this law before all Israel in their hearing*. Gather the people together, men, and women, and children, and *thy stranger that is within thy gates*, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it."—Deut. 31:11-13.

This was an unalterable command from the Lord to establish a course in Theocratic ministry among all Israel, including the strangers that were within its gates and the children which had not known the Lord. This must be accepted by us today as one of the 'things that happened unto them as examples for our learning upon whom the ends of the world are come'.

Today we are living in the times foreshadowed by Israel's entering into and taking over their Promised Land. Hence this command from the Lord to establish a course in Theocratic ministry, that the people of God, the "strangers" that have come to associate with them, and the children who know not the Lord may be thoroughly instructed in the law of the Lord as it pertains to the New World, its government and its subjects, applies to us today with even greater force than it applied to Moses and the Israelites in their day.

The Lord has so maneuvered events that in his due time this work was undertaken. After the fulfillment of the twenty-year period and after the temple had been cleansed and the Theocratic organization was properly functioning to be pleasing to him, it was now ready to take over the Theocratic ministry.

The first step for the Lord's organization to take was to commit these things which the Lord revealed 'to faithful men who would be able to teach others'. (2 Tim. 2:2) The

Diaglott says, "entrust to faithful men, who will be competent also to instruct others."

This was started in February, 1942, when there was established at "Bethel" (Society's headquarters) in Brooklyn, at "Watchtower" on Staten Island, N. Y., at the "Kingdom Farm", South Lansing, N. Y., and at "Beth-Sarim", San Diego, Calif., what was then called the "Advanced Course in Theocratic Ministry". Every male member of the organization staff at these four points was invited and given the privilege of enrolling in this course; which they did with enthusiasm. They started out exactly as outlined in the first nine pages of the recent booklet *Course in Theocratic Ministry*. No one really appreciated the full significance of the events that were there developing. The Lord was directing it according to his will. The courses taken up covered a great many subjects, doctrine, Bible characters, Bible happenings and events, and on up to a regular study of every book of the Bible, chapter by chapter. Incidental to all the *Theocratic* studying there have been lessons in grammar, sentence construction, how to use dictionaries, Bible dictionaries, concordances and all other material that would aid the student in equipping himself to be an able minister of the gospel. The facts have proved that it was very timely and necessary even for those who were considered the most advanced in Bible study, and the rich blessings each one received are beyond expression. Their growth in knowledge and understanding of the Lord and his purposes is clearly in evidence to all who are familiar with the work. To these their Bible today is a new and enriched book and their appreciation of the message *The Watchtower* brings to them has increased a hundredfold. They can follow the prophecies and Bible events with a more intelligent understanding and appreciation than ever before. However, this provision was not limited to members of the Bethel family at the points mentioned; it was a vital necessity for the brethren everywhere.

Among the brethren associated with the companies in the United States, only about 25,000 of the 80,000 were conducting book and Bible studies with the people of good-will. The others felt they were not qualified. These must be instructed if they are to carry out the Lord's commission. Among the people of good-will, or "strangers", associating with us very few, if any, feel qualified to instruct others in things pertaining to The Theocracy. Nevertheless, according to the word of the Lord, these must "say, Come". How are they to do it unless they are themselves instructed in the Theocratic ministry?

So the Lord made provisions for expanding this Theocratic ministry training to assist all people of good-will, including juveniles, both at home and abroad, when he took the *second* great step in the progress of Theocratic ministry training with the opening of the Watchtower Bible College of Gilead, February 1, 1943, the details of which appeared in the February 15, 1943, *Watchtower*. There was inclined to be a question of doubt and even skepticism in the minds of some brethren at first regarding the propriety of having such a college. Surely such doubts and skepticism are removed by now. All who have read the article in the July 15 *Watchtower*, "Gilead Graduates First Class of Students," and of the future work of these college graduates, must appreciate the hand of the Lord in that work. Of the

94 that were able to continue their studies for the entire period all passed in their courses, and 84, or 90 percent, passed with merit and received their diplomas. That is a phenomenal record for any college, but, when the wide field of subjects and the limited time our brethren were able to spend at Gilead are considered, we recognize their instructors were Jehovah and Christ Jesus, and the results are "marvelous in our eyes". Now a new class of students has been inducted into the College, which opened its second term on September 6.

The *third* step in the progress of Theocratic ministry training and the Lord's arrangement for 'committing this ministry into the hands of faithful men who would also be competent to teach others', came on April 17, 1943, at the "Call to Action" Assembly, when He released to His people throughout the earth the *Course in Theocratic Ministry* and set up in each company organization the necessary machinery for carrying on the course. Since then those who have a clear vision of the Lord's Theocratic Kingdom and their privileges therein have greatly rejoiced and have embraced this as another opportunity to further subject themselves to the New World Government, that they may become more able ministers of the gospel.

Why are such elaborate provisions now made for the education of the people? We are approaching the time for the establishment of the New World in righteousness. The New World Government was set up and established in 1914, now we approach the time for the establishment of the "new earth", or the visible part of this New World. Satan, the Devil, all his demon hosts, and his visible representatives upon the earth, are sure to oppose this educational work with every power at their command. Note the Scriptures concerning the enemy action:

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain."—Dan 11:45.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. 12:17.

But, at that time, the Lord tells us,

"When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."—Isa. 59:19.

The course in Theocratic ministry is definitely related to that standard, and a divinely provided protection for all his people and those of good-will, juveniles and adults, who do not yet know the Lord. We are living at a crucial time now, and must

"Put on the whole armour of God, that [we] may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Above all, [we must take] the shield of faith, wherewith [we] shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the spirit, which is the word of God."—Eph. 6:11, 12, 16, 17.

We have come to the time for the final showdown, and anyone who ignores or refuses the Lord's provision for his

protection is doomed. Not only are the Lord's people obligated to put on and keep on this armor, and particularly take the helmet of salvation and the sword of the spirit, for their own integrity and protection, but they are also obligated to aid one another, to aid the "strangers", and to aid 'the children who do not know the Lord'.—Phil. 1: 27

Each and every one must do his part now, particularly in making adequate provisions to aid and instruct the "other sheep" In this connection a portion of Solomon's prayer at the dedication of the temple is enlightening:

"Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

"Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name."—2 Chron. 6: 32, 33.

There is no question that the Lord's people are obligated before the Lord to carry on a mighty educational work at this time. Under the direction of Jehovah's anointed King, the "faithful and wise servant" is going forward and doing this to the glory of his name.

The Society is aware of the fact that there are some who consider themselves wise, who lack a proper vision of The Theocracy and the mighty work the Lord is now doing, or who are permitting their vision of The Theocracy to become obscured because of leaning to their own understanding, who say: "This educational work is all wrong; only the hundred and forty and four thousand can learn 'the song of Moses, and of the Lamb'. All that is required now is to go out and preach and place the literature with the people, etc." Such talk is a snare of the Devil and a delusion.

Does anyone think for a minute that the strangers who as unwitting manslaughterers fled to the "cities of refuge" received no instruction from the priests and others when they entered? These persons were required to conform to all the laws of the city and had to be instructed. Also, the Gibeonites, who were appointed to service to the house of the Lord; those people had heard only rumors regarding the might and majesty of Jehovah. Surely they received instruction in the law and service before they were qualified to take up their service. Then there were the Nethinim, those non-Israelites who rendered service in connection with the tabernacle and temple. These were unquestionably instructed in the law and their duties. Jehu's invitation to Jonadab, "Come with me, and see my zeal for the Lord," implies an educational work accomplished by Jehu in behalf of Jonadab. The positive instructions of the Lord to instruct one another, the "stranger", and 'the children that know not the Lord', cannot be gainsaid. Therefore, the logical conclusion of the Lord's dealing with those who pictured the "other sheep" leaves us no room for doubt on this question. An educational work was necessary and was carried on in the type for the benefit of those people. The further fact that 2 Kings 22: 14 and 2 Chronicles 34: 22 refer to a college at Jerusalem is in full harmony with and supports this conclusion, all of which proves the scriptural-

ness of a mighty educational work among the people of God and the people of good-will at the present time.

Therefore, let those who consider themselves wiser than the Lord do what they please. The true servant of the Lord will say as did Joshua: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."—Josh 24: 15.

Theocratic knowledge, to be beneficial, must result in faith in the Lord. We cannot have faith unless we act on our knowledge.

One obtains a knowledge of the New World that induces him to consecrate himself wholly to the Lord. The Lord adds more knowledge and thus renovates the mind, enabling him to see further steps in the New World requirements, and thus step by step he is conforming himself to the New World and forsaking the old. First he is an irregular company publisher. As his knowledge increases he sees the need of more time in the service. He becomes a regular company publisher. As his knowledge increases more he comes to appreciate that this is not all there is to it. He goes on to see and meet the sixty-hour quota. Then there are many who, having made a full consecration unto the Lord, now see that *full* can mean the *whole* time, too; so they cut loose and enter full-time service as pioneers. As each one's knowledge and blessing further increases he wants to qualify for special pioneer, for servant to the brethren, or for foreign service. His whole attitude is, "Lord, here am I; send me." As his mind becomes renovated, the "old world" interests are cleansed out, and the New World interests enter and absorb its every function; so he is conformed to the New World. However, if he refuses to take the proper steps forward as the Lord reveals them, he will gradually lose the vision and appreciation he has

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."—Heb. 10: 38, 39.

Each one must believe and act on that belief and go forward. The New World Government was established in 1914. Every creature who has made a consecration to the Lord is subject to the requirements of that government, the New Jerusalem, which is above and before anything else. Unnecessary time spent in the accumulation of "old world" interests is a waste of time. All "old world" interests will be destroyed with the "old world" at Armageddon. Then, why waste time accumulating them? New World interests are the only things that will survive Armageddon. One of the many New World interests now given to the Lord's people is "Feed my sheep". Time spent in witnessing, making back-calls and conducting studies with these is 'feeding his sheep'. This labor is not in vain, it will not be destroyed at Armageddon. These "sheep" will be preserved and carried over into the New World, there to live eternally to the glory of God; and it is our privilege now to aid these. To do that we must equip ourselves by giving diligence to the divinely provided training for Theocratic ministry.

Thus the progress in Theocratic ministry training is thrilling beyond words, and it is the blessed heritage of the servants of the Most High God to be thus equipped if they will.

JOB, MAN OF INTEGRITY

ALL Scripture, whether it be from the Hebrew or Greek originals, is given by inspiration of God and is profitable for instruction in righteousness. All these things written aforetime were written for our learning in this time of the end. (2 Tim. 3:16, Rom. 15:4; 1 Cor. 10:11) In the beginning of the writing of the Divine Record Jehovah specifically admonished: "Ye shall not add unto the word which I command you, neither shall ye diminish from it." (Deut. 4:2, *A.R.V.*) Religious Bible scholars of today diminish from three-fourths of the Scriptures when they say the Hebrew Scriptures are merely dead history, of little value for Christian instruction. Thus they lower the bulk of God's Word from its high plane of inspired prophecy to the level of profane history, and relegate its usefulness to the dim past. With portions of the Hebrew Scriptures, however, they go even further. For instance, the book of Job, they say, is not actual history, but is a figurative account to illustrate certain principles. Job, according to higher critics, is a fictitious character, conjured up in the mind of a gifted storyteller. Some do concede that the man Job may have lived and experienced some trials in a moderate way, but nothing like the account of the Divine Record will they admit.

The book of Job is actual history. Job was no mere allegorical character. Jehovah names him along with His witnesses Noah and Daniel, whose actual existence is unquestioned. (Ezek. 14:14-20) At James 5:11 Job's patient endurance of affliction is pointed to as an example for persecuted Christians. Only an actual life character would carry conviction to Christians that, by God's grace, "it can be done!" Indeed, the book of Job is more than actual history; it records a great prophetic drama magnifying the paramount issue before all creation, namely, **UNIVERSAL DOMINATION**. Job was involved in this issue to God's honor; religionists would rob God of this support to His side of the issue by claiming Job was a fictitious creature, and not a real character that maintained integrity under severe test. In general, Job pictures all those of maintained integrity from Abel down to and including the "great multitude"

The account opens by informing us that Job, an upright and God-fearing man, dwelt in the land of Uz. The man Uz from whom Job descended was the son of Abraham's brother Nahor, and hence was Abraham's nephew, which makes Job a great-grandnephew of Abraham. While dwelling in Ur of the Chaldees Uz would learn of the God of Abraham. This information he would pass on to his posterity, eventually reaching Job. Uz migrated to the land that later bore his name, settling in the northern part of what is called Arabia Deserta, located to the east and south of Palestine. Many years later his descendant Job was born in that land.

The words of Jehovah concerning Job that "there is none like him in the earth" seem to locate Job's existence in the stream of time. (Job 1:8) These words were uttered just prior to Job's testing. Evidently at that time he was the only one in the earth that 'feared God and eschewed evil'. His ancestry showing he lived after Abraham, and the belief, supported by strong circumstantial evidence, that Moses wrote the book of Job, would fix Job's life after Abraham and before Moses' death. That time period was

marked by an unbroken line of God-fearing men, with the exception of a 64-year gap between the death of Joseph and the birth of Moses. During that time the Israelites in Egypt were spotted with religion. (Ezek. 20:5-9) This, then, must have been the time of Job's testing, when 'there were none like him' so far as devotion to Jehovah was concerned. He must have been about seventy years old at the time of the test, having ten children, at least some of whom dwelt in houses of their own. (Job 1:4) Surviving for 140 years after his test, it appears that Job lived long after Moses' birth and even after the exodus. (Job 42:16) From this it is seen that Moses could have learned about Job's testing while he was a refugee from Egypt in the land of Midian, located just south of the land of Uz. Then while passing by on the forty-year trek through the wilderness en route to the Promised Land, Moses could ascertain Job's total age, thus finishing off the book of Job.

After a brief statement regarding Job's integrity, his family, his possessions, and his offering of burnt sacrifices to God, the book of Job shifts our attention to scenes in the courts of heaven. The sons of God appeared on a certain day to make report to the Great Theocrat, and the religious rebel Satan came also. To this evil one Jehovah said: "Hast thou considered my servant Job, that there is none like him in the earth?" This shows the issue as to whether man would maintain integrity toward God under test had been raised previously; in Eden, in fact. Job was proving God true and the Devil a liar. Satan countered: "Doth Job fear God for nought? Hast not thou made an hedge about him?" (Job 1:8-10) Here the Old Serpent charged that God's faithful creatures served him only for what they could get out of it, that Jehovah bribed them to gain their obedience, and that Satan's freedom to put them to the test and prove his side of the challenge was denied.

Jehovah met the issue squarely: "Behold, all that he hath is in thy power." Satan then brought calamities in rapid succession upon Job. His oxen, asses, sheep, camels, and many of his servants were stolen or destroyed. More yet, a windstorm felled the house wherein Job's children were dining, slaying them all. Some of these adversities were of such a nature that they might be construed as "acts of God", thus increasing the keenness of the test. Was Satan's insinuation true? Was Job's maintenance of integrity heretofore prompted by selfishness? False was Satan's charge! as shown by Job's words: "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD." (Job 1:13-22; Prov. 19:1) In his losses Job particularly pictures Christ Jesus, who "became poor" to help settle this same issue of domination.—2 Cor. 8:9.

Again Satan appeared before Jehovah. The Almighty said: "Still [Job] holdeth fast his integrity ['blamelessness', *Roth.*, margin], although thou movedst me against him, to destroy him without cause." Persistent Satan responded: "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." (Job 2:3-5) Satan went forth with permission to do his worst against Job's person, restrained only from taking his life. He smote the man of God with sore boils from head to foot, according to the rendering of Job 2:7 in the Authorized Version. The consensus of opinion is that Job's disease was

the most dreaded malady of the East, *elephantiasis*, or black leprosy. His physical condition and sufferings seem to support this view, being so loathsome at times that he preferred death. (Job 2:7, 8; 7:5, 13-16; 16:8; 30:17) A cruel thrust was dealt by his wife, she criticizing him for clinging to his integrity and foolishly advising him to curse God, as Satan would have him do.—Job 2:9, 10.

In addition to bringing physical pain, the disease would suggest to onlookers that the afflicted one was suffering a visitation from God for secret sins, and that public exposure was now taking place as retributive justice. This is prophetic of the public misrepresentation of all Jehovah's witnesses. Religionists made Jesus appear undesirable and "smitten of God". (Isa. 53:2, 4) In these days the garbled news reports by Satan's gang make Jehovah's witnesses appear as diseased and unclean, suffering justly for their own wrongs, sickening and nauseating, a stench and a menace to the public and the state. False charges leveled at them are malicious and calculated to make them appear loathsome and cause them to be shunned by all persons as undesirable. Honest examination by people of good-will reveals their affliction is not a plague from God, but is the result of a Devil-engineered smear campaign. It is launched to crack the integrity of God's people. Will it succeed? Let us examine the prophetic drama for an answer.

Job was visited by three "friends", Eliphaz, Bildad and Zophar. They advanced lengthy arguments to convince Job of sin and wickedness, that that was the cause of his troubles. He should copy them, then he would not suffer, said they. But the vision given of events in the heavenly courts reveals the source of Job's trials, that his affliction was from Satan because of his integrity, and not from God for evil-doing. Job refuted the arguments of the trio, and witnessed concerning Jehovah's Vindicator and his Redeemer, and declared his faith in the New World. (Job 32:12; 14:13-15; 19:25-27, A.R.V., margin) Not only did he silence his religious tormentors, who well picture the political, commercial and religious elements of Satan's world, but he administered a stinging defeat to the Devil. Job said: "Till I die I will not remove mine integrity from me." Jehovah's witnesses today will, by the grace of God,

who upholds them in their integrity, be "faithful unto death".—Job 27:5; Rev. 2:10; Ps. 41:12.

After the false "friends" were quashed, Elihu speaks. His wrath is kindled against Job's tormentors "because that they found not a response, and condemned God" by siding in with the Devil and against God's witness. (Job 32:3, *Roth*.) He corrects Job, who was too concerned with justifying the creature rather than with the vindication of the Creator. Elihu saw the need of Jehovah's vindication. He pictures the "faithful and wise servant" class, particularly its Head, and the Watchtower Society that represents the remnant. Following Elihu's words Jehovah speaks out of the whirlwind, emphasizing man's insignificance by directing attention to His mighty works of creation, and enlightening Job concerning the two organizations, God's and the Devil's, and the great issue at stake.

In the final chapter of the book, Job's understanding is shown to be greatly increased, just as Jehovah's people today have been enlightened in the middle period between the beginning of tribulation in 1914 and its windup at Armageddon. A way of escape for Job's three "friends" is disclosed. They must have Job intercede and sacrifice for them. This foretells that individuals from Satan's world may escape destruction if they seek the Greater Job, Christ Jesus. (Acts 4:12) Job receives twice as much as before. Christ Jesus, who suffered the loss of everything when on earth, is now enthroned as King and made "heir of all things". To this "Everlasting Father" multitudes assemble as his children, as Job's brethren came to him, and as he was blessed with children. In fulfillment, these children embrace all those of proved integrity, namely, the remnant, the "other sheep", and the "princes", one of whom shall be Job. Proving their blamelessness toward God, they are lovely in his sight, no others being so fair.—Job 42.

Seeing that "Jehovah blessed the latter end of Job more than his beginning" because of his integrity, Jehovah's witnesses now will not regard demon misrepresentation, but will let God judge their integrity. In these days of Armageddon's approach when evil-doers wax worse, the faithful witness resolves: "But as for me, I will walk in mine integrity."—Pss. 26:11, 1; 7:8; Job 31:6; Prov. 20:7.

FIELD EXPERIENCE

WHILE COURT TRIAL IS PENDING (GEORGIA)

"While out on bond pending trial, I was arrested again. The officer first gave me a ticket, which was orders. I told him I usually put in from seven to eight hours in this work on Saturday, so I would get a lot of tickets. He came up again while I was offering *The Watchtower* and said the chief wanted to see me. I said: 'Am I under arrest?' Officer: 'If you want it that way.' I was locked up, without bond this time, because I would not agree to discontinue work until after my trial. I was glad to see the Society's attorney after spending three sleepless nights in a filthy jail with drunks, bedbugs, and food no one could eat. Three D.D.'s were summoned for the trial, all representing different large churches, to bring out that this ordinance would affect them as well. The first one made the statement that

the Bible said: 'When in Rome, do as the Romans do.' He was immediately handed the Bible and asked to prove his statement to the court. The judge came to his rescue or he would have been 'sunk'. He had said he had thirty years' experience as a minister and 5,500 members. The next Dr. was asked if it was not proper, according to the Bible, to go from house to house. He said it was not. He was handed a Bible and asked to read Acts 20:20. He would not touch the Bible and asked the judge if he was required to read it. The judge again came to the rescue and said no. A great witness was given in honor of Jehovah's name that day and another victory won, as no one could even produce any evidence for a case against me. I heard someone say today, while I was downtown with magazines: 'Those people sure are brave; they keep coming back on the street.'"