



The

# WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVI

SEMIMONTHLY

No. 1

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

# The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
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## OFFICERS

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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.

## "THEOCRATIC SERVANTS" TESTIMONY PERIOD

The testimony periods of 1945 open up with the "Theocratic Servants" Testimony Period, during the entire month of February. This will be also the second month of the special campaign to obtain more subscriptions for the Theocratic magazine *The Watchtower*. The attractive campaign offer will therefore continue to be extended by all Theocratic servants, namely, a year's subscription for this magazine, together with a premium of a bound book and a booklet, all on the contribution of the regular subscription rate, which is \$1.00. Where possible, "*The Kingdom Is at Hand*" should be the premium book offered. During this Testimony Period the new booklet *One World, One Government* is being released, and this should be the premium booklet. This midwinter month should not be let retard the *Watchtower* campaign because of cold and storm, but countermeasures should be arranged to keep on pressing this important educational effort. We are anxious to help all who want to serve the great Theocrat by a part in this gospel-preaching work, and we urge those without contact with local service groups to write in for necessary references. One important item not to be overlooked is to fill in report slips on the month's work.

## "WATCHTOWER" STUDIES

Week of February 4: "Commission of the Anointed,"  
¶ 1-22 inclusive, *The Watchtower* January 1, 1945.

Week of February 11: "Carrying Out the Anointing,"  
¶ 1-23 inclusive, *The Watchtower* January 1, 1945.

## 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.

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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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## MEMORIAL NOTICE

Because of the uncertainties of international communications by mail due to the global war, we here give advance notice that the proper time for celebrating the 1945 Memorial will be after 6 p.m., New York Eastern Standard Time, on Wednesday, March 28, 1945.

## 1945 YEARBOOK OF JEHOVAH'S WITNESSES

The 1945 *Yearbook of Jehovah's witnesses* sets out the officials of the corporations which Jehovah's witnesses use as their legal servants, and features a detailed but most interesting report on the work they have accomplished this past year in the United States and 49 other countries of the earth. Besides this report by the WATCHTOWER SOCIETY president, there is also his comment on the yeartext for 1945, followed by daily texts and comments for daily spiritual stimulation throughout the year. The 1945 *Yearbook* is now off the press, and will be mailed, postpaid, on a contribution of 50c a copy, this being due to the limited edition. Companies will combine their orders and send in through the local company servant, together with remittance.

## "ONE WORLD, ONE GOVERNMENT"

The title of this new booklet presents a theme of universal interest. The relation of how Almighty God, according to his Word, will work it out will delight every honest, yearning heart. Because of the anticipated demand for this booklet, its first printing is five million copies. General distribution thereof will be duly announced. Personal copies are now available at 5c each.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

JANUARY 1, 1945

No. 1

### COMMISSION OF THE ANOINTED

*"The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61:1, Am. Stan. Ver.*

JEHOVAH causes his active force to rest upon his anointed ones. He has a most important work for them to do, and without the active force or spirit of the Lord Jehovah the anointed ones could never accomplish it. There is therefore no credit to go to them for getting the work done with the desired results. All the glory and the thanksgiving are due to the One who puts his spirit upon his anointed servants. It is with this same spirit that they are anointed by Jehovah, rather than with some specially compounded oil like that with which the priests, kings and prophets of Israel were anointed of old.

<sup>1</sup> The divine act of anointing is the Lord Jehovah's commissioning of his servants to speak and do the things he commands and authorizes in his service. The spirit with which he anoints them is the active force by which he enables and empowers them to carry out their commission from him. The terms thereof are plainly stated; and regardless of what the postwar rearrangement brings forth among the nations, the terms of this commission stand unchangeable. These terms were fixed by Jehovah God, who says: "I am the LORD, I change not." (Mal. 3:6) Those terms will stand and will be fulfilled without change until the great day of divine vengeance against all unrighteousness arrives and quickly brings the international postwar period to an end. Till then it is a time of special mercy and favor from God, during which time those who want to escape the righteous vengeance of God may benefit themselves lastingly by listening to His anointed servants. His very sending of his anointed is an act of divine mercy and grace.

<sup>2</sup> Very plainly the sending of the anointed or commissioned ones is because the worship of Jehovah God has been broken down in the earth. Furthermore, the sending of them is because the time is at hand to restore that worship and to cause it to

flourish in the earth, where religion has long held dominance. Religion has ever striven to overwhelm and crush out the pure worship, the worship of the Lord Jehovah, the true and living God. Now the Government has been set up in the heavens which will permit only the worship of the Lord God Jehovah to hold sway in earth as well as in heaven. Those who forsake religion and who take up the pure worship in spirit and in truth the Government will let live. Never again will the confederated forces of religion, Catholic, Protestant, Jewish, and pagan, be permitted to make Jehovah's worship seem to all but disappear from the earth. Their coming all-out attempt in that direction will be their final one, their last. The good produced by the performance of the divine commission by God's anointed will not be produced in vain and perish from the earth. In confirmation of these truths we turn now to a study of the commission of the anointed and of the results to follow from its performance as set out in the prophecy of Isaiah, chapter sixty-one.

<sup>3</sup> In this chapter there is an abrupt change of speaker from that of the preceding chapter of Isaiah's prophecy, chapter sixty. Throughout that chapter Jehovah by his spirit upon his prophet is speaking to his holy universal organization, which is pictured as his faithful "woman" Zion. In his words of address to her God takes note of the darkness of evil-doing which envelops the earth, and the gross darkness of religion and death-dealing ignorance which blankets the peoples. He sees there is need to do something for the sake of honest-hearted, righteously disposed persons engulfed in such darkness. Therefore the Lord Jehovah cries out the command to his universal organization Zion: "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee."—Isa. 60:1, 2.

<sup>1</sup> Why are not the credit and thanksgiving due to the anointed for the work done?

<sup>2</sup> What is the anointing, and how will the terms thereof be fulfilled?

<sup>3</sup> Why have the anointed ones been sent? and with what durability to the good produced?

<sup>4</sup> In Isaiah chapter sixty, who is the speaker and why is a rousing command given?

\* A part of God's universal organization Zion has been upon the earth, namely, his small band of consecrated servants whom he has anointed to be his witnesses. These and their visible organization for God's service have suffered in the midst of the general gloom and darkness; and such suffering has been at the hands of the enemies of Jehovah and his Government. Thereby all of Zion, whom the anointed ones on earth represent, has suffered, and Zion's activity in the earth has been cut down and her free worship of God has been almost wiped out. Only a remnant of her members on earth were found to remain faithful under the terrific assaults by the forces of darkness during the World War period of A.D. 1914-1918.

\* From and after 1919 Jehovah God commanded the faithful remnant of Zion to arise from their downtrodden condition and to catch up the light of God's favor and of revelation upon his Word, the Bible, and to get active in reflecting such light upon those yet in darkness. The Lord Jehovah assures the remnant of his universal organization Zion that sure results will follow upon such activity by them. He comforts Zion and her remnant with the promise that he will build up her visible earthly organization and beautify it, and that God's continuing favor upon it will never let it be overturned again. The organization will become populous with lovers of light and truth: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time." (Isa. 60: 22, *A.S.V.*) That time has been since A.D. 1919.

#### THE ANOINTED SPEAKS

\* But who is to bring that consoling information to the afflicted remnant and to rouse them up to action? Almost as if in response to Jehovah's thrilling words of Isaiah chapter sixty, a new voice is heard to say: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61: 1, *A.S.V.*) Isaiah, who wrote these words, was merely writing or speaking for someone else, and that someone must take up these words and must say and apply them to make the prophecy come true. In fact, Isaiah was a prophetic figure or type of such one. The Jewish people are inclined to follow the lead of their rabbis. They make Isaiah's words here apply to their Jewish nation, as if they were the ones as a nation anointed by Jehovah God to bring the comforting good news

to all mankind. But we are not left to rely upon the interpretation of men concerning whom it is commanded: "Be not ye called Rabbi: for one is your teacher, and all ye are brethren." (Matt. 23: 8, *A.S.V.*) We have the inspired record regarding the actual fulfillment of Isaiah's prophetic words; and thus the true speaker upon whom they are fulfilled is unmistakably identified for us. That one is Jesus Christ. Concerning this fact, it is recorded, at Luke 4: 14-22 (*The Emphatic Diaglott* translation):

\* "And Jesus returned in the power of the spirit into Galilee; and a report concerning him went out through the whole adjacent country. And he taught in their synagogues, being applauded by all. And he came to Nazareth, where he had been brought up; and according to his custom on the sabbath-day, he entered the synagogue, and stood up to read. And the book of Isaiah the prophet was given to him; and having unrolled the book, he found the place where it was written, 'The spirit of the Lord is on me, because he has anointed me to proclaim glad tidings to the poor; he has sent me to publish a release to the captives, and recovery of sight to the blind; to dispense freedom to the oppressed; to proclaim an era of acceptance with the Lord.' And having rolled up the book, he returned it to the attendant, and sat down. And the eyes of all who were in the synagogue were attentively fixed on him. And he began to say to them, 'To-day, this scripture, which is now in your ears, is fulfilled.' And all bore testimony to him, and wondered at those words of grace proceeding from his mouth."

\* No one could rightly take up the words from Isaiah's prophecy and quote and apply them to himself in their fullness of meaning but Jesus Christ. About six months before his public application of the words to himself he had been anointed with the spirit of the Lord Jehovah. A man, the prophet John the Baptist, bears witness to the fact of Jesus' anointing. "And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew [recognized] him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy [spirit]. And I saw, and bare record that this is the Son of God." (John 1: 32-34) Another man, a disciple first of John and then of Jesus, namely, the apostle Peter, testifies to the same fact, saying: "That word, I say, ye know, . . . after the baptism which John preached; how God anointed Jesus of Nazareth with the holy [spirit] and with power: who went about doing good,

5. How has Zion suffered amid such darkness?

6. What command does Jehovah give the remnant of Zion, and with what assurance does he comfort her?

7. What does the bringer of the comforting information say? and whom do we identify him to be, and how?

8. What were the circumstances under which the identification of the speaker was declared?

9. What testimony do we have that backs up Jesus in applying the prophet's words to himself?

and healing all that were oppressed of the devil; for God was with him.”—Acts 10: 37, 38; Luke 3: 21-23.

<sup>10</sup> By reason of this, Jesus there became Christ, for “Christ” means “Anointed One”. He became “Messiah the Prince”, for the Hebrew word “Messiah” likewise means “Anointed One”, and Jesus was anointed to be the Chief One or Prince in the “kingdom of heaven”. (Dan. 9: 25) Although he was in the flesh, Jesus as a sinless and perfect man was a member of God’s universal organization Zion. But now, on this occasion of his baptism, God’s organization or “woman” Zion brought Jesus forth as “Messiah the Prince” or as Jesus the Anointed, Jesus Christ. And at that time God’s words came from heaven, “This is my beloved Son, in whom I am well pleased,” and thus let it be known that God had now begotten him as a spiritual son and thus had called him to the kingdom of heaven. Jesus was therefore a “new creature”. The perfect flesh body was merely the physical means by which he did God’s will until it came time for him to lay down his life in the flesh to vindicate God’s name and as a redemptive sacrifice.

<sup>11</sup> Christ Jesus spoke nothing but the truth to the Nazarenes in the synagogue that sabbath day when he said: “To-day, this scripture, which is now in your ears, is fulfilled.” Thus he gave testimonial evidence and infallible interpretation as to how Isaiah’s prophecy (61:1-3) applies. The prophet Isaiah in saying and penning the words pictured Christ Jesus. Isaiah’s name means “Salvation of Jehovah”. Jesus’ name means “Jehovah is Salvation”, and it is therefore practically identical in meaning with Isaiah’s name; which fact is quite appropriate. And that Isaiah typified Christ Jesus is stated under inspiration, at Hebrews 2: 9-14.

#### TERMS

<sup>12</sup> The written terms of the commission which Jesus took into his mouth at Nazareth show the real reason or primary mission for which the only begotten Son of God came to this earth. At the age of thirty, at which age the Jewish priests of Israel came out from under probation and entered fully upon their priestly duties, Jesus directly devoted himself as of independent age to his special mission. That is to say, Jesus consecrated himself or set himself to do the special will of God. Jehovah God his Father sanctified or made holy such consecration of Jesus by pouring out his spirit upon Jesus as evidence of the divine acceptance of him. Hence, before Jesus was able to proceed on his mission he had to

be anointed of his God and must be enlightened as to his mission and must be sent. The evidence that God gave of now sending Jesus forth was his anointing of Jesus. Because of anointing or commissioning Jesus, God sent his spirit upon Jesus and this spirit enlightened Jesus and filled him with might to do the will of God his Father.

<sup>13</sup> Hear now the statement of Jesus’ primary mission in coming to earth and becoming a man, as voiced by his own lips: “The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” (Luke 4: 18, 19) Those words plainly state that Jehovah God anointed and sent his Son Christ Jesus to preach, that is to say, to be a witness for Jehovah by making open proclamation of the good news. Jesus agreed that his was a preaching mission, when he said to those who wanted to tie him down as a preacher to one place: “I must preach the kingdom of God to other cities also; for therefore am I sent.” (Luke 4: 42, 43) The good news which he preached made him a witness of Jehovah, for the good news was of the kingdom of God and hence pertained to the universal sovereignty of Jehovah God. Testimony to this effect, at Luke 8: 1, reads: “And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve [apostles] were with him.”

<sup>14</sup> Confessing that he came to be a witness of Jehovah, Jesus said to Pontius Pilate at the close of his human life: “As you say, I am a king. It was for this that I was born and for this that I came to the world, to give testimony for truth. Everyone who is on the side of truth listens to my voice.” (John 18: 37, *Goodspeed*) At his coming then, Jesus did not come to reign as a king in the flesh on earth, either at Jerusalem or at Rome or Vatican City, but came to preach and bear witness to the truth of the kingdom of God, the kingdom of heaven. He came to prove that he could not be swerved from the truth and over to religion, and that all that Satan the Devil and his demons might do to Jesus in the flesh could not make him break his whole-souled allegiance and obedience to the universal sovereignty of Jehovah God. He came to vindicate God’s word and name and to prove Satan a liar and false god, by holding fast his integrity faultless toward the kingdom of God. This meant that Christ Jesus must be true and faithful to God’s anointing upon him.

<sup>10</sup> How did Jesus become Christ and Messiah? and how was he brought forth as such?

<sup>11</sup> Why was it quite appropriate that Jesus should apply Isaiah’s prophetic words to himself?

<sup>12</sup> What did the written terms of the anointing indicate concerning Jesus on earth? and hence what procedure must be followed with respect to him to fulfill the prophecy?

<sup>13</sup> Whom does the prophecy show as sending the Anointed One, and on what general mission?

<sup>14</sup> Finally what testimony did Jesus himself give as to his mission to earth? and why was he obliged to be faithful to his anointing?

<sup>15</sup> At Luke 4: 18, 19 the words of the commission are from a Greek translation of Isaiah 61: 1, 2; and it is possible that, if these are the exact words that Jesus read out of the roll of the book, then he read the Greek Septuagint (LXX) version of the Hebrew Scriptures. The Hebrew original reads: "The spirit of My Lord [Jehovah] is upon me, because [Jehovah] hath anointed me to tell good tidings to the oppressed, hath sent me to bind up the broken-hearted," etc. (Isa. 61: 1-3, *Rotherham*) In taking up these inspired words, Jesus made no claim to being the second person in a so-called "triune god". No; but he acknowledged that Jehovah God was his Lord and Master and that, as such, Jehovah God sent him forth and gave him instructions on what to say and do. Hence Jesus owned up to the universal domination or sovereignty of his God and Father Jehovah. He confessed that he is subject to God's will. Jesus made no pretense to being equal in power and glory and co-eternity with Jehovah God.

<sup>16</sup> By the same words Jesus also declared that his ordination came not from any man or group of men. It came not from John the Baptist, who immersed Jesus in water, but from the only One who can ordain or appoint gospel-preachers, namely, Jehovah. Having the Highest Authority behind his mission, and thus having the only valid ordination, Christ Jesus went ahead with carrying out his commission irrespective of whether the religionists liked it or not. He told the religionists who it was that ordained him to preach, when he said: "I am come in my Father's name, and ye receive me not: . . . I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. . . . I proceeded forth and came from God; neither came I of myself, but he sent me." (John 5: 43; 8: 28, 29, 42) The religious clergy did not put any stock in Jesus' ordination as a preacher and minister of Jehovah God, but challenged his right and authority to serve as such. "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" And when they refused to recognize John's baptizing work as from God, Jesus said to them: "Neither tell I you by what authority I do these things." (Matt. 21: 23-27) It was not on his own authority, but on Jehovah God's authority; but the religious clergymen would not have believed it even if Jesus had explained outright to them his ordination from the Most High God.

<sup>17</sup> Jesus likewise testified to having the spirit of God as a backing of his ordination. By this spirit or active force Jesus added weight to his preaching by performing many cures among the common people. The religious Pharisees tried to misrepresent him and his works, accusing him of being in league with the Devil and acting by co-operation of the Devil or "Beel-zebub". They said: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Jesus reduced their argument to an absurdity and then put them on the horns of a dilemma, saying: "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the spirit of God, then the kingdom of God is come unto you [has overtaken you]."—Matt. 12: 24-28.

<sup>18</sup> Unquestionably, Christ Jesus did his miracles by the spirit of Jehovah God upon him, and hence God's kingdom had suddenly overtaken those religionists, because the One anointed to be Jehovah's King in that Government had come upon them unrecognized and unacknowledged. Then, in further proof that Jehovah's spirit was upon him, he added this warning: "The blasphemy against the holy [spirit] shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy [spirit], it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12: 31, 32.

<sup>19</sup> The effect that the spirit of the Lord Jehovah would have upon Jesus was foretold. Jesus, by natural descent from King David, and especially by becoming heir to the covenant for the Kingdom, was foretold and spoken of both as "David" and also as the "Son of David". The name "David" well befits him, for it means "Beloved" and he is the beloved Son of God in whom God is well pleased. Hence, as David's father was named Jesse, meaning "Living", so Jesus' Father in heaven was foreshadowed by Jesse and is spoken of in Isaiah's prophecy as "Jesse". In this sense it is written of Christ Jesus as the Offshoot or Royal Son of Jehovah: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord [Jehovah] shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding [or, shall refresh him] in the fear of the Lord: and he shall not judge after the

15. In taking up the words of Isaiah 61: 1-3, what did Jesus disclaim and, to the contrary, what did he confess?

16. What did Christ Jesus show and state regarding his ordination? and what facts show how the religionists stood with respect to his ordination?

17. How did Jesus show and state the spirit of God backed his ordination?

18. How had God's kingdom suddenly overtaken the religionists? and why were they committing unforgivable sin?

19. What effect did Isaiah chapter 11 foretell of the spirit's resting upon Jesus? and how did the spirit produce such effect?

sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." (Isa. 11:1-4; *Young's*) That is to say, the spirit of Jehovah God resting upon his anointed Servant both imparted to him and enlarged in him these said things, namely, wisdom, understanding, counsel, might, knowledge, and the worshipful fear of God. These things would be, not of Christ Jesus himself, but of Jehovah God and by His spirit or active force operating upon Christ Jesus.

<sup>20</sup> Doubtless, for a prophetic type of Christ Jesus as Builder of the temple of God it was said to Moses respecting the craftsman Bezaleel: "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." (Ex. 31:1-5) As a result, the tabernacle of God was built by Bezaleel and his helpers in exact harmony with the pattern shown to Moses in the Mount of God. Upon a grander scale, Christ Jesus with the Lord Jehovah's spirit abiding upon him accomplishes his commission from God and builds up the spiritual temple in which God dwells by his spirit.—Eph. 2:20-22; 1 Cor. 3:16, 17.

<sup>21</sup> Jesus, in whom the prophecy of Isaiah 61:1-3 finds its first and chief fulfillment, carried out his commission to preach good tidings unto the meek. These good tidings took the particular form of being good news about God's kingdom. The news was good especially in that the Kingdom was at hand, inasmuch as the One whom Jehovah anointed to the kingship was present among Jehovah's consecrated nation of Israel.

20 How was Bezaleel, in this respect, a type of Christ Jesus?

21. What kind of good tidings were they that Jesus preached, to fulfill Isaiah 61:1?

<sup>22</sup> In the book of Isaiah it was very fittingly arranged that the prophecy of the anointing should follow Jehovah's call to his organization Zion to "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee". (Isa. 60:1-22) When Jesus came, the darkness of religion and of wickedness was covering the earth. Even the Israelites were groping about in the darkness of the "Jews' religion", which made void and transgressed the word and commandments of Jehovah God. Also the "times of the Gentiles" had then run only six hundred of their 2,520 years, and the Israelite nation was lying in the darkness of despair under the hard yoke of the Roman Empire. But Jesus said to them: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) He was the Chief One of Jehovah's universal organization; and when he arose to his work of enlightening others concerning God and his kingdom, Zion arose and shone with him. Hence, when Jesus had been anointed and thereafter went into Galilee, the territory of the tribes of Zebulun and of Naphtali, there preaching and saying, "Repent; for the kingdom of heaven is at hand," then the prophetic call to "arise and shine" underwent fulfillment. As it is written: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt. 4:13-17) It was amidst this preaching tour that Jesus testified in the synagogue at Nazareth that the prophecy of Isaiah concerning the Anointed Preacher was fulfilled in him, Christ Jesus.

22 In what way did the prophecy of the anointing fittingly follow Isaiah chapter sixty? and what inspired record concerning Jesus shows the fulfillment of the prophecies in that order?

## CARRYING OUT THE ANOINTING

JESUS went preaching, because he was sent. Jehovah, whose anointing was upon Jesus, was the One that sent him. Sent him whither? To Jerusalem, or to some other city to take up permanent residence there and preside over an enrolled congregation of people as their resident preacher and minister? No! Jehovah God did not assign Jesus to any local congregation, but anointed and commissioned him to preach to all the nation of Israel. The entire nation was his congregation, and particularly the meek ones or those feeling the oppressions

of religion and desiring freedom to serve God aright. As Jesus testified: "I am not sent but unto the lost sheep of the house of Israel."—Matt. 15:24.

<sup>2</sup> Hence he did not confine himself to preaching in the temple at Jerusalem, or in any one of the many synagogues in Palestine. But everywhere throughout the land, and to all he met, he preached the Kingdom tidings. Besides in the temple and all available synagogues, Jesus preached in the private homes of the people. At a well he preached to a Samaritan woman and confessed to her that he is

1. Why did Jesus go preaching? and to whom specifically?

2. What does the record show as to whether Jesus was a resident preacher? and how did he thus fulfill Psalm 22:22?



the Christ or Anointed One. He accommodated himself to the mountainside and the seaside to address his message to the large throngs of the common people. In season and out of season, day and night, he preached the Word of God. He built no auditoriums or buildings provided with a platform and pulpit in which to sermonize; nor did he take up any money collection or carry on any money drive in order to erect such religious buildings. The meek, anywhere in all the nation, were his congregation, to whom he was anointed to preach. He went to the people as he was sent, and did not advertise and wait for them to come to him at any fixed location. In this way the prophecy of Psalm 22:22 was fulfilled; as it is written, at Hebrews 2:11, 12, which reads: "That is why he is not ashamed to call them brothers, and say, 'I will tell your name [God's name Jehovah] to my brothers, in the midst of the congregation I will sing your praise.'" (*Goodspeed*) Jesus was no resident preacher, but was always on the move. Said he in comment on his own activities: "The poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." (Matt. 11:5, 6) The imitation of Jesus' method offended the religionists then and now.

<sup>3</sup> How, though, did Jesus fulfill the other parts of his commission as he recited them at Nazareth? True, he healed great multitudes of sick, crippled and infirm persons; but that is not the way he bound up the brokenhearted permanently. He did not deliver the Jews from captivity or oppressive domination under the Roman conquerors. He did not free anyone from the Roman jails, not even John the Baptist from the dungeon of Herod's prison. Nevertheless, he informed John the Baptist in prison that the divine commission at Isaiah 61:1-3 was being fulfilled. How so? Because the things to which the prophecy refers are larger in scope than such mere temporary, physical things.—Matt. 11:1-6.

<sup>4</sup> The broken hearts which he healed had been broken by the seeming failure of the divine promises concerning the Kingdom, which the Jews had expected to be set up by the Messiah with their nation. Now, to the contrary, there they were under the hateful Gentile yoke of Rome, and under great reproach. The hearts had also been broken by the abominations and injustices committed in the name of the Jews' religion, which abominations blasphemed God's name, made void his commandments, and shackled the people. Those hearts had also been broken by the consciousness of sin and the need of true atonement toward God, rather than swelled up and fattened with the pride of self-righteousness

such as the religious clergy generally displayed. Such hearts Jesus healed by proclaiming to them the curative message of God's kingdom and of true redemption from sin. He preached deliverance to the meek or oppressed ones, which was a lasting deliverance from the captivity of sin and its author Satan and his wicked organization.

<sup>5</sup> Making some literally blind ones to see was only incidental to Jesus' giving spiritual sight to those that had been blinded by religion's traditions and commandments of clergymen. Jesus set the bruised and downtrodden at liberty by fearlessly proclaiming the truth and exposing religion's falsehoods and practitioners. As he said: "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. . . . Whosoever committeth sin is the servant of sin. And the servant abideth not in the house [of God] for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." (John 8:31, 32, 34-36) Jesus also preached the "acceptable year of the Lord", or 'year of Jehovah's favor'. Such year of acceptance and favor was not only due to preaching the message, "The kingdom of heaven is at hand," but also due to his confining his preaching activities to the typical organization of the Jews. This gave them the first opportunities respecting the Kingdom before such opportunities should be thrown open to the outside nations, the Gentiles.—Matt. 10:5.

<sup>6</sup> According to Luke 4:16-19, in the commission which Jesus read at Nazareth as then undergoing fulfillment he read nothing as to proclaiming the day of God's vengeance. This is not to say he did not fulfill the part of the commission set out at Isaiah 61:2, namely, "to proclaim . . . the day of vengeance of our God; to comfort all that mourn." Even before Jesus, John the Baptist warned of a typical day of vengeance upon the Jewish nation, saying to the religious clergy: "O generation of vipers, who hath warned you to flee from the wrath to come? . . . And now also the ax is laid unto the root of the trees: . . . he shall baptize . . . with fire: . . . he will burn up the chaff with unquenchable fire." (Matt. 3:7-12) Most certainly Jesus preached a typical day of God's vengeance when he announced the coming destruction of Jerusalem and wept over the city as he did so. (Luke 19:41-44) Referring to Jerusalem's approaching destruction as a type of the destruction of the religious organization of "Christendom" at this end of the world, Jesus said: "For these be the days of vengeance, that all things which are written may be fulfilled." (Luke 21:22-24) Upon that religious generation, said Jesus, would

3. Why did Jesus not fulfill the other parts of his commission in a merely literal meaning of Isaiah's prophecy?

4. How, then, did he bind up the brokenhearted and preach deliverance to the meek?

5. How did he give recovery of sight to the blind, and dispense freedom to the oppressed, and proclaim an era of acceptance with the Lord?

6. Does the record at Luke 4:16-19 mean to say Jesus did not proclaim the day of God's vengeance? and what do the facts show?



"come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar"; and then he declared Jerusalem's temple house left desolate to her, abandoned by Jehovah God to its fate.—Matt. 23: 34-38.

\* For the comfort of his faithful followers he said: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 7, 8) "Blessed are they that mourn: for they shall be comforted." (Matt. 5: 4) Jesus fulfilled his commission to comfort in Israel the sincere mourners.

\* All the facts are, therefore, that Christ Jesus on earth was faithful to his anointing by carrying out his divine commission clear to the time of his death on the tree. It was for that very reason that he was nailed to the tree, proving that all the religious persecution which led up to this crime had failed to break his integrity or make him prove disobedient to the terms of his commission. His proving faithful and true as Jehovah's Servant and witness down to the shameful death vindicated Jehovah God as rightfully holding the universal domination and as being worthy of the submission of all creatures high and low throughout the universe. It proved Satan the Devil a liar in his charging of selfishness to all members of Jehovah's universal organization. It demonstrated that the kingdom of heaven will ever be loyal to the Lord Jehovah. As a reward for such faithfulness, the Almighty God resurrected Jesus from the dead and exalted him to His own right hand.

#### OTHERS ANOINTED

\* The prophecy of Isaiah 61: 1-3 concerning the anointed Preacher did not have its complete fulfillment in Jesus' brief ministry in the flesh. During those three and a half years of earthly activity Christ Jesus associated disciples with himself; and these shared with him in preaching the same message as he did. Particularly the twelve apostles did so, only one of whom turned traitor. While these apostles and other disciples were sent forth by Jesus under instructions to preach the Kingdom, it was not then true that they were anointed with Jehovah's spirit: "for the holy [spirit] was not yet given; because that Jesus was not yet glorified." (John 7: 39) Hence none of them could at that time apply to themselves Isaiah's prophecy of the anointing. But along comes the day of the feast of Pentecost, ten days after Jesus' ascension to heaven and his glorification there.

On that day comes the beginning of the fulfillment of Joel's ancient prophecy, namely: "And ye shall know that I am in the midst of Israel, and that I am Jehovah your God, and there is none else; and my people shall never be put to shame. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit"; after which comes a prediction concerning the day of Jehovah's vengeance.—Joel 2: 27-32, *Am. Stan. Ver.*

<sup>10</sup> When the apostles and their fellow disciples had received the outpoured holy spirit that day of Pentecost, the apostle Peter spoke by the power thereof and quoted and applied the prophecy of Joel as then going into fulfillment. (Acts 2: 14-21) Of course, the holy spirit of Jehovah was not then poured, nor has it since been poured, upon *all* creatures of human flesh. Prior to Pentecost the spirit was poured out only upon the consecrated Jesus; but now from and after Pentecost the same spirit was poured out upon all creatures in the flesh who were consecrated to Jehovah God as His servants and handmaids. Those persons in the flesh who were not in covenant relationship with God through Christ and not devoted to his service did not come under the outpouring of the spirit. It was through Christ Jesus that the spirit was thus outpoured. He having been glorified with his heavenly Father and having received "the promise of the holy spirit", he then at the due time poured it out upon his ready and waiting disciples on earth. Thus they became a spirit-baptized body under him their anointed Head.—Acts 2: 32, 33.

<sup>11</sup> Such outpouring of the spirit or active force of Jehovah upon the faithful followers of Christ Jesus indicated certain things: First of all, that their consecration to God had been accepted and that they had been justified or made right with Him through the redemptive merit of Jesus' sacrifice and that they had therefore been begotten of God to become his spiritual children. In other words, they became new creatures, spiritual Israelites; and their relationship with Jehovah God was no longer due to their having been born as Israelites or Jews according to the flesh and been circumcised. (2 Cor. 5: 17) Later, the spirit was poured forth upon the Gentiles, or non-Jews, that consecrated themselves to God through Christ. (Acts 10) They too became new creatures in Christ.

<sup>12</sup> The spirit's being outpoured upon all such

7. How did he fulfill his commission to comfort mourners?

8. What did Jesus' keeping faithful to his anointing prove and demonstrate?

9. Why during Jesus' ministry were his disciples unable to include themselves under the fulfillment of Isaiah's prophecy? and when were they able to do so?

10. In what sense was the spirit then poured out upon "all" flesh, and how?

11. What certain things respecting the disciples did the outpouring of the spirit indicate to have taken place as preliminaries?

12. What did such outpouring of the spirit further indicate as to an organic union with Christ Jesus?

meant, therefore, that they had been baptized into the "body of Christ". As regards this the apostle Paul writes: "For just as the body is one and yet has many parts, and all the parts of the body, many as they are, form one body, so it is with Christ. For we have all—Jews or Greeks, slaves or free men—been baptized in one spirit to form one body, and we have all been saturated with one spirit. Now you are Christ's body, and individually parts of it." (1 Cor. 12:12, 13, 27, *Goodspeed*) Such spirit-baptized "body of Christ" is the church of God; Jesus is the Head and the church is his body; and the spirit flows down from him to them.—Eph. 1:22, 23; Col. 1:18.

<sup>13</sup> Does this mean, then, that all those of the "body of Christ" are anointed from Jehovah God? Yes; although not directly as was Jesus, but through Jesus Christ. Testifying to this anointing, the apostle Paul writes to the true church: "But it is God who guarantees us and you to Christ; he has anointed us and put his seal upon us and given us his spirit in our hearts, as earnest-money [or as a pledge]." (2 Cor. 1:21, 22, *Goodspeed*) After warning against false anointed ones or opposers of God's anointed ones, the apostle John assures the faithful ones of the church, saying: "Ye have an anointing from the Holy One, and ye know all things. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him."—1 John 2:20, 27, *Am. Stan. Ver.*

<sup>14</sup> Are we to conclude from these Scriptural facts, then, that the members of Christ's body or church are authorized to use and apply to themselves the same words as Jesus did, namely, "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek"? Yes; although it is more as a church body under Christ their Head that they thus speak. The prophet Isaiah, in using the personal pronoun "me" under inspiration, was not picturing or foreshadowing each individual Christian member, but was foreshadowing primarily Christ Jesus and then secondarily all the church under Christ as a unit or one body. It is, of course, proper for each individual member under Christ to apply the words of Isaiah 61:1-3 to himself as indicating the source of his ordination; but that does not mean that such prophecy is wholly fulfilled in that one individual so quoting it. Not all the members of the body of Christ, the church, have been on earth at one time. Hence, now that we are

in the days of the Kingdom's establishment and of Satan's end, those of the body of Christ that are yet on earth are the final members or "feet" members thereof. With all fitness these consecrated, spirit-begotten ones may today take up the prophet's words and openly declare everywhere their anointing to preach as from Jehovah God, the Most High, The Theocrat.

<sup>15</sup> Be it observed that the first fulfillment of Joel's prophecy regarding the spirit's outpouring came in the last days of Israel's typical relationship with God. According to Peter's quotation of the prophecy, a larger and final fulfillment of the same prophecy would come in the last days of "Christendom", namely, at this end of Satan's religionized world. As explained in the August 1, 1944, issue of *The Watchtower*, such final coming true of Joel's prophecy began in a marked way in the year 1919 upon the remnant of Jehovah's witnesses, and became especially marked in 1922. Hence in a realistic way this remnant of justified, spirit-begotten ones, including the new ones that have been added to the remnant since the above dates, can take up and voice Isaiah's prophecy concerning the anointing from Jehovah. And, indeed, they do so as a unit, as the "faithful and wise servant" class under Christ Jesus their Head.

#### MINISTERIAL BODY

<sup>16</sup> When Jesus quoted and applied the words of Isaiah 61:1, 2, it astounded the religionists at Nazareth and quickly led to their attempt to throw him over the precipice and stone him. Just so the confident quotation of Isaiah's same words by the remnant of Jehovah's witnesses as stating their ordination from God astounds and unsettles the religionists. It has challenged the ordination of the religious clergy, who fanatically contend for their ordination which they receive through their religious institutions. But Jehovah's witnesses show that the ordination which such religious clergy pretend to have is not valid or of any worth with God, because Jehovah God's prophecy by Isaiah did not foretell any religious organization or sect as the instrument authorized by God to ordain true ministers of God and preachers of His good news or gospel of the Kingdom. The ordination of the members of the body of Christ is not of men or by men, but is of God and by Jesus Christ. The King Christ Jesus in the heavens still says, "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek." Christ Jesus, therefore, in these last days is seeing to it that the duties and obligations which are imposed

<sup>13</sup> Does this mean they are anointed from Jehovah God? and what testimony is written upon the subject?

<sup>14</sup> How, then, about the application of the prophecy of Isaiah concerning anointing to themselves, including the "feet" members of the Christ?

<sup>15</sup> Why can the remnant at present take up Isaiah's prophetic words in a realistic way? and now?

<sup>16</sup> (a) How has this application of the prophecy challenged the ordination of religious clergy? (b) How does Christ Jesus still attend to the fulfillment of the terms of the anointing?

by the anointing are carried out through the remnant of the members of his body yet on the earth. Hence, under him their Head, the remnant of Jehovah's witnesses say: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach."

<sup>17</sup> Jehovah's witnesses declare their ordination to preach as gospel-ministers to be only from Jehovah God and through Christ Jesus. Any ordination aside from this, such as ordination of clergymen by a religious sectarian organization, is a farce and a misleading snare. "I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied." (Jer. 23: 16-21, *Am. Stan. Ver.*) Hence God is not bound to put his spirit upon such religious ordained ones. Only upon the faithful ones whom Jehovah God has anointed or commissioned to preach does His spirit rest. Hence only to such does Jehovah God by Christ Jesus commit the authentic, reliable good news or gospel of the Kingdom.

<sup>18</sup> The anointing with the spirit is unto the work of preaching. It is unto the ministry or service of Jehovah God. Since the anointing comes not only upon Jesus the Messiah-Prince but also upon the members of his body, the church, it anoints all the members of Christ's body to preach and to perform the ministry of God. This anointing is not merely upon certain ones of the body, such as the apostles or those who are appointed as overseers (*episkopos*) or as ministerial assistants (*diakonos*) within the church. The anointing is upon *all* the body members; and therefore it makes the entire body and all its members together a preaching body, a ministerial body. Each and all of them together can say, "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach"; and for such reason they all together make up a ministerial association. Theirs is a society of ministers; for which cause every one of Jehovah's witnesses is a minister of the gospel of the Kingdom. Jehovah has anointed each one of them with his spirit and has thus commissioned each one to preach as a witness to Jehovah and his Theocratic Government. This fact, therefore, does not allow for them to be divided or distinguished from one another, some few as being a "clergy" and the rest, the majority, as being the "laity" to whom the "clergy" ones are ordained to preach. To the contrary, there is no so-called "clergy" among them, nor is any of them authorized to act as "lording it over the clergy"; but all of them are God's heritage (Greek: *kléros*).—1 Pet. 5: 3, *Douay Version*.

<sup>19</sup> So it was that, when persecution caused the followers of Christ to be "all scattered abroad throughout the regions of Judæa and Samaria, except the apostles", then "they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them". (Acts 8: 1, 4, 5) The genuineness of persons' being God's ministers and preachers is not dependent upon nor to be determined by preaching behind a pulpit or in front of an altar in a building or before a regular group of people who pay them thus to serve weekly at such pulpit or altar. It is the anointing of God's spirit that determines the actuality of their being ministers. And in the case of such ones as are truly ordained or commissioned to preach, every threshold or doorway becomes their preaching post (no so-called "pulpit" is necessary); and all those of hearing ears within the house become a congregation for them. Such was the case when the apostle Paul "taught . . . publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ".—Acts 20: 20, 21.

<sup>20</sup> Nor are such preachers tied down to those in any one house as a congregation, but they are instructed to go "from house to house". Neither are they limited to those with hearing ears in any one community, but the example set for them by the Chief Anointed Preacher, Christ Jesus, and by his apostles, is to go "throughout every city and village, preaching and shewing the glad tidings of the kingdom of God". (Luke 8: 1; 13: 22; Matt. 9: 35; Mark 6: 6) Everywhere that they give testimony, whether to but one listener or to several or to a multitude, they are fulfilling their anointing or commission and are preaching in their ministerial capacity. On every occasion, and not according to any scheduled time on a religious organization's weekly program, they are authorized to preach: "Preach the message; be at it in season and out of season," is the apostle's exhortation to his faithful colaborer.—2 Tim. 4: 2, *Goodspeed*.

<sup>21</sup> Always, therefore, they must be on the alert to preach, by every means of conveying information concerning the Kingdom, whether by word of mouth or by printed Bible explanations or by running off recorded Bible lectures. They are not limited to just one station to preach. If, like Jesus, any of them is assigned to a bounded territory, then anywhere within that assigned territory where he can reach others there a station or place is provided to preach,

17 To what ordination do Jehovah's witnesses adhere? and what does such ordination bind Jehovah to do toward them?

18 (a) Unto what is the anointing with the spirit, and by how many? (b) Why, then, may Jehovah's witnesses not be divided up as "clergy" and "laity"?

19. (a) How was the foregoing demonstrated in the early church under persecution? (b) What does, and what does not, determine the actualness of persons' being God's ministers and preachers?

20. Where and when or how often are they authorized to fulfill their anointing to preach?

21. How about if they are assigned a bounded territory? and how do they find the "lost sheep"?

no matter what the size of the audience. Only thus can the "lost sheep" be found; for just who such "lost sheep" are and where their location is cannot be fixed by any directions given in advance. Jesus instructed his disciples to hunt for such, saying to them: "Go rather to the lost sheep of the house of Israel."—Matt. 10: 6.

<sup>22</sup> Everyone, therefore, that is brought into the body of Christ by reason of the anointing is brought into the organization to be a preacher, a minister of God. None are brought into the body to merely form a congregation of hearers to listen while an appointed few members do some weekly preaching for an hour or so. But all brought into Christ's body, whether male or female, are brought in to be preachers, ministers. "There is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3: 28) This is the sense of Joel's prophecy (2: 28, 29), that "your sons and your daughters shall prophesy, . . . also upon the servants and upon the handmaids in those days will I pour out my spirit". Whereas women are not suffered to preach and teach *within*

<sup>22</sup> (a) What is the objective of one's being brought into the body of Christ by anointing? and what bearing has sex upon the matter? (b) What, then, is the life-calling of such?

the church (1 Tim. 2: 11, 12), yet the anointing is upon them also. Hence the responsibilities and assigned duties of the anointing rest upon them equally with the men. That means they as well as the men are anointed to preach the glad tidings to those to whom Jehovah sends them by Christ Jesus. Hence they must bear testimony upon every proper occasion to those to whom they are sent as Jehovah's witnesses. Therefore, let everyone of the body of Christ realize that now his calling in life is to be a gospel-preacher or minister. All else is secondary.

<sup>23</sup> Likewise with all those who are now brought into a good-will association with the anointed body of Christ. They are brought into such relationship, not to form a permanent congregation to hear preaching and be ministered to by the anointed ones, but to join with them in the ministry of the Word and in the delivery of the testimony to others. Hence they do not form a laity class toward the anointed, nor do the anointed class form a clergy body toward these "other sheep" of good-will; but all together are "one flock" under "one shepherd", namely, Christ Jesus.—John 10: 16, *Am. Stan. Ver.*

<sup>23</sup> Why also are others brought into a good-will relationship with Christ's body? and what is their relationship with the anointed?

## RICHES OF THE NEW CREATION

**T**AKING your Bible, and turning to Peter's first epistle, chapter one, verses three to five, you read: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Are you one thus begotten of God by his truth and spirit and hence begotten to a heavenly inheritance of incorruptible and undefiled riches? Every person thus begotten by the will of God to be his spiritual offspring is a new creature or new creation, *now*, while yet this old world remains. "So that if any one is in Christ there is a new creation! The old things have passed away, lo! they have become new! The all things, moreover, are of God, who hath reconciled us unto himself through Christ, and hath given unto us the reconciling ministry." (2 Cor. 5: 17, 18, Rotherham's translation) Before such a "new creation" or new creature begotten of God all prospects are new, because his hope now is to share in the heavenly riches with Christ Jesus, provided he continues faithful unto death. From that time unto death he must prove his faithfulness to God under the severe test.

At the time of the descent of God's spirit immediately after baptism in the Jordan river, the "man Christ Jesus" became a new creation. Concerning his purpose in coming to earth he said: "To this end came I into the world, that I should be a witness to the truth. Every one that is of

the truth heareth my voice.' (John 18: 37) As Jesus was faithful and true as a witness to the name of his Father, who begot him, so likewise his faithful followers must be witnesses to the name of their Begetter and Father, Jehovah God. Because Jesus told the truth, he was greatly reproached and persecuted; and because his followers tell the truth, they must expect to be reproached and persecuted, as the Scriptures declare at Psalm 69: 9 and Romans 15: 3. Those persons thus taken out from among the nations as a 'people for Jehovah's name' are separated from the world; and to them Christ Jesus says: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world [this old world], the world would love his own: but because ye are not of the world, but I have chosen you out of the world [to become new creatures], therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."—John 15: 18-21.

The reproaches and persecution that come upon the faithful followers of Christ Jesus are due to the fact that they bear testimony to the truth; and this affords them an opportunity to prove their faithfulness and to maintain their integrity toward God. Complete devotion to Jehovah and Christ Jesus, and faithfulness to the end, are required of all who start to follow as new creatures in the footsteps of Jesus. To such Jesus says: "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2: 10, *A.S.V.*) That does not mean a partial faithfulness or a faithfulness

for a specific time, but means to be faithful all the time to God and to Christ. Regarding this it is written: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—2 Tim. 2: 11, 12.

Paul, who specifically used the expression "new creation", was a faithful servant and follower of Christ Jesus; and when he had reached the end of his service as an apostle he wrote these words to fellow new creatures: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8) Paul's course is the one a new creature following Christ Jesus must pursue.

From the day of Pentecost, when Christ's followers were first begotten by the spirit as new creatures, down to the second coming of Christ Jesus, the calling and selection of the members of the royal household of God has progressed. Within that time those who died in faith and in faithfulness have been dead and must await the return of the Lord Jesus and the resurrection. Now the coming of the Lord is an accomplished fact, and those faithful ones, such as the apostle Paul, have been resurrected and have become a part of God's heavenly organization or royal house. Those who have been permitted to remain on the earth until now, and who are faithful to God and Christ in the performance of their consecration to God, constitute the earthly or visible part of God's organization. These, continuing faithful to death, will be instantly changed by a resurrection out of death to life as spirit creatures; as the apostle Paul writes: "Behold, I shew you a mystery; We shall not all sleep [in death], but we shall all be changed [to spirit life], in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible 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."—1 Cor. 15: 51-54.

While on the earth the new creatures must, to receive God's approval, be witnesses to the name and kingdom of Jehovah. In no other way can they be faithful and perform their commission from Him. Their commission as those anointed by the Lord God Jehovah is written at Isaiah 61: 1-3: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This commission is a treasure of unmeasurable richness.

The anointed new creatures must be obedient to the commandments of Jehovah, which commandments are spoken by Christ Jesus. Any who fail or refuse to obey Christ Jesus, of whom the prophet Moses was a prophetic type, are certain to be destroyed. (See Acts 3: 22, 23.) The end of the world has come, and as due to be fulfilled at this particular time Jesus gave specific commandment for his true followers now on earth, to wit: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14) This commandment must be obeyed, and for this reason the followers go forth as witnesses to the name of God and to his King Christ Jesus. Because of their faithfulness in obedience to the commandments of the Lord they are hated by all who are against God and his established kingdom.—Matt. 10: 22.

In obedience to Jehovah God they must go from house to house delivering the testimony of the Kingdom. (Luke 10: 5) Paul and the other apostles did that very thing. (Acts 20: 20) Jehovah has bestowed upon these faithful ones His name, calling them, to wit, "Jehovah's witnesses"; and they must perform the duties enjoined upon them to testify to his name. (Isa. 43: 10-12) It is certain that they will be opposed by all those who are not for God, and they must "obey God rather than men". (Acts 5: 29) They will obey the laws of the nations as long as those laws are not contrary to God's law; and this was what Jesus meant when he said: "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." (Luke 20: 25) In performing their covenant with God these faithful ones necessarily suffer reproach and persecution; but such they must endure to the end.—Matt. 10: 22; 24: 13.

Do those faithful new creatures have a promise of receiving riches? Yes; those faithful to the end are certain to be sharers in great riches and share with Christ Jesus in his heavenly glory and power. Christ Jesus is the heir of all the riches of God's boundless universe. (Heb. 1: 2) The faithful ones, who become members of God's royal house, share with Christ Jesus in his glory and boundless riches; as it is written to the new creatures: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8: 16-18.

During the period of the past 1900 years Jehovah has been calling, instructing and selecting those who make up his royal house, of which Christ Jesus is the Head and Lord. Faithfulness is required of all who are thus brought into God's royal family. Millions of persons have been led to believe that they are Christians and accordingly claim to be followers of Christ, almost all of whom have never even learned what is required of a follower of Christ. The Scriptures definitely show that the number of the royal house is limited to 144,000. Christ Jesus is the Lord of lords and King of kings; and they that are with him are called, chosen and faithful. (Rev. 17: 14; 7: 4-8) To these the riches of God are given, not as an inducement to

faithfulness, but as his loving appreciative provision for those who prove their faithfulness and maintain their integrity even to death. Jehovah does not hire anyone to serve him. He does not induce anyone to serve him by reason of a reward. No creature could bring any profit to Jehovah God, regardless of what he might do. (Luke 17:10) Those who enter consecration to do the will of God and whom God invites into the covenant for the Kingdom, and who joyfully prove their faithfulness unto death, are permitted to share the heavenly riches with Christ Jesus. Love is their motive.

It is written that 'love is the principal thing'; and love for God means that the creature is unselfishly and entirely devoted to God, regardless of what suffering his faithfulness may bring upon him. Having agreed to do God's will, he must do it. Complete faithfulness induced by love or unselfishness brings to such lovers God's riches; and concerning this the faithful follower of Christ Jesus wrote: "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11:33) The riches of Jehovah are so boundless that no creature can understand them fully, but into those unfathomable riches God admits those who are faithful followers of Christ Jesus unto death.

The 144,000 members of the royal house are the only ones taken from among men who find their everlasting abiding place in the invisible realm of Jehovah God. To such it was written: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

Does that mean that none aside from the 144,000 will ever be the possessors of riches which are bestowed by Jehovah? No; such is not the teaching of God's Word. The 144,000 new creatures constitute the royal house, which body shares with Christ Jesus in his kingdom. Those who are now the earthly companions of the remnant of new creatures are invited and are acting upon the invitation to share in the riches of truth and riches of service together with the remnant. When instructing his disciples, Jesus said: "Do not store up your riches on earth, where moths and rust destroy them, and where thieves break in and steal them, but store up your riches in heaven, where moths and rust cannot destroy them, and where thieves cannot break in and steal them. For wherever your treasure is, your heart will be also." (Matt. 6:19-21, *Goodspeed*) These words apply to those new creatures called to be followers of Christ Jesus, to be sure; but they also apply to all who would live and do the will of God.

Does a human have to be changed and go to heaven in order to store up riches in heaven? No; a person may do so even though he does not eventually go to heaven. All riches of treasures proceed from heaven, and riches from such treasure-house result to those who receive a knowledge of God's purposes as stated in his Word, and who then are diligent in their endeavors to do God's will. Jehovah is the source of riches, and Christ Jesus is the dispenser thereof. Men who devote themselves to acquiring material riches on earth and who ignore the Lord's instruction are acquiring that which perishes and disappears. Those who devote themselves to know and to do God's will are laying up riches that endure for ever. The riches that obedient men will receive on earth under the Kingdom come from heaven. Jehovah God is the Giver of every good and perfect gift, and he is in the heaven of heavens.—Jas. 1:17.

In the end the treasures which men have been storing up in these last days will avail them nothing. 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: "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."—Jas. 5:1-3.

These words of James show that riches acquired by injustice and oppression are not availing or helpful in the last days which end up in the battle of Armageddon. On the other hand, thousands of persons of good-will act upon their desire to know and do that which is pleasing to the Almighty God, and they diligently search his Word in order to gain a knowledge of Jehovah and Christ and to learn the right way. Thus they find how they may lay up treasures in heaven that will be available to them and bring everlasting joy and comfort to them on earth.

As shown by the Scriptures and the facts, the selection of the 144,000 is now about completed. Only a remnant yet remains on earth, and a great flock of people of good-will are associating themselves with the remnant of new creatures as companions. They desire to find in God's Word the way that leads them into the riches that will never perish. Those who have set their hearts to do His will find such treasures of riches of truth and service. These riches descend from God and are his blessing upon faithful man; and with such God adds no sorrow, but, to the contrary, adds lasting peace and happiness and light.—Prov. 10:22.

## HANNAH, VICTORIOUS THROUGH PRAYER

**P**ROPER prayer calls into play the holy spirit of Jehovah God. His ears are ever open to the supplicating cry of his faithful servants, and his active force moves irresistibly in behalf of such humble petitioners. (Ps. 34:15; Prov. 15:29) In these days, however, the privilege of prayer is very much abused. For example, hypocritical clergymen "for a pretence make long prayer" in affected tones of piety, purely for the effect it has upon human listeners. Religious sects are divided by nationalistic aims, the members of a sect in one land praying for the

destruction of members of that same sect located in another nation. Individuals lift up their voices in selfish prayer. Millions repeat the Lord's Prayer, and then set themselves in a course favoring a man-created "new world order" of nations wherein no place is given to God's kingdom. Their heart is not in the words "Thy kingdom come", which they so religiously utter. Thus abusing prayer, the selfish petitioners have no answer from God. (Matt. 23:14; 6:10; Prov. 28:9; Jas. 4:3, 4) This shakes any confidence they might have had in prayer, they being blind to their sins.



Notwithstanding, Jehovah hears the proper petitions of his humble worshipers and his spirit acts victoriously in their behalf. The case of Hannah proves it. Her name means "grace; prayer".

The Holy Writ records two instances of prayer on the part of this woman: once when she was afflicted and "in bitterness of soul", and once when she voiced an exultant prayer of thanksgiving for divine goodness and victory. The second was in gratitude for the answer given to the first. It all came about in this wise:

Hannah was a Jewess, and lived at the close of the period of the judges. Her home was in Ramathaim-zophim, of Mount Ephraim. Here she dwelt with Elkanah, her husband. But Elkanah, as was so often the case in those times, had two wives, the other one being named "Peninnah". Peninnah had children; Hannah was childless. It was this circumstance, coupled with the mean disposition of Peninnah, that gave rise to Hannah's "bitterness of soul".—1 Sam. 1:1, 2.

"And [Elkanah] went up out of his city from year to year to worship and to sacrifice unto Jehovah of hosts in Shiloh. . . . And when the day came that Elkanah sacrificed, he gave to Peninnah his wife, and to all her sons and her daughters, portions; but unto Hannah he gave a double portion; for he loved Hannah, but Jehovah had shut up her womb. And her rival provoked her sore, to make her fret, because Jehovah had shut up her womb. And as he did so year by year, when she went up to the house of Jehovah, so she provoked her; therefore she wept, and did not eat. And Elkanah her husband said unto her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?"—1 Sam. 1:3-8, *Am. Stan. Ver.*

This excerpt from the record shows that Hannah was a worshiper of Jehovah God. During this particular time of Israel's history many had fallen away to heathen religions, yet Elkanah's household is disclosed journeying regularly to Shiloh to participate in the feasts ordained by Jehovah. Women were not bound by God's law to attend, but zealous female worshipers often did so. Hannah was among their number. It seems from the record that it was on these festal occasions that she was particularly exposed to the mean and ungenerous taunts of Peninnah. The latter was jealous of Hannah because of the love Elkanah had for her despite her barrenness, and this reproachful status was seized upon to cause a breach in the domestic tranquillity. But though the taunts of Hannah's rival caused such sorrow and weeping, which even Elkanah's comforting words were powerless to dispel, the devout Jewess would not avoid the reproaches by staying home and away from Jehovah's worship at Shiloh.

Instead, she had recourse to prayer: "She was in bitterness of soul, and prayed unto Jehovah, and wept sore. And she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before Jehovah, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but

her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah. . . . So the woman went her way, and did eat; and her countenance was no more sad."—1 Sam. 1:10-18, *Am. Stan. Ver.*

Hannah's prayer was not selfish. Her weeping had not been in self-pity, or wounded pride, or the result of petty jealousies among women. The current of grief in her bosom was along a loftier plane. She desired a child that would be for the honor and vindication of God's name. She wanted one to devote to God's service at Shiloh, and not for a selfish answer to the catty, backbiting Peninnah. This burning desire drove her to close and earnest prayer to God. The ferventness with which she presented her petition caused high priest Eli to hastily conclude she was intoxicated. It was not just the depth and earnestness of her prayer, wherein she 'poured out her soul before Jehovah', but the scope and object of her prayer and its harmony with God's purposes that testified to Hannah's unselfishness and devoutness. And she had supreme confidence in Jehovah's hearing and answering the petition; for thereafter she did eat, and she wept no more.

According to her faith it was unto her. She journeyed southward with her husband to their house in Ramah. And then: "Jehovah remembered her." (1 Sam. 1:19, *Am. Stan. Ver.*) She bore a son. And she remembered Jehovah, the one who had heard and answered her prayer; and she called the babe "Samuel", meaning "heard of God". Thereafter for a time Hannah did not make the trips to Shiloh, but said to Elkanah: "I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever." Now that she had her reproach of barrenness removed and thereby put to silence the taunting Peninnah, she did not forget her vow. She felt as David years later expressed himself: "I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble."—Ps. 66:13, 14; Deut. 23:23; Num. 30:1-8.

In the course of time the child was weaned; but he was not retained in the household at Ramah as an ever-present answer to the contentious Peninnah. That was not the motive of Hannah in requesting him. In faithfulness to her vow she took the young lad to Shiloh and presented him to Eli for tabernacle service. She rehearsed to the high priest her vow, and added: "Therefore also I have returned him, whom I have obtained by petition, to the LORD; as long as he liveth he whom I have obtained by petition shall be returned to the LORD." (1 Sam. 1:28, *margin*) In the body of the text it sounds as though Hannah were lending the child to Jehovah, but the marginal reading gives the true sense of the matter. It was not a temporary loan on Hannah's part, with any time limitations or strings attached. Hannah had nothing to loan the Lord. Any offerings made to him must be unqualified. Actually, Jehovah had loaned the babe to Hannah, and now in fulfillment of her vow she was returning the Lord's loan to him for full-time service, to be henceforth wholly devoted.

Now with Hannah's fulfillment of her part of the vow,



she lifts her voice in song-like prayer. How different from her first recorded petition! No outpourings of a bitter soul this time! Rather the inward joy wells up and bubbles over in an exulting and ecstatic praise-song of thanksgiving. Since the *Rotherham* translation more nearly catches the vigorous beauty and force of the original Hebrew of this lyric poetry, that version is quoted (1 Sam. 2:1-10):

"Then prayed Hannah and said, My heart hath leaped for joy in Jehovah, my horn is exalted in Jehovah, my mouth is opened wide o'er my foes, because I rejoice in thy salvation. There is none holy like Jehovah, nay! there is none except thee, nor is there a rock like our God. Do not multiply words so loftily, loftily, nor let arrogance proceed from your mouth; for a God of knowledge is Jehovah, and for himself are great doings made firm. The bow of the mighty is dismayed, while the fainting are girded with strength; the sated have for bread taken hire, but the famished have left off their toil, so that the barren hath given birth unto seven, while she that hath many sons languisheth: Jehovah doth kill, and make alive; taketh down to hades, and bringeth up: Jehovah maketh poor, and enricheth; layeth low, yea exalteth; raiseth from the dust the poor, from the dunghill uplifteth the needy, to give them a dwelling with nobles, and a throne of glory to make them inherit. For to Jehovah belong the pillars of the earth, and he setteth thereon the habitable world. The feet of his loving ones he doth guard, but the lawless in darkness shall be silent, for by strength shall no man prevail. As for Jehovah, they shall be shattered who contend with him, over him in the heavens will he thunder, Jehovah will judge the ends of the earth, that he may give strength

to his King, and exalt the horn of his Anointed One."

This prayer discloses much. The fact that it was uttered at the time the child took up God's service at Shiloh and not at his birth shows Hannah's crowning joy was not because of silencing Peninnah but was due to the vow's fulfillment and a man child for Jehovah's honor. Her expressed joy shows she credited Jehovah with the victory, exalted him as supreme, condemned arrogance, and cited Jehovah as the help of the needy. She recognized Theocratic order, that Jehovah was the one who set up one and put down another. Jehovah was declared as over the earth, protecting faithful servants, destroying the lawless, and that no man would prevail by his own strength. More than all this, Hannah filled the role of prophetess in her song-prayer. There the Messiah to come was first designated under that name, as the Anointed One. Hannah was moved by the spirit of Jehovah.

Thereafter Hannah visited her son at the time of the yearly feasts, and from year to year brought him a little robe to wear. The vow had been faithfully kept. Jehovah had rewarded her bounteously. But he further blessed Hannah, superabundantly. How so? "Jehovah visited Hannah, and she conceived, and bear three sons and two daughters." (1 Sam. 2:18-21, *Am. Stan. Ver.*) Victory through prayer! Certainly Hannah could vouch for that. She prayed; her prayer was from her heart, in harmony with Jehovah's will, to the honor of his name; and her actions were consistent with her spoken words. Jehovah heard, and his spirit force acted in answer. Likewise, today, the great God of Prayer responds to the cries of his servants, and victory for them follows.

## FIELD EXPERIENCE

### AMONG AFRICAN KRAALS

"One day in June I have been sent out by the Society's Branch office to visit the various companies of African friends, especially Zulu- and Swazi-speaking companies. One day I came to serve a Zulu-speaking company, and the attendance accepted me and said: 'We are glad and still glad for the Lord's blessing which he gave to us through the "wise servant" (that is, *abofakazi-ba-ba-Yehova* [Jehovah's witnesses]), and, secondly, the Lord now sends to us the personal instruction through the servant to the brethren. This is really the blessing the Lord has provided for us who don't read English language. We are benefited and encouraged to participate daily.' The next morning I proceeded to serve the Swazi-speaking company, and at this company I have 12 attendance the first night, and arrangements have been planned for the next morning to participate in field service. Funny, at 2:30 a.m. the following morning I heard a knock at the door. Someone said: '*Mzaluwane, Mzaluwane, vuka* [Brother! brother! Wake up]!' I rush to see the clock and it is 2:30 a.m. I respond: 'No, brother, it is still night.' The call continues: 'No! Wake up, we are very late; otherwise we shall find nobody in the homes.' Then I obey the call, and at 2:55 a.m. I was with the caller and went to the back-call book study at 3:15 a.m.

"We make a first knock, and the door was opened for six of us. Then we conduct our book study for forty-five minutes, and the owner of the house appreciated the study

and invites us to come again. At 4 a.m. we came to the established back-call book study. When they saw us coming, they shout one to another and in a few minutes they fill the house. Then we start our study with the Question-and-Answer booklet. The attendants were all illiterate, but appreciated the methods of how we studied. One asked me: 'How much does it cost to join your church?' I said to him: 'It is free of charge; no penny is required. Rather it cost your sleep. You will cast your sleep in the street, by waking up early . . .' He said: 'It won't worry me to wake up early. I will join henceforth, by going with you whither you go.' We took him, and work the whole morning. At 9 a.m. we go back to the Kingdom Hall for our reading the text in the *Yearbook*. We all appreciated the arrangement and experiences we met during our house-to-house work. The above experience is done in Swaziland as there the people are all scattered at the daybreak, nobody to be found at home. At 7 a.m. they have all gone either to the beer-drinking or into the fields for ingathering the corn and maize. The publishers in this small land are working very hard, as the most people are the illiterates. No education is given to the women, as it is given to the men. Very few men to be found at home in this land; they are all gone into the towns and the cities, seeking employment."—Mc. P. Nguluh, African servant to the brethren.