

# The **WATCHTOWER**

OCTOBER 15, 1957

Semimonthly

INTERNATIONAL PRAISE  
TO THE ONE GOD

COUNTERFEITING THE LIGHT  
OF THE WORLD

"WHO IS WISE AND UNDERSTANDING  
AMONG YOU?"

HIGH LIGHTS OF 1957  
DISTRICT ASSEMBLIES

©WTB&TS

*Announcing*  
**JEOHVAH'S  
KINGDOM**



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

## THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE  
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA  
117 Adams Street Brooklyn 1, N. Y., U. S. A.  
N. H. KNORR, President GRANT SUITER, Secretary

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

### C O N T E N T S

The Folly of War	611
Counterfeiting the Light of the World	613
High Lights of 1957 District Assemblies	617
Fearless Witnesses Gain Victory	620
Christendom's Compromise	620
"Who Is Wise and Understanding Among You?"	621
Two Viewpoints	624
International Praise to the One God	625
Questions from Readers	639
Witness Film Shown in Prison	639

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version  
AT - An American Translation  
AV - Authorized Version (1611)  
Da - J. N. Darby's version  
Dy - Catholic Douay version  
ED - The Emphatic Diaglott

JP - Jewish Publication Soc.  
Le - Isaac Leeser's version  
Mo - James Moffatt's version  
Ro - J. B. Rotherham's version  
RS - Revised Standard Version  
Yg - Robert Young's version

Printing this issue: 3,250,000      Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES							
Semi monthly      Monthly							
Afrikaans	Finnish	Japanese	Armenian	Korean	Siloxi		
Arabic	French	Norwegian	Bengali	Malayalam	Tamil		
Cebu-Vissayan	German	Slovenian	Burmese	Pangasinan	Turkish		
Cinyanja	Greek	Spanish	Chinese	Polish	Ukrainian		
Cishona	Ilocano	Swedish	Cibemba	Portuguese	Urdu		
Danish	Indonesian	Tagalog	Hiligaynon-	Russian	Xhosa		
Dutch	Italian	Twi	Visayan	Seotho	Yoruba		
English			Ibo	Siamese	Zulu		
			Kanarese				

Yearly subscription rates for semimonthly editions	
America, U. S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 10, Ontario	\$1
England, 34 Craven Terrace, London W. 2	7/-
Jamaica, 151 King St., Kingston	7/-
New Zealand, G.P.O. Box 30, Wellington C. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7/-
Trinidad, 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Monthly editions cost half the above rates.

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.

Printed in U. S. A.

## The FOLLY of WAR



**N**EVER before in human history has man had the power to ruin the earth and destroy the human race. Small wonder that Albert Einstein once said: "The weapons of World War IV will be stone clubs." That was one way of expressing the folly of war.

Many other similar expressions have been uttered in recent years. British historian Arnold Toynbee expressed it this way: "A third world war means mass-suicide in the atomic age." And according to one of the world's leading physiologists, Britain's Dr. Edgar Douglas Adrian, it matters little whether bombs hit their targets or not. He warned that human life cannot survive the explosion of more than a few thousand atomic weapons, no matter where they hit. With such a frightful fate spotlighting the folly of war, is it likely that atomic weapons would be shelved in event of a third world war?

Not at all, says Soviet Defense Minister Georgi K. Zhukov. "Such weapons," he says, "are bound to be used as the main striking force in case of a major war conflict." Any future war, Marshal Zhukov added, "will involve not only the theatre of operations but will stretch out deep into the rear of the belligerents. . . . At present there is no place in the world where the aggressor could find shelter. The Soviet Air Force is able to strike shattering blows at any enemy, no matter where he is or where he is hiding." It is a mistake, declared the Soviet defense minister, to suppose that the opposing forces in a future war would refrain from using atomic and hydrogen bombs because such weapons "can mutually destroy both sides."—New York Times, March 20, 1957.

Had Zhukov shattered the theory of the atomic standoff? There were conflicting opinions. But many Western observers have long expressed little faith in such a theory. Senator Stuart Symington, former United States Air Force secretary, phrased it this way: "One of the dreams that lulls us into this hopeful make-believe is the theory of the so-called atomic standoff. This is the argument that, when both we and the Communists have plenty of atomic weapons, neither of us will use them. To gamble on such a miracle is like betting that two men armed with loaded pistols will merely wrestle until one of them is thrown to the ground and kicked to death.

. . . Nations, like men, know that terrible weapons can mean sudden death; but neither nations nor men have ever refrained from using their decisive weapons in a life-or-death fight."—*U.S. News & World Report*, July 30, 1954.

War is folly as never before; yet there is no sure guarantee that leaders will not plunge their countries into war. How strange a time we live in! It is really unique. But this uniqueness goes back to a time before the invention of the atomic bomb. That observer of politics and history, Elmer Davis, writing in his book *Two Minutes Till Midnight*, shows that this unique period goes back to 1914:

"A Rip van Winkle who had gone to sleep in the early summer of 1914 and woke up now would feel that he had emerged into a world of barbarism—a sophisticated and streamlined barbarism, of high technical competence, but barbarism none the less by contrast with the world he had known. There were tyrannies then, but very feeble and ineffective beside the tyrannies of today; and even before the fission or fusion bombs were invented, the free world had condoned methods of war-making which until August 1914 had seemed forever abandoned as unworthy of civilized man. But the code then existing was shattered by the Germans—not the nihilistic Nazis, but the respectable Christian Germans of the Kaiserreich; and once they had done what they thought might help them win, their opponents imitated them—as they always will."

We entered this "world of barbarism" in 1914. That year indeed marked a turning point in the affairs of men. The outbreak of World War I that year was itself significant, for Christ Jesus, the great Prophet, foretold world war to mark the beginning of the "last days." "Nation will rise against nation and kingdom against kingdom," he said in his long-range proph-

ecy, "and there will be food shortages and earthquakes in one place after another. All these things are a beginning of pangs of distress."—Matt. 24:7, 8.

The "pangs of distress" that have convulsed this world since 1914 mean good news to those who know their significance. They mean that God's heavenly kingdom will soon destroy this wicked, warring world and bring permanent peace to the earth. True, the situation from a human standpoint appears hopeless. Jesus said it was certain to be that way, that there would be "on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:25, 26.

Even now that we have come into this time when war is so catastrophic a folly, men do not know the way out. They are far from certain that the incredible folly of atomic war will prevent another world war. How vital, then, for true Christians to put their trust, not in men, but in God! He is the One who has promised that during this unique period in history he will ruin those ruining the earth: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth."—Rev. 11:17, 18.

War is folly. It is folly also to trust in man to bring in permanent peace. God himself will do it. There will be no wars after Jehovah's righteous war of Armageddon—no wars, not even wars with stone clubs. Jehovah's promise is: "Come, behold the works of Jehovah, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth."

—Ps. 46:8, 9, AS.

# COUNTERFEITING the **LIGHT** of the **WORLD**



T WAS by the sparkling waters of the Sea of Galilee in the districts of Zebulun and Naphtali that a prophecy by Isaiah had its fulfillment nearly eight hundred years after being written. The prophecy said: "In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined."—Isa. 9:1, 2, AS.

The great light was through the Promised One of God, the One who was foretold ages before in the garden of Eden. It was near the Sea of Galilee in the districts mentioned by Isaiah that he started his ministry and began shining as the light of the world.

Christ Jesus was that Promised One. He fulfilled the prophecies that identify that

One. He was born of the tribe of Judah, as foretold by Jacob. He was born in Bethlehem, as foretold by Micah. He was born of a virgin, as foretold by Isaiah. He spoke in parables, as foretold by the psalmist Asaph. He was betrayed by a follower, as foretold by David. His betrayal was for thirty pieces of silver, as foretold by Zechariah. Lots were cast for his garments, and he was given vinegar and gall, as was foretold by David. He died a sacrificial death and was buried with the rich, as was foretold by Isaiah. These are only a few of the more than three hundred prophecies he fulfilled.

## EFFORTS TO COUNTERFEIT THE LIGHT

A plot by Satan to counterfeit this Promised One and thereby create confusion became evident shortly after the flood of Noah's day when the wicked rebel Nimrod was deified. He was the beginning of a long line of impostors who have pretended to be the light of the world. But instead of being bearers of light they have been bearers of darkness. They have turned multitudes from the undefiled worship of man's Creator to the worship of creatures and have substituted lies for truth. This is what Satan planned.

The impostors who appeared before the days of Christ were thought by many to be the Promised One who is mentioned in numerous legends. The legends about him resulted from what the Flood survivors told their descendants about the One promised in Eden. As people multiplied and emigrated to various parts of the earth, the story went with them and was then passed down from generation to generation. This explains why promises of such a

person are found in many pagan religions today.

Satan's scheme worked well. The many imitations of God's Promised One made the identifying of him difficult for multitudes of people. These followed the counterfeits as guiding lights, even though none fulfilled the prophecies that identified the true light. Some impostors were so successful in deluding people that a number of today's major religions are built upon their worship.

When God's Promised One finally appeared and began shining forth the light of truth by the shores of the Sea of Galilee, few received him. Even after the news of his arrival had been proclaimed to the most distant parts of the earth, the majority of mankind failed to recognize him as the genuine light of the world. They were either following counterfeit lights who had preceded Christ or were confused by them.

Christ was well acquainted with Satan's plot. He knew that after he finished his work on earth many more impostors would rise up to confuse and delude future generations. He warned of this when he said: "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves. By their fruits you will recognize them." "Look out that nobody misleads you; for many will come on the basis of my name, saying: 'I am the Christ,' and will mislead many." And so they have.—Matt. 7:15, 16; 24:4, 5.

During the more than 1900 years since his day there has been a steady stream of self-styled messiahs as well as self-appointed prophets and so-called manifestations of God. Their bad fruits of unscriptural actions and teachings have revealed them as Satan's ministers who appear to be ministers of righteousness.

#### MANY JEWS MISLED

In the first century Jews in general ignored the Scriptural prophecies identifying Christ as the long-promised Messiah. He brought light to their darkened nation, but they closed their eyes to it. They dulled their hearing to his words. This was foretold by Isaiah.—Isa. 6:9, 10, AV.

They turned from the true light of the world and stumbled into pitfalls of false messiahs. It seemed of no importance to them that these impostors failed to meet the Scriptural qualifications that mark the Messiah. They went on blindly following them.

One appeared in the second century under the name of Bar Kokba (Cocheba). This is what *The Jewish Encyclopedia* says about him and his influence on the Jewish nation: "Although some . . . doubted his Messiahship, he seems to have carried the nation with him for his undertaking. After stirring up a war that taxed the power of Rome, he at last met his death on the walls of Bethar. His Messianic movement ended in defeat and misery for the survivors."

Another counterfeit appeared between 720 and 723 by the name of Serene. Upon his promise that the Mohammedans would be driven from Palestine, multitudes followed him. They too were disappointed.

During the twelfth century the Jews went from one counterfeit messiah to another. Here is what McClintock and Strong's *Cyclopædia* says regarding this: "The 12th century was particularly fruitful in producing Messiahs. About 1137 there appeared one in France, who was put to death, and numbers of those who followed him. In A.D. 1138 the Persians were disturbed with a Jew who called himself the Messiah. He collected a vast army; but he, too, was put to death, and his followers were treated with great inhumanity. A false Messiah stirred up the Jews at Cor-

dova, in Spain, A.D. 1157. The wiser and better part looked upon him as a madman, but the great body of the Jewish nation believed him. On this occasion nearly all the Jews in Spain were destroyed. Another false Messiah who arose in the kingdom of Fez, A.D. 1167, under the name of David Alrui (Alroy), brought great troubles and persecutions upon the Jews that were scattered throughout the country."

One more might be mentioned. He was Shabbethai Zebi, who proclaimed himself the Messiah in 1665. He gathered a large following of Jews in many countries. His movement lasted in some places for over a century, even though he turned Mohammedan.

Jews accepted these impostors as guiding lights, but yet rejected the true light of the world, Christ Jesus. They did what Isaiah warned against: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"—Isa. 5:20, AS.

#### IMPOSTORS AMONG PROFESSIONED CHRISTIANS

Christ said he would come again. But he did not say he would return in the flesh, and neither does the Bible say it. Yet many professed Christians have looked for a physical return. This has made them vulnerable to counterfeit Christs.

The Scriptures reveal that Christ returns as a life-giving spirit and not in the fleshly form of his humiliation. He does not return with a body prepared for sacrifice. The sacrifice was made at his first presence. His second presence is as God's glorified King. Being a spirit, he is not visible to human eyes.

As Jews stumbled into the snare of counterfeit messiahs because they failed to follow Scriptural guidance, so have many professed Christians. They have failed to heed the advice at 1 John 4:1: "Beloved

ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world."

One of these impostors who successfully trapped Mohammedans as well as professed Christians was a man who assumed the name of Bahá'u'lláh. He proclaimed himself the manifestation of God in 1863, and was hailed by professed Christians as the returned Christ. By thinking this member of the Mohammedan faith was a divine light in a darkened world, they became victims of Satan's age-old plot.

The Dukhobors were also victims of it. They originated in Russia, where a number of their leaders claimed to be reincarnations of Christ. The last pretender was Peter Verigin, who died in Canada in 1939. Because these people lacked an accurate knowledge of God's Word they believed these counterfeits.

The people of Salesville, Ohio, were likewise deluded in 1828. Joseph C. Dylks came to them that year and proclaimed himself God and Christ united. He gathered a following that believed and worshiped him. He never returned from a trip to Philadelphia a few months later.

Then there was Francis Schlatter, who impressed the people of Colorado in 1891. Because his appearance resembled pictures of Christ people concluded that he was the returned Christ, and he did not hesitate to say that he was. They failed to realize that paintings of Christ are the imaginary products of artists. They are not accurate pictures of him. But the people went by what they saw and not by what they read in God's Word.

A man today who is using the same method to beguile the gullible is Francis H. Pencovic. He parades about with long hair, a beard and a toga, and has been claiming to be Christ since 1948. He goes

under the name of Krishna Venta. The word Krishna is the name of the Hindu counterfeit of God's Promised One. In view of that his use of the name fits his pretensions. Gambling ventures have brought him publicity.

But special dress and an air of mysticism are not always needed to beguile people into believing claims of messiahship. All that was necessary in the case of T. Hugh Smyth-Pigott was for him to mount his pulpit and proclaim in a solemn tone that he was the Lord Jesus Christ. Women promptly rushed forward to kiss his clothing. This happened in 1902. From then until 1927 he had a colony of followers in western England. It was in that year that he died, in spite of his claim that he would never die but would be "worshiped and adored until time shall be no more."

Five years later an American Negro brazenly proclaimed himself the incarnation of God. He assumed the name "Father Divine." His unscriptural claims and teachings have not discouraged his devotees. By looking to him as the light of the world they too have fallen into Satan's trap.

#### WOMEN AND INDIAN IMPOSTORS

Even women and Indians have impersonated God's Promised One. There was, for example, Mrs. Dora Beekman, who, in 1875, claimed that she was the immortal reincarnation of Christ. And then there was Ann Lee, who, in the latter part of the eighteenth century, claimed that she was the female element of God. She thought Christ was the male element.

Among the Indians there was Venancio of Venezuela, who pretended to be the second Christ, and Wovoka in North America,

who proclaimed himself King Jesus, the Son of God.

#### ONLY THE TRUE LIGHT LEADS TO LIFE

These are only a few of a great number of counterfeit lights that have bewildered mankind and created doubt and skepticism about the true light of the world, Christ Jesus.

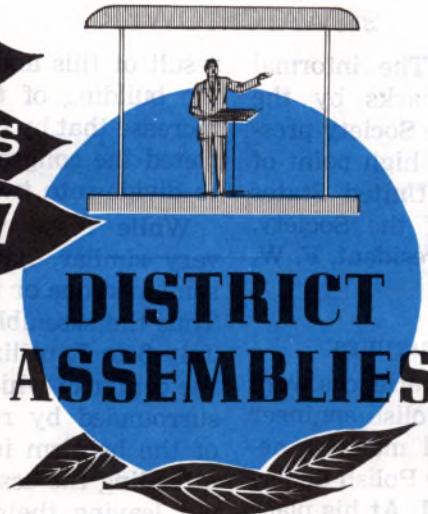
Accurate knowledge of the Holy Bible exposes these counterfeits. It reveals what they are—ministers of Satan. It clears fogged eyes that they might distinguish the true light from the false.

The way to life is not in the footsteps of counterfeit messiahs and so-called manifestations of God. It is only in the footsteps of Christ. He is the way, the truth and the life. No man can come to God or gain life except through him. He gained this position by his ransom sacrifice. It bought back the right to human life.

The light from God's Promised One is shining even more brightly today than it did centuries ago by the Sea of Galilee, for now he rules invisibly from the heavens as God's glorified King. His light of truth is being reflected into all parts of the earth by devoted witnesses of his Father. They proclaim the good news of his kingdom and the blessings it will bring to man. By this means the invisible Christ is now dividing earth's inhabitants. Those who respond to the good news of the Kingdom are being gathered into a New World society. For such ones Satan's plot to confuse by counterfeits fails, because accurate Bible knowledge guides them. They clearly see that Christ alone qualifies as the Light of the world.

*Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works.—2 Cor. 11:14, 15.*

# High Lights of 1957



DURING the summer of 1957 the Christian witnesses of Jehovah assembled together in many conventions. Known as the "Life-giving Wisdom" District Assemblies, these were held mostly in the United States, Canada and Europe. They served to make known Jehovah's name and kingdom, and for dedicated Christians they proved to be seasons of rich spiritual feasting, occasions for delightful fellowship, and were filled with opportunities to serve one's brothers and to preach the Word.

At the English-language assemblies the outstanding event was the release of Volume 3 of the *New World Translation of the Hebrew Scriptures*, consisting of the five poetical Bible books, Job, Psalms, Proverbs, Ecclesiastes and The Song of Solomon. It received a tremendous welcome. Eagerly the ministers scanned its pages for new expressions and improved renderings of texts in line with the latest Bible research.

As a whole the main event of these assemblies was the Sunday afternoon lecture entitled "Healing of the Nations Has Drawn Near," to which the public had been invited. At the conclusion of the talk a thirty-two-page booklet, containing a copy of the lecture in the native tongue, was offered free to all in attendance.

Among other discourses that were truly high lights there must be mentioned those that explained and summarized the contents of the five poetical Bible books contained in the new translation. These are currently being presented in their entirety in the columns of *The Watchtower*, the first, "Endurance like Job's in the Time of the End," having appeared in the October 1 issue, and "International Praise to the One God" appearing in this issue. The next one, "Wise Sayings for the Modern Day," discusses the book of Proverbs. Setting the theme for the assemblies, it contrasted divine wisdom with human wisdom and showed the distinction between knowledge, wisdom and understanding.

The next talk of this series, "The Congregator on Works Vain and Worthwhile," based on Ecclesiastes, showed why selfish pursuits are vain and emphasized that Christians do not need to experiment to find this out; Solomon did that for them! And most loved was the last of these talks, "The Loved Woman of the Superlative Song," dealing with The Song of Solomon. Actually "The Song of Solomon's Frustrated Love," it tells of his falling in love with a Shulammite maiden who preferred her shepherd lover to him, picturing how the "bride" of Christ remains true to him.

Of particular interest also were two talks on the first three chapters of Revelation, which brought home to overseers of congregations their obligations as "stars." And "Serving Where the Need Is Great" invited all who could to go to foreign lands

as part-time missionaries. The informal heart-warming closing remarks by the leading representative of the Society present must also be listed as a high point of each assembly. At all the United States assemblies the president of the Society, N. H. Knorr, and the vice-president, F. W. Franz, repeatedly spoke.

#### OTHER INTERESTING FEATURES

Many interesting field experiences were also related. One told of a Polish engineer having several doctor's and master's degrees, who had fought in the Polish underground during World War II. At his place of employment a fellow worker, one of Jehovah's witnesses, noting his sincerity and good will, began to tell him of the Kingdom hope. In only a few months he took his stand. He was baptized at one of the assemblies.

That perseverance in calling back brings results was noted time and again. In one instance, after many calls a certain Sunday-school teacher was finally contacted. After studying with the witnesses and after having had a meeting in his home with his preacher and the witnesses he took his stand. Today all the members of his former Sunday-school class are either attending witness meetings or are having witness Bible studies in their homes.

It is known that Jehovah's witnesses do not believe in infant baptism, it being without Scriptural support. But does an eight-year-old girl understand enough to be baptized? A newspaper reporter doubted it until he questioned the lass, who ably answered all his questions, and that directly from her Bible.

The sisters of a certain congregation resolved to do added preaching to keep up the congregation quotas while the brothers were building a new Kingdom Hall. As a

result of this and the interest aroused by the building of the hall, there was such increase that by the time the hall was completed the congregation was almost ready to divide into two congregations.

While these various assemblies were very similar, having the same program, some had one or more distinctive features. Thus the assembly at Miami, Florida, held July 3 to 7, utilized a modern race track, the center of which was a beautiful lagoon surrounded by royal palms. The holding of the baptism in this lagoon enabled all attending the assembly to witness it without leaving their seats! The assembly at Houston, Texas, held at the same time, had sessions in both Spanish and English, in an air-conditioned auditorium, which was very much appreciated, as also was the lack of any racial discrimination.

The assemblies at Denver, Colorado, and Seattle, Washington, were held July 10 to 14. Outstanding at Denver were the beautiful platform setting, a Rocky Mountain scene, with real evergreens and waterfalls, and the fine behavior of the children. At Seattle what stood out was the very favorable publicity by the press, radio and TV; all of which was in such striking contrast to 1938, when the assembly not only received no publicity at all but was in danger of being mobbed out. The following week the Milwaukee, Wisconsin, assembly was held. Especially eliciting comment here were the hospitality of the Milwaukeeans and the keen interest displayed by those in attendance at the assembly programs.

The major high light of the assembly held at Wrigley Field, Los Angeles, California (July 24-28), was the TV program of the convention Sunday morning from 11 o'clock till noon. This was at the request of the sponsors of the program known as "Great Churches of the Golden West." Featured was the giving of a talk by the

president of the Society, N. H. Knorr, the answering of Bible questions by F. W. Franz, vice-president, the interviewing of foreign missionaries and the singing by the convention. On Sunday afternoon the attendance at Wrigley Field reached 48,746, packing out the stands and filling all available space on the playing field. Also to be mentioned was the superb musical program.

Memorial Stadium, Baltimore, Maryland, August 21 to 25, saw the last of the United States assemblies. Its high light was the Resolution passed Saturday afternoon, which protested to the Dominican chief of state the expulsion of missionaries from his country and the brutal treatment recently given to Jehovah's witnesses residing in it. Outstanding also were the experiences the expelled missionaries related; the number baptized, 1,034; and the many free rooming accommodations accorded the witnesses.

Three assemblies were held in Canada during July. One Toronto newspaper published a panoramic view of the assembly that spread across the tops of two pages. Among those that came to the Edmonton assembly was a group of Alaskans who traveled two thousand miles by truck to get there.

Four assemblies were held in England and one in Scotland. Both the press and the TV stations took note of the assemblies, and some very friendly letters appeared in the papers. Outstanding was the total attendance, which was 20 percent above that of last year, and that in spite of a bus strike that affected four assemblies.

Three assemblies were held in Western Germany. At Dortmund a motorcycle police escort led the twenty-five buses taking the candidates to the immersion twelve miles away. Their clearing the highway, stopping cross traffic to give the witnesses

right of way, created quite an impression on outsiders. What a contrast with just thirteen years ago, when all the witnesses were in Nazi concentration camps! At Munich the assembly was held in a mammoth tent almost a thousand feet long, with a capacity of 22,000. Being four times as large as any tent Munich had ever seen, it created considerable comment. The thrill of the German assemblies was the release of the witness textbook *Qualified to Be Ministers*, in German.

The following lists the reports received up to the time of publication:

#### 1957 DISTRICT ASSEMBLY REPORT

Location	Public Meeting Attendance	Baptized
Austria (three assemblies)	4,080	161
Belgium (two assemblies)	4,989	187
British Isles		
Bolton	8,107	124
Derby	7,761	98
Southampton	8,731	128
Southend	8,200	160
Edinburgh	4,016	67
Canada		
Edmonton	9,824	222
Moncton	2,169	47
Toronto	23,063	322
Denmark		
Esbjerg	4,283	101
Naestued	5,074	124
Randers	2,971	42
Finland (three assemblies)	7,641	162
France (incomplete)		
Lille	4,802	148
Toulouse	1,050	54
Germany, Western		
Dortmund	26,270	723
Kiel	10,844	343
Munich	27,868	748
Hong Kong	228	20
Italy		
Milan	1,230	
Naples	1,270	104
Norway (Trondheim)	3,069	87
Sweden (four assemblies)	9,581	215
Switzerland (Zurich)	4,747	131
United States		
Baltimore	41,816	1,034
Denver	14,501	245
Houston (Spanish and English)	13,786	288
Los Angeles	48,746	827
Miami (Hallandale)	17,632	342
Milwaukee	30,671	527
Seattle	16,417	289
<b>Totals</b>	<b>375,437</b>	<b>8,070</b>

# Fearless Witnesses Gain Victory

**S**OMETHING new was thrust into the fight against Jehovah's witnesses in Colombia in April, 1957. It was mob action. But also new was the support given them by the authorities.

¶ The scene was a village of about 6,000, in the hills of the state of Bolívar, about thirty miles from the city of Cartagena. All day long the two special representatives of the Watch Tower Society assigned to that city had heard ominous threats as they engaged in preaching from house to house. Unfrightened, they continued to preach till the close of day, when they returned home, barricaded their doors and then, after supper, continued in personal study.

¶ As it got dark the mobsters, who had threatened "to visit the Protestants tonight," came. Hundreds of them, stocky men, church women, schoolteachers and students. Excitedly they shouted out: "We don't want the Protestants," "Out with the Protestants," "We are Roman Catholics!" They began pelting the house with rocks. Neighbors questioned the mobsters as to the reason for all this violence and finally persuaded them to leave. The mobsters, however, vowed to come back the next night.

¶ The next morning the witnesses phoned the Watch Tower Society's headquarters of

fice, advising them of the situation, which at once made arrangements to investigate. The local mayor was called on. He was surprised to see them but would give no assurance of protection. So the state officials in Cartagena were visited. While the governor was not at home, the acting governor was, and he at once ordered a radio patrol car and five armed police to accompany the witnesses back to the town where the mob action had occurred.

¶ The arrival of the armed state police was something new and startled the vicinity where the witnesses lived. The mobsters, too, apparently were properly impressed, for they failed to make good their threats to return that night. Investigating the situation, the police found that, according to the neighbors, a schoolteacher, a Catholic priest and even the mayor were involved in the mob action. The state police warned the mayor not to let such a thing happen again and then left.

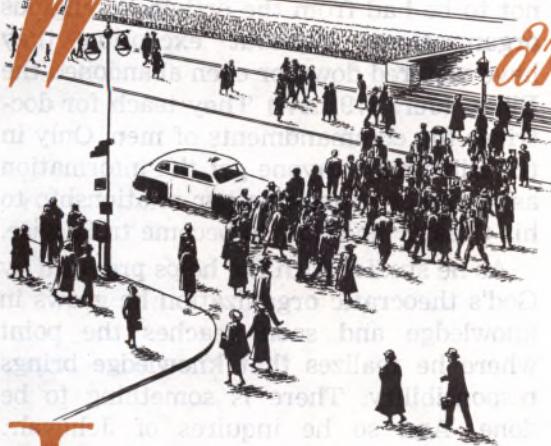
¶ When the mayor was again interviewed by the witnesses they found him a changed man, ready to listen and co-operative. The school director was also visited and the matter was squarely put up to her. She likewise now respected the rights of Jehovah's witnesses and promised to lecture the other teachers and the students that very afternoon on proper conduct and respect for others.

## Christendom's Compromise

¶ The Bible commentary *The Interpreter's Bible*, Volume V, page 364, comments on the tendency of the ancient nation of Israel to turn to Egypt for help instead of God; the book then draws an enlightening parallel with Christendom today: "As Hebrews they had a name of worshipers of Yahweh—that was their religion. But in a crisis it was not to their God they turned, but to the cavalry of Egypt. Are we in the modern world in any other plight than were these discomfited Jews? We have claimed to be Christian and have so labeled our civilization. Has anything characteristic of Christian faith marked our proposals to solve international issues?

¶ "Does modern history justify our repeating the motto of faith *In Domino confido*? Has it not been the bitter accusation leveled against us time and again by angry men: 'You are Christian in name, Christian in conduct when it suits you, and for the rest of the time you play the world's game'? The apologist cannot evade that challenge. Speak as he may of the influence of the church for good, name as he can victories of Christian faith, he cannot deny that after twenty centuries of Christianity we have not produced an economic or social order which is Christian in emphasis or spirit; we have not come within sight of achieving world unity, and we have acquiesced in conventions, practices, and aims which are at entire variance with the ideals and spirit of the religion we profess."

# *"Who is wise and understanding among you?"*



**I**F WE were to ask a half-dozen people this question propounded at James 3:13, we would probably get as many different replies. One might answer: A truly wise man is a man of letters, a man who has gone through college or university and earned a degree. Another might tell us that the truly wise man is one who has the interests of his country at heart and who therefore takes up politics as a career and then devotes all his efforts to reaching some high political office in which he can help shape the course of his country and the destiny of his fellow men. Still another would reply: Money is security! Therefore the wise course is to enter commerce and then accumulate as much material wealth as possible. This path, he says, means security for himself and his family.

All of these men may be wise according to the wisdom of this world, but in taking up their life's work their relationship to the Creator is not taken into account. One and all are motivated by self-interest in one form or another. If they believe in the existence of a Creator they do not stop to consider what their Creator expects of them nor how best they can please him.

They may succeed in gaining wealth, power, influence or popularity, but what does it profit them? Jesus answered that question at Matthew 16:26: "For what benefit will it be to a man if he gains the whole world but forfeits his soul?" In the end it profits them nothing. Furthermore, their wisdom is not of an enduring nature. Much of it is not in harmony with God's standards, nor with the righteous principles set forth in his Word. Accordingly 'the wisdom of their wise men shall perish.' (1 Cor. 1:17-27) The reasonings of those who leave God out of account are futile and of no permanent value.

Who, then, is truly wise? The wise man is the one who seeks wisdom from above. (Jas. 3:15-18) Jehovah God is the source of all true wisdom. His thoughts and ways are very much higher than man's. Wisdom is one of his cardinal attributes. "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8, 9, AV.

How can such wisdom be gained? One is not born with it. It must be acquired. (Deut. 17:18, 19) Such was true even of the Son of God himself. (Luke 2:52) His knowledge was obtained by studying his Father's Word. He became very familiar with it. As a result of his study he could clearly see why he had been sent to earth and what his Father's purpose for him was. Jesus did not choose his own course in life. He appreciated his relationship to

his Father, as the one sent, and that his mission in life was to do his Father's will.

Because Christ Jesus recognized his Father's position as the great universal Sovereign and because he appreciated the creature's obligation to obey the Creator, Jesus made a dedication to Jehovah: "Lo, I come . . . to do thy will, O God." (Heb. 10:7, AV) What was that will? "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37, AV) Throughout the three and a half years of his ministry Christ Jesus devoted himself to doing that very thing. As a perfect man he could have made a name for himself at anything he put his hand to, but he did not take the course of worldly wisdom. Instead, he took a course that the worldly-wise considered foolish and that eventually led to his death on the torture stake.

Sufficient it was for Christ Jesus that this was his Father's will for him. The thought of selfish gain was entirely absent. His work was to proclaim the truth concerning his Father and his Father's purposes that others might come to know him and serve him. The central truth he proclaimed was concerning his Father's kingdom, which was to be set up in the future and which would bring the blessings of life to obedient creatures. Many of his parables were illustrations of various aspects of that kingdom. He taught his followers to pray for it. He trained them to preach the good news of the Kingdom and to carry forward this work after his death. Why? Because "it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:21, AV.

#### KNOWLEDGE AND RESPONSIBILITY

Appreciating the fact that Christ Jesus left an example that should be followed, the honest-hearted one will wish to acquire knowledge in order that he may serve

God acceptably. Where can such knowledge be gained? He soon finds that it is not to be had from the orthodox religious organizations. Without exception they have watered down or even abandoned the Bible. (Jer. 8:9, AV) They teach for doctrines the commandments of men. Only in the Bible may anyone get the information as to the creature's proper relationship to his Creator and how to become truly wise.

As he studies with the helps provided by God's theocratic organization he grows in knowledge and soon reaches the point where he realizes that knowledge brings responsibility. There is something to be done. And so he inquires of Jehovah: "Lord, what will you have me to do?" And he receives the reply: "Dedicate yourself to me." Yes, the very same is required of him as from Christ Jesus. His privilege and obligation is to make a dedication to Jehovah to do his will, and then symbolize such dedication by water immersion. By taking such steps he reveals that he is acting on the wisdom he has received from above. He has gained understanding. He sees that God requires exclusive devotion.

But what is God's will for him? Just the same as for Christ Jesus, namely, to bear testimony to the truth, to preach the Word, to diffuse the knowledge of God and Christ and to tell others of the glories of God's kingdom and of his wonderful works. That the dedicated Christian has received this commission to preach is fully borne out in both the Hebrew and Greek Scriptures. Jehovah puts his spirit upon him and anoints him to preach good tidings to the meek.—Isa. 61:1, 2; 43:10-12, AV; Matt. 24:14; Rev. 22:17.

There are two main reasons why this commission has been given. The first of these involves the vindication of Jehovah's name. Jehovah always gives warning of his purpose to execute judgment, to punish the wicked and to deliver the righteous.

Such was true in Noah's day; before the destruction of Sodom and Gomorrah; prior to the destruction of Jerusalem in Zedekiah's day 607 B.C. and again A.D. 70. Before the present system of things is destroyed God's Word plainly shows that the generation then living would be warned and that He would have a people on earth who would serve as his witnesses. The giving of such witness would prove God's Word to be true and therefore be in vindication of his name.

A secondary reason for the commission to preach is the salvation of the creature. (1 Cor. 1:21) The sounding of the warning message gives all an opportunity to learn about Jehovah's purposes and then either to act in harmony with the knowledge received or to refuse to do so. The wise and understanding ones hear and obey. The importance and necessity for preaching as a means to salvation is driven home by the apostle at Romans 10:13-17. Before one can call in faith on Jehovah he must hear and learn of God's provision through Christ. But he cannot gain this vital knowledge unless someone is sent to preach to him and to direct his attention to what the Scriptures teach in this respect. Those sent forth and commissioned to preach are those who have already heard and obeyed the good news. Such are wise, and the sacred service they render is something beautiful in God's sight.

#### WISE PREACHING

It should be obvious therefore that no other activity could be more important to mankind than preaching. The "wise" according to this world may regard it as a waste of time, impractical and accomplishing nothing. But the humble and meek ones of earth appreciate the information. They seek more knowledge and, learning that it is available, will study God's Word and associate with his theocratic organiza-

tion under Christ and take advantage of every opportunity to grow in knowledge. As they take in the life-giving knowledge they soon learn that they too must preach. They must bear the fruit that Jehovah looks for. (Luke 8:11, 15, 18) Such fruitage can be produced only by preaching, and by engaging in such work they demonstrate that they are wise and have understanding.

Not all, however, obey the good news. The foolish refuse to hear. (Prov. 23:9; 28:9, AV) They are without excuse. The wise do not spend much time with such. Rather, they search out those who have the 'hearing ear,' those who fear Jehovah and respect his Word and who see the wisdom of acting in line with it. (Luke 11:27, 28, AV) The fact that many are indifferent and fail to respond to the Kingdom message does not prove that the message is wrong, nor that the preaching of it should not be done. The Scriptures make it clear that many will hear and find the way that leads to life in God's new world of righteousness. (Isa. 29:18; 35:5, 6, AV) And since preaching, either orally or by means of the printed page, is God's method the wise delight to follow it and find joy in so doing.

Some who can see clearly that Jehovah requires each dedicated Christian to be a preacher of the good news at first hold back. They feel that they are not qualified; they think that they do not have sufficient knowledge or lack the necessary education and that they will wait till later. Is this the course of wisdom? Surely not! The majority of the apostles and early disciples had no college education. They were just ordinary "common men," but with the help of God's spirit they soon became qualified as preachers. (Acts 4:13; 1 Cor. 2:1-5; Col. 2:8) No one is competent in himself but each dedicated servant of Jehovah may rely on Jehovah to qualify him ade-

quately for the ministry. (2 Cor. 3:4, 5) It is Jehovah's message. He has promised to put his words in our mouth and to back us up with his spirit. The wise take him at his word and preach.

In view of the importance of preaching, how much time shall we give to it? Jesus and the disciples devoted their full time. True, Paul made tents on occasion, but this was always secondary to his main mission in life. He made the tents so that he would not be a burden to his brothers. The wise today seek to emulate these examples. They arrange their affairs so as to be free from the entanglements and cares of the old system of things. If it is necessary to do a little 'tentmaking,' such is kept to a minimum to enable them to spend the maximum amount of time at their work of gospel preaching.

Opposition has always manifested itself to the preaching of the truth. Is it the course of wisdom to compromise and remain silent, hide the light under a basket, when opposition is encountered? Since the commission to preach comes from the highest Authorities in the universe it should be apparent that whatever circumstances arise there should never be any letup in our preaching activity. One may have to work underground but, whatever the conditions may be, one must "preach

the word" and "keep at it in season and out of season." (2 Tim. 4:2, Mo) Jesus' disciples set the right example. When they were commanded not to preach they boldly replied: "We ought to obey God rather than men."—Acts 4:18-20; 5:29, 32, AV.

Today there is an urgency to preach greater than ever before. Within the lifetime of the present generation the war of the great day of God the Almighty will be fought. (Rev. 16:14, 16) The foretold conditions prior to Armageddon have come to pass. We are in the last days of the present system of things. The worldly-wise rely on their wisdom and philosophies to create a new and better world. They turn a deaf ear to the counsel of God's Word. Their wisdom will perish. The truly wise, those blessed with wisdom from above, will heed and without delay obey God's command to "preach the word." They will share in spreading the good news of God's kingdom. They know it must be preached in all the inhabited earth for the purpose of a witness to all the nations. They will do this from house to house, orally and by means of the printed page, from the public platform, by radio and by every other legitimate means. In so doing they will save both themselves and their hearers and share in the vindication of Jehovah's name.

—1 Tim. 4:16.

### Two Viewpoints

Sir John Slessor Marshall (Royal Air Force) has said: "What has happened is that war has abolished itself because the atomic and hydrogen bombs have found their way into the armies of the world. . . . But if we accept the truth that war, in the sense of total world-wide 'shooting' war, has abolished itself through nuclear and thermonuclear energy, then the world can cease to tremble."

English historian Arnold J. Toynbee has said: "Looking back over the twenty-one civilizations I have studied, I am not sanguine about man's ability to make a good moral decision if he aims only at a worldly goal. Love of mankind has been a force in history—but only when it was a by-product of an intense love of God. The great need of the modern world is a rebirth of supernatural belief. Without it, man—unregenerate man—is hardly to be trusted with the dangerous toys his laboratories have hatched."

# INTERNATIONAL

# praise to the ONE GOD

—Ps. 117:1; Rom. 15:11.



**A**LL the nations will yet come to it. They will yet all of them abandon the millions of gods that they are today worshiping and will unite in the worship of one God. Only the one true God could thus win the worship of all the religiously divided nations of today.

<sup>2</sup> The gods of ancient Egypt have passed away, unable to keep it the world power that it once was. The gods, too, of the succeeding world power, Assyria, have passed away. The gods of the mighty world power Babylon have passed away. Yes, the gods of the world powers that followed in order, Medo-Persia, Greece and Rome, have all passed away, leaving the imperialism of their respective worshipers but a fading memory. Where is the Egyptian triad of Isis, Osiris and Horus? Where are Ashur and Nisroch of Assyria? Where are Bel

and Marduk of Babylon? Where are Ahura-Mazda of Persia, Zeus of Greece and Jupiter of Rome? Throughout the many centuries of ancient times one God has contended with all those gods and proved them to be false. One God has survived as winner and his worship has continued as it should down to this very day. He knows who he is. He knows there is no other true God but he himself, and as in the past, so today, all the false gods of the nations of the world are proving helpless for their billions of worshipers, but this one true God is the hope and protection and deliverance of his worshipers. In the book, the writing of which he inspired, he plainly tells us who he is. Under the operation of his spirit a student of his sacred history wrote:

<sup>3</sup> "I myself well know that Jehovah is great, and our Lord is more than all other gods. Everything in which Jehovah has taken delight he has done in the heavens and in the earth, in the seas and all the surging waters. O Jehovah, your name is to time indefinite. O Jehovah, your memorial is to generation after generation. The idols of the nations are silver and gold, the work of the hands of earthling man. A mouth they have, but they can speak nothing; eyes they have, but they can see nothing; ears they have, but they can give ear to nothing. Also there exists no spirit in their mouth. Those making them will become just like them, everyone who is trusting in them. Blessed out of Zion be Jehovah."

1. What will all the nations yet come to?

2. What have all the gods of the world powers till now proved to be, but whose worship has continued down till now with hope, protection and deliverance for the worshipers?

3. Under operation of His spirit what did one student of his sacred history write about him in Psalm 135?

vah, who is residing in Jerusalem. Praise Jah, you people!"—Ps. 135:5, 6, 13, 15-18, 21.

<sup>4</sup> The look of things today seems to kill all hope and likelihood that all the nations of earth will one day be happily united in worshiping this one God who is alone in having the name Jehovah. Yes, in his very book of prophecy the situation of the present time was foretold in these poetical words: "Why have the nations been in tumult and the peoples themselves kept muttering an empty thing? The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one, [saying:] 'Let us tear their bands apart and cast their cords away from us!'" (Ps. 2:1-3) And yet, in spite of inspiring that prophecy of the present-day opposition to Jehovah as God and to his anointed Son Jesus Christ as King of the new world, he also addressed this command to the people of the nations: "Praise Jehovah, all you nations; commend him, all you clans." (Ps. 117:1) Furthermore, one of the twelve apostles of Christ took up that command and repeated it to Christians in Rome during the days of Rome's world power, saying: "Praise Jehovah, all you nations, and let all the peoples praise him."—Rom. 15:11.

<sup>5</sup> This call to praise the one living and true God was not preserved in writing to this day in vain, to go unfulfilled. Despite the tumult of the nations for now more than forty years the call to Jehovah's praise has met with a remarkable response in more than 160 lands of earth. The end of this response is not yet. The call continues to go forth with increasing volume. More people are intelligently hearing. More

are certain to respond out of all nations and to praise this one God, Jehovah. This will mean salvation for them.

#### ONE HUNDRED AND FIFTY PSALMS

<sup>6</sup> An entire book of praises has been written to him. In the original language in which the book was written it was called *Te-hillim'*, meaning "Praises." But among those who do not speak Hebrew it is generally called The Psalms. A psalm is a poem that is to be sung to the accompaniment of stringed instruments such as the harp. The shepherd David of Bethlehem in Judea, who became king of Jerusalem, was not the composer of all 150 of the Psalms. David's name appears in headings of seventy-three psalms. The names of other composers appear in the heading of others, David's son King Solomon, the prophet Moses, the composers Asaph, Heman and Ethan, and then the sons of Korah. There are forty-nine that bear the names of no composers. But by whomsoever composed on earth, all the 150 Psalms were inspired by holy spirit.

<sup>7</sup> Said King David, the most abundant producer of psalms: "The utterance of David the son of Jesse, and the utterance of the man that was raised up on high, the anointed of the God of Jacob, and the darling of the melodies of Israel. The spirit of Jehovah it was that spoke by me, and his word was upon my tongue." (2 Sam. 23:1, 2) Confirming such inspiration, the Christian apostle Peter said in a meeting at Jerusalem: "Men, brothers, it was necessary for the scripture to be fulfilled which the holy spirit spoke beforehand by David's mouth." (Acts 1:15, 16) Quoting Psalm 95 by David, the writer to the Hebrews said: "For this reason, just as the holy spirit says: 'Today if you would hear his voice,

4. What present-day action by the rulers and nations was foretold in Psalm 2, and yet what call to praise was prophetically issued?

5. How do the facts during the last forty and more years show the call to praise not to have been issued in vain?

6. What is the book of praises to him called, and by whom was it composed and by means of what?

7. What did David and various others say regarding the inspiration of the Psalms, and so what will come of the call to praise?

do not be hardening your hearts.' " (Heb. 3:7, 8; 4:7) At a critical time the early Christians prayed to God, addressing him as the One "who through holy spirit said by the mouth of our forefather David, your servant, 'To what end did nations become tumultuous and peoples meditate upon fruitless things?' " (Acts 4:24, 25) So since the book of Psalms is inspired by the Almighty God, the call in Psalm 117:1 for all nations to praise him is bound to be fulfilled.

<sup>8</sup> For determining the inspiration and the prophetic quality of the Psalms no one could be better than Jesus Christ, the Founder of Christianity. He was more than a mere prophet like those whom God had sent prior to him. He was God's first-begotten Son from heaven. (Heb. 1:1, 2) For this reason, although he was a distant son of David he was King David's Lord. To show that the book of Psalms prophesied of his exaltation to heaven far above King David, Jesus said to the religious leaders: "How is it they say that the Christ is David's son? For David himself says in the book of Psalms, 'Jehovah said to my Lord, Sit at my right hand until I make your enemies a stool for your feet.' David, therefore, calls him 'Lord'; so how is he his son?" (Luke 20:41-44) The apostle Peter speaking by God's spirit said that this Psalm 110 was fulfilled in Jesus Christ, who was raised from the dead and elevated to God's right hand to become his anointed King of the new world. It is against this anointed One of Jehovah that the nations of this world have been tumultuous since 1914, and the kings have taken their stand and the high officials have massed together as one; but they will never block his thousand-year rule of mankind.

8. Who is the best one for determining the inspiration and propheticness of the Psalms, and how did the Psalms prophesy of his exaltation to heaven, as confirmed by Peter?

<sup>9</sup> On the evening of the day that he was raised from the dead to become David's Lord in heaven, Jesus suddenly appeared to his disciples in a room in Jerusalem. He plainly showed them that he was the Jesus who had been killed on a torture stake just three days before. Then to prove that the Psalms were both inspired and prophetic he "said to them: 'These are my words which I spoke to you while I was yet with you, that all the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled.' Then he opened up their minds fully to grasp the meaning of the Scriptures, and he said to them: 'In this way it is written that the Christ would suffer and rise from among the dead on the third day, and on the basis of his name repentance for forgiveness of sins would be preached in all the nations —starting out from Jerusalem, you are to be witnesses of these things.' "—Luke 24: 44-48.

<sup>10</sup> In harmony with this, can it be proved from the Psalms that Jesus Christ was to suffer and die and be raised from the dead and then have his name preached to all the nations as a means of salvation from their sins? Yes, from just the book of Psalms by itself. However, let it be said that Jesus divided the ancient Hebrew Scriptures into three sections, namely, "the law of Moses" and "the Prophets and Psalms." The book of 150 Psalms was the first book in the section known as the Holy Writings or Hagiographa, composed of thirteen books. Hence the entire third section was referred to as the Psalms, for short. However, here let us view particularly the inspired book of 150 Psalms.

<sup>11</sup> Jesus' twelve apostles and their fellow

9. On his resurrection day how did Jesus point out the propheticness of the Psalms?

10. In harmony with this, what can be proved concerning Jesus from the book of Psalms, although the expression "Psalms" could include what?

11. Who followed Jesus' example in quoting from the Psalms, and so what are the Psalms rather than mere sentimental, emotional poetry?

disciples followed Jesus' example and quoted frequently from the book of Psalms. In the twenty-seven books of the Christian Greek Scriptures, from Matthew to Revelation, the eight inspired Christian writers quoted from 103 of the 150 Psalms,\* or from the Second Psalm to the 149th Psalm. The Psalms are therefore not mere sentimental and emotional poetry. They are historical, they are also prophetic, they are a guide to the Christian's prayers and praises, and they are a guide to a Christian's work in God's service. They are an important part of "all Scripture" that is "inspired of God and beneficial for teaching, for reproofing, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17.

#### THE SUPREME ISSUE WITH GOD

<sup>12</sup> In a remarkable way the book of Psalms makes reference to the whole program of events from the creation of heaven and earth down through the millenniums of man's existence and through our day and on to the deciding of the supreme issue before all the universe. That paramount issue is the universal sovereignty of the one God, whose name is Jehovah. That issue or point in question arose because of the entrance of sin among mankind. The wages of such sin is death to mankind and a returning to the dust of the ground. Calling attention to this, the psalm written by the prophet Moses says: "O Jehovah, you yourself have proved to be a real dwelling for us during generation after generation. Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the produc-

tive land, even from time indefinite to time indefinite you are God. You make mortal man go back to crushed matter and you say: 'Go back, you sons of men.' For a thousand years are in your eyes but as yesterday when it is past and as a watch during the night. You have swept them away; they become a mere sleep." (Ps. 90: 1-5 and superscription) The first two verses of the very next psalm speak of this everlasting One as the Most High, the Almighty One, Jehovah and God. In support of his side of the supreme issue, the Psalms also speak of Jehovah God as Sovereign Lord.

<sup>13</sup> Because he is the Sovereign Lord, the universal Sovereign, he can protect and preserve those who stand up for his universal sovereignty. Said King David as the psalmist: "O Jehovah the Sovereign Lord, the strength of my salvation, you have screened over my head in the day of the armed force." "My eyes are to you, O Jehovah the Sovereign Lord. In you I have taken refuge. Do not pour out my soul." (Ps. 140:7; 141:8) "The [true] God is for us a God of saving acts, and to Jehovah the Sovereign Lord belong the ways out from death." "But as for me, the drawing near to God is good for me. In the Sovereign Lord Jehovah I have placed my refuge, to declare all your works." (Ps. 68: 20; 73:28; 69:6; 109:21) In no prejudiced effort to hide God's own personal name, 848 times\* the book of Psalms calls him by his name Jehovah, forty-three times it refers to him by his shortened name Jah, and 475 times it refers to him under his title God or *El-o-him*'. In Psalm 50:1 we read: "The Divine One, God, Jehovah, has himself spoken." In Psalm 103:20-22 his

\* See index of places in *Novum Testamentum Graece*, by D. Eberhard Nestle, Stuttgart, Germany.

12. Why did the supreme issue arise before all the universe, and how do Psalms 90 and 91 speak in relation to this issue?

\* This includes the forty-eight times where the Jewish Sopherim changed the early Hebrew text to read *A-do nay'* instead of *Ye-ho-wah*', which the *New World Translation* has restored to their primitive reading.

13. As the Sovereign Lord what can he do for his supporters, and how do the Psalms make no prejudiced effort to hide his name and titles and sovereignty?

sovereignty or domination in heaven and earth is given as the reason for issuing this command: "Bless Jehovah, O you angels of his, mighty in power, carrying out his word, by listening to the voice of his word. Bless Jehovah, all you armies of his, you ministers of his, doing his will. Bless Jehovah, all you his works, in all places of his domination. Bless Jehovah, O my soul."

<sup>14</sup> When Adam and Eve took the wrong side of the controversy over the universal sovereignty of Jehovah God, it brought the death sentence upon them, so that all of us were born imperfect and under the condemnation of death. In his grief over having committed a grave sin, the psalmist David prayed to God: "Look! with error I was brought forth with birth pains, and in sin my mother conceived me. May you purify me from sin with hyssop, that I may be clean; may you wash me, that I may become whiter even than snow." (Ps. 51:5, 7) Back there King David and other worshipers offered animal sacrifices to Jehovah God for sin, but the psalmist was inspired to say that animal victims, such as rich men could buy and offer in abundance, could not really take away sin and lift from mankind the condemnation to death: "Not one of them can by any means redeem even a brother, nor give to God a ransom for him; (and the redemption price of their soul is so precious that it has ceased to time indefinite) that he should still live forever [and] not see the pit. For he sees that even the wise ones die." (Ps. 49:7-10) For that reason it became necessary for the universal Sov-



eign to provide a perfect human sacrifice for all mankind. How?

<sup>15</sup> The universal Sovereign Lord sent down his only-begotten Son from heaven to be born as a man with a perfect body that he might become the Messiah or Anointed One, about whom the Psalms speak prophetically. This heavenly Son of God was born nineteen centuries ago in the royal family of King David, not in a glorious palace, however, but in a stable in David's birth city of Bethlehem. A manger was then his bed. He was called Jesus, his name meaning "Jehovah is salvation," and under this name he was to save his people, Christians, from their sins. (Matt. 1:20, 21) No wonder he repeatedly said that he came in his Father's name. At the age of thirty years he was baptized in the waters of the Jordan River, not in symbol of his being a sinner but as a sign before God and the holy angels and John the Baptizer that he was dedicating himself to the larger service of God his Father. Right after this baptism God anointed Jesus with holy spirit from heaven and he thus had the title "Christ" or Anointed One added to his name; he became Jesus Christ. The perfect Jesus knew that the animal sacrifices of the Jews were not equal to the value of a man and were therefore not able to be a redemption price for mankind; their blood could not wash away the sins of mankind. That was why Jesus, knowing his own human perfection, presented himself as an adequate sacrifice.

<sup>16</sup> When Jesus did so he was carrying

15. How did God provide the perfect human sacrifice, and through what knowledge did Jesus present himself as an adequate sacrifice?

16. When he did so, what words of Psalm 40 was Jesus carrying out, and what did this statement mean concerning him?

14. What did Adam and Eve's taking the wrong side of the controversy result in to us, and why did it become necessary for God to provide the adequate sacrifice?

out the words of Psalm 40:6-8: "Sacrifice and offering you did not delight in; these ears of mine you opened up [but a body you prepared for me]. Burnt offering and sin offering you did not ask for. That being so, I said: 'Here I have come, in the roll of the book it being written about me. To do your will, O my God, I have delighted, and your law is within my inward parts.' " (*Marginal reading*; Heb. 10:5-10) This meant that Jesus had to die sinlessly, sacrificially, in this way giving up forever the perfect human body that Jehovah God had miraculously prepared for him. He must use that sacrifice, not take it back.

<sup>17</sup> According to the Psalms as well as other prophetic scriptures, Jesus had to die in a certain way. No, not on the altar of Jehovah's temple in Jerusalem; that was not for human sacrifices. But on a torture stake, and nailed to it hand and foot. As Psalm 22:16 prophesied of Jesus: "Dogs have surrounded me; the assembly of evildoers themselves have enclosed me. Like a lion [they are at] my hands and my feet [They bored my hands and feet]."

—*Marginal reading*.

<sup>18</sup> As we read the rest of Psalm 22 in the light of its later fulfillment we can hear the enemies who schemed to have him nailed to the torture stake taunt him, saying: "He committed himself to Jehovah. Let Him provide him with escape! Let him deliver him, since he has taken delight in him!" We can see the Roman soldiers who stripped Jesus of his clothing before nailing him up throwing dice for the ownership of his inner garment: "They apportion my clothing among themselves, and upon my garment they cast lots." We can hear Jesus just before his death taking up the words of Psalm 22:1: "My God, my God, why have you left me? [Why are

you] far from saving me, [from] the words of my roaring?" And as he finally breathes his last and a Roman soldier jabs his side with a spear and blood and water stream out, we see fulfilled the words: "Like water I have been poured out, and all my bones have been separated from one another. My heart has become like wax; it has melted deep in my inward parts. My power has dried up just like a fragment of earthenware, and my tongue is made to stick to my gums, and in the dust of death you are setting me." (Ps. 22:8, 14, 15, 18; Matt. 27:43, 46; John 19:23, 24) Even the gall that they had tried to make him drink, and the vinegar with which the soldiers sponged his mouth to quench his thirst, were foretold: "Reproach itself has broken my heart and [the wound] is incurable. And I kept hoping for someone to sympathize but there was none, and for comforters but I found none. But for food they proceeded to give [me] a poisonous plant, and for my thirst they tried to make me drink vinegar." (Ps. 69:20, 21; John 19: 28-30) Such fulfillments mark Jesus as the foretold Messiah!

<sup>19</sup> But a dead Jesus would not serve to vindicate himself as a Son of God faithful to the death nor to vindicate Jehovah God as universal Sovereign Lord with all power and dominion. Having this in mind, Jehovah in the Psalms foretold Jesus' resurrection from the dead. The dead Jesus was buried in a nearby tomb in a rock and thus his soul, which he had poured out in death, went to Sheol or mankind's common grave. But Jesus died with full hope of a resurrection, his hope being voiced in Psalm 16:8-11: "I have placed Jehovah in front of me constantly. Because [he] is at my right hand I shall not be made to totter. Therefore my heart does rejoice and my glory is inclined to be joyful. Also,

17. In what certain way did Jesus have to die, according to Psalm 22?

18. Fulfillments of what other parts of Psalm 22 and of Psalm 69 mark Jesus as the foretold Messiah?

19. In the Psalms how did Jehovah foretell Jesus' resurrection, and how did he fulfill such prophecy?

my own flesh will reside in security. For you will not leave my soul in Sheol. You will not allow your man of loving-kindness to see the pit. You will cause me to know the path of life. Rejoicing to the full is with your face; there is pleasantness at your right hand forever." That this and other prophecies of the Psalms might be carried out, Jehovah God brushed aside the Devil's preventive efforts and raised Jesus from the dead, delivering him from Sheol on the third day. God rewarded him with a spirit body in place of the sacrificed human body, that he might know again the path of life and know pleasantness at God's right hand forever.—Acts 2:22-31.

#### THE CONGREGATION AND THE KINGDOM COVENANT

<sup>20</sup> However, before Jesus finished his course on earth he had a work to do. His work was to make known the name and the sovereignty of the one true God; it was to be the foremost witness of Jehovah, it was to gather about him a congregation of disciples, spiritual brothers, who should carry forward and finish on earth the work of Kingdom witnessing that he had begun. That was part of Jehovah's will for Jesus, as Psalm 40:8-10 foretold: "To do your will, O my God, I have delighted, and your law is within my inward parts. I have told the good news of righteousness in the big congregation. Look! my lips I do not restrain. O Jehovah, you yourself know that well. Your righteousness I have not covered over within my heart. Your faithfulness and your salvation I have declared. I have not hidden your loving-kindness and your trueness in the big congregation." True to this prophecy that was written about him in the roll of God's Bible Jesus proceeded to gather twelve apostles and other disci-

ples round about him. To this "little flock" he was Jehovah's Right Shepherd. But he himself was the "Lamb of God that takes away the sin of the world," and so, like the psalmist David, he could say to God his Father: "Jehovah is my Shepherd. I shall lack nothing. In grassy pastures he makes me lie down; by well-watered resting places he conducts me."—Ps. 23:1, 2.

<sup>21</sup> In this preaching work of his Jesus took along many of his disciples to train them for their future ministry. He was not ashamed to call them his brothers in a spiritual sense. This these words of Psalm 22:22 foretold: "I will declare your name to my brothers; in the middle of the congregation I shall praise you." (Heb. 2: 11, 12) When someone in a big crowd said his mother and her other sons wanted to come up and speak to him, he pointed to his disciples and said: "Look! my mother and my brothers!" On his resurrection day he appeared to Mary Magdalene and said: "Be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.' "—Matt. 12:46-50; John 20:17.

<sup>22</sup> To these faithful disciples Jesus made known the promised new covenant that was to take the place of the old law covenant that the prophet Moses had mediated between Jehovah God and Israel. When Jesus mentioned the new covenant in his last supper with his apostles before his death he was referring to the new covenant that was to be concluded over his own human sacrifice and that was foretold in Psalm 50:4, 5: "[God] calls to the heavens above and to the earth so as to execute judgment on his people: 'Gather to me my men of loving-kindness, those concluding my covenant over sacrifice.' "

20. As foretold in Psalm 40:8-10, what work did Jesus on earth have to do, how did he become a shepherd, and whom did he in turn acknowledge as his shepherd?

21. What public confession did he make concerning his followers, and how was this foretold in Psalm 22?

22. What covenant did Jesus make known when celebrating the Lord's evening meal, and how was this foretold in Psalm 50?

<sup>23</sup> Through this new covenant they were to receive actual forgiveness of their sins because of their faith in the human sacrifice by which the covenant was put into force, thus making them the happiest people on earth. As David foretold in Psalm 32:1, 2: "Happy is the one whose transgression is pardoned, whose sin is covered. Happy is the man to whose account Jehovah does not put error, and in whose spirit there is no deceit." (Rom. 4:5-8; Jer. 31: 31-34, AS) By this covenant we are taken out from all the worldly nations to become a people for Jehovah's name, that is, Jehovah's happy, righteous witnesses. (Acts 15:14) In these last days the remnant of those upon whom Jehovah has bestowed his loving-kindness have been gathered to him so as to serve as witnesses of his kingdom to all nations in all the inhabited earth.

<sup>24</sup> In Jehovah's exalted arrangement the Kingdom serves the most important purpose. It is the special means by which Jehovah will vindicate his position as the universal Sovereign Lord. In this kingdom he has a representative of his on the throne, one whom he anoints to be King. Early after the flood of Noah's day Jehovah raised up a king on earth who foreshadowed Jehovah's anointed King of the new world. His name was Melchizedek, and he was king of the city of Salem and at the same time priest of the Most High God. No creature in heaven or on earth could arrange to make himself king of the new world. It was Jehovah who had to conceive the idea of such a king and to make a covenant or solemn agreement with one whom he wanted to hold this kingship. Jesus Christ is the one whom Jehovah has

anointed to be the King, the one with whom he has made the special covenant for the kingdom of the heavens. Since Jesus showed his disciples that the Psalms had so much to say prophetically about him, do we find some psalms speaking of the Kingdom covenant and of Melchizedek? We do. Jehovah chose the family line of King David as the one through whom the Messiah, the anointed King of the new world, should come. So Jehovah made with David a covenant for a permanent kingdom.

<sup>25</sup> In Psalm 89 Ethan the Ezrahite makes an appeal to Jehovah God in the name of this kingdom covenant; he quotes Jehovah as saying: "I have concluded a covenant toward my chosen one; I have sworn to David my servant: 'Even to time indefinite I shall firmly establish your seed, and I will build your throne to generation after generation.' He himself calls out to me: 'You are my Father, my God and the Rock of my salvation.' Also I myself shall place him as first-born, the most high of the kings of the earth. To time indefinite I shall preserve my loving-kindness toward him, and my covenant will be faithful to him. And I shall certainly set up his seed forever and his throne as the days of heaven. I shall not profane my covenant, and the expression out of my lips I shall not change. Once I have sworn in my holiness, to David I will not tell lies. His seed itself will prove to be even to time indefinite and his throne as the sun in front of me. As the moon it will be firmly established for time indefinite and be a faithful witness in the skies."—Ps. 89:3, 4, 26-29, 34-37.

<sup>26</sup> Another psalmist, possibly King Hezekiah, who sat on David's throne, also reminds Jehovah God of his kingdom cove-

23. Through this new covenant what undeserved kindness were the believers to receive, making them most happy, and by this covenant what is taken out from the nations?

24. What purpose does the Kingdom serve, and who had to conceive the idea of a covenant for it, and do the Psalms also speak of this?

25. How did Ethan the Ezrahite appeal to God in the name of the Kingdom covenant in Psalm 89?

26. How did the psalmist remind Jehovah of the Kingdom covenant in Psalm 132, and why will Jehovah not draw back from what he swore to David though long ago?

nant, saying: "On account of David your servant, do not turn back the face of your anointed one. Jehovah has sworn to David, truly he will not draw back from it: 'Of the fruitage of your belly I shall set on your throne. If your sons will keep my covenant and my reminders that I shall teach them, their sons also forever will sit upon your throne.' For Jehovah has chosen Zion; he has longed for it as a dwelling for himself: '... There I shall cause the horn of David to grow. I have set in order a lamp for my anointed one. His enemies I shall clothe with shame, but upon him his diadem will flourish.'" (Ps. 132:10-18) Since the Kingdom is the powerful means by which Jehovah has chosen to vindicate his universal sovereignty, how could we even think that Jehovah would draw back what he has solemnly sworn to King David even though it was thirty centuries ago! He is a God that faithfully keeps his covenant.

<sup>27</sup> In carrying out this kingdom covenant he put his Son Jesus Christ on earth as a descendant of King David, and with Jesus he made a covenant not only for the kingdom of the earth but for the kingdom of the heavens. This was why, on the night before he died as a witness to this kingdom, Jesus said to his faithful apostles: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom." (Luke 22:28, 29) For this reason Jesus will have his congregation of brothers, anointed with the same spirit of God, as joint heirs in the kingdom of the heavens.

<sup>28</sup> Jesus was prophesied to become higher than any kings ever on earth, yes, higher than King David himself. In this way he, although David's son, would become

27. With whom, therefore, did Jehovah make a Kingdom covenant afterward, and for whom did this one covenant for the same kingdom?

28. How was Jesus to become higher than the kings of the earth?

David's Lord. He could become David's Lord only by becoming a heavenly King, seated at God's right hand in the heavens. He would become a priest for David, and since David was only a king but no priest, Jesus would again become more than David; he would become a King-Priest like ancient Melchizedek, king of Salem.

<sup>29</sup> By calling attention to these facts Jesus silenced his enemies. He quoted to them from Psalm 110, in which King David prophetically called Jesus Christ his Lord, by saying: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.' The rod of your strength Jehovah will send out of Zion: 'Go subduing in the midst of your enemies.' Jehovah has sworn (and he will not feel sorry): 'You are a priest to time indefinite according to the manner of Melchizedek!' Jehovah himself at your right hand will certainly break kings to pieces on the day of his anger." (Ps. 110:1, 2, 4, 5; Matt. 22:41-45) To carry out this invitation to Jesus to sit at his right hand and this sworn oath to make Jesus there seated an everlasting king like Melchizedek, Jehovah raised Jesus from the dead on the third day that he might enter the invisible heavens. On the fortieth day after that his disciples on the Mount of Olives saw him ascend heavenward to his Father. Ten days later on the day of Pentecost the apostle Peter preached to over 3,000 Jews and quoted Psalm 110 and gave them the proof that Jesus was then, that day, up in heaven at Jehovah's right hand as David's Lord and as Christ.—Acts 2:32-36.

#### THE KINGDOM IN ACTION

<sup>30</sup> But that was over nineteen hundred years ago! What does that have to do with

29. In what way did Jesus call attention to these facts to silence his enemies, and how did Peter also refer to those facts on the day of Pentecost?

30. Why are those things of nineteen centuries ago not too far in the past to affect us today?

us today? How could that affect us today in this age of hydrogen bombs and nuclear warfare? We humans should not think that all that is too far in the past to be of any concern or value to us today. Nineteen centuries ago seems like long, long ago to us, but to the beginningless, endless Jehovah God, to whom a thousand of our years are as but one day, nineteen hundred years ago is as less than two days ago. More than ever the actions of all the nations since the year 1914 call for the settling of the supreme issue, the vindication of Jehovah's sovereignty over earth as well as heaven. To that end there is the present need of the royal government of his King like Melchizedek.

<sup>31</sup> That kingdom is now on hand to uphold Jehovah's side of the issue of universal sovereignty. That kingdom was born in the heavens in 1914 in fulfillment of Jehovah's oath to David's Lord. By that year Jesus had sat through the appointed period of time at his heavenly Father's right hand. So in 1914 the time had come for Jehovah to begin making Christ's enemies the stool for his feet. The time had come for Jehovah to send the rod of Christ's strength out of heavenly Zion with the command: "Go subduing in the midst of your enemies." At the exact time in 1914 Jehovah God faithfully did those things. His kingdom by Christ is now in action. Because of its action Satan the Devil and all his demons now find themselves hurled down and confined to the neighborhood of this earth to await the not-far-off time when Jehovah himself, at his anointed King's right hand, will break the enemy kings of the earth to pieces on the day for vindicating his universal sovereignty.

<sup>32</sup> This is accordingly a day for unusual

action by the congregation of Christ's brothers on earth. This is the day for unusual witnessing by the anointed witnesses of the universal Sovereign. It is the day foretold by Jesus Christ for preaching the good news of God's established kingdom to all earth's inhabitants for a witness to all nations before the end of these comes in the "war of the great day of God the Almighty." All hail to this day, for it is the day to fulfill the divine commands in Psalm 96: "Sing to Jehovah a new song. Sing to Jehovah, all [you people of] the earth. Sing to Jehovah, bless his name. From day to day tell the good news of salvation by him. . . . Say among the nations: 'Jehovah himself has become king.'" And the very next psalm tells the peoples in lands great and small to be glad because Jehovah has brought his royal government to birth, saying: "Jehovah himself has become king! Let the earth be joyful. Let the many islands rejoice. For you, O Jehovah, are the Most High over all the earth; you have made your ascent very high over all other gods." (Ps. 97:1, 9) Wise, indeed, we are if we rejoice in faith over the establishment of God's kingdom rather than sorrow over the coming overthrow of the kingdoms of this wicked world.

<sup>33</sup> What do those who rejoice do? Outstandingly since the close of World War I in 1918 they fulfill Psalm 145:10-13: "All your works will laud you, O Jehovah, and your men of loving-kindness [the congregation of those in the kingdom covenant] will bless you. About the glory of your kingship they will talk, and about your mightiness they will speak, to make known to the sons of men his mighty acts and the glory of the splendor of his kingship. Your kingship is a kingship of all times indefi-

31. How has that kingdom come to be here since 1914, and how has it gone subduing in the midst of Christ's enemies?

32. Why is this a day for unusual action and witnessing by the congregation of Christ's brothers?

33. What do those who rejoice do, and what has their doing this resulted in?

nite, and your dominion is throughout all successive generations." This talking about the glory of Jehovah's kingship by all the many means of preaching has not been in vain. Already hundreds of thousands of the sons of men to whom the glory of the splendor of Jehovah's kingship has been made known in more than a hundred languages have believed and accepted the Kingdom message and are rejoicing in it. More than that, they are acting upon it in fulfillment of the psalmist's prayer: "The praise of Jehovah my mouth will speak, and let all flesh bless his holy name to time indefinite, even forever." (Ps. 145:21) They too have become Kingdom witnesses of Jehovah.

<sup>34</sup> In delightsome language the book of Psalms tells of these joyful companions of the preaching remnant of the Kingdom heirs. The remnant are the last remaining ones on earth of the class pictured as the bride of Christ. They have been begotten or engendered by Jehovah God by means of his life-giving spirit and so they have become as a daughter to the great King of eternity, Jehovah, the universal Sovereign. Now that the kingdom of God's dear Son, their Bridegroom, has been established, the time draws near for their marriage to him in the "first resurrection." Now as the remnant of the bride class approach the wedding day they are telling all lovers of divine government about their Bridegroom, who has been made King at Jehovah's right hand in heaven. As they move on through this world to their final union with the Bridegroom they are joined by well-wishing companions who want to become subjects of their Bridegroom King. These become as bridesmaids to the remnant.

34. How is the bride class of Christ a King's daughter, and by whom has she now been joined as she nears her marriage day?

<sup>35</sup> Psalm 45:13-15 describes both the bride class and the bridesmaids in these beautiful words: "The king's daughter is all glorious within [the house]; her clothing is out of settings of gold. In woven apparel she will be brought to the king. The virgins in her train as her companions are being brought . . . with rejoicing and joyfulness; they will enter into the palace of the king." These as-it-were bridesmaids out of all the nations were thus foretold as a happy multitude of persons, and today they are unspeakably happy. They are happy because they are privileged to give out to others the Kingdom good news in close companionship with the remnant of the bride class. They are in the palace of the universal King, Jehovah, because they are now at his spiritual temple, there rendering him sacred service continually.

<sup>36</sup> This great crowd of bridesmaids comes from the very ends of the earth to which the Kingdom message has been preached, and they are members of all the families of the nations, God being impartial toward all. They have learned about the name of Jehovah and they have turned away from false gods with other names in order to worship Jehovah as God and to serve him as rightful King. In them is being fulfilled Psalm 22:27, 28: "All the ends of the earth will remember and turn back to Jehovah. And all the families of the nations will bow down before you. For the kingship belongs to Jehovah and he is dominating the nations."

#### HAPPINESSES (BEATITUDES)

<sup>37</sup> As the worldly nations worry along in their distress and uncertainty, and as they march on to their destruction in the uni-

35. How does Psalm 45 describe these bridal companions, and how are they now in the king's palace?

36. How has Psalm 22:27, 28 been fulfilled in them?

37. For our guide to happiness what does the book of Psalms furnish us, as shown in Psalms 1 and 2?

versal war of Armageddon, we can be happy. Do we want to be happy? We can be. How? There are twenty-four happinesses or beatitudes in the Psalms that tell us the secret of how to be happy with the happiness that will never end. It is instructive for us to hear some of these beatitudes! The very book of Psalms opens with a beatitude, "Happy is the man that has not walked in the counsel of the wicked ones, and in the way of sinners has not stood and in the seat of ridiculers has not sat. But his delight is in the law of Jehovah, and in his law he reads in an undertone day and night." (Ps. 1:1, 2) The beatitude in the Second Psalm is one that not only world rulers but all of us under the shadow of Armageddon ought to heed: "Serve Jehovah with fear and be joyful with trembling. Kiss the son, that He may not become incensed and you may not perish [from] the way, for his anger flares up easily. Happy are all those taking refuge in him."—Ps. 2:11, 12.

<sup>38</sup> We cannot defy God and tell lies about him and be happy. "Happy is the able-bodied man that has put Jehovah as his trust and that has not turned his face to defiant people, nor to those falling away to lies." (Ps. 40:4) Those who enjoy the happiness of giving will be preserved through Armageddon: "Happy is anyone acting with consideration toward the lowly one; in the day of calamity Jehovah will provide escape for him. Jehovah himself will guard him and preserve him alive. He will be pronounced happy in the earth, and you cannot possibly give him over to the soulful desire of his enemies." (Ps. 41:1, 2, margin) Correction from Jehovah is meant to result in our happiness: "Happy is the able-bodied man whom you correct, O Jah, and whom you teach out of your own law,

to give him quietness from days of calamity, until for the wicked one a pit is excavated." (Ps. 94:12, 13) Obedience to God's command results in unusual happiness: "Happy is the man in fear of Jehovah, in whose commandments he has taken very much delight." "Happy are the ones faultless in [their] way, the ones walking in the law of Jehovah. Happy are those observing his reminders; with all the heart they keep searching for him."—Ps. 112:1; 119:1, 2.

<sup>39</sup> The materially rich may brag about their families and their earthly possessions and may then say: "Happy is the people for whom it is just like [that]!" But the spiritually rich New World society of Jehovah's witnesses say in contrast: "Happy is the people whose God is Jehovah!" (Ps. 144:12-15) "Happy is the one that has the God of Jacob for his help, whose hope is in Jehovah his God, the Maker of heaven and earth."—Ps. 146:5, 6.

#### H A L L E L U J A H

<sup>40</sup> For our highest happiness now and in the world to come the Psalms serve as a faithful guide to us regarding what is his will for us now. As we approach the day of days when Jehovah will make wars to cease to the extremity of the earth, breaking the enemy armaments to pieces and setting astonishing events in the earth, we need to keep united as his people and to meet together as often as can be arranged. "Look! how good and how pleasant it is for brothers to dwell together in unity!" (Ps. 133:1) To promote that goodness and pleasantness of unitedly dwelling together we should take hold of the opportunity and build one another up as fellow believ-

38. What further happinesses are mentioned for us in Psalms 40, 41, 94, 112, 119?

39. What do the materially rich say is a happy state, but what do Jehovah's witnesses say in contrast?

40. As we approach the day of Jehovah's war, what should we do toward unifying ourselves, and hence what should our determination be?

ers and fellow servants. We meet, not only to praise the universal Sovereign and his kingdom, but to help one another to praise him before people on the outside who need salvation. Our determination should be: "As for me, in my integrity I shall walk. O redeem me and show me favor. My own foot will certainly stand on a level place; among the congregated throngs I shall bless Jehovah." (Ps. 26:11, 12) "I will laud you in the big congregation; among a numerous people I shall praise you."—Ps. 35:18.

<sup>41</sup> We are to invite unhappy, bewildered, endangered people outside to join us in our joyful, upbuilding meetings: "O let people laud Jehovah for his loving-kindness and for his wonderful works to the sons of men. And let them extol him in the congregation of the people, and in the seat of the elderly men let them praise him." (Ps. 107:31, 32) "Praise Jah, you people! Sing to Jehovah a new song, his praise in the congregation of men of loving-kindness. Let Israel rejoice in its grand Maker, the sons of Zion—let them be joyful in their King."—Ps. 149:1, 2.

<sup>42</sup> Unlike Israel of old, we do not dwell altogether in a land all to ourselves, living to ourselves and having nothing to do with the nations outside our boundaries. We dwell scattered around the earth in the midst of worldly peoples, whose ungodly practices and beliefs and nationalistic pride and ambitions we must resist. Yet Jehovah has separated his people from this world by his truth, which has made them free, and by his organization of them that they may all act together in doing his one will for them. In this day of Jehovah he has brought forth his nation of spiritual Israel, a nation not captive to any of the nations

41. What are we to invite people on the outside to do, as indicated in Psalms 107 and 149?

42. How has Jehovah separated his people from the nations and put them in a newborn land?

of this world. He has given them a spiritual position before him, a theocratic position occupied by no others on earth, so that he has, as it were, caused a 'land to be born' in this great day of Jehovah for their residence. There he has brought the spiritual children of his woman Zion, and there he has gathered to them hundreds of thousands of temporary residents of good will.

<sup>43</sup> For us to appreciate our spiritual nationhood, our national oneness, we need to come together regularly in our meetings. There is the suitable place to talk about the God who has made us his organized people. There before and with our brothers in the faith we should express our joy in Jehovah, who has become our King since 1914. The blessing from this to us will be a deepening of our love for him and his Christ and for our brothers, and a strengthening of our tie to one another to stick together against all the world that is united against Jehovah and us as his witnesses.

<sup>44</sup> From our meetings we are commanded to go forth and bear witness and sound warning to all the nations for the last time, because their complete end is clocked for Armageddon. By faith, in the light of prophecy, we see his victory and we can rejoice because of what that victory will mean for his own universal sovereignty and for the blessing of all who love and serve him. As we go out to our territory to bear witness publicly and from house to house, he gives us his triumphant message today. Women and not just the men who ordinarily do the fighting are to join in this triumphal proclamation. Psalm 68:11, 12 has come true in this respect: "Jehovah himself gives the saying; the women telling the good news are a large army.

43. To appreciate our spiritual nationhood what do we need to do, and what blessing is there to us from doing so?

44. What is it that we are commanded to go forth from our meetings and do, and, according to Psalm 68:11, 12, who also take part in this?

Even the kings of armies flee, they flee. As for her who abides at home, she shares in the spoil." At our homes, too, we should tell of our theocratic victories in preaching the good news of Jehovah's triumphant kingdom.

<sup>45</sup> Taking a look forward to Jehovah's victory at Armageddon, as the psalmist did, we can join with him in saying: "The sinners will be finished off from the earth, and as for the wicked, they will be no longer. Bless Jehovah, O my soul. Praise Jah, you people!" (Ps. 104:35) Here for the first time occurs that sacred Hebrew exclamation, *Hallelujah!* the name Jah being the shortened form for Jehovah. Today we who have witnessed the birth of his kingdom and experienced such blessings under it have every reason for praising Jehovah. In this final part of the book of Psalms, twenty-three times we are given this call to praise, *Hallelujah!* All people alive on the earth today are called upon to praise the universal Sovereign, regardless of what position they hold on the earth, regardless of what may be their age or their sex: "Praise Jehovah from the earth, . . . you kings of the earth and all you national groups, you princes and all you judges of the earth, you young men and also you virgins, you old men together with you boys. Let them praise the name of Jehovah, for his name alone is unreachably high. His dignity is above earth and heaven. And he will exalt the horn of his people, the praise of all his men of loving-kindness, of the sons of Israel, the people near to him. Praise Jah, you people [*Hallelujah!*]!"—Ps. 148:7-14, margin.

45. Where does the expression "Hallelujah" first occur, and how many times are we given this call in Psalms, regardless of our age or sex?

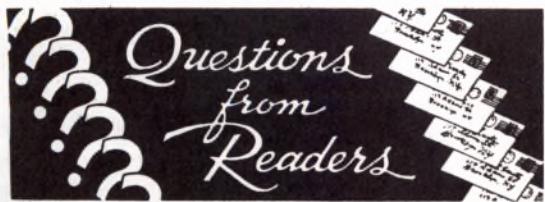
<sup>46</sup> We are nearing the close of the time of the end of this old world and its kingdoms. The time is definitely past for the Praising of men and human organizations and institutions. It is the critical time for all who want to live to praise our Creator and our Sovereign. It is the important occasion for us to heed the call to bless him. The book of Psalms is divided into five parts by five doxologies or five pronouncements of blessing upon the one living and true God, Jehovah; the first doxology at the close of Psalm 41, the second at the close of Psalm 72, the third at the close of Psalm 89, the fourth at the close of Psalm 106, and the fifth brings to a close the entire book of Psalms. It is in fact the entire Psalm 150. Everything in the expanse of the heavens and on the earth it embraces in its call to everybody to join in one grand *Hallelujah*. "Praise Jah, you people! Praise God in his sanctuary. Praise him in the expanse of his strength. . . . Every breathing thing—let it praise Jah. Praise Jah, you people [*Hallelujah!*]!"—Ps. 150:1-6, margin.

<sup>47</sup> That calls for international praise now, today, to the one God. That is the way the inspired psalmist felt toward him. That is the way we feel toward him who is worthy of universal praise. Forward, then, with the commanded preaching of the Kingdom good news to the people of all the nations in a final witness, that the thankful ones may join the universal *Hallelujah* in fulfillment of this prophecy and may breathe Jehovah's praise forever in his new world!

46. What is it now the time for us to do according to the five doxologies of the book of Psalms?

47. What does Psalm 150 call for, and so what should we move forward in doing?

Let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name.—Heb. 13:15.



● The April 15, 1957, *Watchtower* states, in paragraph 29 of page 236: "On the very day that the flood broke from the distant skies Noah and the seven members of his household went into the ark into which they had already brought specimens of all the birds and animals." How can this be true, when Genesis 7:10 says that after Noah and his family entered the ark "seven days later it turned out that the waters of the deluge came upon the earth"?—R. F., United States.

Jehovah tells Noah to go into the ark, taking with him his household and seven of every clean beast and two of every unclean beast, and then Jehovah informs him: "For in just seven days more I am making it rain upon the earth forty days and forty nights." (Gen. 7:1-4) To load the ark with hundreds of animals of the right kinds would take time. Doubtless with Jehovah's help the necessary animals had been gathered preparatory to embarkation, and now it was time to load the ark and make final preparations. Jehovah allowed seven days for this, Noah carried out the instructions, and from the time that he started "seven days later it turned out that the waters of the deluge came upon the earth."—Gen. 7:6-10.

Then we read: "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on this day all the fountains of the great water canopy

were broken open and the floodgates of the heavens were opened. And the downpour upon the earth went on for forty days and forty nights. On this very day Noah went in, and Shem and Ham and Japheth, Noah's sons, and the wife of Noah and the three wives of his sons with him, into the ark." On the last of the seven days the work of loading was completed and Noah and the seven other human creatures with him entered the ark, to remain there until after the flood came and subsided. "After that Jehovah shut the door behind him." Jehovah told them to enter seven days before the flood came, which allowed time for loading. When this loading was done and Noah and his household went in for the final time, on the seventh day, Jehovah shut the door, shortly before the rain started.—Gen. 7:11-13, 16.

Hence *The Watchtower* was harmonious with the Bible in saying Noah and his household went into the ark "on the very day that the flood broke from the distant skies." Incidentally, what might seem at first glance to indicate a contradiction in the Bible account actually supports the Bible. It is incredible that anyone just making up a story would contradict himself within the compass of a few sentences, saying first that an event occurred seven days before and later saying it occurred on the same day as something else. Such a clash would be obvious. But when two such statements do appear, and yet are easily harmonized when the true situation is understood, it clearly demonstrates that no studied effort is being made to compose a deceptive fable.

Jesus settles the matter, saying: "Until that day when Noah entered into the ark, and the flood arrived and destroyed them all."—Luke 17:27; see also Matthew 24:38, 39.

### Witness Film Shown in Prison

¶ The prophet Jeremiah foretold that the Lord's sheep would be gathered "from every mountain, and from every hill, and out of the clefts of the rocks" by hunters and fishers that Jehovah God would send. (Jer. 16:16, AS) That literal jails and prisons are among the places where such sheep are to be found is apparent from the reports being sent to the Watch Tower Society. A recent one (April) tells of two men in a prison in Massachusetts taking their stand. The witness of Jehovah who studied with them also reported: "I thought you would be interested to know that I managed to show the film 'The New World Society in Action' in prison on March 21. There were twenty-nine inmates, two officers and the Protestant minister in attendance. The minister gave up his time for group study for the showing. There would have been many more but permission to see the film was denied the Catholic prisoners."

edt to seashore edt has nogo naderi view  
nogo meeqnwoed edt hna. henceo view answerd  
what has evah yvot not no know dries edt  
has at new doek yeb yvav alit nO' strig  
has .and s'fis "drelqat has mali has meed  
edt to seolv asrit edt has also% to shiv edt  
to fasil edt nO' "this edt omr min ditw snoe  
emo snoe gribol to show edt evah never edt  
remnd ristic never edt has doek has bresic  
nismen of this edt horine mid ditw emmico  
hebibus has ome boof edt ratin linn vead  
"mid bried roob edt ruda novodit has tattA"  
evaled evah never reise of modi blor devodel  
gribol not amh yewoing ditw emco boof edt  
alit has doek has new gribol edt new W  
edt no omr brat edt not al new blorisev  
ed vironta coob edt tunc devodel yah dimreev

at 6-11.—Gerb.—baratz may edt  
ditw emmico new rarcganoW ant sona  
blodsoed edt has doek gribes ni oldB edt  
edt fad yah yvav edt no" this edt omr new  
lntreblod "seke" lmarth edt morl alord boof  
seolthi of emmty tatt is mre tigter vi  
yelens inome oldB edt ni coomtibarit  
emrge tatt oldberi si t. oldB edt kringus  
mid lnterlodo ditw yvav a qu gribol not  
lernenea wot a to easquos edt mabiv has  
yeh never termoco have ns has tatt gribes  
emra edt no herreco il gribes ratal has crolod  
ed ditw rissio a dou2 rale emrge as yeh  
qu ob emmico has own ditw emco boof  
alit new bescrommed vleiso era has emc yeb  
comh yfresi if hoobanbu al notauic emrge  
of shant gribed al rrolo hebibus on ral emrge



al seale ractonatoW Tatt ar BrQA edt •  
yah yvav edt nO" 1882 egog 10 02 myting  
seala jastels edt morl edt book edt had  
blodsoed edt to chedear revsa edt has doek  
gribes has vodi ditw emco boof edt ope  
has has abid edt has la emmico. riguct  
sheen new. arti edt shit new woff "shir  
emrge ait has doek tatt has vya. 027  
no hancit il total evah never" has edt tatt  
edt nogo emrge gribes edt to erlow. edt has

anata statu. 3-11-3"then  
gribes this edt omr og of has after devodel  
yvav to rives has blodsoed edt mid ditw  
fased nasura yvav to owt has fasil pess  
jast al no?" mid emmico novodit has tatt  
edt new blodsoed it gribes has I atop evah never  
(Gen. 7:11)

#### "WATCHTOWER" STUDIES FOR THE WEEKS

November 17: International Praise to the One God, ¶1-23. Page 625.

November 24: International Praise to the One God, ¶24-47. Page 632.

#### ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- ✓ How professed Christians helped to produce a barbaric world? P. 612, ¶2.
- ✓ Why many people have had difficulty recognizing God's promised Messiah? P. 614, ¶1.
- ✓ What exposes counterfeit messiahs? P. 616, ¶6.
- ✓ What event at a Miami, Florida, race track surprised horse-racing fans? P. 618, ¶5.
- ✓ What protest highlighted the district assembly at Baltimore, Maryland? P. 619, ¶1.
- ✓ Why a mayor who was involved in mob action became a changed man? P. 620, ¶5.
- ✓ Who is truly a wise man? P. 621, ¶3.
- ✓ What activity is the most important to mankind? P. 623, ¶2.
- ✓ How the Scriptural call to praise the true God has been met today? P. 626, ¶5.
- ✓ What a psalm is? P. 626, ¶6.
- ✓ How the Psalms foretold the details of Christ's death? P. 630, ¶18.
- ✓ What great work Jesus had to do before dying? P. 631, ¶20.
- ✓ How multitudes since 1918 have reacted to the foretold proclaiming of Jehovah's kingship? P. 634, ¶33.
- ✓ Why the time is past for praising men? P. 638, ¶46.
- ✓ Whether Noah entered the ark on the day the flood began or seven days before? P. 639, ¶2.