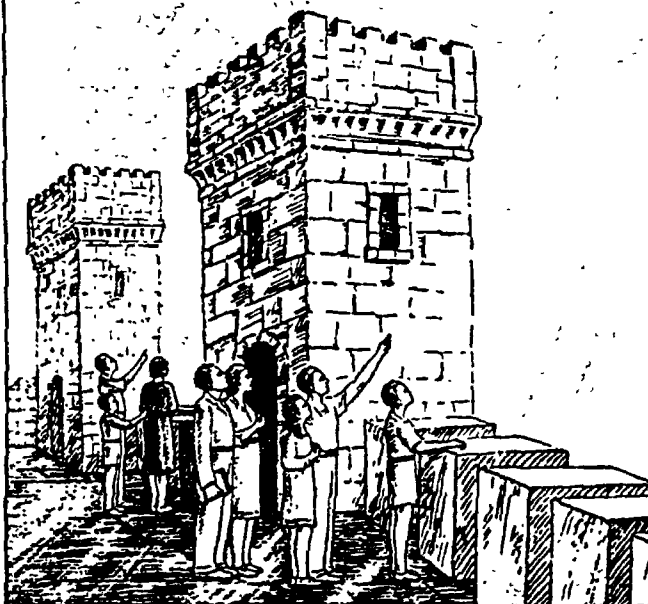




The WATCHTOWER

Announcing
Jehovah's Kingdom



They shall know that I am Jehovah.

-Ezekiel 35:15.

VOL. LXVI

SEMIMONTHLY

No. 3

FEBRUARY 1, 1945

CONTENTS

BAPTISM—WHY?	35
Why Immerse for Remission of Sins?	36
A New Meaning	37
Jesus Favored It	38
IMMERSION TO DATE	39
"Into His Name"	40
Baptized with Holy Spirit	41
"Other Sheep" Baptized	43
QUESTIONS	44
WHY WE QUOTE THE BIBLE	45
SAMUEL, ZEALOUS FOR THEOCRACY	46
FIELD EXPERIENCES	48
"THEOCRATIC SERVANTS"	
TESTIMONY PERIOD	34
1945 YEARBOOK OF JEHOVAH'S WITNESSES	34
MEMORIAL NOTICE	34
"WATCHTOWER" STUDIES	34

CW.T.B. & T.S.

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

The WATCHTOWER

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

OFFICERS
N. H. KNORR, President W. E. VAN AMBURGH, Secretary

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"THEOCRATIC SERVANTS" TESTIMONY PERIOD

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

1945 YEARBOOK OF JEHOVAH'S WITNESSES

The 1945 *Yearbook of Jehovah's witnesses* sets out the officials of the corporations which Jehovah's witnesses use as their legal

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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Please address the Society in every case.

Translations of this journal appear in several languages.

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

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

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

MEMORIAL NOTICE

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

"WATCHTOWER" STUDIES

Week of March 4: "Baptism—Why?"

¶ 1-23 inclusive, *The Watchtower* February 1, 1945.

Week of March 11: "Immersion to Death,"

¶ 1-24 inclusive, *The Watchtower* February 1, 1945.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

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BAPTISM—WHY?

"Baptism, which corresponds to it, now saves you also (not as the mere removing of physical stain, but as the craving for a conscience right with God)—through the resurrection of Jesus Christ."

—1 Pet. 3:21, Goodspeed.

JEHOVAH caused much to be set down in his written Word concerning baptism. Hence it must be important. *Báptisma* is the original word for it in the Greek language in which the Christian Scriptures were written under inspiration by Jesus' apostles and disciples; and *baptizein* is the original word meaning to perform the act of baptizing. Our English words, therefore, are very nearly like the original words. *Baptizein* means no mere sprinkling with a few drops of water applied by the hand, neither any pouring of a small vesselful of water upon a person's head as he stands in a pool of water up to his ankles. As Scripturally proved, *baptizein*, or *to baptize*, means to dip (as in water), to submerge or immerse completely. In this meaning it is written, at Mark 1:8: "I baptized you in [with] water; but he shall baptize you in [with] the holy spirit." (*Am. Stan. Ver.*; margin) Or: "I immerse you in water, but he will immerse you in holy spirit." —*The Emphatic Diaglott*; Rotherham.

* Water baptism is performed by man. However, it did not originate with man, nor is it performed by the authority of men. Those immersed in water according to the Scriptures do not go through any rite or ceremony established and authorized by mere men. Baptism is of God, who once baptized a whole world with watery destruction, namely, by the flood of Noah's day, which flood is referred to at 1 Peter 3:20, 21: "The patience of God was waiting in the days of Noah, while an ark was being prepared, in which a few, that is, eight persons, were carried safely through the water. And immersion, a representation of this, now saves us; (not a putting away of the filth of the flesh, but the seeking of a good conscience towards God,) through the resurrection of Jesus Christ." (*Diaglott*) Thus God caused baptism to even be foreshadowed long ago.

* The divine origin of baptism is proved in the case of John the Baptist. According to the Holy

Scriptures, he was the first man to perform baptism in water which had recognition in God's sight. John did not claim to be the inventor; but, ascribing baptism to God, he said: "He that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the spirit descending, and abiding upon him, the same is he that baptizeth in the holy spirit." (John 1:33, *Am. Stan. Ver.*) The One upon whom John in due time saw God's spirit descend was Jesus Christ, who came from Nazareth to where John was baptizing. Toward the end of Jesus' earthly ministry he was approached by the religious leaders of Judaism. They put a question to him, namely, by what authority he taught and did his works in Jerusalem and particularly in the temple. Jesus replied: "First, let me ask you a question, and then after you have answered I will tell you by what authority I do my works. The baptism performed by John, was it of heaven or was it of men?" The Jewish chief priests, elders and scribes were cornered, because if they confessed the fact that John's baptism was not of men but of heaven (which means of Him who sits upon the throne of heaven), then they would accuse themselves of being unfaithful to Jehovah God, because of their refusal to be baptized with John's baptism. When, therefore, the Jewish religious leaders refused to tell Jesus honestly that the baptism was of heaven and hence by Jehovah's authority, Jesus refused to tell them that the authority for his works was also of heaven, of God. They were too religiously dishonest to be deserving of an answer by Jesus.—Matt. 21:23-27.

* Jesus recognized the baptism of John as being from heaven. For that reason he came to John at the Jordan river to have the act performed toward himself. So Jesus submitted to immersion at the hands of John, and said at the time: "For thus it becometh us to fulfil all righteousness." (Matt. 3:13-17) That is, Jesus was immersed because it was right; it was the will of God toward Jesus. This is not saying, however, that Jesus was baptized with

1 Why must baptism be important, and what do the original Greek words from which our English words are drawn mean?

2 Of what origin is baptism, and where was it foreshadowed?

3 How is baptism's divine origin proved as concerns John the Baptist?

4 How did Jesus show he recognized the right origin of baptism?

what was generally known as "John's baptism". This fact we soon shall see.

* John's baptism was for a particular purpose and applied to a particular people, namely, the sin-laden Israelites. This fact is testified to in the sacred Scriptures. The apostle Peter said: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached." (Acts 10:36,37) Paul the apostle shows further to whom John's baptism was directed, saying: "God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel." (Acts 13:23,24) "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." (Acts 19:4) That the Jews, not Gentiles, responded to John's baptism, the disciple Mark testifies: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."—Mark 1:4,5.

* The testimony of the apostle Matthew also agrees. (Matt. 3:1-12) The disciple Luke bears witness to the same effect (Luke 3:2-8); and he also informs us that the angel who gave advance notice of John's birth said concerning John: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke 1:13-17.

* John's baptism, therefore, was for the remission of sins, the sins of the Jewish people. From what standpoint? This: The Jewish nation or Israelites, of whom John was a member through the priest family of Aaron, was in covenant relationship with Jehovah God. It was a consecrated people belonging to Him, who had redeemed them from the house of bondage in Egypt and brought them into covenant relationship with himself by the mediator Moses and over the sacrifice of the passover lamb. They were his people; they belonged to him their Redeemer and Deliverer. They were his servants; and at Mount Sinai, through the mediation of the prophet Moses, Jehovah God inaugurated or dedicated his covenant of the law with his redeemed people. The law of that covenant specified: "Ye shall therefore keep my

statutes, and my judgments: which if a man do, he shall live in them: I am the LORD [Jehovah]." (Lev. 18:5) "Cursed be he that confirmeth not all the words of this law to do them." (Deut. 27:26) For such reason the Jews that sinned against the law covenant would be under a curse and would continue under such unless God made provision for their sins to be remitted and canceled.

WHY IMMERSE FOR REMISSION OF SINS?

* Once a year, on the day of atonement, Jehovah God provided for the typical or pictorial cancellation of the sins of the whole nation by the sacrifice of a select bullock for the priestly house and the tribe of Levi, and by the sacrifice of the Lord's goat for all the other tribes of Israel; after which a scape-goat, having had the nation's iniquities confessed over its head by the high priest, was sent off into the wilderness to disappear from the nation's sight. This was to symbolize how Jehovah by the afore-said sacrifices dismissed the sins of the nation of Israel and released them from their obligations and disability which resulted to them from such sins against His covenant.—See Leviticus, chapter sixteen.

* Furthermore, there were sacrifices which the individual Jew could render during the course of the year between one atonement day and the next, and by which sacrifices sins of ignorance and other sins could be canceled in a typical fashion.—Leviticus 4.

¹⁰ Such atonement-day procedure and those individual atonement sacrifices were continued to the time of John the Baptist. And yet, here comes John and calls upon the Jews to repent, "for the Kingdom of heaven is at hand," and to bring forth fruits meet for repentance. He instructs the Jewish people to be immersed in water for remission of their sins. "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. 3:1-8) How is this? Why did not those Jews perform sacrifices at the temple in Jerusalem? And was not the annual atonement day with its sacrifices sufficient to take care of the sins of the Jews? Why should the people come to John and be plunged into the waters of the Jordan for the remission of sins? Was not God's law to this effect, that "without shedding of blood is no remission"? (Heb. 9:22) It must, therefore, have been for a particular purpose that John should preach to the Israelites to repent and baptize them in water.

8. What annual sacrifices raised the question as to why be immersed for the remission of sins?

9. What other sacrifices raised the like question?

10. Why did the people's coming to John seem irregular? and what does this indicate respecting his baptism?

5. For whom was John's baptism, as shown by Peter, Paul, and Mark?

6. How about the testimony of Matthew and Luke upon the subject?

7. For what was John's baptism, and from what standpoint was this so?

"It is true. John the Baptist was sent to the nation of Israel on a special mission, namely, to prepare from among them a people for the Lord, for the reception of Christ Jesus, the Prophet greater than Moses and who was foreshadowed by Moses. Jehovah's angel had so stated to John's father, Zacharias the priest, at the temple. (Luke 1:11-17) And also, on the day that the infant John was circumcised and given a name, his father Zacharias said by inspiration of God: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." (Luke 1:76,77) John, therefore, came baptizing the Jews for the remission of their sins. His baptism was not for the cancellation of sins in a general way, such sins as Gentiles or non-Jews could and did commit who were outside the commonwealth of Israel; but John was baptizing for the remission of sins committed against the law covenant which was binding exclusively upon the Jews. That covenant was meant as a guide or pedagogue to lead the Jews to Christ the Messiah. As the apostle Paul has stated it: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3:24) Unless the Jews were in harmony with the law covenant and honestly striving to live up to it, it would not act as a schoolmaster or conductor to lead them to the Greater Moses, Christ Jesus.

"Consequently, the Jews needed to get into harmony with that covenant and its purpose. They needed to acknowledge they were sinners against it and its God. They needed the forgiveness of their sins against His covenant arrangement. Their hearts needed to be brought into line with the typical meaning of the law in order for them to recognize Jesus Christ as being the fulfillment of the law and of its typical shadows and accordingly to come to Him as the Christ, their Leader and Redeemer, who is 'the end of the law for righteousness to every one that believeth'. (Rom. 10:1-4) John's baptism, therefore, was graciously instituted by God through this human servant. Not that the water in which the baptism took place could wash away their sins; but the baptismal act was a figure or symbol to picture how, through exercising faith in Jehovah's provision and humbling themselves in his sight, confessing they were sinners and asking God to forgive them through his merciful provision, they might be restored to proper relationship with God. That way they might be transferred from Moses, the mediator of the old law covenant, and be brought into Christ Jesus, the

Greater Moses. Thus they might become followers of their true Leader and Commander, Jesus Christ, whom Jehovah God raised up to them.—Isa. 55:4.

"So the repentant Jews were immersed in water at John's hands to symbolize the washing away of sins in the sight of God and their becoming clean to Him, having now a clean, righteous standing before God and being accepted as worthy to be taken in as followers of his Messiah, the Lord Jesus Christ. Such was the purpose of John's baptism; and an examination of the circumstances and attending facts shows it was limited entirely to the Jewish people.

A NEW MEANING

"Six months after John had been carrying on his baptism with the above significance, along comes Jesus of Nazareth. Why should he come to John? He did not come to be immersed with John's baptism, which was for the remission of sins, did he? Evidently not, according to the scripture which foretold the heart condition and attitude of Jesus, "the Son of David," at the time of being immersed at John's hands. The scripture which was written in the roll of the Holy Book, at Psalm 40:7, 8 (*Am. Stan. Ver.*), reads: "Then said I, Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." At Hebrews 10:7, 8, Paul applies this prophetic scripture to Jesus at the time of entering in upon his mission at the age of thirty years. The record of Jesus' baptism does not portray him as confessing sins at the time of his submersion beneath the waters of Jordan; but it does say he was praying, and that he submitted to water immersion for righteousness' sake, it being in harmony with the will of Jehovah God.—Luke 3:21.

"Necessarily in this case, then, the baptism in water had a new meaning. Jesus' being immersed was for no remission of sins, of which sins he had none at all, neither for the public confession or typical cleansing away of sins as by water. Even John was forced to this conclusion. Having only his kind of baptism in mind, "John dissuaded him, and said, 'I need to be baptized by you, and do you come to me?' But Jesus answered, 'Let it be so this time, for it is right for us to do everything that God requires.' Then John consented." (Matt. 3:14-16, *Goodspeed*) John then realized Jesus had a reason to be baptized which John did not discern or appreciate.

"Jesus' baptism in water had not been foreshadowed, no, not even by the washing which the high priest of Israel and the underpriests performed

11. On what special mission, then, was John the Baptist sent, as predicted concerning him?

12, 13. (a) In what way did the Jews need to get into harmony with that law covenant? (b) On what effect and symbolism, then, was John's baptism?

14. Did Jesus come to John to be immersed for remission of sins? and how does Psalm 40 indicate as to this?

15. How did John come to realize Jesus had a special reason for being baptized?

16. Was the baptism of Jesus foreshadowed by the washing of Israel's high priest? and whom did Aaron and his sons typify?

on occasion. At the time that Aaron, Israel's first high priest, and his sons as underpriests were installed in office, Moses saw to the execution of God's command, namely: "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water"; after which washing they were clothed upon with their official garments. (Ex. 40:11-16) "And Moses brought Aaron and his sons, and washed them with water. . . . And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses." (Lev. 8:6-13) Aaron typified Christ Jesus, God's High Priest; and Aaron's sons typified the footstep followers of Christ Jesus, the members of Christ's body.

¹⁷ Rather than typify the baptizing of Jesus and his followers, the washing of both Aaron and his sons was required of them in order to be bodily clean, thereby to picture how Christ Jesus the sinless One and his body members, his church, are clean in God's sight as new creatures. Christ Jesus was not defiled by taking the course on earth that provided the ransom sacrifice for both his body of footstep followers and also the other believers of humankind. His cleanness, his faultlessness as regards his integrity after completing the course of sacrifice, was foreshadowed by Aaron's washing on the day of atonement after offering the blood of the bullock and of the Lord's goat in the Most Holy and then sending off the scapegoat into the wilderness. Thus Jesus was clean, sinless, and undefiled when ending up his personal course of sacrifice, just as he was clean and undefiled when beginning his sacrificial course, as pictured by Aaron's washing at the laver before putting on his sacrificial garments before beginning the atonement-day priestly duties. (Lev. 16:4, 23, 24) Since Jesus, as Jehovah's High Priest, was "holy, harmless, undefiled, separate from sinners", his baptism in water by John could not have been pictured by Aaron's washing at the laver. And the baptism of Jesus' followers in imitation of his example could likewise not have been pictured by the washing of Aaron's sons at the same laver. —Heb. 7:26.

¹⁸ The Bible plainly shows that Jesus came to be immersed by John to show forth and to symbolize his absolute consecration to Jehovah God, "to do thy will, O my God," as foretold. Jesus, being born of a Jewish virgin who was under the law covenant, was already a member of the consecrated nation dedicated to do Jehovah's will. But that dedication to do God's will was according to the law covenant made through Moses. Now Jesus strikes out on a

new road, on the road of the antitypical fulfillment of the law covenant. That was the newly revealed will of God, and the Lord Jesus stepped out onto that road as a pioneer. Accordingly, Jesus came to do the will of God as it was foreshadowed in the types and shadows of the law covenant; as he said: "Think not that I am come to destroy the law, or the prophets [including Psalm 40:7, 8]: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17, 18) Jesus came specifically to do God's will as the spirit of God should thenceforth reveal it to him. It was for this reason that he consecrated himself, dedicated himself wholly to his God and Father. Thenceforth he would be dead, as it were, buried to his own will, and his heart attitude would be, "Not my will, but thine be done."

¹⁹ Whereas by his full consecration to Jehovah God Jesus was dead and buried as to his own will, nevertheless he would live thereafter. By God's spirit he would be raised as a new creature to life, even though yet in the flesh, living unto God's will as the Lord God would reveal it to him. And that was the significance of Jesus' baptism, his being submerged by John beneath the waters as in burial and his being raised up again therefrom by John's strong arms. That water baptism symbolized that the Son of God had died, in figure, and was buried to his own personal will, even though his was the righteous will of a perfect, sinless Son of God. Thereafter, in harmony with the law of God, he was called of God to something special as foreshadowed in the sacrificial and ceremonial shadows of the law covenant, to live the rest of his days on earth in exact accord with the manifested will of God.

JESUS FAVORED IT

²⁰ Unquestionably, Jesus approved of water baptism as to others. He had it carried out in his presence and under his supervision. We read: "After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized." John's disciples then came to him and said as to Jesus: "He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa,

17. What, then, did the washing of Aaron and his sons typify, and why?
18. Why did Jesus come for immersion to John? and why did it indicate something new ahead?

19. Why was the baptizing of Jesus a fitting symbol of what was taking place with respect to him?
20. How did Jesus, during John's lifetime, further show he approved of water baptism?

and departed again into Galilee." (John 3:22-26; 4:1-3) This agrees with the fact that the creature on earth doing the baptizing does not baptize into his own name. Jesus favored water baptism, and all the immediate disciples of Jesus from among the Jews underwent water baptism.

²¹ Jesus approved not alone of John's baptism, but of the water baptism which followed when John's baptism had served its purpose respecting the Jews and passed out. Just prior to ascending into heaven, the resurrected Jesus gave to his apostles and other disciples the commission: "Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the holy spirit; teaching them to observe all things [including water baptism] which I have enjoined upon you."—Matt. 28:19, 20, *Diaglott*.

²² By that command Jesus authorized water baptism to be performed toward all who became his disciples through the teaching activities of those whom he sent forth as preachers of the gospel. His faithful followers at once acted upon and in obedience to his authoritative command. Thus it came that on the day of Pentecost, immediately after the pouring out of the holy spirit began in fulfillment of Joel 2:28-32, the baptism in water of thousands in the name of Jesus Christ took place. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." This was in response to Peter's exhortation to the multitude: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy [spirit]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . Save yourselves from this untoward [perverse] generation." (Acts 2:37-41) The apostle Peter there stated that if they accepted Jesus Christ as the basis for God to forgive them their sins and were

baptized in water, then they would be in the way to receive the baptism with the holy spirit. Christ Jesus, having ascended to heaven and having received from the Father the promised holy spirit, was the One who could baptize with the holy spirit; and hence they must first be baptized in the name of Christ Jesus.—Acts 2:32, 33.

²³ Peter's exhortation to be baptized in Jesus' name for the remission of sins is not to be understood as meaning that justification from sin is by being immersed in water; nor as meaning that baptism in Jesus' name pictures the washing away or cleansing of sins. It is to be remembered that Peter was here addressing Jews and proselytes and was using the first of the "keys of the kingdom of heaven" to unlock to their understanding the knowledge concerning their opportunities of entering into the kingdom of heaven. (Acts 2:5-10) The "seventy weeks" of Jehovah's special favor to the natural Jews had not then expired, but had yet three and a half years to run. (Dan. 9:24-27) Therefore Peter exhorted the conscience-stricken Jews to confess that they had sinned against and broken God's law covenant toward their nation, and especially in rejecting His Messiah, the Christ, and causing him to be killed. But as Jews they could come back into God's favor during this remaining time of his special favor to Israel, only by exercising faith in Jehovah's Messiah and receiving the remission or forgiveness of their sins on the basis of that faith. They could give a public expression of such faith in the Messiah by being immersed in water in the name of Jesus Christ. Thus they would symbolize their consecration to Jehovah God through Christ. Their consecration as a nation to God through Moses and the typical passover lamb was no more valid, because the Greater Moses, Christ Jesus, had come and died as the antitypical passover Lamb and they had turned him down. It was needful for them now to make personal consecrations.

²¹ What commission did Jesus give his disciples concerning baptism?
²² What did he thereby authorize? and on what occasion and with what words did Peter promptly put this commission into effect?

²³ Why did Peter exhort the Jews to be baptized in Jesus' name for the remission of sins? and with what benefit to them would they be doing this?

IMMERSION TO DATE

HERE we are today, more than nineteen centuries removed from that Pentecostal day of the descent of God's spirit upon his faithful consecrated ones. Among the readers of this magazine there are few natural Jews. The majority of readers are Gentiles according to the flesh; and such were never in covenant relationship with the Lord God by the law covenant made in Egypt and inaugurated by Moses at Mount Sinai. Hence there is no

basis for such Gentiles to be immersed with "John's baptism"; they have no sins to confess as committed against that covenant which was established through Moses over the typical passover lamb. However, when Jesus commanded his followers to 'go, make disciples out of all the nations (the *goyim*, or Gentiles), baptizing them and teaching them', it meant that water baptism was not to be limited to natural Jews, but was to be extended to the Gentiles in God's due time. It turned out exactly so. Water

¹ Why is John's baptism not fitting for Gentiles? and when did water baptism begin to be applied to them?

baptism began to be applied to the Gentiles when Jehovah God sent the apostle Peter to Caesarea to preach the gospel to the Italian centurion, Cornelius, and all his household.

* Even while Peter was preaching to the Gentiles assembled at Cornelius' home the believing Gentiles were baptized with the holy spirit, and they were heard to "speak with tongues, and magnify God". Did Peter think that such baptism with the holy spirit was sufficient for those consecrated believing Gentiles? "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy [spirit] as well as we [Jewish Christians]? And he commanded them to be baptized in the name of the Lord." (Acts 10: 44-48) Let it be noted, though, that the command was not for them to be baptized for remission of sins against the law covenant, for that covenant had never applied to the Gentiles.

* It is evident, therefore, that the baptism of the Gentile believers was and is different from John's baptism. What, then, did their immersion in water symbolize? Without question it symbolized the same thing as it did in the case of the Lord Jesus. Peter declared that Christ Jesus 'left us an example that we should follow his steps'. (1 Pet. 2: 21) And as to following in his footsteps, Jesus said: "If any man will come after me, let him deny himself, and take up his [stake] daily, and follow me." (Luke 9: 23) That denial of self to follow Christ Jesus and bear the burden of his reproaches even to the death must certainly mean consecration to God according to the likeness of Jesus' consecration. He began his consecrated course at thirty years of age by being immersed in water, and true believers and followers of Him follow him also in respect of his example as to the matter of water baptism.

* Take note again that Jesus' baptism was not for the remission of sins but was to symbolize his devotion to God and his absolute consecration to do the will of the Sovereign Most High God of the universe. Likewise the water baptism of all those who tread in his footsteps represents their consecration to Jehovah God to do His will now and ever thereafter, that is, evermore. That this is what distinguishes it from John's baptism, there is the occurrence during Paul's missionary journey to show. The book of the Acts of the Apostles, chapter 19, records where certain Gentiles at Ephesus had been immersed with John's baptism but had failed to receive the holy spirit and its gifts. Paul inquired as to their faith and understanding, and was informed that they had been bap-

tized with John's baptism, by Apollos, it appears; but they had never heard of any holy spirit. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied. And all the men were about twelve." —Acts 19: 1-7.

* Thus, after they were baptized in water in Jesus' name, then Paul laid his hands upon them and they were baptized by Christ Jesus with the holy spirit. This account shows, therefore, that the Gentiles are treated on a different basis from the Jews of the days of John the Baptist; and their consecration is what is symbolized by the water baptism. They undergo the water baptism to testify symbolically that they are dedicated to do God's will, to be dead henceforth to their own selfish will and its worldliness, and to be alive in entire devotion to God to do his will now and forever. Even the natural-born Jews, since the seventy weeks of Jehovah's special favor ended at the time of Cornelius' conversion, are on the same basis with the natural-born Gentiles; as Peter said: 'God there began to make no difference between Jews and Gentiles.' (Acts 15: 7-9) "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." (Rom. 10: 12) "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God." (Rom. 3: 22, 23) Therefore the baptism in water of a Jew since the end of the "seventy weeks" of exclusive Jewish favor must have the same meaning now as in the case of baptism of the Gentiles.

"INTO HIS NAME"

* It is clear that for anyone to be baptized in water now there are certain prerequisites, certain advance steps such one must take. Certainly he must believe in Jehovah God, that He is the only true and living God and that he is the Rewarder of them that seek him and show faith in him. (Heb. 11: 6) And he must come to Jehovah God through Christ Jesus, "the way, and the truth, and the life." (John 14: 6) The very requirements that Jesus stated to his apostles in connection with the baptizing of disciples show that the condition prerequisite to being baptized in water is that one must have made a conse-

2. Did Peter think that the baptism with the holy spirit made water baptism unnecessary? and what proof have we in answer?

3. If not for remission of sin, what has the baptism of Gentile believers symbolized?

4. How does this agree with the meaning of Jesus' baptism? and how does Paul's treatment of Gentiles at Ephesus further show this distinction from John's baptism?

5. If Gentiles are treated on a different basis from that of the Jews submitting to John's baptism, are Jews still dealt with on a different basis, and why?

6. For one now to be baptized in water, what general requirements must first be met, and how were these requirements indicated in Jesus' command to his disciples?

cration of himself wholly and completely to the Most High God to do his will. Consider again Jesus' command: "Go ye therefore and disciple all the nations, immersing them into the name of the Father, and of the Son, and of the holy spirit; teaching them to observe all things whatsoever I myself have commanded you."—Matt. 28:19, 20, *Rotherham*.

⁷ As fully explained in the leading article on the above text in the December 15, 1944, issue of this magazine, baptism "into the name of the Father" means that the baptized one must recognize that not only is Jehovah the Father and Life-giver of all who get life but He is the Supreme One of the universe; he is The Theocrat and it is not for us to question but for us to obey his will; we are subject to him and we must be obedient to him in all trust and confidence. Being baptized into the name of the Father must mean that we consecrated ourselves to Jehovah God in recognition that He is the rightful Owner and Exerciser of the universal domination and he is the Highest Power and every creature ought according to the fitness of things to be subject to him and obey him. One can not be baptized validly unless having and making a recognition of these facts as to Jehovah's name, which name stands for what he is.

⁸ The one to be baptized cannot come to Jehovah God on the basis of his own worthiness or righteousness. Our own righteousness and so-called "character development" are as filthy rags in the sight of God. We must be baptized, therefore, into the name of the Son of God, namely, Jesus Christ. Baptism "into the name of the Son" means that we have to recognize the fact that the Lord Jesus Christ is Jehovah's Great Servant; that he is the One associated with Jehovah in The Theocratic Government; and that he is the Commander and Leader whom Jehovah has given for his consecrated people to follow. (Isa. 55:4) He is likewise our Redeemer and Ransomer, and no man can come to the Father except through him. We must also recognize that he is Jehovah's Anointed King, clothed with royal authority in the kingdom of heaven. To be baptized into the name of the Son Jesus Christ means we are baptized in recognition of these facts, and hence when we made a consecration to God Jehovah we did it through the worthiness of his exalted Son Jesus Christ and also in his name and good offices.

⁹ Consecration to God cannot be carried out in our own strength. We must have the help of the spirit or active force of Almighty God. Hence we are baptized "into the name of the holy spirit". That means we are baptized unto a recognition of the fact that

the holy spirit, the active force, proceeds from Jehovah God and by or through his Son Jesus Christ. And that holy spirit is thus exercised for the accomplishment of Jehovah's will. When we are baptized in water into the name of the holy spirit it means we recognize the power of God and therefore consecrate ourselves to do, to act, and to speak in harmony with the holy spirit or active force of God, and we will not go contrary to the holy spirit nor blaspheme against it. No; but we will order our lives, as far as possible, to serve, work and co-operate with God's holy spirit. We pray to be filled with more and more of his holy spirit and to be led by it, rather than be led by our own selfish will or any other man's will.—Luke 11:13; Eph. 5:18; Gal. 5:16, 18; 6:8.

¹⁰ It becomes very apparent, now, that in view of the meaning of being baptized into the name of those three, one must be wholly consecrated to God before one is immersed in water. Otherwise, water immersion does not mean a thing in the sight of God except ignorance or hypocrisy. Unless one was baptized in water in symbol of an honest and intelligent consecration to God through Christ Jesus he could never receive the baptism with the holy spirit, which baptism Jesus began on the day of Pentecost ten days after ascending to God's right hand. Such baptism with the spirit has been reserved for only those followers of Christ Jesus who become members of his body under him their Head. Concerning this the apostle Paul writes in his epistle to the consecrated ones at Corinth who were members of Christ's body, saying: "[For] the manifestation of the spirit is given to every man [in the body] to profit withal. . . . For as the [human] body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. . . . Now ye are the body of Christ, and members in particular."—1 Cor. 12:7-27.

BAPTIZED WITH HOLY SPIRIT

¹¹ Notably down to A.D. 1931, those consecrated ones who have and who show the proof of being made members of the "body of Christ" were baptized in water to symbolize their consecration to God; and God accepted them to be associated with Christ Jesus in the heavenly kingdom. Therefore God justified them graciously through faith in the shed blood of Christ Jesus and accepted them to be sacrificed with his Son in vindication of the name of Jehovah. Hence he begot them of his spirit or life force to

7. What does being baptized into the name of the Father mean?

8. Why must we be baptized into the name of the Son, and what does this mean?

9. Why must we be baptized into the name of the holy spirit, and what does this mean?

10. (a) What, then, does this show must be one's position toward God? (b) What other baptism could not follow water baptism unless one had taken this position, and when did such baptism begin?

11. Till when, in general, has such baptism been in effect? and what are the steps leading unto being baptized into the body of Christ?

become his spiritual sons, "heirs of God, and joint-heirs with Christ." As such spiritual sons God anointed them with his spirit to be his witnesses and servants in Christ, and thus they were baptized by his spirit into the body of Christ. That is to say, the spirit of God to do his work is upon the entire body of Christ, immersing it in its entirety, and all the members of the body are anointed through their Head Christ Jesus. (1 John 2: 20, 27) Such body members must, if continually faithful to the end, be united with their Head in heavenly glory, beyond the life in the flesh.

¹² Since Christ Jesus laid down his earthly life in order to vindicate his heavenly Father's name, and since he laid aside all things of this earth and Jehovah God begot him to the heavenly life, therefore the baptism into the body of Christ means death with him, the human nature being laid down for ever. The apostle explains it to us, at Romans 6: 3-11, saying: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

¹³ The apostle Paul refers to this same baptism into the body of Christ through the holy spirit, saying, at Galatians 3: 27, 28: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Showing that it is a baptism into the death of Christ, which must finish up in actual death in each one's fleshly body in vindication of God's name, the apostle writes to the body members, saying: "And ye are complete in him, which is the head of all principality and power: . . . buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the

dead." (Col. 2: 10-12) Such baptism into death, under tribulation that straitens one, is evidently what Christ Jesus designated when he said: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12: 50) His baptism in water at John's hands had already been accomplished, but not so this baptism into death under the fiery test of integrity toward God. Jesus pointed to this same baptism into death when he said to James and John, who were once disciples of the Baptist and who had doubtless been baptized in water by him, these words: "Can you drink the cup which I drink? or undergo the immersion with which I am being overwhelmed [immersed]?" When they answered 'Yes', Jesus said: "You will drink the cup which I drink, and undergo the immersion with which I am being overwhelmed [baptized]." —Mark 10: 38, 39, *Diaglott*.

"In harmony with such baptism into death, the apostle Paul said he made it his goal to know Christ, and "the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death". (Phil. 3: 10) For the like reason, Paul spoke of those members of the body of Christ as being "baptized for the dead", that is to say, baptized to be dead ones with Christ Jesus in order that in the resurrection of the dead they might live with him in the heavenly kingdom.—1 Cor. 15: 29; 2 Tim. 2: 11, 12.

¹⁴ It is to the baptism with the holy spirit that Ephesians 4: 4, 5 refers, saying: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." The baptism is one in that all members of the body of Christ partake of such baptism with the one spirit; it is common to them all. This does not mean that water baptism is not required and enjoined with respect to those who become body members of Christ and who are anointed with the spirit. True, the apostle Paul does say: "Were ye baptized in [into] the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in [into] mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." (1 Cor. 1: 13-17) But those words to the body members of Christ at the city of Corinth do not mean that Paul saw that water baptism was wrong or no longer proper and that he discontinued baptizing in water and confined himself exclusively to preaching. The facts are against such an arbitrary conclusion.

¹² In effect, what does baptism into Christ's body mean? and how does the apostle Paul state it at length in Romans 6: 3-11?

¹³ How does Paul refer to such baptism at Galatians 3 and Colossians 2? and how do Jesus' words to his disciples show the testing connected with such baptism?

¹⁴ What did Paul therefore make his goal? and why did he say suchlike are "baptized for the dead"?

¹⁵ Since Paul says there is "one baptism", does that mean water baptism is not required? and do not his words at 1 Corinthians 1: 13-17 prove it?

¹⁶ The Acts, chapter 18, tells of Paul's coming to Corinth and of the baptism of the above-named Crispus. After spending more than a year and a half at Corinth Paul left; and no direct record says he ever got back (Acts 20:1-3), but he wrote two epistles to the congregation there. After leaving Corinth, Paul came, in the course of his journey, to Ephesus, from which city, certain authorities (Weymouth, *Diaglott*, Horne, Smith, etc.) believe, Paul wrote his first epistle to the Corinthians. In spite of what Paul said in that epistle, Acts 19:1-7 narrates that Paul caused to be rebaptized the twelve men at Ephesus who were formerly baptized nominally with John's baptism, this time "in the name of the Lord Jesus".

¹⁷ Still later Paul, when addressing the mob of infuriated Jews at Jerusalem, was not ashamed to confess the properness of water baptism but quoted Ananias' words to Paul after his conversion, namely: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) "And he received sight forthwith, and arose, and was baptized." (Acts 9:18) There exists therefore no proof for the argument of some that since the baptism of the spirit the baptism in water ceased to be of value and was dispensed with by the apostles and the early church; but all proof is the other way around. It is also manifest that baptism into Christ's death and into his body is not what is symbolized by the water baptism. It being God who determines and wills whether the consecrated one shall be baptized into Christ's body as a spiritual son, the immersion in water must picture simply the being submerged into the will of God, the consecration of the person to do God's will.

"OTHER SHEEP" BAPTIZED

¹⁸ Today, and particularly since 1931, the majority of those who have come to the Lord Jesus Christ the Good Shepherd and been baptized in water have come indeed to do God's will concerning them. But the facts that have developed since, and the Scriptures that have been unfolded since, show that these thousands upon thousands of consecrated ones have to this day not had any spiritual hope raised in their hearts looking toward life in the spirit in heaven. They are looking forward solely to life on this earth under the Kingdom, and are eager by God's grace to survive the battle of Armageddon and, continuing obedient thereafter, never to die off the earth. Plainly, the water immersion they underwent could not symbolize being baptized into Christ's

body and hence into His death. It must picture their consecration to the Most High God through Christ, to be dead and buried to their own natural will and to live in the future unto the doing of God's will, following after Christ Jesus with the remnant of his "little flock" of body members and doing the work now authorized to be done before Armageddon. The question may well be asked: Such baptism of these persons of good-will, who do not become members of Christ's body, is it authorized and supported by God's Word? Very evidently so!

¹⁹ At 1 Corinthians 10:1, 2 it is written: "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." With the water cloud above them and with the waters of the Red sea on either side of them, the Israelites escaping from the Egyptian hosts were baptized unto or into Moses as Jehovah's mediator, the commander of His people, the visible earthly representative of God. There is this fact to note in this connection. When those Israelites passed dryshod through the Red sea there was a "mixed multitude" of non-Israelites of good-will with them, and these attached themselves to Jehovah's covenant people to worship and serve him with the Israelites. (Ex. 12:37, 38) Their being reported thereafter with the Israelites in the wilderness (Num. 11:4) shows that this mixed multitude of good-will also passed through the Red sea and were under the cloud and hence were baptized unto Moses as visible head of Jehovah's typical organization on earth. There, then, in type is to be found an argument and basis for the water baptism of the present-day "men of good-will", who were foreshadowed by that "mixed multitude".

²⁰ A like Scriptural basis arguing for the immersing of such good-will persons or "other sheep" of the Lord is found in the circumstance of Noah's day, to which 1 Peter 3:20, 21 refers. The eight souls that were saved in the ark included the three sons of Noah and their wives. Referring to their taking refuge in the ark and being enclosed therein with Noah and his wife, for salvation through the flood, the apostle Peter explains: "And immersion, a representation of this, now saves us; (not a putting away of the filth of the flesh, but the seeking of a good conscience towards God,) through the resurrection of Jesus Christ." (*Diaglott*) The seeking of a good conscience toward God or the craving of a conscience right with God is by making a complete consecration of oneself to God and then seeking to carry out such consecration. This consecration is

¹⁶ From where did Paul write 1 Corinthians? and what action at such place shows whether 1 Corinthians 1:13-17 means he quit water baptism?
¹⁷ How does Paul's address to the mob at Jerusalem give further proof on this issue? and why does water baptism not symbolize baptism into Christ's death and body?

¹⁸ What facts particularly since 1931 regarding baptized persons of good-will show further the proper meaning of water baptism?

¹⁹ How do the circumstances of the crossing of the Red sea with Moses furnish an argument and basis for water baptism of such good will persons?

²⁰ What circumstance in connection with the flood of Noah's day is there that argues in the same direction?

what is symbolized by water immersion. Hence in the taking shelter of Noah's sons and daughters-in-law inside the ark subject to Noah we have another Scriptural illustration which argues for the fitness of water immersion on the part of those who become the "other sheep" of the Greater Noah today, Christ Jesus.

²¹ Salvation, of course, is not gained solely by water baptism, as some would interpret the spurious verse at Mark 16:16 to mean, but is gained by carrying out that which is symbolized by the water baptism, namely, one's entire consecration to God through faith in Christ Jesus. The baptized one must continue faithful to God in the footsteps of the Son of God to realize eventually eternal life. Thus he must demonstrate by works of integrity the sincerity of his faith in God and in his provided Redeemer, Christ Jesus.

²² Water baptism, then, being understood to symbolize the believer's unreserved consecration of himself to God, who is there to say that water baptism may not be practiced after the battle of Armageddon under the thousand-year reign of Christ Jesus and his body-members? Consecration to God will surely be in order then for those on earth who desire to gain everlasting life in the Paradise earth. The bringing forth of those in the graves who have done evil and who will come forth in a resurrection of judgment will not mean their automatic consecration to God. (John 5:28, 29) "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15); and certainly the unjust are not con-

secrated to God. The malefactor who died on the tree with Jesus, asking to be remembered by Him in his kingdom, died not consecrated. Nor will he come forth from the grave into the earthly Paradise consecrated. (Luke 23:39-43) He, and the other unjust ones who come forth in the judgment resurrection, will have to determine whether to consecrate to God and obey the King and Redeemer and thereby gain life by keeping their consecration vows even amid Satan's loosing at the end of the thousand years.

²³ Likewise, the children born after Armageddon to the "great multitude" of the Lord's "other sheep" who survive that battle and who thereafter carry out the divine mandate to "be fruitful, and multiply, and replenish the earth" will be obliged to make a personal consecration to God through the King Christ Jesus. They will have to fulfill such consecration, if they desire to attain to eternal life on earth.—Gen. 1:28; 9:1, 7.

²⁴ No more appropriate symbol of the unconditional consecration of all these ones to God could there be than that symbol which the Son of God himself performed at his being immersed in the waters of Jordan. But whether or not during the 1000-year reign of Christ, baptism in water of those consecrating to God by his King Christ Jesus is valid and according to the will of God unto this day, and until the antitypical flood of the battle of Armageddon.—See *The Watchtower*, October 1, 1916, page 294.

23. How about the children born to the "great multitude" of Armageddon survivors?

24 (a) Why does there appear to be no more appropriate symbol of consecration? (b) Till when, at least, is such symbol valid and according to God's will?

21 Is salvation gained solely by water baptism? and why?
22 Seeing that water baptism means what it does, then how about such a practice after Armageddon during Christ's reign?

QUESTIONS

THOSE who present themselves for water immersion should have the foregoing facts and Scriptural understanding in mind as they approach the one doing the immersing in water. They should go to this meaningful baptism seriously, not in a jocular frame of mind. When Jesus went to be baptized of John the Baptist, he was very prayerful-minded; he was grave and serious, as shown in the record at Luke 3:21.

As the candidates give themselves to be immersed in water, let them bear in mind that they have previously given themselves in whole and unlimited consecration to God through his Son Jesus Christ, to be dead and buried to their own natural wills and to live thereafter a new life through the doing of the divine will with the help and guidance of His holy spirit. No one can determine whether any of those being immersed since 1931 may in time be begotten by God's spirit to become one of his spirit-

ual sons called with the heavenly calling, thereby taking the place of one who proves unfaithful and unworthy of a place in the heavenly kingdom with Christ Jesus.

Before the immersion by the administrator, there are proper questions to be asked of the candidates and to be answered affirmatively. The substance of such questions should be as follows:

Have you recognized yourself as a sinner and needing salvation from Jehovah God? and have you acknowledged that this salvation proceeds from Him and through his Ransomer Christ Jesus?

On the basis of this faith in God and in his provision for redemption, have you consecrated yourself unreservedly to do the will of God henceforth as that will is revealed to you through Christ Jesus and through God's Word as His holy spirit makes it plain?

Those answering Yes to both of these questions

are worthy, in the light of the Holy Scriptures, to be received and immersed in water. It is pleasing

unto God and according to his will and is also commanded by him that such ones be thus baptized.

WHY WE QUOTE THE BIBLE

WHY do Jehovah's witnesses quote the Bible? The answer is, because the Bible is the Word of God and is the truth. The people living on earth prior to the time of Moses did not use or quote from a Bible. Why not? Because Moses himself wrote the first five books of the Bible at the dictation of Jehovah God. Prior to that time God had communicated with his faithful men on earth by and through his angels, spirit creatures. (Gen. 18: 1-33; 19: 1, 15) God spoke to Moses by his angel and gave him instruction what he should do when he left his father-in-law's home and went back to Egypt. Just before Moses' people, the Israelites, left Egypt, God made a covenant with them, and he used Moses as spokesman and mediator for that purpose. When the Israelites or Hebrews reached Mount Sinai after leaving Egypt, God there confirmed his covenant with them, giving to them his fundamental law written on two tablets of stone. Through Moses he also delivered to them his various statutes. God commanded Moses what to write, and Moses wrote as he was commanded; and thus came into existence the first five books of the Bible as arranged at present.

The Bible record shows that Jehovah God created man in his own image and likeness and that He made the earth for the habitation of man, and that he instructed the first man what he should do in order to maintain his integrity and proper standing before the Lord God. Satan the Devil rebelled against God, and later a horde of wicked angels with him; which crowd of wicked ones thereafter assaulted mankind to turn them away from God and to destroy them thereby. It is only reasonable that God would give to the obedient men who had withstood the Devil His own word, that they might be guided in the right way. This God did by his angels or messengers, for a time; and then in his own due time he caused his faithful servants to make a written record of his message to mankind, which is called "the Bible". God has preserved it since for the benefit of those who desire to know what is right. Moses was wholly devoted to the Lord God, and God chose him to write the books of the Bible that first appear. Thereafter other faithful servants of the Lord wrote portions of the Bible as God commanded them and dictated to them. One of those faithful servants wrote: "The spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23: 2) Another, the apostle Peter, gave further testimony as to the inspiration of the Bible, saying that holy men of God, that is, men devoted to God, spoke as they were moved by His holy spirit. (2 Pet. 1: 21) Hence Jesus Christ freely quoted the Bible.

Some men say: "I do not believe there is an Almighty God, and hence I do not believe the Bible." Such men cannot see and understand the truth and are wholly ignorant of man's relationship to the Creator. The Devil has made men mentally blind; and this he has done lest the truth should shine into their minds. (2 Cor. 4: 4) A sane and reasonable man, by merely looking about him

and observing the things that exist, must know that there is a great Creator, who made all things that are visible; and that great Creator is revealed as the Almighty God and Framers of all things with wisdom beyond the penetration by man. One who does not believe God could never understand the truth, but must remain in darkness. It is written, and here we quote from Hebrews 11: 6: "But without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The man who says there is no Creator is a fool; and we cite our readers to Psalm 14: 1 on that. If a man puts himself in the fool class, that shows he is completely under the control of the Devil, who is man's worst enemy.

God does not force man to believe the truth, which truth is in His Word. He puts the truth before man and permits man to exercise his own desire and to accept it or not. God is light, figuratively speaking; and he it is who covers himself with light. (1 John 1: 5; Ps. 104: 2) His light of truth is not given to those who serve the Devil; and that is shown by the fact that the wicked angels of the Devil are restrained in darkness, unable to fathom God's purpose. "Light is sown for the righteous." (Ps. 97: 11) The man who delights himself in the law of God and strives to walk righteously is a man who walks in the light and is blessed. —Ps. 1: 1, 2.

The Bible was not written for fools, nor is this magazine published for the benefit of fools. The Bible was written and given to man for his aid and guidance, that such man of good-will and good purpose might be fully advised as to the right way to go and that he might stay on the side of God and refuse to serve the Devil. Hence 2 Timothy 3: 16, 17 reads: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This magazine attempts to put the Bible in a simple way before the people who want to know the truth. It is not expected that it will be appreciated or used by others. The Scriptures contain the Word of God, and the same are true and are the proper guide for the man who wants to know and to do what is right. "Thy word is a lamp unto my feet, and a light unto my path. Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying: but thy law do I love." —Ps. 119: 105, 160, 162, 163.

Jesus, the perfect One, testified concerning God's Word as written in the Bible we quote, and he said: "Thy word is truth." (John 17: 17) Let no man conclude, however, that the mere owning of the Bible or an occasional reading over its texts is sufficient to enable him to be wise. Many persons say: "I have the Bible and know what it teaches." And yet they are entirely ignorant of what it contains, and of the meaning thereof. The Bible is the

greatest storehouse of knowledge and wisdom. A man who desires to know the truth must study the Bible and thus study to show himself approved to God. He must not be ashamed to acknowledge to all that all good things proceed from the Almighty God. (2 Tim. 2:15) In this respect a meek person is at an advantage. A meek person is honest in his desire to learn; and if such a man applies himself to God's appointed way he is certain to learn; as it is written: "The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."—Ps. 25:9, 10.

Many religious clergymen deny the Bible. And why? Because they are not men of God, but are on the Devil's side. All "higher critics", so called, are in this class. Such men are wise in their own conceits and desire to shine in the eyes of other men and have the honor and praise which properly belongs to the Almighty God. Thus they show themselves in the Devil's company. They possess worldly wisdom; as it is written: "For it is written, I [God] will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Cor. 1:19, 20, 25.

The opinion of a man is of no value whatsoever if that opinion expressed is contrary to the Word of God and cannot therefore be backed up by proper quotations from the Bible. If you follow the teachings of men you are certain to remain in darkness. All men are by nature imperfect, and men grow in knowledge and wisdom only when they seek to know and to do the will of God. For that reason the man who denies the Bible as the inspired Word of God is a foolish person, whether that man be

a clergyman or chimney sweeper. To trust in the opinion of man is folly and leads to certain destruction. To quote Psalm 146:3: "Put not your trust in princes, nor in the son of man, in whom there is no help." But to learn of and trust in and follow God's direction leads to life and happiness. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5, 6) "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) If a man desires to know the truth, he must then prove all things by the Word of God, which is true, and must hold fast that which is in harmony with the Word of God. All things else are on the side of man's enemy, Satan the Devil.—1 Thess. 5:21.

The Devil is the prince of darkness, and he puts forth his best endeavors to keep the people in ignorance of the truth and, therefore, to hold them in darkness. Why do religious leaders, the clergymen, including the Roman Catholic "princes of the church", try to keep the people from studying and understanding the Bible? Why have they instructed the people of their congregations to refuse to read anything that explains the Bible? Why do they tell the people to destroy books, and magazines, such as this one, that present the Bible view as far as possible? The answer is, Because they are the agents and representatives of the Devil, whether they are aware of that fact or not. That must be so, because he who is not for the Lord is against him; for which we quote Jesus at Matthew 12:30. For selfish reasons they desire to keep the people in ignorance, so that the clergy may hold the people in subjection to them, and may receive the honor and plaudits of the people, and, not least of all, may collect the financial support that comes by reason of the influence they have over the people, whereby they are able to make merchandise of them.

SAMUEL, ZEALOUS FOR THEOCRACY

PERFECT rule emanates from Jehovah God alone. He is the great Theocrat. Hence any other form of government falls far short of the perfection of true Theocratic rule. Monarchies, democracies, dictatorships, none of them compare with Theocracy. Mankind in general today have lost sight entirely of such a God-directed government in their confused clamor for various orders of man rule. Even the imposing pile of human failures in government that has accumulated down through the centuries of history does not shock them into sensibility, but in these "last days" the same generation wades through its second bloody world war in pursuit of the same will-o'-the-wisp that so completely eluded them following World War I. But many are realistic enough to look beyond the rosy promises of politicians and see the many divisive forces at work which doom postwar unity even before global war's end, and they wonder. Let such turn their hopes and energies from man rule and demon rule to Jehovah's Theocracy, and be zealous for it. Let them be as zealous for it as was the prophet Samuel.

Samuel's birth was in answer to a fervent prayer of his mother Hannah, which vowmaking prayer consecrated him to lifelong service of the Theocrat. He never deviated therefrom. As soon as he was weaned Hannah took him from his birthplace in Ramah northward to the tabernacle at Shiloh, there to leave him with high priest Eli (1 Sam. 1:11, 19-28) Samuel's ministry came at a crucial time, at a time when worship of Jehovah was at a low ebb in Israel. Eli and his sons did not fulfill their priestly duties, and the baseness of his sons in particular turned many from Jehovah's service. Burning zeal for Theocracy was wanting. As a result, "the word of Jehovah was rare in those days; there was no widely spread vision." (1 Sam. 3:1, *Am. Stan. Ver.*, margin) There was no full revelation and widespread teaching of Jehovah's word to the people. But with Samuel's rise a new force pervaded Israel. Here was one whose zeal for Theocratic order made him usable to God, and this third chapter of First Samuel discloses him receiving an "open vision" from the Lord. It was a message of doom against the iniquitous house of Eli. Ever thereafter Jehovah

was with Samuel, and throughout the length and breadth of the land of Israel he was recognized as the prophet of Jehovah.—1 Sam. 3:2-21, *Am. Stan Ver.*

The next incident wherein Samuel figured prominently is recorded in the seventh chapter. Many years have passed. The ark had been located for twenty years at Kirjath-jearim, whither it had been brought after its seven-month captivity by the Philistines. Israel lamented after the Lord, and Samuel bid them to put away the heathen gods they worshiped and turn to Jehovah. Israel obeyed, and Samuel called an assembly in Mizpeh. The Philistines, being good religionists and demon-worshippers, opposed such freedom of worship of Jehovah. With their fanatical religious ire fully aroused, they moved against the Israelites to do battle. The Israelites beseeched Samuel, "Cease not to cry unto the LORD our God for us, that he will save us." And "Samuel cried unto the LORD for Israel; and the LORD heard him". Jehovah thundered forth destruction from heaven upon the hated Philistine oppressors, and Israel joined in the victory fight and smote the confused and terrified enemy hosts.—1 Sam. 7:8-11.

Jehovah heard Samuel. This fits well with Samuel's name, which means "heard of God; name of God; appointed of God". In further appropriateness to his name, Samuel honored God's name and Theocratically recognized his appointment as judge and prophet as being of God. The Israelites also recognized this latter fact. Apparently the blow Jehovah delivered against the Philistines was a crushing one. It seemed to put them in full rout, and touched off a campaign of liberation of Israelite cities. (1 Sam. 7:13, 14) The occasion was also a turning point in Israel's life, in that they had abandoned their worship of demon gods. Samuel served zealously and tirelessly to keep them informed on Theocratic order. It appears that as a servant to his brethren he had mapped out a route to follow in covering the territory of Israel. "He went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD."—Vss. 16, 17.

In his old age the most momentous event of Samuel's life occurred. It was one which grieved him greatly, for it meant a rejection of Theocratic rule on the part of the people. His sons did not walk in his ways, but took bribes and perverted justice when he made them judges over Israel. The people had no confidence in them, and they had no confidence in the Lord to raise up a suitable successor to the aging Samuel. So the elders of Israel gathered unto Samuel in Ramah and demanded: "Make us a king to judge us like all the nations." They preferred a monarchy to a Theocracy. Samuel was displeased and distressed, but Jehovah pointed out to him: "They have not rejected thee, but they have rejected me, that I should not reign over them." Thereafter Samuel by inspiration foretold the manner of king theirs would be. It was a picture of loss of freedom and regimentation and taxation, and ultimately of bitter crying unto the Lord because of the king. Nevertheless, the people were set in the evil purpose. They wanted man rule; they were to have it, with all the sorrows and miseries it entailed.—1 Sam. 8:1-22.

Thereafter Samuel met Saul, conversed with him, dined

with him, and walked abroad with him. Jehovah indicated Saul as Israel's first king. Hence, "Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?" (1 Sam. 10:1) This was Saul's first anointing. Public announcement of Saul's kingship came shortly thereafter. Samuel called an assembly in Mizpeh. With the introductory remarks that they had rejected Jehovah, the God who had saved them from all their adversities, and demanded a human king, they were told to present themselves before the Lord by tribes and thousands and families and individuals. By lot the tribe of Benjamin was chosen, and the elimination continued till Saul was indicated as king. The people rejoiced and shouted over the unhappy event, a rejection of Theocratic rule.

After a victory by Saul over the Ammonites an assembly to renew the kingdom was called by Samuel. He made them witness to the fact that he had defrauded none. Also he said, "Behold, my sons are with you." This seems to intimate that, unlike Eli, Samuel did not retain his sons in public service when they proved unfit, but put them back in the rank and file of the people. He further told them that if they and their king obeyed God, then blessings would follow, but if not, woe unto you! He then demonstrated to them the evil of their request for a king: "Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared." (1 Sam. 12:2, 14-18) Rain in wheat harvest was rare indeed, nothing short of miraculous.

Samuel's next meeting with Saul was to announce Jehovah's rejection of him as king, only two short years of his reign having elapsed. The kingdom would not continue in the house of Saul. (1 Sam. 13:1, 8-15) The rejection is strengthened later at the time of another act of disobedience on the part of Saul. On that occasion Samuel himself rectifies the wrong by having King Agag of the Amalekites brought forth. Agag came mincingly, and said: "Surely the bitterness of death is past." But Samuel was not one to "let bygones be bygones" when it constituted a violation of God's law. He "hewed Agag in pieces before the LORD in Gilgal", and left the mangled remains lying there as a testimony to the wicked Saul. Samuel never went to see Saul again, though that one did come to see Samuel with intent to injure one who had fled to Samuel for protection.—1 Sam. 15:1-35; 19:19-24.

In between these two rejections of Saul Samuel is instructed by the Lord to anoint another in the disobedient king's place. On that occasion Samuel learned that Jehovah does not judge as does man, by the outward appearance, but that the Almighty looks upon the heart. The children of Jesse pass before Samuel, and lastly the youngest, the shepherd lad David, appears: "Arise, anoint him: for this is he," Jehovah commands. "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David." Thus Samuel was privileged to anoint the second king of Israel, but the first king of the typical Theocracy; for it was

with the reign of the beloved David that Israel as a kingdom became typical and pictorial of The Theocracy with Christ Jesus as King.—1 Sam. 16:7, 12, 13.

Samuel, in anointing David, was not seditious against Saul. Saul was seditious against Theocracy, which Samuel always supported, regardless of individuals. He was used by the Lord to write probably the first twenty-four chapters of 1 Samuel. First and Second Samuel were originally one book in Hebrew manuscripts, and it was probably completed by Nathan and Gad. (1 Chron. 29:29; 1 Sam. 10:25) Samuel was the first of the regular succession of prophets,

and probably founded, and certainly headed, a school of prophets. (1 Sam. 19:20; Acts 3:20-24) He died at the place of his birth, Ramah, and was buried there with great lamentation. (1 Sam. 25:1; 28:3) His zeal for the Theocracy makes him an example to follow and qualifies him for a position as prince in the "new earth" under Theocratic rule. (Hebrews 11:32) Wise persons today will not fall in with widespread clamor for a "king" or form of man rule and thus reject God as King over them, as did the Israelites long ago. To the contrary, they will reject postwar makeshifts and human experiments in government and accept Jehovah's Theocracy.

FIELD EXPERIENCES

BACK-CALLING AND BOOK STUDIES (ENGLAND)

"Just before the London convention I came in contact with a lady to whom I lent a book *Children*. Calling back upon her a week later, I was asked whether she could not buy the book; to which I replied, Yes. I called again the following week, but was told that the lady had 'closed the book' because she had read in it that the dead are dead and not alive somewhere else. I immediately tried to explain, but was not successful. I promised to call the next week with the *Children* Questions booklet, in order to study with her the page in question and let the Bible give the answer. This was indeed a great success. The lady has now arranged for a *New World* book study in her home, and has actually been out with the printed cards, inviting her neighbors to the study. Already two of her neighbors are attending, and we are looking forward to shortly having a group study established."

"A few weeks ago I met a lady on the house-to-house work who, although well disposed, could not then spare time to listen, as it was dinnertime. I suggested calling back at a more opportune time, this being arranged for the following Wednesday afternoon. On my return a book study was commenced, and this was carried on for several weeks, the lady showing very great interest in the organization. August we immediately invited her to come with us to London. She expressed a keen desire to come for the three days of convention, although this would mean bringing her young baby only nine months old with her. In the meantime she had been witnessing to all her 'in-laws', with the result that her young brother-in-law also arranged to attend the Assembly. She certainly enjoyed every minute in London and inquired about immersion in water. At the Assembly she shared for the first time in the witness work. This shows the value of the book study, because all this took place within two and a half months of her first contact."

"WE CONTACTED THE LADY (BRITAIN)

at one of our *New World* studies. This lady, who lives on an isolated farm on the fells, arranged to attend the study at her auntie's whilst in town. She asked many questions and took all the new literature we had with us. We arranged to call at her home the following week. After a strenuous ride we arrived at the farm, to find the lady was all prepared and had also invited some of her friends in to join the discussion. Finding she had some fairly recent literature, we asked her how she had obtained

it, seeing she had not been in touch with J.w's for a considerable number of years. She replied that after hearing J.w's had been to the nearest village, she visited some of the villagers and took any literature the party didn't want. We had a lively discussion, many questions being asked, and the lady literally drinking in the truths. To a Church of England person present she declared: 'In future I shall study my Bible instead of attending church.' She is hoping that her husband and two daughters will become more interested; meanwhile she intends to gain all the knowledge she can, so that she too can be one of Jehovah's witnesses."

HOW PERSEVERANCE WON (PENNSYLVANIA)

"I am a car-driver of a group, one of whom placed a bound book. Later he made the back-call. The people were very kind, but he could not start a book study. Another of the group tried, but also failed. I realized it was my responsibility to try. I took the phonograph and 'Fill the Earth' lecture and played it for them. I asked how they enjoyed it. They said: 'All right.' I told them I would come the next week, for they might have questions by that time. I went, taking *The Truth Shall Make You Free* question booklet with me. Yes, I spent an hour with them, studying the book. I asked: 'Could I spend an hour like this every week with you?' The lady answered: 'Oh, then the others will be fussing again!' 'Who? the neighbors?' 'Yes.' I compared Noah's time with Armageddon, explained the Kingdom condition, and told her our responsibility to get into that kingdom: 'Shall we obey God or men? Shall I come next Tuesday evening and tell you more about this at no cost to you?' 'Yes, then we'll tell you whether you should continue.' The following week when I got there I found them sitting around the table each having a Bible, waiting for me. Next week the same thing happened. The third week it snowed so much that I was afraid to go. The Lord spurred me on, and again they were waiting for me. The daughter, who had stayed home from work because of the weather, took part in the study and even asked questions. I had loaned them two books for the study. The oldest son asked: 'Can I buy this book?' 'You may have them both on a contribution of 50c; then you can study during the week.' He contributed for his, and the lady contributed for the girl's book. The back-call is now quite interesting. This past week a younger son stayed home to attend the study, and also accepted the book to study through the week."