



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVI

SEMIMONTHLY

No. 24

DECEMBER 15, 1945

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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"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 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.

"TREASURE OF SERVICE" TESTIMONY PERIOD

Each *Watchtower* reader can make December a month of enjoying a glorious "treasure of service" for himself. All it needs is to take part with Jehovah's witnesses in the "Treasure of Service" Testimony Period, which has been assigned to cover the entire last month of this calendar year. Not every human is privileged by the Lord God to participate in this service of bearing testimony to his Kingdom, and that is why you can appreciate it to be such a treasure to serve now as an announcer of that righteous Government. Such service is now rendered during December by using the 25c combination of "*The Kingdom Is at Hand*" and the latest booklet, *The "Commander to the Peoples"*, in door-to-door witnessing. This direct work will, of course, be supplemented by the treasuresome follow-up service, that of back-calls and opening up book studies. Who will avail himself of this blessed service treasure? We trust that your report of work at the month's close will register an "I" for you.

"WATCHTOWER" STUDIES

Week of January 20: "Be Glad, Ye Nations, with His People."

¶ 1:21 inclusive, *The Watchtower* December 15, 1945.

Week of January 27: "Be Glad, Ye Nations, with His People,"

¶ 22:46 inclusive, *The Watchtower* December 15, 1945.

ITS MISSION

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

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

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1946 YEARBOOK OF JEHOVAH'S WITNESSES

The 1946 *Yearbook* really records an epoch, namely, the work of the Lord's witnesses world-wide during the year that marked the end of the most ferocious of global wars, with all the release of news that this afforded, and the resumption of activities in the many war-ravaged lands by God's consecrated people now released from the oppressions and restraints of totalitarian rule and all-embracing war-regimentation. The report of the work for the 1945 service year on continental Europe, in the Orient, in fact, for the eastern and western hemispheres as a whole, is by the Watch Tower Society president, and his introduction to the report will thrill you and get you in the mood for the reports to follow from all lands from which information has come through. The *Yearbook* also offers the president's comment on the 1946 yeartext, accompanied by a daily text and comment from published *Watchtower* sources for each day of the year. The posting of 50c a copy, mailed postpaid, for the 1946 *Yearbook of Jehovah's witnesses* is made necessary by the limited distribution and printing. All groups should pool their individual orders and send in the same as a unit, to economize time and expense in shipment.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

DECEMBER 15, 1945

No. 24

"BE GLAD, YE NATIONS, WITH HIS PEOPLE"

"And again he saith, Be glad, ye nations, with his people."—Rom. 15:10, Rotherham.

JEHOVAH is no "respector of persons". That is a fact over which all of us can be tremendously glad, be we Americans, Europeans, Africans, Asiatics, Gentiles or Jews, by birth. Just how Jehovah God's impartiality is displaying itself in this marvelous time of human history is not appreciated by many today, not even by the religionists of "Christendom". Nineteen centuries before the infamous Hitler took power in Germany only Jews, together with some Samaritans, made up the Christians then, and only by the help of special acts on God's part were these Jewish Christians enabled to see and believe God's impartiality. For two thousand years God had exclusive dealings with their forefathers and their nation, and this made it hard for those Jewish converts to adjust themselves to the fact that God would have any direct dealings with other nations, the Gentiles. Little wonder, then, that Jews who still practice Judaism continue to believe that God has special respect for them because they are the natural, fleshly descendants of Abraham, Isaac, and Jacob. According to their view of prophecy God's special regard for them will yet make them the foremost people on earth, the nation to whom all the Gentile nations will look as God's channel of blessings. However, they overlook the facts and sacred prophecies which prove that the time of partiality toward one fleshly lineage has long passed.

"Now I really understand that God shows no partiality, but welcomes the man of any nation who reveres him and does what is right. He has sent his message to Israel's descendants, and made the good news of peace known to them through Jesus Christ. He is Lord of us all." The speaker was a natural-born Jew, Simon Peter of Bethsaida, talking to a specially assembled company of Gentiles inside a Gentile home. (Acts 10: 34-36, *Goodspeed*) About six years before this Simon Peter had turned from the practice of Judaism and had become a Christian. Now he was there at that Gentile home, not on his own initiative, however. Contrary to Peter's under-

standing down till then, Jehovah God had sent him there. Cornelius, the Italian centurion to whose home Peter was sent, was a Gentile of good-will toward the Jewish people, a man who revered and feared God and who tried to do right according to the law which Jehovah gave to the Jews. Cornelius had interested his family and friends in this way of faith toward Jehovah God, and he opened his home for them all to assemble to hear what Peter had to say. Then God showed that he had no favorites. He no longer held down the preaching of his message of salvation by God's kingdom to the natural Jews. He now expressly sent it to the Gentiles to hear and believe, especially Gentiles who pleased God by fearing him and trying to do righteousness according to God's way. This made it clear that God's heavenly kingdom under Christ Jesus was to be made up not only of persons once Jews but also of persons once Gentiles.

* Peter's preaching for the first time to Gentiles there at Cornelius' home was like a key. It unlocked the door and opened it to the Gentiles to get in line for the Kingdom with Christ Jesus. That was the way in which Peter used the second one of the "keys of the kingdom of heaven". (Matt. 16: 19) Peter did not dictate to God in the matter. Peter was subject to heaven; and if God had not commanded him to go and preach to Cornelius' Gentile household Peter would never have used this second key. God's impartiality thenceforth to all believers, whether Gentiles or Jews, was displayed in two ways: (1) in starting off his Jewish witnesses to preach the Kingdom to the Gentiles, and (2) in pouring out his holy spirit or active force upon the Gentiles who believed and accepted what they heard. This anointing of such believing Gentiles with his holy spirit gave evidence that God had begotten them as his spiritual sons and that they were now in the path that leads to the heavenly kingdom.

* Referring to Christ Jesus, Peter said to his Gentile congregation: "We are witnesses of everything that he did in the country of the Jews and in Jeru-

1. Of what fact respecting Jehovah can all nationalities be glad?
2. How and when did the apostle Peter come to state the foregoing fact?

3. Like what instrument was Peter's preaching there? and how was God's impartiality shown thenceforth?
4. To what did Peter then declare he was obliged to bear witness?

salem. Yet they put him upon a [tree] and killed him. But God raised him to life on the third day and caused him to be plainly seen, not by all the people, but by witnesses whom God had designated beforehand, that is, by us, who ate and drank with him after he had risen from the dead. He also directed us to announce to the people and bear solemn testimony that he is the one whom God has appointed to be the judge of the living and the dead. It is of him that all the prophets bear witness that everyone that believes in him will have his sins forgiven in his name."

* Let anyone who is prejudiced against the thought that God has dealings with the Gentiles who fear him consider the next words of the record: "Before Peter had finished saying these words, the holy spirit fell on all who were listening to his message. The Jewish believers who had come with Peter were amazed because the gift of the holy spirit had been showered upon the heathen too, for they heard them speaking in foreign languages and declaring the greatness of God. Then Peter said, 'Can anyone [meaning natural-born Jews] refuse the use of water to baptize these people, when they have received the holy spirit just as we did?' And he [a Jew] directed that they should be baptized in the name of Jesus Christ." (Acts 10:39-48, *Goodspeed*) Did those *goyim*, or Gentiles, begin to rejoice and be glad with the remnant of Jewish believers, God's people? Their asking Peter to stay some days longer showed they rejoiced. —Vs. 48.

* Yes, there the *goyim*, Gentiles, or heathen began to rejoice with the true people of Jehovah God. That does not mean rejoicing with the Jewish nation which held to the "Jews' religion" and kept practicing Judaism; for the Jewish religionists were not rejoicing then with Jehovah's true people. The believing Gentiles rejoiced with the Jewish remnant that had Abraham's faith and believed in Christ Jesus as Abraham's Seed in whom all families of the earth are to be blessed. So the Gentile Cornelius and his household rejoiced with Peter and the Jewish believers who came with Peter. Although Cornelius was a centurion in the employ of the Roman Empire which held the Jews' country in subjection, he did not rejoice in that vast empire and its Caesars. He rejoiced at God's kingdom as preached to him by Jehovah's witness, Peter. He put his trust in that kingdom and its anointed King Christ Jesus. Cornelius and his fellow Gentile believers were exceedingly glad to be called and be anointed to be associated with Christ Jesus in that kingdom.

* That event was no mere affair of little consequence. It was a marker in Christian history, in the development of the Kingdom class. It was the faithful fulfillment of Bible prophecy. That is why the Bible account devotes so much space to it. What it showed was that Almighty God can cleanse Gentile believers to make them Kingdom heirs just as well as He can cleanse believing Jews who once were under the Mosaic law covenant and who could never live up to it but were covenant-breakers toward God. Cause for rejoicing, therefore, exists on both sides. If Jehovah God is impartial, there is no room for prejudice from either side against the other. Gentiles, bombarded as they are today with anti-Semitic propaganda, should keep level-headed, bearing in mind that the people whom the anti-Semites call "Christ-killers" were the people from whom God took the first Christian disciples. Then God sent these Jewish Christians to share the Kingdom message with the Gentiles, or *goyim*.

OPPORTUNITY FOR THE NATIONS

* An early Jewish believer, the apostle Paul, a pupil of Gamaliel, called attention to this fulfillment of prophecy concerning the Gentile nations. He did so in defense of and in support of his widespread gospel work among the Gentiles. He did so particularly in his letter to the Romans, chapter fifteen. In Paul's time Rome had a population of about 6,900,000. There was a congregation of believing Christians in that city, from among Jews and Gentiles. Just how and by whom the Christian congregation was established there is not recorded in Scripture nor known. It is a sheer manufactured tradition that Peter was the one that went to Rome and founded it there before the apostle Paul arrived. There is not a shred of evidence within the unimpeachable, inspired Scriptures of the Bible that Peter was ever inside or near the walls of ancient Rome. Paul, in his letter to the Romans, never gives any credit to Peter for establishing the Christian congregation at Rome. Although Paul mentions thirty-five names in his letter, and sends greetings by name to twenty-six, he neither mentions nor sends greetings to Peter. (Romans, chapter 16) The Bible record is, however, that on the day of Pentecost when the holy spirit was poured out from on high upon the little band of Jewish believers in Jerusalem, among those who turned out to hear Peter and the other apostles preach in various tongues were certain "strangers of Rome" or "visitors from Rome". (Acts 2:10; *Goodspeed*; *Moffatt*) These on returning to Rome

5 After Peter finished saying his message, what happened? and did those Gentiles begin to rejoice with Jewish believers?

6. With which particular people did those Gentiles begin rejoicing, and in what?

7 Why was that no event of little consequence, but one for rejoicing and not for anti-Semitism?

8. (a) Why, and in what letter, did Paul call attention to such fulfillment of prophecy concerning the Gentiles? (b) By whom was the Christian congregation at Rome founded?

could easily have founded the first Christian church there.

* Religious pride should not cause anyone to hold on to the foundationless tradition that Peter established the church in Rome and was its first "bishop" whose successors continue to this day. Christ Jesus told Paul that Paul must go to Rome, and the Bible plainly relates how Paul got there. (Acts 23:11) It was Paul, and not Peter, who was so interested in the congregation at Rome that he wrote them a letter to strengthen their faith and to safeguard them against being entangled with a religious yoke of bondage. It was Paul, not Peter, who felt responsible to thus write them, because, said he: "For my part, as far as you are concerned, my brothers, I am convinced that you are already full of goodness of heart, endowed with perfect knowledge, and well qualified to instruct one another. But, just to refresh your memories, I have written you pretty boldly on some points, because of the favor God has shown [me] in making me a minister of Christ Jesus among the heathen, to act as a priest of God's good news, to see that the heathen are an acceptable sacrifice, consecrated by the holy spirit."—Rom. 15:14-16, *Goodspeed; Catholic Translation* of 1943.

⁹ Paul put up a strong Scriptural defense and support of his own activity then among the nations or Gentiles. What he said is now a support and defense of the world-wide activity that Jehovah's witnesses today are carrying on among "men of good will" in all the nations. Paul's activity was part of the first or miniature fulfillment of the prophecies which he quoted as his support from God's Word. The activity of Jehovah's witnesses in these recent years since A.D. 1918 is the final or major fulfillment of those same prophecies. Hence our proper understanding of these Scripture proofs helps to bring unity, peace, and co-operation within the organization of God's devoted people today. It helps us to see that all the Lord's people are one, and that God is not playing favorites. As Paul said to the congregation at Rome: "There will be glory, honor, and peace for everyone who does right, the Jew first, and the Greek also, for God shows no partiality."—Rom. 2:10, 11, *Goodspeed*; Eph. 6:9; Col. 3:25.

¹⁰ According to Paul's inspired letter, in the Christian congregation there should be no treatment of one another according to whether one is a natural Jew or a natural Gentile. God has welcomed and received both into the "body of Christ", thus showing that faith like Abraham's, and not racial distinctions, is the determining thing with him. Abraham, as a

type of Jehovah God, is the "father of all them that believe", whether circumcised Jews or uncircumcised Gentiles. (Rom. 4:11, 12, 16) Paul used the olive tree as an illustration of Jehovah's Theocratic organization in Christ. In the symbolic olive tree of Jehovah's Theocratic organization the natural Jews found themselves as "natural branches". But now the believing Gentiles are being grafted into the organization to take the places of the unbelieving Jews who were broken off from the "olive tree" due to disobedience and lack of faith.—Rom. 11:16-24.

¹¹ Believing Jews and believing Gentiles who are united with the "body of Christ" should be like the human body, which is one body although it has many members. They should, therefore, recognize the various kinds of service that each member renders in the "body of Christ" through the power of God's holy spirit; and they should owe one another nothing but to love one another. (Rom. 12:4-6; 13:8-10) Remembering that their brother in Christ is the Lord's servant and that the Lord is the judge of his servants, they should not judge their brother if he is conscientious, but should be very considerate of his tender conscience. (Rom. 14:4, 10, 19-22) Those who are strong in faith and understanding should put up with the weaknesses of those who are not fully grown in faith and understanding; they should not want to be always suiting and pleasing themselves selfishly. Then they will be Christlike. (Rom. 15:1-4) Having exhorted Christians to do such things, Paul expresses his prayer to the congregation at Rome that they may all follow Christ's example unitedly and be united witnesses of Jehovah, the Father of the Lord Jesus Christ. Paul says: "May God, from whom steadfastness and encouragement come, give you such harmony with one another, in following the example of Christ Jesus, that you may praise the God and Father of our Lord Jesus Christ with one accord and one voice."—Rom. 15:5, 6, *Goodspeed*.

WELCOME TO ALL

¹² Throughout all of Paul's letter to the Romans he argues against harboring any prejudices against the Gentiles or non-Jews. We should recognize all nationalities as brothers in the faith if they hear the gospel preached and believe on Jehovah God and his Christ. God sent out the Kingdom gospel to the Gentiles who were once without Jehovah God and without hope; and so he is now welcoming the Gentile nationalities, giving them great cause for being glad. We should remember also that God justifies the Gentile believers, and that Christ Jesus, by receiving these into membership in "his body", is welcom-

9. In contrast with religious tradition regarding Peter, what about Paul's relations with Rome and its congregation?

10. Of what benefit to Jehovah's witnesses today is the Scriptural defense and support Paul put up for himself?

11. According to Paul's letter, what is the determining factor for God's now receiving creatures? and what illustration does Paul use?

12. (a) How does he say Christians should recognize and treat one another? (b) For what does Paul then pray respecting them?

13. How does Paul then argue against national prejudices? and what does he exhort Christians to do as regards one another?

ing and receiving them as his brethren. He is not ashamed of them because of their natural or national extraction. Hence he does not show partiality against them. This should be an example to all members of the Christian congregation, whether we be circumcised Jews or be uncircumcised heathen according to the flesh. And so, exhorting us to imitate Christ Jesus in that respect, Paul writes: "Therefore, treat one another like brothers, in God's honor, just as Christ has treated you. I hold that Christ has become an agent of circumcision [the Jews] to show God's truthfulness in carrying out the promises made to our forefathers [Abraham, Isaac, and Jacob], and causing the heathen to praise God for his mercy; as the Scripture says, 'I will give thanks to you for this among the heathen, and sing in honor of your name.'" (Rom. 15:7-9, *Goodspeed*) "Welcome one another, then, as Christ has welcomed yourselves, for the glory of God."—Rom. 15:7, *Moffatt*.

¹⁴ What a welcome Christ Jesus gives to everyone who has learned of God by being taught through His Word and who then comes to him as Jehovah's anointed King! It is as Christ Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. It is written in the prophets, *And they shall be all taught of God*. [Isaiah 54:13] Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:37, 45) However, Christ Jesus recognized God's time order. He abode by God's time for receiving the Gentiles. After Christ Jesus was baptized there was an interval of seven years before he began welcoming the Gentile believers and treating them as brothers in "his body". During all those seven years he and his apostles were specializing upon the Jews, thus holding down the opportunities of gaining the kingdom of heaven to the circumcision, the Israelites. When on earth Jesus said to a Samaritan woman: "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24) When he sent out his twelve apostles he told them to whom to preach, saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) By thus doing, Christ Jesus became God's servant or minister to the Israelites, the circumcision.

¹⁵ Meantime, the nations of the Gentiles seemed to be left on the outside without consideration. They were, as described at Ephesians 2:12, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise

[by God], having no hope, and without God in the world." But Christ's exclusive ministry to the circumcised Israelites for the time being was in fulfillment of the truth of God's prophecies. It was in order to fulfill God's promises to the forefathers of the Israelites, namely, Abraham, Isaac, and Jacob or Israel. God had given these fathers successively the promise that in their seed or offspring all mankind would be blessed: "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:14; 26:4; 22:18; 12:3) "Which [seed] is Christ," says the apostle Paul, at Galatians 3:8, 16. Inasmuch as Christ Jesus the Seed was a fleshly descendant of the forefathers to whom the promise was made, the first ones to be given the opportunity to become members and joint-heirs with him as Abraham's Seed must likewise be the natural descendants of those fathers, namely, the circumcised Israelites.

¹⁶ A remnant of natural Israelites accepted Christ Jesus as The Seed, the Messiah, and these were "beloved for the fathers' sakes". They were not cut off from the symbolic olive tree of Jehovah's Theocratic organization. They held their places as elected or chosen branches of Christ. (Rom. 11:28, 16-24) The other Israelites did not appreciate God's exclusive favor to them for their forefathers' sakes in confirmation of His promise to them, and they were broken off the Theocratic "olive tree". Although they were members of "Israel after the flesh", they did not become members of the true "Israel of God", spiritual Israelites.—1 Cor. 10:18; Gal. 6:15, 16.

¹⁷ From the prophecies which Jehovah his Father made plain to him, Christ Jesus knew that only a remnant of the Jews would accept him and become members of the "Israel of God", the "chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light". (1 Pet. 2:9) Hence Christ Jesus knew that not all the membership of the Kingdom, not all the 144,000, would be made up among the natural Jews, but that the places left vacant in that Kingdom body would thus be left open for believers from among the Gentiles to fill. The Gentile nations were not the descendants of the fathers to whom God's promises were made, and hence the extending to these Gentile heathen the privilege of filling up the vacant places and thereby becoming members of the "seed of Abraham" by faith was a wholly unexpected mercy from God. And for this exceeding great privilege of becoming heirs of the Kingdom with Christ Jesus all the favored Gentile believers were sure to give praise and glory to God.

14. (a) What did Jesus say about welcoming comers to him? (b) How did Christ Jesus become God's minister or agent of the circumcision? 15. In fulfillment of what was Christ's exclusive ministry to the circumcision, and why?

16. How did the Jews respond to this ministry, and with what consequences?

17. From Jehovah's prophecies, what did Jesus know regarding the filling up of the membership of the Kingdom class?

"The resurrected Lord Jesus foretold all this shortly before he ascended and returned to heaven, leaving his Jewish disciples behind him on earth. We read: "Then opened he their understanding, that they might understand the scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name AMONG ALL NATIONS, beginning at Jerusalem. And ye are witnesses of these things." "Ye shall receive power, after that the holy [spirit] is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and UNTO THE UTTERMOST PART OF THE EARTH."—Luke 24: 45-48; Acts 1: 8.

"By such instructions Christ Jesus proved himself to be not just a gospel minister to the circumcised Israelites, but also God's servant in making salvation open to the Gentiles, "that the Gentiles might glorify God for his mercy." (Rom. 15: 9) To prove that this was according to the purpose of Almighty God regarding Christ Jesus, Paul adds a Scripture proof, saying: "It is written, *For this cause I will confess to thee among the Gentiles, and sing unto thy name.*" This confessing or offering praise to God, and this singing to His name, among the Gentile nations was not to be done merely to let one's voice be heard. It was to be done with a joyful effect upon the Gentiles, for God does not have anything done purposelessly. One thing is certain: the confessing and singing means preaching and bearing witness to God and his name, and it must be done among the Gentiles.

²⁰ The great Preacher and Witness whom the written prophecy here pictures as speaking is Jehovah's anointed King, Christ Jesus. Not for always was Jesus to be a minister to the circumcised Jews exclusively, for Paul's quotation from Psalm 18: 49 and 2 Samuel 22: 50 foretold that God's royal Son would also conduct a ministry of the Kingdom gospel among the uncircumcised Gentile nations. Psalm 18: 49 and 2 Samuel 22: 50 both are written as follows: "Therefore I will give thanks unto thee, O Jehovah, among the nations, and will sing praises unto thy name."—*Am. Stan. Ver.*

²¹ Just when this psalm containing this scripture was written by King David is shown at 2 Samuel 22: 1, which reads: "And David spake unto Jehovah the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul." (*Am. Stan. Ver.*) King David

pictured Jehovah's anointed King, Christ Jesus. When writing this psalm David pictured Christ when resurrected and seated at Jehovah's right hand and thus as delivered from all his enemies. Christ Jesus never personally sang God's praises among the Gentiles, but bear in mind that Jesus told his disciples, when sending them out to preach the good news of the Kingdom: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10: 40) Hence when the glorified Christ Jesus began sending his Jewish disciples to the Gentiles, first sending Peter to Cornelius' home, then Christ Jesus began fulfilling David's prophecy in the psalm. The Greater David, Christ Jesus, by means of his earthly representatives, began confessing and giving thanks to Jehovah and singing praise to His name among the Gentiles. The cause for doing this was the Kingdom cause, that the believing Gentiles might be delivered from the power of darkness and translated into God's kingdom of his dear Son.—Col. 1: 13.

FINAL FULFILLMENT UPON NATIONS TODAY

²² Christ Jesus is Jehovah's great High Priest. That Jehovah God by his High Priest would cause his praises to be sounded among the Gentile nations we read, at Malachi 1: 11, 14: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Gentiles, saith Jehovah of hosts. . . . for I am a great King, saith Jehovah of hosts, and my name is terrible among the Gentiles." (*Am. Stan. Ver.*) Malachi's prophecy makes it plain that this making the Gentile nations acquainted with Jehovah's name and worship would take place after Jehovah's great Messenger or High Priest came to the temple for the judgment of his temple servants. (Mal. 2: 7; 3: 1-5, 12) Certainly nineteen centuries ago the sending of the gospel message for the first time to the Gentiles did not take place until after the "man Christ Jesus" came to the temple in Jerusalem. That event back there sets the time-clock for regulating the complete fulfillment of Malachi's prophecy down here at this end of the world, when Jehovah God takes his almighty power and reigns as a great King in his capital organization Zion. The twentieth-century events in fulfillment of Bible prophecy prove that Jehovah's high-priestly Messenger, Christ Jesus, came to the spiritual temple of God in the spring of A.D. 1918.—See the book "*The Kingdom Is at Hand*", pages 326-330.

18. How did the resurrected Jesus foretell this before departing?

19. (a) In behalf of whom did Jesus thus show himself to be God's servant? (b) What Scripture proof of this does Paul quote, and how must such Scripture be carried out?

20. Who is the Preacher or Witness pictured as speaking in the scripture Paul quotes? and what did it foretell?

21. (a) When did David write such prophetic scripture, and whom did he then picture? (b) How, then, was this scripture fulfilled?

22. (a) According to Malachi's prophecy, when would the making of the Gentiles acquainted with God's name and worship occur? (b) When did it first take place? and what does this indicate to us now?

²³ At the time of coming to the literal temple in Jerusalem A.D. 33, Christ Jesus quoted Jehovah's prophecy at Isaiah 56:7, saying to the commercial profiteers there in that temple: "Is it not written, *My house shall be called of all nations the house of prayer?* but ye have made it a den of thieves." (Mark 11:17) Now, in the final fulfillment of prophecy, Christ Jesus came to the true temple A.D. 1918 and cleansed his faithful remnant of followers from the stains and soils of "Christendom's" commercialized religion. He made the condition of the spiritual temple of God a pure place to which a "great multitude" of persons of good-will from all the nations could be invited to come and offer prayer and worship to Jehovah God. As it was foretold of these, at Revelation 7:15: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." Hence the facts show that after A.D. 1918, or beginning with 1919, Jehovah's royal Messenger, Christ Jesus, at the temple started the final fulfillment of the prophecy concerning himself, namely: "I will give thanks to you for this among the heathen, and sing in honor of your name." (Rom. 15:9, *Goodspeed*) Then Christ Jesus could give thanks to Jehovah God for having enthroned him as King in 1914 and sending forth the rod of his kingdom power out of Zion against all the enemies of the Kingdom.

²⁴ From and after 1918 Christ Jesus could also give thanks that Jehovah God had authorized the "war in heaven" which resulted in ousting the chief enemy, Satan the Devil, and all his demons from heaven and down to the earth. Thus Jehovah God made all Christ's enemies to be his footstool at the earth, to be trodden down unto death in due time; and thus Jehovah God delivered his anointed King Christ Jesus from all his enemies. Not only this, but from and after 1918 Jehovah God by his King began to release his faithful servants on earth from the fears of this religious-political world and to give them greater freedom and boldness for his witness work among all the nations. On that account, too, Christ Jesus could offer praise to God among the Gentiles and sing to God's holy name. Christ Jesus did this, not personally in the flesh, but by the faithful remnant on earth of the "body of Christ". He sent forth this remnant to declare the Kingdom message with thanksgiving and honor to God's name. In this way Jesus' own prophecy underwent fulfillment after the Kingdom's establishment in 1914, namely: "This gospel of the kingdom shall be preached in all the world for a witness UNTO ALL NATIONS; and then shall the end come." (Matt. 24:14)

23, 24. (a) What did Jesus say when coming to the temple in Jerusalem?
(b) How is this finally fulfilled? and why could Christ Jesus then give thanks to God among the heathen?

The witnesses to the Kingdom are very grateful to God for its establishment in their day, and they sing for joy because that Kingdom will act at the battle of Armageddon for the full vindication of Jehovah's name by bringing Satan's world organization to its end in destruction. More and more nations are hearing their witness to this effect.

"REJOICE, O GENTILES"

²⁵ Not only is the prophecy of Psalm 18:49, as quoted by Paul, undergoing present-day fulfillment with benefit to the Gentile nations, but another prophecy, also quoted by Paul in support of his work, is now having its final fulfillment. To quote Paul, at Romans 15:10: "And again he saith, *Be glad, ye nations, with his people.*" (*Rotherham*) "Or again, *Rejoice, O Gentiles, with his people.*" (*Moffatt*) Here the apostle Paul quoted from the song of Moses, at Deuteronomy 32:43, which reads, in full: "*Rejoice, O ye nations, with his people:* for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." You ask, With *whose* people are the nations to rejoice? and what does *this* particular people have, to make them rejoice, which the nations do not have? Other verses of Moses' song prove that it is Jehovah's people with whom the Gentiles or nations are called upon to rejoice. Verse 36 of Moses' song says: "For Jehovah will judge his people [will vindicate his people; right his people's wrongs], and repent himself for his servants; when he seeth that their power is gone, and there is none remaining, shut up [bound] or left at large [free]."—*Am. Stan. Ver.*

²⁶ Today the Gentiles, as the United Nations, are not rejoicing with Jehovah's witnesses. They are not rejoicing over the Kingdom testimony that these boldly deliver to the nations, but are rejoicing over the Charter for World Organization and the Statute for the International Court of Justice. The nations, as political organizations, hate rather than rejoice with Jehovah's people. (John 15:18-21) It is because Jehovah's witnesses do not rejoice at that at which the political United Nations rejoice. Persons in surprise may ask, Jehovah's witnesses are hated and persecuted in all Gentile nations, and do they have any cause to be glad and rejoice? Who have the real, solid permanent reason for rejoicing, the United Nations or Jehovah's witnesses? With whom should we rejoice?

²⁷ The "nations" are called upon to be glad with Jehovah's people. The prophetic word "nations"

25. (a) What quotation does Paul next make, and from what prophecy?
(b) With whose people does the prophecy exhort the nations to be glad?
26. Why do not the political nations rejoice with His people? and what questions therefore arise?
27. In the prophecy, who are meant by the "nations"? and why may they not feel fearful about joining in the rejoicing?

could not mean the political organizations and their religious and commercial allies, but must mean the individual persons of all nationalities, Jew and Gentile alike. Such ones must be unselfish, leaning away from this world and looking up above politics and religion to something higher. Then they can discern the reason why Jehovah's witnesses are rejoicing and then they can join with them in rejoicing. Ordinarily such "nations" might be fearful and might feel unworthy of having any right to join in with the gladness of Jehovah's people; but Jehovah God himself invites them to share in the joy of His people. Christ Jesus is the Prophet like unto Moses whom Jehovah promised to raise up; and by this Greater Moses as his mouthpiece Jehovah sings out that the Gentile nations should rejoice and be glad with the remnant of his people, the spiritual Israelites.—Deut. 18: 15-18.

²⁸ Again, in the final and complete fulfillment of the prophecy today, Christ Jesus does not personally, in flesh, visit the earthly nations and arouse them to rejoicing with the faithful remnant of his bodymembers. We remember that, from A.D. 36 forward, Christ Jesus sent out the apostle Peter and other apostles, particularly Paul, to go to the non-Jewish nations. Likewise, since 1918, Christ Jesus sends forth the faithful remnant whom he approved at his temple judgment of them. These joyfully obey Jehovah's command to make their joy known to the Gentile nations and to bid them share in it. What special and outstanding cause do this persecuted remnant of spiritual Israelites have to make them so glad to do this? The particular cause for rejoicing which they have is their possession of Jehovah as God. True, they are shunned because of being a "people for His name", and are despised, hated and persecuted by all this world. But they rejoice because they have Jehovah God as their Judge, Avenger, and Vindicator. They have his unbreakable promise that he will deliver them from the unjust condemnations and death sentence pronounced upon them by this world and that he will vindicate them and avenge them upon all their persecutors and maligners. "For he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make expiation for his land, for his people." (Deut. 32: 43, *Am. Stan. Ver.*) His people know that vengeance is with the Lord Jehovah; it belongs to Him.

²⁹ Their rejoicing over his vindicating and delivering of them is not selfish. They know that his avenging of them means in particular the vindication of his own name and universal sovereignty. They know

that this avenging and vindication is near, because in 1914 Jehovah put his Theocratic Government in operation toward this earth, and this kingdom is His means or agency by which he will prove his own universal domination and will vindicate his name and his servants. Said Jesus: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." (Luke 18: 7, 8) Why, then, should not the nations or right-hearted people of all nationalities rejoice over this together with Jehovah's anointed servants? Such vindication of Jehovah's name and sovereignty by his kingdom means deliverance and blessings for all who devote themselves to Him out of all the nations, as well as the deliverance and blessings for his remnant of spiritual Israelites. However, in order that the "nations" might join in the rejoicing they must hear about Jehovah and his Theocratic Government and its purpose. Then they can believe therein and joyfully consecrate themselves to him. Aware of their need to hear, Christ Jesus as the Greater Moses sings forth the Kingdom message to the nations. He does so by sending abroad the remnant to proclaim the all-excelling news of God's kingdom now established and of the day of His vengeance against all the wicked organization of man's great enemy, Satan the Devil.

³⁰ So, backed by and impelled by the irresistible expansive force of God's spirit, Jehovah's anointed remnant under Christ Jesus have gone forth since 1919 and continue to go forth to all nations. Their Commander's song is on their lips, "BE GLAD, YE NATIONS, WITH HIS PEOPLE," and these words Jehovah's witnesses have made their yeartext for 1946. As His people they must make known to all the nations His gladness and their rejoicing. Then the grief-stricken lovers of righteousness may be glad with them. Then, too, all the woe and wickedness that the Devil is yet permitted to bring down upon mankind will be powerless to keep them from sharing in the gladness of Jehovah's favored people. The desire of Jehovah's people to communicate their joy to the nations is like that of the woman who recovered one of the silver pieces of her wedding headpiece. As Jesus said: "What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, REJOICE WITH ME; for I have found the piece which I had lost."—Luke 15: 8, 9.

³¹ More Bible testimony to the fact that the nations of Gentiles or heathen must be given the chance to hear the gospel of God's inaugurated kingdom is

28. (a) How does Christ Jesus now visit the nations to bid them be glad? (b) What particular cause for rejoicing do the remnant have?
29. (a) Why is the rejoicing of the remnant not selfish? (b) In order for the nations to join in rejoicing, what first is needed?

30. With what desire and song have the remnant gone forth since 1919?
31. What two further Scripture prophecies does Paul quote in behalf of the nations?

brought forward by the apostle Paul, as he continues, saying: "And again, 'Praise the Lord, all you heathen, and let all nations sing his praises.' Again Isaiah says, 'The descendant of Jesse will come, the one who is to rise to rule the heathen; the heathen will set their hopes on him.'"—Rom. 15: 11, 12, *Goodspeed*.

³² The first scripture which Paul quotes above to back up his own missionary work, and also ours today, is Psalm 117: 1. This psalm reads: "Oh praise Jehovah, all ye nations; laud him, all ye peoples. For his lovingkindness is great toward us; and the truth of Jehovah endureth for ever. Praise ye Jehovah." (Ps. 117: 1, 2, *Am. Stan. Ver.*) These nations and peoples have till now been kept in ignorance of the only true and living God, Jehovah, and the psalmist's exhortation to the nations and peoples to praise and laud him presupposes that they must hear the actual facts about him. It would be idle words and a vain prophecy, to call nations and peoples to sing Jehovah's praises, unless He sent his witnesses to them to declare his ever-enduring truth to them. Hence Jehovah, by this inspired Psalm, foretold the witness to all nations that he would have delivered since A.D. 1918. Jehovah's small band of witnesses are delivering the Kingdom testimony and tens of thousands of the nations and peoples are now praising and lauding Jehovah God. This fact shows that the psalm-prophecy was not said idly or in vain.

³³ The second scripture that Paul quoted above is Isaiah 11: 1, 10: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. . . the root of Jesse [that is, the branch out of the root of Jesse], that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious."—*Am. Stan. Ver.*

³⁴ Jesse, whose name means "Living" or "Jehovah exists", was the father of King David. Hence Jesse was a type of Jehovah God, and Jesse's son David was a type of Jehovah's anointed King Christ Jesus. Being Jehovah's only begotten Son, Christ Jesus is the shoot, scion or branch out of the root-stock, Jehovah God. Being also the "ensign" or "signal" which Jehovah raises up to the peoples, he is the One to whom the nations ought to rally. They should sink their hopes in him and seek his counsel rather than that of some man-made international Consultative Assembly. The apostle Paul, in making the above quotation from Isaiah's prophecy, used the Greek Septuagint Version (*LXX*) of the prophecy, reading: "There shall be the [one out of the] root of Jesse, and he that ariseth to rule over the Gentiles; on him shall the Gentiles hope." (Rom. 15: 12, *Am.*

Stan. Ver.) The United Nations Organization and its political, commercial and religious backers simply shove themselves out of any part in the fulfillment of this prophecy. They do so by their refusing the reign of Jesse's royal Offspring and by putting their hope in an International Organization and an International Court of Justice.

³⁵ Paul's quoting the prophecy back in his day does not mean that the reign of this Branch out of Jesse's root had begun when Christ ascended to heaven and seated himself at Jehovah God's right hand. Paul's own statement at Hebrews 10: 12, 13 contradicts such a thought. Why Paul back there quoted Isaiah's prophecy was to show that the Gentiles as well as the Jews would rest their hope in Christ.

³⁶ Once more we are confronted with the fact that for Gentiles to set their hopes in Jehovah's royal Branch, Christ Jesus, they must be taught about him by Jehovah's witnesses. On that basis the gospel message could not for always be kept to the Jews alone, but needs to be widened out to the Gentiles as well. Paul knew that he had Scriptural support for his far-spread activities among the Gentiles. As a consequence of his activities to make Jehovah's anointed King known to them, they were able to remove their hopes from all mundane things and fix them upon the "ensign", the "signal", to whom Jehovah God bids all peoples to rally for deliverance and salvation. In Jehovah's anointed King must the nations hope.

³⁷ Jehovah God was the Source of this hope in Christ, and hence Paul, after quoting Isaiah's prophecy, wrote to the congregation at Rome these fitting words: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the holy spirit." (Rom. 15: 13, *Am. Stan. Ver.*) Such hope brings joy and peace to the believers. In Paul's day the Gentile hopers and believers were glad and rejoiced with the remnant of Jehovah's people whom He had chosen out from among the Jewish nation.

³⁸ Back there, those Gentile believers were, together with the remnant of Jewish believers, made part of the spiritual "Israel of God". (Gal. 6: 16) Now we are in the days of the remnant of this "Israel of God" or spiritual Israelites. These are Jews inwardly. Their circumcision is not that of the flesh, but of the heart, because of having a pure, clean spirit of full devotion to God and his righteous kingdom. (Rom. 2: 28, 29) Scripturally, therefore, all other creatures on earth outside of this remnant of

32. What does Paul's quotation from Psalm 117: 1 presuppose? and what did it therefore foretell?

33, 34. According to Paul's quotation of Isaiah 11: 1, 10, to whom should and will the nations rally? but who shove themselves out of the prophecy's fulfillment?

35. Did Paul quote Isaiah 11: 1, 10 to show Christ's reign begun back there? or why?

36. What requirement, therefore, does this prophecy set before Jehovah's witnesses?

37. Who is the source of such hope in Christ? and what prayer did Paul therefore next express in his letter?

38. Back there how did the standing of Gentile believers differ from that of nations now?

the "Israel of God" are to be accounted as Gentiles, as heathen, as nations. However, the spiritual "Israel of God" dare not pride itself over this fact. It dare not become self-centered and be indifferent to the deliverance and salvation of humankind. It must not keep its joy and gladness to itself. What follows, then, from this conclusion?

³⁹ Like the apostle Paul, and also with the help of Paul's writings, the remnant of spiritual Israel must grasp the import of the scriptures Paul quoted, including the prophecy of Isaiah 11: 1, 10. They must awake to the fact that, if the prophecy says the Gentiles are to hope in the Son of God who must arise to reign over them, then the Gentiles must learn about this God-appointed King. Consequently it falls squarely upon Jehovah's informed people, "the Israel of God," to make his kingdom and his king known to the Gentiles that these may learn of the one and only hope for all mankind.

⁴⁰ Inasmuch as God is not sending down glorious angels from heaven to do it, by whom else will the Gentiles learn of this hope than by Jehovah's witnesses? And now that Jehovah's kingdom is established since A.D. 1914 and he has laid full authority upon his "Ensign" and King, and now, too, that the enemies of mankind have schemed up a false hope of an enduring peace and security by a political world-organization, it is necessary to make known to all peoples of all nationalities the living hope whom Jehovah's prophecies foretold. The prophecy must have its final fulfillment, namely, that in this day when Jehovah's King reigns amidst his enemies the multitudes of the Gentiles should put their hope in him and should serve him as King. Only by so doing will they escape destruction with the political nations at Armageddon and enter into life eternal on the cleansed earth in God's righteous New World. The prophecy cannot fail of fulfillment in this day, namely, that the Gentiles will rejoice and confide in the true hope. To have a share in the realization of the prophecy Jehovah's people cannot side-step their obligation to service. They must share their hope with the Gentiles.

INCREASE IN FULFILLMENT

⁴¹ Back in Paul's time the Gentiles were far more numerous than the Israelites or Jews, just as the Gentiles or nations of the present day are far more numerous than the small remnant of spiritual Israelites, "the Israel of God." This fact denotes a vast field for work; as Jesus said, "The field is the world." (Matt. 13: 38) At the same time it means much work.

39. For what prophetic reasons must the remnant of spiritual Israel not keep its joy and gladness to itself?

40. By whom, and why particularly since A.D. 1914, must the Gentiles learn of this hope?

41. As to numbers, how have the nations always compared with the "Israel of God"? and what does this fact denote therefore?

It means movement, action, to spread the Kingdom gospel. The apostle Paul, fully alive to the meaning of the prophecies concerning the Gentiles, did not groan at the thought of the much work entailed and the need of him to get about with his fellow disciples in testifying "publicly, and from house to house", and from nation to nation, and from city to city.

⁴² Paul considered it a great honor from God through Christ to be made the "apostle of the Gentiles". With might and main he tried to make the most of his position of service. It was after about twenty years of field service that he wrote his letter to the Romans; and he was not then tired out and ready to quit and retire on a pension. Not this close imitator of Christ Jesus! Neither did he hunt the easy end of the service. He did not leave it to others to do the hard, dangerous, pioneer work of opening up virgin fields of operation and then himself come along afterwards to carry on the work on foundations laid by others. Not this "apostle of the Gentiles"! Instead, he laid his plans to be right out in the forefront of the work, serving as the entering wedge into virgin territories under the guidance of God's spirit. At the time that he wrote to the Romans he was looking ahead to newer fields. With grateful appreciation of what God had helped him to do so far he said:

⁴³ "I can therefore glory in Christ Jesus concerning the work for God in which I am engaged. For I will not presume to mention any of the results that Christ has brought about by other agency than mine in securing the obedience of the Gentiles by word or deed, with power manifested in signs and marvels, and through the power of the holy spirit. But—to speak simply of my own labours—beginning in Jerusalem and the outlying districts, I have proclaimed without reserve, even as far as Illyricum, the Good News of the Christ; making it my ambition, however, not to tell the Good News where Christ's name was already known, for fear I should be building on another man's foundation. But, as Scripture says, 'THOSE SHALL SEE, TO WHOM NO REPORT ABOUT HIM HAS HITHERTO COME, AND THOSE WHO UNTIL NOW HAVE NOT HEARD SHALL UNDERSTAND' (Isa. 52: 15). And it is really this which has again and again prevented my coming to you. But now, as there is no more unoccupied ground in this part of the world, and I have for years past been eager to pay you a visit, I hope, as soon as ever I extend my travels into Spain, to see you on my way and be helped forward by you on my journey, when I have first enjoyed being with you for a time."—Rom. 15: 17-24, *Weymouth*.

42. How did Paul view a share in this work? and how did he approach and take part in it?

43. What did Paul then write the Romans about his work and plans? and what Scripture prophecy did he then quote?

"Take a map and survey the territory Paul covered or visited, from Jerusalem, through Arabia and Syria, through Asia Minor, and then through Greece and up into Illyricum, the Dalmatian coast of the Adriatic Sea now held by Yugoslavia. Under great hardship, self-expenditure and perils he had visited and served at least ten general provinces of the Roman Empire, including many islands of the sea, and thus averaging about two years in each province. Not satisfied with that, he wanted to extend his ministry farther, paying only a passing visit to Rome on his way to the tip of the European continent, namely, to Spain. It was not because Paul had wanderlust nor because he did not go back to territory twice, for Paul did make revisits or back-calls. It was because he appreciated fully his privilege of service and he wanted an increasing share in the fulfillment of the prophecy which he quoted, namely: "That which had not been told them shall they see; and that which they had not heard shall they consider."—Isa. 52:15.

⁴⁴ This text, as Paul quoted it from the Septuagint Version, expresses the same vigorous thought: "They shall see, to whom no tidings of him came, and they who have not heard shall understand." (Rom. 15:21, *Am. Stan. Ver.*) Whether Paul got to Spain we do not have records to show; but that he got a further share in the fulfillment of this thrilling prophecy God's Word does clearly show. "Be ye

⁴⁴ What territories had Paul reached with the gospel? and why was he wanting to extend his ministry farther?

⁴⁵ From what version did Paul quote Isaiah 52:15? and did he have a further share in fulfilling it?

imitators of me, even as I also am of Christ," said this energetic apostle to the Gentiles.—1 Cor. 11:1, *Am. Stan. Ver.*; 4:16.

"Jehovah's people and their "Gentile" companions do well to imitate Paul now. With the postwar epoch ahead of us and the demons hurrying all the political nations on to Armageddon, we are living in the very culmination of the fulfillment of the prophecy Paul quoted. The "great multitude" from all nations, kindreds, people, and tongues must be educated to take a stand before God's throne and to declare themselves in favor of his kingdom and to rejoice in it. (Rev. 7:9-17) The situation constitutes a challenge. The prophecy of God's Word echoes forth the Commander's cry: "On the offensive with the Kingdom tidings to all the Gentile nations that have not yet heard and understood!" The remnant of Jehovah's "people for his name" dare not keep their Kingdom joy to themselves and let others go without hearing, understanding, and rejoicing. Moreover, as to those Gentiles of good-will who have already heard and understood and put their hope in Jehovah's King, they must likewise let their gladness and rejoicing overflow in testifying to all nations about the Righteous Government of life, light and peace. It is mandatory upon us all together to join together with Jehovah's King in saying by the united proclamation of the Kingdom message to all humankind: "Be glad, ye nations, with his people."

⁴⁶ Why is it well for us to imitate Paul's example, especially now? and what proclamation is mandatory upon us all now?

GOOD-WILL SERVANTS AT THE TEMPLE

IN ANCIENT times the natural Israelites or Jews alone were God's covenant people, "known of all the families of the earth." (Amos 3:2) All other peoples were strangers or "aliens from the commonwealth of Israel, and strangers from the covenants of promise". (Eph. 2:12) These alien strangers are mentioned as *goyim* or *Gentiles*, meaning the nations of non-Jews, non-Israelites. But strangers who sought him and complied with His law, Jehovah God did not turn away, even if they were not in a covenant with Him through Moses. (See Exodus 12:48; 20:10.) Take Hobab the Kenite, who was brother-in-law to Moses. When Moses in command of the marching Israelites moved forward on the journey to the Promised Land of Canaan, he invited Hobab, the Kenite, to go with him, saying: "Come thou with us, and we will do thee good." Later, many Kenites sojourned with the Israelites and, though strangers, received benefits indirectly from God's covenant with Israel.—Num. 10:29; Judg. 1:16; 4:11.

The strangers that sojourned with the Israelites, God's covenant nation, were required to obey God's law. (Lev. 16:29; 18:26; 19:33, 34) Just before the Israelites marched across Jordan into Canaanland, Moses recounted

to them God's goodness till then, and Moses said of Jehovah God: "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt." (Deut. 10:18, 19) On that very occasion when the Israelites were assembled on the plains of Moab to hear the farewell address of Moses, strangers were there also to receive the admonition given by that man of God at the command of Jehovah. (Deut. 29:10, 11) Those strangers that sojourned with the covenant people of God, the Israelites, worshiped and obeyed Jehovah God, and they pictured those who are now devoting themselves to God and associating themselves with his consecrated people. If they continue faithful and obedient to Him and his universal sovereignty, they will form the "great multitude" seen at Revelation 7:9-17.

The land of Canaan, which those Israelites and strangers were about to enter, was then inhabited by the enemies of Jehovah God, most of whom entered into a conspiracy to fight against Him. The exception was those people of Gibeon, who showed they had faith in the God of Israel. The combined enemies in Canaan pictured those who are

today religionists like the Canaanites, namely, the religionists and political and commercial allies of "Christendom", all of whom conspire to destroy the faithful Christian witnesses of Jehovah and seek to prevent them from becoming God's "holy nation" above, as foretold at Psalm 83. The Gibeonites were a people seeking life by submission to the God of Israel. They picture the "men of good will" today who desire righteousness and salvation. The Gibeonites had heard what Moses' successor, Joshua, together with his Israelite army, had done to the cities of Jericho and Ai, and they feared Joshua and the God he worshiped. This shows that "the fear of the LORD [Jehovah] is the beginning of wisdom". The Gibeonites sent ahead ambassadors to Joshua that they might enter into a treaty with Joshua for protection and salvation.—Joshua, chapter 9.

The battle which Joshua later fought with the enemies of that treaty at Gibeon is, without a doubt, a picture of the "battle of that great day of God Almighty", otherwise called "Armageddon". Armageddon's likeness to the battle of Gibeon is shown at Isaiah 28: 21, which reads: "For the LORD [Jehovah] shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." The act, "his strange act," here mentioned is the battle of Armageddon, where God's enemies will be destroyed.

The Gibeonites did not stand aloof and wait for God's battle by Joshua to begin before taking any steps for self-preservation. This shows that those today who are disposed toward God cannot wait until Armageddon begins, to seek Jehovah God, but must act quickly upon hearing the truth as set forth in the Scriptures and as proclaimed by Jehovah's witnesses. Then they must take such steps as Jehovah God directs for them, that they may find protection and salvation. The ambassadors, addressing themselves to Joshua, told him that they had come to him because of the name of Jehovah God, whom he served. "And they said unto him, From a very far country thy servants are come because of the name of Jehovah thy God: for we have heard the fame of him, and all that he did in Egypt." "And they answered Joshua, and said, Because it was certainly told thy servants, how that Jehovah thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid for our lives because of you, and have done this thing. And now, behold, we are in thy hand: as it seemeth good and right unto thee to do unto us, do." "And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of Jehovah, unto this day, in the place which he should choose [for his temple]."—Josh. 9: 9, 24, 25, 27, *Am. Stan. Ver.*

Those Gibeonites who joined with the Israelites in their service under Joshua's command foreshadow the "men of good will" today who join themselves to Jehovah's faithful remnant and serve Him under the command of the Greater Joshua, Captain Christ Jesus.

Duly the kings of the various provinces of Canaan heard that the Gibeonites had associated themselves with Joshua. So those Canaanites formed an anti-Jehovah combination, that all their forces might go up and fight against the Gibeonites. (Josh. 10:2-5) This part of the prophetic

drama pictures how the religionists of "Christendom" combine to destroy the "men of good will" of the present time because these have sought Jehovah God and associated themselves with His anointed remnant. So, learning that the combined forces of the Canaanites were marching against them, the men of Gibeon sent to Joshua and said: "Come up . . . quickly, and save us." Thus is foretold that persons of good-will today, in this time of siege against Jehovah's witnesses, appeal to Christ Jesus, the Greater Joshua, to save them from the abominations committed in "Christendom" and from the assaults made upon them by the religionists, because all the religious systems are against such persons that seek Jehovah.

Joshua quickly responded. By night he marched his army to the city of Gibeon, then under siege. This shows that the rescue work in behalf of the great number of "men of good will" must now be done quickly, now when the nighttime covers the peoples of the earth who are against Jehovah God. Although the confederated enemy had laid siege to Gibeon when Joshua arrived on the scene, the Gibeonites had refused to surrender to the enemy. This shows that those who declare themselves for Jehovah God must stand firmly on his side regardless of all opposition. Today the "men of good will" are learning that they have much opposition, and this really stirs them up and strengthens them to follow as the Lord God directs.

Arriving suddenly at Gibeon with his army, Joshua at once assaulted the enemy. "And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from [his base at] Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Mak-kedah."—Josh. 10: 8-10.

This is further evidence that the battle of Gibeon was a picture of the battle of Armageddon. Jehovah fought the battle of his covenant people and gained for them a victory to the praise of Jehovah God. "And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites [or Canaanites] before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel."—Josh. 10: 11-14.

The Gibeonites were delivered and saved from the destruction purposed upon them by the combined enemy, and this pictures that the persons of good-will who will form the "great multitude" of Armageddon survivors by first putting themselves under the command of the Greater

Joshua, the Captain Christ Jesus, will be saved at the battle of Armageddon and will enter the new righteous world.

Note now how the descendants of these Gibeonites and other strangers dedicated like them to Jehovah God came to serve him at the temple in his holy city. Over four hundred years later, King Solomon, at the command of Jehovah God, built the temple at Jerusalem, "an house unto the name of the LORD my God." (1 Ki. 5:5) Solomon's father David had been loved by King Hiram, of the allied city of Tyre, and this king sent his servants to Solomon to learn what he might do to aid him. Solomon directed King Hiram to have his servants prepare material for the temple. "So Hiram gave Solomon cedar trees and fir trees according to all his desire."—1 Ki. 5:10.

King Hiram furnished servants to work for his friend King Solomon. "And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David." "And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together." "And Solomon's builders and Hiram's builders did hew [stones], and the stonesquarers: so they prepared timber and stones to build the house." (1 Ki. 5:1, 12, 18; 2 Chron. 2:3-10) Other strangers, or proselytes of Israel, were brought into service: "And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them [showing that those outside of the land of Israel were unnumbered]; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand [70,000] of them [these strangers or proselytes] to be bearers of burdens, and fourscore thousand [80,000] to be hewers in the mountain, and three thousand and six hundred [3,600] overseers to set the people a work." (2 Chron. 2:17, 18) This temple-work program of Solomon corresponds with the present-day extending to the great flock of "men of good will" a part in the publishing work of Jehovah's witnesses to advertise Jehovah's name and kingdom.—Rev. 22:17.

The building of the temple by Solomon began about 1034 B.C., and seven years and six months thereafter the temple was completed and then dedicated. (1 Ki. 6:1, 37, 38) Solomon was a type of the "greater than Solomon", namely, Christ Jesus, builder of the true temple of Jehovah God, not made with human hands. The facts as shown elsewhere in numerous WATCHTOWER publications mark the spring of A.D. 1918 as the time when the building of this antitypical temple began, for then Christ Jesus came to the temple and raised his faithful followers sleeping in death to heavenly spirit life as "living stones" in the temple of God above. Count, now, 7½ years from 1918 spring, and it brings one to the fall of 1925. Remember now, too, that strangers or foreigners were used to assist in the building of Solomon's temple and that these pictured the "men of good will" or "other sheep" of God today.

At the dedication of the temple King Solomon prayed and in his prayer he referred to the "stranger", or foreigner, that in due time should come to Jehovah's temple for mercy because of His great name. (See 2 Chronicles

6:32, 33; 1 Kings 8:41-43.) Such strangers would foreshadow or prefigure the Lord's "other sheep" of good-will who are now flocking to Jehovah God and his service. Note now the facts showing God's clearing up to his remnant the truths concerning the "men of good will", the "great multitude".

1925 marks the "eleventh year" after 1914, or the seventh year after the coming of the Lord Jesus as Jehovah's "messenger" to the temple in 1918 and his then beginning to rear up the temple. (Mal. 3:1-5) In 1925 God's consecrated people were assembled in convention at Indianapolis, Indiana. On August 29, 1925, that assembly of Jehovah's people adopted a resolution. It was entitled "Message of Hope", and was the first and only one of seven successive resolutions adopted over a period of seven years that was addressed as follows: "To All People of Good Will." Here, then, was something that corresponded well with Solomon's prayer at the dedication of the temple in Jerusalem for the strangers of good-will that should come there to worship.

Interesting to note is the fact that the fourteen-day celebration then by King Solomon in dedication of the temple fell in the seventh Jewish month of the year and it took in not only the Jewish atonement day (the tenth day of the month) but also the entire seven-day feast of tabernacles (the fifteenth to the twenty-first days, inclusive). This tabernacles feast was distinguished by special booths of the celebrators and by temple gatherings, with palm branches being waved by the worshiping people. This reminds us of the "great multitude" of good-will described at Revelation 7:9, 10, who were there pictured as joining with Jehovah's anointed remnant in celebrating the great antitypical feast of ingathering or feast of tabernacles. After Jehovah's anointed remnant and their good-will companions adopted the afore-mentioned "Message of Hope" addressed "To All People of Good Will", it began to be distributed by the millions of copies all over the earth on Saturday, October 31, 1925, and continued into 1926. Thus the "Message of Hope" was taken to the "people of good will" at an appropriate time. Did the Lord God direct this matter? Faith replies, Surely!

Those serving at the temple in Jerusalem who foreshadowed the Lord's "other sheep" of today came to be called "Nethinim". Solomon's temple was destroyed in 607 B.C. and the Israelites were deported to Babylon. When a remnant of them came back from Babylon to Jerusalem's site to rebuild the temple, these Nethinim, or "given ones" as the name means, were assigned to help the remnant and serve with them. Such Nethinim were not Israelites, but in serving with the Israelites they completely separated themselves from the heathenish, non-Israelite nations and took their stand and places with Jehovah's covenant people. (See Ezra 2:1-70; 8:20; Nehemiah 10:1, 28, 29.) The Nethinim were servants who assisted the Levites at the temple by performing menial tasks. The modern Nethinim, who will form the "great multitude", are any helpers of good-will that come from any nation and devote themselves to the service of Jehovah God Almighty. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."—Rev. 7:15.

FIELD EXPERIENCE

AMONG THE PINES OF MAINE

"On a Sunday morning recently I started out on a Kingdom witness trip through a rural district, well provided with books, booklets, etc. I have no car, so have to depend upon walking. When five miles from home I was tired of feet and weary of mind at the usual 'Not interested' receptions. I reached a farm, which I knew has been recently taken over by strangers to me, expecting the usual reception. When I knocked, a woman came to the door. When she learned my work, she very quickly invited me into the living room. It seems that for a long time she has been trying to get WATCHTOWER publications, but had thus far

obtained only one bound book, and that was issued many years ago. She was much pleased because I called, and very quickly contributed for the books *Children*, *The New World*, *The Truth Shall Make You Free*, *The Kingdom Is at Hand*, and also several of the latest booklets. A back-call was arranged, at which I placed a Watchtower Bible and over twenty of the booklets issued during the less recent years. Another back-call is arranged, when I am to take three of the bound books issued previous to *Children*; also get subscriptions for *The Watchtower* and *Consolation*. The round trip means a ten-mile walk, but, with Jehovah's aid, we will have a study in that home in the near future."

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