



The

# WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXV

SEMIMONTHLY

No. 16

AUGUST 15, 1944

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

# The WATCHTOWER

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

## OFFICERS

N. H. KNOB, *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.

## "FREE EDUCATION" TESTIMONY PERIOD

August, the month of the general convention by Kingdom publishers in many lands, should experience a great surge forward in freely teaching men of good-will concerning The Theocracy. Provisionally the month has been designated "Free Education" Testimony Period. Aside from intense convention activities, the testimony-bearers will continue to offer the book *"The Truth Shall Make You Free"* together with the self-covered booklet *The Coming World Regeneration and Religion Reaps the Whirlwind* on a 30c contribution. Midsummer vacationing will be turned by many into an unselfish occasion by using the opportunity to put much more time in the field in this "free education" service. All desiring to put their utmost into the August Testimony Period will make conscientious preparations in that behalf, now. We welcome the co-operation of all in God's service and shall gladly answer all inquiries thereon and give all needed instructions and references. May the report you fill out and submit at the close of August's effort be a joy to you and a praise to God.

## "WATCHTOWER" STUDIES

Week of September 24: "Spirit in the Time of the End,"  
¶ 1-22 inclusive, *The Watchtower* August 15, 1944.

Week of October 1: "Spirit in the Time of the End,"  
¶ 23-44 inclusive, *The Watchtower* August 15, 1944.

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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

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

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

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## NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at nine o'clock a.m., Monday, October 2, 1944, at which the usual annual business will be transacted.

## FOREIGN-LANGUAGE SUBSCRIPTIONS

When writing the Society regarding a *Watchtower* or *Consolation* subscription in a language other than English, the foreign language should be clearly indicated (as, Greek, Spanish, or Polish, etc.). This is especially necessary when sending in changes of address and subscription renewals, using other than the regular renewal slips. Renewal slips with no foreign language indicated are always believed to be English, and in most cases this causes considerable unnecessary trouble and much delay in forwarding the magazines. Be sure to indicate the language plainly in all correspondence and on all renewal slips. It will greatly facilitate the work in the office if you use the renewal slips that are sent with your magazine. Your correspondence with the Society's office at Brooklyn will be given quicker attention if you write in the English language whenever possible.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

AUGUST 15, 1944

No. 16

### SPIRIT IN THE TIME OF THE END

*"If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences."—Eccl. 10:4.*

**J**EHOVAH is the Most High Ruler, and all the universe is His domain. Those who rule among men are confined to earth and are very far beneath the Universal Sovereign. Rulership brings responsibility; and those who wield power over humans greatly affect the destiny of such creatures and therefore have a special accounting to render to the great Creator. He has no pleasure in the death of the wicked, and he would rather that humankind attain to life unto the glory of God. Hence human rulers who turn men into the way of destruction and who purposely interfere with those seeking the destiny of eternal life act contrary to the good pleasure of the Supreme Ruler. They cause Jehovah's spirit to rise up against them. He sends his judgment message against them. In place of yielding to his Word and showing meekness, gentleness, submissiveness and care and thereby seeking to gain a position of favor with him, the rulers harden themselves in their totalitarian inclinations and keep up their oppressions upon the servants of Jehovah God. They do not cause their offenses to rest and cease. So the spirit of the Most High God continues against them.

<sup>2</sup> Since A.D. 1914 it has been the "day of Jehovah" and hence the "time of the end". The judgment of the nations and rulers is now on, especially since 1918. Their continuing offenses against the spirit of the great Judge and Owner of the earth leads at last to his expression of the fury of his spirit by executing destruction upon them. That will come shortly, at the battle of the great day of God Almighty.

<sup>3</sup> A remnant of earth's population have shown a spirit opposite to that of the nations. They have heeded the wise counsel of Jehovah's Word, namely: "If the spirit of the ruler rise up against thee, leave not thy place; for submissiveness causeth great offences to be avoided." (Eccl. 10:4, Leeser's translation) Such remnant is made up of those in the

service of the Most High Ruler, these having consecrated themselves wholly to his sacred service. They have thus devoted themselves to the interests of His kingdom through the worthiness and good offices of the Ruler's Son, Christ Jesus, The Prince of Peace. On that basis the Ruler has received them and given them a place in his service. Their assigned duty is that of declaring the name of the Universal Ruler and publishing the good news of his kingdom and rule by his Son Christ Jesus. Faithfulness on the remnant's part in the performance of their appointed service causes the Ruler to show a favorable spirit toward them.

<sup>4</sup> Once recently those of the remnant came under the Ruler's displeasure, and their eternal destiny was then at stake. This was in A.D. 1918, when the worldly rulers committed great offenses against these consecrated servants of Jehovah God. By great injustices and oppressions they forced them to fail in their proper service to the Supreme Ruler, that of publishing his Kingdom. Because of such default of duty for fear of worldly rulers, the consecrated ones experienced the rising of God's spirit against them. It was first after his spirit turned to one of favor that the remnant spoke as foretold of them at Isaiah 12:1-4: "And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. . . . And in that day shall ye say, Praise the LORD [Jehovah], call upon his name, declare his doings among the people, make mention that his name is exalted."

<sup>5</sup> By what course did this come about? By the fact that though undergoing the divine anger at their shortcomings, they did not become offended at Jehovah God. They did not stumble at the trialsome experience he let come upon them, nor at the rebukes of his Word. They did not leave their place in his service, quitting his work and organization in a spirit of faultfinding, hurt feelings, and self-justification. Their heart's desire was to resume his active

1. Why do earthly rulers bear special responsibility to the Universal Ruler, and how do they affect his spirit?

2. What expression to the great Ruler's spirit will there be finally, and why?

3. Who have shown a spirit opposite to that of the nations, and what causes favorable spirit to be shown them by the Ruler?

4. When and why was it that his spirit rose against those of the remnant, and what did these say when it turned favorable?

5. By what course in harmony with Ecclesiastes 10:4 did this come about toward the remnant?

service. For them to leave their place and abandon his work for good would simply have led to greater offenses, such as now are in evidence in the case of the "evil servant" class who took that very course of unfaithfulness and rebellion. Contrariwise, the remnant showed meekness and yielded to the reproofs of God's Word, knowing that the "reproofs of instruction are the way of life". (Prov. 6:23) They saw the Lord's organization and did not want to forsake it or be cast out of it. They held to a place in God's mercy by enduring the expression of his spirit of anger at them. They acknowledged their guilt, repented, and then responded to the open door of renewed service which he set before them. Joyfully yielding to the divine will and taking up his witness work as his chastened remnant, they were safeguarded from "great offences", because the Great Shepherd Jehovah now leads them "in the paths of righteousness for his name's sake".—Pss. 23:3; 125:3-5.

#### MENTAL DISPOSITION

\* From the above it is clear that the word *spirit* is used with another meaning besides those defined in the last four preceding issues of *The Watchtower*. Therein it was set out that the *spirit*, aside from meaning a spirit person, means in some places the life force that animates living creatures and at other places means the active force of Jehovah God by which he brings his will to pass, whether by inspiring creatures to speak, write or move or by begetting them to spirit life and anointing them to do his service. He being holy, then the active or energizing force which he sends forth is unto holy purposes. It is therefore his *holy spirit*. Now, in this issue of *The Watchtower*, the term *spirit* as often used in the Bible is shown to have another meaning, which, however, fits in with the spirit's common quality of being invisible but of manifesting itself in visible actions or results. *Spirit*, in the sense of the Bible texts below, means the disposition or frame of mind, which gives inducing cause to a person or which acts as a force to give direction, line of action or course. Note the following examples:

\* Proverbs 25:28 reads: "He that hath no rule over his own spirit is like a city that is broken down, and without walls." That is, he has no control over the disposition of his mind. Every passing circumstance has an effect upon his frame of mind and he cannot direct his course of action according to the fixed rules of righteousness of God's Word. He yields to the temptations, the pressures, the stimulations to selfish conduct and evil-doing that play

upon him in his various surroundings. He is excitable and is quickly roused to unreasonable anger, with outbursts of speech and action which are not to good effect. Thus he is disarmed and unprotected against the invasion of the demons or the spirit of this world, and is easily taken captive by forces and powers that issue forth from sources other than from God. He is uncertain, unreliable, and quickly turned out of the way of righteousness. As it is written: "He that wavereth is like a wave of the sea driven with the wind and tossed. . . . A double minded man is unstable in all his ways."—Jas. 1:6, 8.

\* The same Hebrew word (*ruach*) translated *spirit* in the above proverb is translated *mind* at Proverbs 29:11, which reads: "A fool uttereth all his mind: but a wise man keepeth it in till afterwards." For this reason the *American Standard Version* renders it: "A fool uttereth all his anger; but a wise man keepeth it back and stilleth it." And *Rotherham's* reads: "All his anger doth a dullard let go, but a wise man by keeping it back stilleth it."

\* The fool has no mastery over his own spirit. The anger or enraged frame or disposition of mind which he feels rising within him he lets explode without regard for consequences. For that reason he acts foolishly, and the results are those of foolishness. The spirit within him is in itself invisible to onlookers. Yet it is a driving force within him. Hence at first it may cause the fool to take on an angry countenance, his blood leaving his face, his lips becoming livid. Then, on top of this visible effect of such spirit, it vents itself in violent language and actions to foolish effect.

\* The wise person has control over his spirit, including its quality of anger. He knows that thoughtless action will do no good and may displease the Lord. He takes thought for consequences and carefully weighs what will result if he gives way on the spot to anger. He feels anger, because there is occasion for it; but he realizes that to act instantly while in that disturbed or indignant frame of mind might cause harm rather than good. Hence he exercises self-control, with knowledge of God's will and with endurance of the anger-provoking factors or events; and he holds himself in from careless, unrestrained expression of it. With holding it in there comes to him power, particularly if he looks to his great Helper, Jehovah God. At length he is able to still his anger and to reason clearly and then to act according to the line of God's will and for the best interests of all concerned. He sees it is well not to harbor anger over too long a time, because the anger might harden him into an unwise mode of

6. (a) In the preceding four issues of *The Watchtower* what meanings was the term "spirit" shown to have in the Scriptures? (b) What additional meaning is it now shown to have?

7. How is one that has no rule over his own spirit like a broken-down, unwall'd city?

8. How is the Hebrew word for "spirit" translated at Proverbs 29:11? and how, therefore, do other translations render the verse?

9. Why is one uttering all his anger a fool, and how is this an expression visibly of spirit?

10. By what dealing with such spirit does a person show himself wise?

action, so committing sin. Ephesians 4: 25-27 warns against this, saying to members of Christ's church or "body": "We are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." The wise servant of God will seek to still his anger as promptly as possible and then proceed with a sober, temperate mind.

<sup>11</sup> In harmony with the above is Proverbs 17: 27, 28: "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit"; or, according to the marginal reading, of "a cool spirit". "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." (See *American Standard Version*.) The man with knowledge of God's Word should not let words fly loosely, and in a torrent, especially when perturbed. If, with knowledge, he has understanding of his relationship with God and of his proper place in the Theocratic organization, he will not let the heat of anger or vexation overpower him. He will endeavor to keep cool and balanced in thought. With such a spirit or disposition and frame of mind he can excel or master the conditions, the set of circumstances that would drive the foolish person into sin.

<sup>12</sup> It is well said: "He that is slow to wrath is of great understanding: but he that is hasty [short] of spirit exalteth folly." (Prov. 14: 29) Being disposed to hasty or thoughtless action when stirred up leads to the committing of foolishness, specifically injurious to himself. Never checking himself to look ahead to what may be the outcome of unbridled speech or conduct, he acts the way he is disposed to under the unsettling conditions and persists in doing what is unwise. Thus he exalts or carries away folly, and is sure to abound in transgressions. "An angry man stirreth up strife, and a furious man aboundeth in transgression." (Prov. 29: 22) The best remedy for such a disposition is the discipline and counsel of the great Lord and Ruler. Hence parents are instructed thus: "Ye fathers, provoke not your children to wrath [or, do not irritate your children]: but bring them up in the nurture and admonition of the Lord."—Eph. 6: 4; *Emphatic Diaglott*.

<sup>13</sup> Further, on being ill-tempered, it is written: "Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." (Eccl. 7: 8, 9) It is better to set your heart and mind in the direction of endurance and of waiting upon the Lord than to indulge in pride over one's power,

position and riches now. Then the end of the matter will be better than the beginning, and not disastrous. The proud are abominable in God's sight and are surely headed for a fall. "A man's pride shall bring him low: but honour shall uphold the humble in spirit." (Prov. 29: 23) According to this unchangeable rule, the proud and haughty religious clergy of "Christendom", who exalt themselves and then use their self-assumed authority and power to keep the blinded people in ignorance and away from Jehovah's Theocratic Government, are due for a fall into destruction at the battle of Armageddon with which this "time of the end" shall close. What such religionists consider honor, which honor they receive from their political and commercial allies and their religious flocks, is not true honor, because not from God. Such honor will fail. It will be no guarantee to uphold them from an early destructive fall.

<sup>14</sup> Those who receive the glorious treasure of service from the Universal Ruler and who then use such service privilege to His praise and the people's good, acquire a true honor. It leads to further honor from God, who says: "Them that honour me I will honour." (1 Sam. 2: 30) The one thus honored, if he continues humble, will not grow heady, highminded, conceited, and try to lord it over others.

<sup>15</sup> If, in the course of training for Jehovah's wider service, the humble one attends and graduates from a Theocratic Bible college, he will not feel uplifted above his fellow servants in the Lord and show himself off to selfish advantage and intentionally attract attention to himself and win admiration and ear-tickling comment. If by diligent effort he gains a diploma in recognition of meritorious grades in his college studies, he will not be puffed up in mind over his fellow students who put forth just as much conscientious effort and zeal to make good but who failed to measure up to the standard for a diploma. The very fact that, aside from Bible college training or responsible positions of service in a company or society, he has been given the truth and thereby been honored by the Lord with the privilege of being a witness for the Supreme Ruler, this fact is fundamentally a sufficient honor for him and upholds him in the way of God's service. Religionists and their allies may heap reproach and misrepresentation upon such humble servant of God and may thereby bring him low in the eyes of the deceived public and superpatriots; but this does not knock him out of the work as a witness of Jehovah God. In spite of the false evil-report and unfavorable public opinion and nasty opposition, the honor of being merely a servant of the true God and an ambassador of his enthroned King upholds the one who is humble

11. How does a person with knowledge spare words, and an understanding person show an excellent spirit?

12. How does one hasty in spirit exalt folly? and what is the best remedy for such?

13. By what course will the end be better than the beginning of a matter? and what will be the end of the matter for the clergy?

14. Who acquire true honor? and what will the humble ones thus honored not do?

15. How does such true honor uphold the humble in spirit, regardless of education or persecution?

in spirit. It keeps him from dropping out of the ranks of those following in Christ's footsteps and marching toward the New World of righteousness.

<sup>16</sup> Now in the time of the end totalitarian dictators or would-be dictators exalt themselves to power and pelf and divide the honors with other like proud ones. The religious hierarchy and clergy seek for good standing with the world. They make it their aim to set themselves atop the postwar creature that arises for the peace and commercial prosperity and armed security of the "new order"; and they too hope to divide or have a share with the proud worldlings in the spoils of this conflict for world domination. But those who regard the wisdom of God remember his proverb: "Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16: 18, 19, 32) The wise prefer to keep company with the lowly, those low in their own eyes, because they recognize Jehovah God and Christ Jesus as "The Higher Powers". Only thus do the wise gain the favor or grace of the Lord God; for He resists the proud. In the battle of Armageddon he will spoil those who have unrighteously spoiled the peoples of earth and persecuted His witnesses, whereas he will raise up his downtrodden and despoiled servants and beautify them with a blessed place in the righteous "world without end".

#### WATCH YOUR SPIRIT

<sup>17</sup> In this "day of temptation", with the battle of Armageddon as the final end for this pride-ruled world, it is imperative that all who strive for life in the New World beyond Armageddon take heed to their spirit. As represented by his King Christ Jesus, the Lord God is at the temple and examines carefully as to those who worship him in spirit and in truth. To pass his inspection it is necessary for life-seekers to avoid impure connections with this ungodly world, that is to say, spiritual fornication or adultery. It is necessary to hold true to the Theocratic organization, which organization is universal and is bound to the God of holiness as in holy wedlock.

<sup>18</sup> Though recorded two thousand years ago, yet for the present time is this warning to those wanting God's favorable judgment: "That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." (Mal. 2: 15) The spirit or mental disposition

may be hid from human eyes, but the force of such spirit or frame of mind is certain to impel one in a direction that produces visible results disclosing or betraying what is concealed inside one or what one really is or what really motivates one. Men have to depend upon visible manifestations of the spirit of a person. Oftentimes they may be thrown off the track of right conclusions by skillful camouflage and hypocrisy of a person; but not so God, who looketh not on the outward appearance, but on the heart. Not even the loud claims and show of self-righteousness of a person can justify him before God, who detects what is in the heart. "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." (Prov. 16: 2) Judging men by the disposition of mind and the intentional, chosen direction of their effort, Jehovah God is never deceived. For wise, Scriptural reasons, then, those who fear God as Judge and Ruler now take heed to their spirit most anxiously. They desire a clean heart.

<sup>19</sup> With Satan the Devil and his demons facing destruction shortly at Armageddon and bent on dragging as many of humankind as possible down into the destruction with them, it is now a time of great temptation. The trial of integrity toward God is now very heart-searching and penetrating to those who want to please God. On our own human strength we cannot rely. Jesus, on the day of his greatest test of integrity, said to his disciples: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." "The spirit truly is ready, but the flesh is weak." (Matt. 26: 41; Mark 14: 38) There may be a readiness of mind in the right direction and indicating devotion to God; but the possessor of the right mental disposition or spirit is still in the flesh, which is subject to the weakness of all humans and which is prone to desire to shield and preserve itself. Also, the mind of God's servant does not fully appreciate in advance the manner of the enemy's attack or the greatness of the enemy's pressure to be applied against him. Hence the need to watch and to lean wholly upon God, appealing in prayer to him for His strength to resist the temptation and to keep blameless toward him without falling.

<sup>20</sup> To fortify oneself against falling back into the ways of this doomed old world and to keep on in the "reasonable service" of God, the hard-fighting apostle Paul exhorted his fellows: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation;

<sup>16</sup> Who divide the spoil with the proud? and why is it better to be of a humble spirit with the lowly than to be with the spoilers?

<sup>17</sup> What is it now imperative for life-seekers to do, and why?

<sup>18</sup> What warning for now was given by the prophet Malachi, and why should it be heeded?

<sup>19</sup> Due to demon activity, what kind of time is it now, and what instruction of Jesus in his time of trial should God's servant now follow?

<sup>20</sup> How should the spirit be toward God's service, how can it be made so, and what should be the attitude toward prayer?



continuing instant in prayer." (Rom. 12:1, 2, 11, 12) Solely by the study and application of God's Word is the consecrated mind renewed or renovated and brought in line with the new world of righteousness. This in turn changes the disposition or frame of mind, which disposition should not be lukewarm, half-hearted, listless or sluggish, but enthusiastically and wholeheartedly bent on carrying out one's vow to God. Only in such way can one serve the Universal Ruler with fervor of spirit. The rejoicing in the hope set before us also helps to give added inclination to the direction of the mind and its impulses. And in addition to all this, there should be a continual tendency unto prayer, so that one is instant in prayer and as soon as the emergency arises betaking himself to prayer to God.

"The apostle warns against distractions of the mind on the part of those who really want to render their full measure of service to the kingdom of God. Showing what is the better state in that behalf, the apostle refers to one who keeps clear of earthly burdens and says: "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband." (1 Cor. 7:34) While himself doing pioneer missionary work in Kingdom interests from country to country, the apostle Paul did so without family distractions, not exercising the "power to lead about a sister, a wife, as well as other apostles". As to the state of mind with which he did his work of preaching the Kingdom gospel, Paul wrote to his fellow Christians at Rome: "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." (1 Cor. 9:5; Rom. 1:9) He desired that Jehovah God by Christ Jesus should approve and be favorable or gracious toward the spirit with which his fellow Christians worshiped and served God; and he prayed to that end.

"To those in Galatia Paul wrote these closing words: "Brethren, the grace [favor] of our Lord Jesus Christ be with your spirit." (Gal. 6:18) To Timothy, his devoted associate in service, he wrote: "The Lord Jesus Christ be with thy spirit. Grace be with you." (2 Tim. 4:22) To another fellow laborer, Philemon, he closed his letter with these words: "The grace of our Lord Jesus Christ be with your spirit. Amen." (Philem. 25) In his letter to the Christians at Thessalonica, in which he calls attention to the faithful and earnest state of mind with which that Christian body rendered service and worship to God, he wrote this prayer: "And the very God of peace sanctify you wholly; and I

pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23.

#### COMFORTER, PARACLETE

"The congregation at Thessalonica for whom the apostle thus prayed was just a part of the whole church on earth. Nevertheless, in praying this remarkable prayer for the Thessalonians, Paul was really praying for the entire church, that it would be preserved down to the end of the world, at which time Christ Jesus would come into his kingdom. That such prayer was sure of a favorable answer because in harmony with God's will is shown by the words of the Head of the church to his disciples. Shortly before taking his leave of these first members of the church and ascending into heaven, the resurrected Christ Jesus said to them: "Lo, I am with you always [all the days], even unto the end of the world."—Matt. 28:20.

"How would or could he still be with them all that time when bodily absent from them and at the right hand of his Father? He would be with them always in a fuller sense than being with them by mere direction or fixation of his mind. It would be more than what the apostle meant concerning himself when he wrote to the church at Corinth, saying: "I verily, as absent in body, but present in spirit [disposition and direction of my mind], have judged already, as though I were present, . . . in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit [the disposition of my mind, as disclosed to you], with the power of our Lord Jesus Christ." (1 Cor. 5:3,4) Referring again to a like state of mind, he wrote the church at Colosse: "Though I be absent in the flesh, yet am I with you in the spirit [the direction given to my mind], joying and beholding your order, and the steadfastness of your faith in Christ." (Col. 2:5) The Lord Christ Jesus could be with his church, including all its congregations throughout the earth, in a way that the apostle Paul could not. Paul could be with the distant brethren merely by the turn of his thoughts to them and by prayers to God in their interest, and was thus with them in spirit. Christ Jesus promised to be with his entire church down through the centuries and clear to the consummation of the world by means of what he called "the comforter", paraclete.

"Christ Jesus identified the paraclete, which various translators call "the helper", "the advocate," or "the comforter", as the spirit. However, not *spirit* in the sense as discussed in the above texts. By "com-

21. How did Paul warn God's servants against distractions of the mind? and how did he himself serve God with his spirit?  
22. What did Paul desire respecting the spirit of his fellow Christians, and what prayers did he express to that end?

23. By his prayer expressed to the Thessalonians, for whom was Paul in reality praying? and what words of Jesus show the kind of answer it would receive?

24. How could the ascended and absent Lord Jesus be with his church on earth always, in a manner that Paul could not be?

25. What were Jesus' words regarding the comforter? and what is it, and how long would it abide with his church?

forter" Jesus referred to the spirit as the active force of Jehovah God, which is invisible to human eyes but which brings about God's will and reveals itself in manifestations visible to the eyes of God's servants. Said Jesus to his eleven faithful apostles on the night of his betrayal and just after telling them of his leaving them to go to the heavenly Father: "I will pray the Father, and he shall give you another comforter, that he may abide with you [how long?] for ever [hence to the end of the world]; even the spirit of truth; whom the world cannot receive, because it seeth him not [the spirit being an invisible active force], neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Because the religious trinitarians fanatically maintain that the holy spirit and comforter is a personality, the third person of a religious trinity, we here give the rendering of John 14: 16, 17 according to the precise translation thereof in *The Emphatic Diaglott*: "And I will ask the Father, and he will give you another helper, that he may be with you to the age, the spirit of truth, WHICH [not *whom*, but *which*] the world cannot receive, because it beholds it not, nor knows it; but you know it; because it abides with you, and will be in you." And at John 14: 25, 26 this translation continues: "These things I have spoken to you, while abiding with you. But the helper, the holy spirit, WHICH the Father will send in my name; shall teach you all things, and remind you of all things which I said to you."

<sup>26</sup> The spirit comforter or helper is not a spirit person or personage, but is the active force of God which he sends forth in the name of and hence through his Son. Because Jesus applied to this spirit or active force of God the function of helper, comforter or advocate, and because in Greek such names are in the masculine gender, Jesus at times used the personal pronouns *he*, *his* or *him* when referring to the holy spirit in its action of helper, comforter or advocate. The *Diaglott* translation shows this in Jesus' further words regarding the spirit comforter, namely: "But when the helper comes, whom I will send to you from the Father, the spirit of truth WHICH [not *whom*, but *which*] comes forth from the Father, he will testify of me. And you also will testify, because you are with me from the beginning." (John 15: 26, 27) "But I tell you the truth; It is better for you that I should go away; for if I go not away, the helper [masculine gender] will not come to you; but if I go I will send him to you. And having come, he will convict the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin, indeed, because they believe not into me; but concerning righteousness, because I am going to my Father, and you behold

me no more; and concerning judgment, because the ruler of this world has been judged. I have yet many things to tell you, but you cannot bear them now. But when he may come, the spirit of truth, he will lead you into all the truth; for he will not speak from himself; he will speak whatever he may hear; and declare to you the coming things. He will glorify me; because he will take of mine, and declare to you. All things that the Father has are mine; on account of this I said, That out of mine he takes, and will declare to you."—John 16: 7-15.

<sup>27</sup> After his ascension Christ Jesus would no longer be personally present to teach and explain the truth to his disciples. Hence the heavenly Father would project or send forth his invisible active force and would do so by Christ Jesus; and this spirit or divinely guided force would deal with and operate toward his consecrated servants upon the earth. Thus Jehovah God, through Christ Jesus, would direct and enlighten and inform his church on earth by remote control and his Theocratic will and purpose would be accomplished through them just the same. This divinely operated and guided force would thus indeed be a helper to them and of great comfort to them and would give them confidence. It would come to their aid and back them up and support them in their emergencies, and so would be an advocate. Likewise as the spirit or invisible active force of God operated in ancient days before Christ, so now it would operate in like manner to inspire God's chosen servants to speak and write those things which were spiritual food in convenient season for the church of Jehovah God. Thereby the church would get the truth, and properly the energizing force by which this was made possible was named "the spirit of truth". It would stir up the minds of those who had been personal apostolic associates of Christ Jesus, to recall the truths which he taught and his acts consistent therewith.

<sup>28</sup> By means of this same invisible energy under divine control and operation, the Scriptures that had been written in Hebrew by men of old would be made understandable according to truth, and thus it, the spirit comforter, would guide them into all truth and would show them things to come by its unraveling of the prophecies pertaining to things to come. Christ Jesus said to his disciples that the things in the Law and Prophets and Psalms were written concerning him, and by illuminating such Scriptures the spirit comforter would testify of Christ Jesus and glorify him. This spirit or active force would not be a blind force running wild, but would be tuned to convey to the church what the great Sender Jehovah God said and hence what it

<sup>26</sup> Why did Jesus at times use personal pronouns respecting the holy spirit in this capacity, and how does the *Diaglott* show this? .

<sup>27</sup> How would this holy spirit help and comfort the church and be the "spirit of truth" to them?

<sup>28</sup> How would the holy spirit show them things to come, and testify of Jesus and tell them what it heard?



heard; and it would also attune the faithful Christians to what the heavenly Father had said and what they heard from his recorded Word and his inspired servants.

<sup>29</sup> How has this helper or spirit of truth reproved and convicted the world "of sin, and of righteousness, and of judgment"? Not by the appearance of some heavenly personage in the sky or even on the earth and preaching directly to the people of this world. A sound-minded examination of the Scripture record and of the facts shows it has been by the operation of Jehovah's invisible energy to the help, guidance and enlightenment of those who are God's witnesses in the flesh on earth. Through the message opened up to their understanding by the spirit of God, and by means of the power of the spirit of God actuating them, his commissioned people have proclaimed his message concerning repentance from sin; also concerning imputed righteousness or justification through faith in Christ's blood and by the grace of God; and concerning judgment, because in the great controversy over Jehovah's universal domination Jesus has demonstrated himself unbreakably faithful to Jehovah's sovereignty and has proved Satan to be a liar and hence doomed to final defeat and destruction. This also dooms the world of which Satan the Devil is the invisible prince and god, and it must come to an end at the execution of God's judgment against it at the battle of Armageddon.

<sup>30</sup> When did Jehovah God send forth the comforter or spirit of truth in fulfillment of the promise of Christ Jesus his Son? It was on the day of Pentecost, ten days after Christ Jesus was taken up out of the sight of his disciples to appear in the presence of God in their behalf, with the value or merit of his human sacrifice. Because this presentation must be made before the disciples could be justified by faith and before the comforter could be sent to them, it was needful that Christ Jesus go away. On the day of Pentecost the holy spirit was poured out upon the faithful remnant of disciples at Jerusalem. As Acts 2:4 (*Diaglott*) reports: "And they were all filled with holy spirit and began to speak in other languages, as the spirit gave them utterance." Many Jews and proselytes in Jerusalem came together to the place of this strange occurrence. Then Peter, filled with the spirit or active force of God, was shown "things to come" by the making plain to his understanding the prophecy of Joel 2:28-32 regarding the outpouring of God's spirit "in the last days". That prophecy's initial fulfillment Peter forthwith declared to those Jews. Then Peter, moved by the spirit, convicted those Jews of sin and urged upon

them repentance that they might receive the righteousness of God; and because of the coming judgment he exhorted them: "Be ye saved from this perverse generation." By the spirit he testified concerning Christ Jesus.

<sup>31</sup> That was the visitation or descent of the spirit comforter which Jesus promised to send, and which spirit he sent from his seat at the Father's right hand. Hence Peter said: "God raised up this Jesus, of which we all are witnesses. Having been, therefore, exalted to the right hand of God, and having received from the Father the promise of the holy spirit, he poured out this [not *him*, but *this*] WHICH [not *whom*, but *which*] you both see and hear."—Acts, chapter 2, verses 32, 33, *Emphatic Diaglott* translation; also *Rotherham*.

#### ITS OPERATIONS

<sup>32</sup> How the holy-spirit comforter or helper acted toward the church is recorded in some detail in the book of Acts. Filled, not with a spirit personage, but with the actuating force of God, Peter testified to the Jewish Sanhedrin at Jerusalem concerning sin, righteousness, judgment and Christ Jesus. (Acts 4:8-12, 19, 20) While such spirit was operative upon or through Peter to give him insight into concealed matters, the professed believers Ananias and Sapphira spoke and acted out a lie and thus put to the test whether the invisible active force of God was a good lie-detector. Hence Peter said to each of them respectively: "Ananias, why has the adversary filled thine heart to deceive the holy spirit, and to appropriate a part of the price of the land?" "Why have you agreed together to try the spirit of the Lord?" (Acts 5:3, 9, *Diaglott*) It was not of Peter and the apostles, but by the spirit of God which filled them, that shortly afterward they said to the Sanhedrin, when reproving that worldly legal body of sin: "It is needful to be yielding obedience unto God rather than unto men: . . . And we are witnesses of these things, also the holy spirit WHICH God hath given unto them who are yielding obedience unto him."—Acts 5:27-32, *Rotherham*.

<sup>33</sup> The faithful martyr Stephen, on the witness stand before that same court of judges, said: "O stiff-necked and uncircumcised in heart and ears! you always fight against the holy spirit; as your fathers did you also do." (Acts 7:51, 55, *Diaglott*) Later, concerning Philip the evangelist it is written: "And an angel of the Lord spoke to Philip, saying, 'Arise, and go towards the south, by that road leading down from Jerusalem to Gaza'; this is a desert."

<sup>29</sup> How has this holy spirit reproved the world of sin, righteousness, and judgment?

<sup>30</sup> When did God send forth such holy spirit, and how were the attending circumstances explained to the observers?

<sup>31</sup> Who is the source of such spirit, and through whom was it poured forth?

<sup>32</sup> When before the Jewish Sanhedrin and also before Ananias and Sapphira how did the holy spirit manifest itself by Peter and the other apostles?

<sup>33</sup> How did it act respecting Stephen and Philip the evangelist? and how did it serve to the persecuted church?

Then, when Philip saw a chariot approaching, "the spirit said to Philip, 'Approach, and join thyself to this chariot.'" After the conversion of the Ethiopian eunuch therein and his baptism in water, "when they came up out of the water, the spirit of the Lord seized Philip; . . . Philip, however, was found at Azotus; and passing through, he announced the glad tidings in all the cities, till he came to Cæsarea." (Acts 8: 26, 29, 38, 39, *Diaglott*) Concerning the functioning of the active force or spirit of God as a helper and comforter it is written of the church just after fierce persecution: "Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the holy [spirit], were multiplied."—Acts 9: 31.

<sup>34</sup> Thereafter, when Peter by the operation of God's active force had a vision upon the housetop in Joppa, "while Peter thought on the vision, the spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Peter obeyed this remotely controlled communication from God and went with the men and witnessed the outpouring of the spirit upon the Gentile believer Cornelius and those at his house. He saw its visible manifestation in their speaking in foreign languages as he himself had done at Pentecost. Later explaining his going, Peter said: "The spirit bade me go with them, nothing doubting."—Acts 10: 19-48; 11: 12.

<sup>35</sup> Still later, as to the congregation at Antioch, Syria, "while they were serving the Lord and fasting, the holy spirit said, 'Separate to me Barnabas and Saul for the work to which I called them.' Then having fasted and prayed, and laid their hands on them, they sent them forth. They, therefore, having been sent out by the holy spirit, went down to Seleucia." (Acts 13: 1-4, *Diaglott*) Regarding the missionary activities of Paul and Silas it is recorded: "And they went through the country of Phrygia and Galatia, being forbidden by the holy spirit to speak the word in Asia; and coming by Mysia, they attempted to go into Bithynia; and the spirit of Jesus did not permit them." Then by the spirit or active force of God Paul had a vision by night. "And when he saw the vision, we immediately sought to go into Macedonia, inferring that the Lord had called us to announce glad tidings to them."—Acts 16: 6-10, *Diaglott*.

<sup>36</sup> When on his final journey up to Jerusalem, Paul said to the elders from Ephesus: "Now behold, being

constrained by the spirit [set disposition of my mind], I go to Jerusalem, not knowing the things which will happen to me there; except that the holy spirit testifies to me in every city, saying that bonds and afflictions await me. . . . Take heed to yourselves, therefore, and to all the flock among whom the holy spirit made you overseers, to feed the church of God, which he acquired by the blood of his own." (Acts 20: 22-28, *Diaglott*) How the holy spirit or active force of God spoke on all the above-mentioned occasions is not directly stated, but it may have been through the agency of spirit-filled servants of God. As it is written, at Acts 21: 4, 11: "And having found the disciples we remained there seven days; and these told Paul, through the spirit, not to go up to Jerusalem." "And coming to us, taking Paul's girdle and having bound his feet and hands, he said, 'Thus says the holy spirit, So will the Jews at Jerusalem bind the man who owns this girdle, and deliver him into the hands of the Gentiles.'" (*Diaglott*) It would be just as much an operation of the spirit or active force of God whether performing through a human or an angel or otherwise.

#### ANGELS AND COMFORTER

<sup>37</sup> It should not be thought that, because God through and in the name of Christ Jesus sent the holy-spirit comforter or helper to instruct, assist and guide the church, he ceased to send his angels, actual spirit creatures, to convey commands and directions to the church. Angels, to the contrary, are registered as having continued to serve at the same time with the spirit comforter. Doubtless the holy-spirit comforter functioned through such angels on numerous occasions, though unseen to the disciples. An angel of the Lord in the night opened the prison doors and let Peter and the other apostles out, saying: "Go, stand and speak in the temple to the people all the words of this life." (Acts 5: 19, 20, *Diaglott*) An angel appeared unto the Gentile Cornelius and bade him send for Peter for the message of salvation; whereas on the next day the holy spirit instructed Peter to go with Cornelius' messengers. (Acts 10: 1-7, 30-32) Peter later told how Cornelius had seen an angel in his house. (Acts 11: 13) One night, when Peter was sleeping in prison awaiting execution, the angel of the Lord came and released him from his bonds and cell and led him to the prison exit: "And they went out, and passed on through one street; and forthwith the angel departed from him." Peter then acknowledged this angelic act of deliverance.—Acts 12: 6-11.

<sup>38</sup> Furthermore, it was an angel that directed Philip into the desert to meet the Ethiopian eunuch.

34. How is the action of the spirit described as to Peter pending his visit to Cornelius?

35. How is the spirit's action described respecting the church at Antioch and also Paul's missionary movements in Asia Minor?

36. On his final journey to Jerusalem, what did Paul say concerning the action of the spirit respecting him? and how, apparently, was this action performed?

37. In this connection, what should we not think as to the angels? and what does the record show on this as respects Peter and the apostles and Cornelius?

38. Likewise what does the record show on this as respects Philip, Paul, and John?

(Acts 8:26) Also, while shipping toward Rome, Paul was visited by God's angel. Said Paul: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." (Acts 27:23, 24) Long afterward Jehovah God by Christ Jesus sent his angel to John on Patmos to signify to him coming events as symbolically envisioned in The Revelation. (Rev. 1:1, 2) It should not appear strange and out of order, therefore, that the joint operation of angels and spirit of God should be true of this time of the end.

"Christ Jesus, as Jehovah's installed and reigning King, came to the great spiritual temple of God in 1918, as repeatedly shown in former issues of *The Watchtower*. Respecting the judgment which he then began at the temple, Christ Jesus long ago foretold: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:31, 32) As set forth in the last preceding issue of this magazine, in 1919 the King Christ Jesus at the temple revived the Kingdom witness work which had been killed in 1918 by the sly co-operation of religious and political conspirators and the violence of persecution. Just as at Pentecost Christ Jesus at God's right hand poured forth the spirit upon the waiting disciples, so in reviving Jehovah's witness-work in 1919 the King Christ Jesus at the temple poured forth the same spirit or active force upon the faithful remnant of Jehovah's witnesses. This outpouring was visibly manifested by the active Kingdom testimony that then set in.

"As in A.D. 36 the same Lord Jesus at God's right hand caused the outpoured spirit to fall for the first time upon the Gentiles and thereby widen the Kingdom testimony to all nations, so the corresponding thing took place in 1922. Then there was an outstanding further manifestation of the pouring forth of God's spirit upon his faithful servants to accomplish a witness in all the inhabited earth for a witness to all nations. Back there, in A.D. 33 and 36, that miniature fulfillment of the prophecy of Joel 2:28, 29 was the coming of the spirit comforter to the church. It is the same spirit that was poured out in the larger fulfillment from and after 1919 upon the remnant of Jehovah's witnesses. This has been of great comfort, enlightenment and strengthening power to them. Why? Because,

although gathered to the King Christ Jesus into the temple condition of unity with him, they are still in the flesh and he is invisible to their fleshly eyes.—2 Thess. 2:1; 1 Thess. 4:17.

"This does not mean that the holy-spirit comforter has not been taken out of the way of the "man of sin" class, permitting the revelation of that "son of perdition" class of religionists. Paul said as to the falling away or apostasy and the revealing of that wicked class: "And now ye know WHAT withholdeth [restraineth] that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2:3-8.

"What was withholding or acting as a restraining force in even the apostle's day was the holy spirit. And as long as it was the dominant force in the congregations the appearing of the "man of sin" company was restrained. The expression "he who now letteth", or, "the one restraining for the present" (*Diaglott*), evidently refers to the apostles of Jesus Christ, through whom the holy spirit was specially functioning and through whom the various gifts of the holy spirit were imparted to the consecrated believers of the church. When these direct representatives of the Lord and foundation members of the church were removed by death, then the way was opened for the formation and development of the "man of sin" class of counterfeit Christianity. The final development or capping of this class is the "evil servant" class in the time of the end. (Matt. 24:48-51) Evidently referring to the time when the apostles should fall asleep in death, Christ Jesus said in his parable of the wheat and tares: "But while men slept, his enemy came and sowed tares among the wheat, and went his way. . . the tares are the children of the wicked one." (Matt. 13:25, 38) Also, the apostle Paul said: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:29, 30.

"The full and complete manifestation of the "man of sin" class, or "mystery of iniquity", comprising both the religious clergy of "Christendom" and also the "evil servant" class, would therefore take place in the time of the end, from and after 1914, when the "evil servant" class manifest themselves and throw in their lot with the religionists. The holy

39. Who accompanied Christ Jesus when coming to the temple in 1918, and what then developed to correspond with Pentecost of A.D. 33?  
40. (a) What then took place to correspond with the event of A.D. 36?  
(b) In effect, what did that event back there mark, and how, then, is the corresponding event in this modern time related thereto?

41. What does this fact not mean as to the "man of sin" class? and what did Paul write on this matter?

42. What was it that was withholding? who was it that was letting? and how and till when?

43. How and when does the complete manifestation of the "man of sin" take place, and why?

spirit being removed from all such ones, there is no restraining power upon them against boldly displaying themselves and showing forth the spirit of the Devil.

“However, the holy spirit is not removed or taken away from the remnant whom the King Christ Jesus gathers to him at the temple. They come under the final and complete outpouring of that spirit as predicted for these “last days”; and it shall abide with them to the finish of Jehovah’s “strange work”

44. As to the faithful remnant, however, what is the case respecting the spirit despite their being gathered to the temple?

of witness. (Isa. 59: 21) These pray in these perilous times for more of His holy spirit; and the great Giver of good things bestows it upon them in double measure. (Luke 11: 13) Upon them is fulfilled the apostle’s prayer: “The favor of the Lord Jesus, and the love of God, and the joint participation of the holy spirit be with you all.” (2 Cor. 13: 14, *Diaglott*) Thus favored by Jehovah God through his King Christ Jesus, they proclaim his name and announce his Kingdom to all the Lord’s “other sheep”, the “men of good-will” scattered among all nations.

## ESCAPEES

THIS world is a Sodom: “the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” (Rev. 11: 8) The inhabitants of ancient Sodom were practitioners of religion, which is demonism, and were exceedingly wicked. Just before its destruction Lot, the nephew of faithful Abraham, was living with his family in Sodom. Because of the city’s great wickedness Jehovah God sent his angelic representatives to destroy Sodom. On the way those angels, appearing as men, stopped at Abraham’s encampment and informed him of Jehovah’s purpose. Abraham, having in mind his nephew Lot, who would be subject to destruction unless protected, made an earnest plea before Jehovah’s representative that Sodom might be spared from destruction if a certain number of persons therein were found to be righteous. God then informed Abraham that if as many as ten righteous persons could be found in her he would not destroy Sodom. (Gen. 18: 20-33) But that number could not be found; only Lot and his wife and two daughters were found to be the ones who had faith in God Jehovah.

God sent his angels to Sodom and to the house of Lot to bear a message to that righteous man. A mob of Sodomites, at eventide, attempted to commit an assault upon Lot’s guests, these angels appearing as men, but Lot defended these angels in human form. The mob then cried out to Lot: “Now will we deal worse with thee than with them.” For the protection of Lot and his household against that violent mob Jehovah, operating through his angels, smote the lust-crazed mob with blindness and frustrated their carnal designs. Then the Lord God showed his mercy toward Lot, his wife and two daughters, by having the angels lead them forth from the doomed city. “Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.”—Gen. 19: 1-25.

The angels warned Lot and the three escapees with him as to what they should do. “And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.” (Gen. 19: 17) Those two angels appearing as men to Lot seem to picture those who are members of Jehovah’s

royal house under Christ Jesus the Head, including the remnant of his anointed witnesses yet on the earth, and which remnant Jehovah by Christ Jesus sends to the modern-day Sodom, particularly “Christendom”. Lot and his family foreshadowed those persons today who are of good-will and who hear the warning concerning the great destruction that will come upon the world at Armageddon, which warning is now being sounded everywhere by Jehovah’s witnesses.

The destruction of Sodom pictured the battle of Armageddon, particularly its fiery and destructive work against wicked “Christendom”. The nations which are known as “Christendom” have in these latter days become exceedingly wicked. Such religion practitioners are the ones that wickedly persecute Jehovah’s witnesses because they stand for God and his kingdom and insist on obeying God and Christ Jesus in proclaiming the message of the Kingdom. The conditions obtaining in and about Sodom exactly fit the conditions that now exist in “Christendom”. Speaking of the conditions that would prevail upon the earth at the time of his second coming, Jesus likens them unto Sodom’s, thus further proving that the destruction of Sodom was a type or foreshadowing of what will befall “Christendom” at Armageddon. Said Jesus: “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.”—Luke 17: 28-30.

That prophecy of the Lord Jesus is being fulfilled. The facts now conclusively prove that in all “Christendom” the men who operate the religious systems do so for selfish reason. By these religious systems they carry on a racket and are entirely oblivious to the warning God is causing to be sounded in their presence as to the approaching battle of Armageddon. They show lack of faith.

In the picture of Lot’s flight from Sodom not only faith, but also obedience, is emphasized. The angels of Jehovah, having led Lot and his family away from Sodom before destruction began, then warned them: “Escape for thy life; look not behind thee.” Lot’s wife utterly disregarded the warning from the Lord’s representatives. “His wife looked back from behind him, and she became a

pillar of salt." (Gen. 19: 24-26) Her looking back was an act of disobedience, and the result was that a pillar of salt there stood forth as a monument of her disobedience, and clearly appears to say, in substance: 'When one undertakes to obey the Lord, one must then continue in faith and must obey God's commandments faithfully. Obedience to the Lord must be continuous to the end and unconditional.' At Luke 9: 62, Jesus said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Jesus described the conditions to prevail on earth at the time of the Armageddon fight and said: "In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife."—Luke 17: 31, 32.

Thus Jesus emphasized the importance of full obedience. Lot and his family received the warning to flee, and they fled before destruction fell upon Sodom and Gomorrah. Likewise those who will form the "great multitude" of Armageddon survivors now receive the warning to flee, and they must flee to the Lord's kingdom before the fight at Armageddon, and they must abide under Jehovah's protection until the fire of Armageddon has completely burned out. This prophetic drama was recorded as a pattern or guide for those who now undertake to serve the Lord God Jehovah.

Four hundred years later Lot's distant relative, the prophet Moses, was encamped with the Israelites not so far away from the sites of ancient Sodom and Gomorrah. While at that encampment in the plains of Moab east of Jordan river Moses, as Jehovah's mouthpiece, announced His provision for the temporary protection of those Israelites and strangers and sojourners among them who should kill another person accidentally, unawares and without malice. (See Numbers 35.) Moses being a type of Christ Jesus, the prophetic utterances of Moses find fulfillment in what the Lord Jesus does. Jehovah God instructed Moses to announce to the Israelites that He had made provision for three cities of refuge on the east side of Jordan and three like cities on its west side. This was made known to the Israelites by Moses just before they crossed Jordan into Canaan, and this clearly shows that the fulfillment of the picture relates particularly to Christ's second coming and his kingdom, and what occurs shortly before Armageddon. A city is a symbol of an organization. Therefore the refuge cities symbolized God's organization under the Greater Moses, Christ Jesus, and which is Theocratic.

The provision of Jehovah's law was this: If a man slew another out of hatred or malice, he was a murderer and must suffer death without fail. If the slaying was done without malice or enmity, by accident, unwittingly, or unawares, then for the slayer's protection he might flee to one of the refuge cities and there find a haven of safety as long as he remained within the city. "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: because he should have remained in the

city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession."—Num. 35: 26-28.

Those six cities, established for the convenience of the Israelites who were on both sides of the Jordan, symbolically pictured the protection which men of good-will receive by fleeing now from Satan's organization to the High Priest Christ Jesus and his organization and remaining there until Armageddon has ended. A killer that used a deadly weapon and willfully and deliberately killed another because of hatred, enmity or malice, could not have the benefit of a refuge city, but the revenger of the slain one's blood must be allowed to kill him. One who acts maliciously exhibits a bad condition of heart, a wrong motive. The fact that such a person received no benefit of a refuge city, and the further fact that if another person killed someone unawares or suddenly, with no enmity, he might have benefit of refuge, show that the cities of refuge apply antitypically to only those persons of good-will toward God. These have a sincere desire to do right, but have been drawn into an undesirable position because of circumstances over which they had little or no control.

Human life cannot be taken at the will of any human, but can be taken only in accordance with God's law. The one who assumes authority to kill another is a murderer. God's everlasting covenant concerning the sanctity of blood, as stated to Noah at Genesis 9: 1-6, forbade wanton bloodshed. It provided for the execution of murderers under certain conditions; and no one can take life with impunity when the same is done contrary to God's law. How grossly the religious-totalitarian aggressor nations have broken that everlasting covenant by wantonly and maliciously causing the death of millions of human creatures, all for the selfish desire for world domination! Selfish political and commercial men have fomented and carried on such sanguinary operations, and the clergy of the Catholic and Protestant organizations have sanctified such nationalistic procedure and pretended to bless those who indulge in the destruction of human life. Religious systems approve military aggressions when it seems popular to do so. The war of Italy against Abyssinia and the civil war in Spain carried on by Catholic rebels against the constitutional republican government had the full approval, co-operation and support of the Roman Catholic Hierarchy.

Hence those religious leaders are parties to the crime of breaking Jehovah's everlasting covenant with humankind. All nations are under judgment, and Jehovah God assigns the reason for taking action in due time, saying: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24: 1, 3-6) The battle of Armageddon is near, and God declares that all willful and

deliberate killers shall perish at Armageddon at the sword of his Executioner, Christ.

Others, being misled by the religious leaders and having no straight knowledge of God's law and his provision and requirements for salvation, have indulged in violations of his everlasting covenant without knowing all the responsibility. These may, by the grace of God, have the benefit of the antitypical city of refuge. Such ones, learning thereafter what God requires and then believing in Jehovah God and Christ Jesus, may seek forgiveness through the merit of Jesus' blood. They may flee to God's capital organization under Christ and may find refuge and protection until Armageddon is past.

There are many who are under the influence of religious organizations and their clergy leaders, which leaders have informed them that it is right to kill certain persons. Believing such religious leaders, they have indulged in persecuting true followers of Christ Jesus and even consented to the killing of them, like Saul of Tarsus at the stoning of Stephen, one of Jehovah's martyrs. (Acts 7:58, 59) Afterwards the Lord revealed the truth to Saul and Saul became a Christian. The Lord changed his name and he was thereafter known as "Paul" and was made an apostle of Jesus Christ and a special witness for God's kingdom. Paul's own testimony shows the marked difference between religionist and Christian.—Gal. 1:13-16; Acts 26:5.

After World War I ended, in 1918, many men, who returned to civilian life, learned that religion is a snare of the Devil and that God's Word is the truth concerning true worship of God, and then they understood what they had seen the religionists do during the hostilities. Those men of rightly disposed heart wanted to know and do what was the right thing, and so when they came in touch with the truth as set forth in the WATCHTOWER publications, they began seeking the Lord that they might find him and learn his provision for protection and salvation. They showed good-will toward Jehovah.

Since the coming of the Lord Jesus Christ into Kingdom power, in 1914, and the proclamation of God's kingdom by his consecrated people on earth the religious leaders have

caused great persecution to come upon Jehovah's witnesses. They have secretly and wrongfully induced political officials, police officers, and others of the "strong-arm squad" to arrest, mistreat and imprison many faithful Christians, because these were telling the truth which exposes the Devil's religious system. Many of these faithful Christian men and women have been cruelly beaten, and some violently killed, and the religious leaders, notably the clergy, have been the chief instruments and instigators of such persecution and killing. Other persons connected with the religious institutions have been misled and ill advised by the clergymen and have taken part in such wrongful treatment of Jehovah's witnesses. Afterwards learning that Jehovah's witnesses are the faithful servants of the Lord God, those misled men who are feeling after God have turned to him, have shown kind treatment to Jehovah's witnesses, have fled to the antitypical city of refuge and there found refuge. Continuing in this condition and obeying Jehovah God, they will find protection and safety from the great Revenger of blood, and, proving their integrity to God, they shall be made members of the "great multitude".

The "revenger of blood" mentioned at Numbers 35:19 pictured the Lord Jesus Christ, Jehovah's Executioner, who carries out Jehovah's orders and who will slay all God's enemies at Armageddon. If those persons of good-will show their faith in God and in Christ Jesus and their obedience by fleeing to the Lord before Armageddon and then continuing to seek righteousness and meekness and to serve Him as commanded, such may be spared in the great devastation to be wrought at Armageddon. Therefore the cities of refuge, and those who anciently found refuge in such, prophetically picture Jehovah's place of refuge and the people of good-will who seek it and who for ever continue in faith and faithfulness under Jehovah's deathless High Priest Christ Jesus, and who will consequently make up the "great multitude" of Armageddon survivors. Now when those persons of right condition of heart see what Jehovah God had in mind for "men of good-will", their hearts properly respond to the Lord God in love and devotion through Christ Jesus.

## JEPHTHAH'S DAUGHTER, WHOLLY DEVOTED

**M**ULTITUDES today are turning to the Bible seeking comfort. In a world reeling under the heavy blows of global war, with the pall of death hovering over all nations, people are inexorably drawn to the Book that answers the question, After death—what? Also in that Book they find stated in simple phrase blessings that are to come, blessings that dwarf and shrivel away the flowery promises of self-exalted men trying to sell the people on their "new world order" fable. Will these restless multitudes attain the blessings of Jehovah's new world? Will they meet the divine requirements? Do individuals coming out to the Lord set the requirements? Does religion? The same inspired Book that describes the blessings marks the course that leads to them. The way is exemplified in the doings of a young Jewish maiden.

She is not named in the Scriptures, merely being called

"the daughter of Jephthah the Gileadite". She lived at Mizpah in Gilead, and makes her appearance at the time of her father's return from a victorious campaign against the Ammonites. Joyously she rushes out to meet him "with timbrels and with dances", the customary greeting for triumphant home-coming warriors. (Judg. 11:34; 1 Sam. 18:6) "And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me." (Judg. 11:35) What strange words and actions with which to greet a rejoicing welcomer!

Jephthah's distress is understandable when preceding events are known. Prior to the warfare against Ammon Jephthah "vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of



the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's and I will offer it up for a burnt offering". Super-critical religionists brand his vow as rash, and its performance as the horrifying act of a heathen fiend. They are twice wrong. First, the vow was made while Jehovah's spirit was upon Jephthah; second, the Mosaic law required faithfulness to vows.—Judg. 11:29-31.

When Jephthah said "whatsoever cometh forth of the doors of my house" he had in mind a human creature, since clean animals acceptable as sacrifices were not kept in Israelite homes. Those animals were in stock pens or in grazing flocks. Their sacrifice would neither constitute an unusual hardship nor indicate the extremity of Jephthah's desire for God's blessing. His vow was a sweeping one, not excluding even his only child. He would withhold nothing, if Jehovah would give victory. He was not acting impetuously or vowing rashly.

But to offer a human creature as a burnt offering, would not that be fiendish? Beyond all doubt; and a violation of God's law, too. It would be demon religion, a copying of the heathen practice of burning children to Molech. God's Word condemns this practice, and gives it as one reason why he would drive the heathen from Canaan land. (Lev. 18:21; Deut. 12:29-31; 18:9-14) Reflect: Jephthah knew the divine law. (Judg. 11:15-27) He was fighting the Ammonites. Molech was their god. (1 Ki. 11:7) They were the child-burning devil-worshippers. Would Jephthah imitate their abominations to get Jehovah's help? Hardly. Certainly he was making no bid for Molech's favor; his vow was directed to Almighty Jehovah.

Why, then, the words, "I will offer it up for a burnt offering"? The term "burnt offering" was figuratively used. No part of a burnt offering was eaten, but was wholly offered up to the Lord. (Lev. 1:3-17) Jephthah used it as a figure to signify the wholeness and completeness with which he would dedicate the welcoming one. *Neder* is the Hebrew term used to express his "vow" or promise of devotion, and carries the thought of consecration. (Judg. 11:30, 39) If a literal sacrifice had been intended the Hebrew word *cherem*, containing the thought of physical destruction, would more likely have been used, as it is in Leviticus 27:28, 29 and Numbers 18:14-17, and there translated "devoted". And even in these cases, where the devoted thing was a person or unclean beast it was to be redeemed, and not to be offered. Furthermore, only males were acceptable as sacrifices. *Neder*, the word Jephthah used, appears at Numbers 6:2-5 to express "vow", and there means the separation of a human creature to exclusively serve Jehovah, not devotion by a destructive burnt sacrifice. Finally, no one could vow contrary to God's law and gain his favor. Jephthah had Jehovah's favor; hence his vow must have been in harmony with God's will and law, all criticisms of religion's clergy to the contrary.

If, then, the vow merely required the consecration of his daughter to Jehovah's service, why the rending of his clothes and the cry, "thou hast brought me very low"? To be wholly devoted the girl must not marry, since then she would be under the control of her husband to some degree, necessarily so in view of Jehovah's order in household life. Marriage and motherhood were closed to Jephthah's

daughter, and, she being his only child, this meant his name and family would perish. Also, tabernacle service would mean a separation of father and daughter. Fulfilling the vow would mean a severe test according to the flesh. Would she submit? Her father had made the vow without consulting her. Judges 11:36 reads: "My father, thou hast opened thy mouth unto Jehovah; do unto me according to that which hath proceeded out of thy mouth." (*Am. Stan. Ver.*) She did not think her father's vow rash. She stood for faithfulness to vows.

For two months she, with her companions, virgins like herself, bewailed her virginity. She lamented for her father, whose name and family would be cut off; she mourned for herself because she would die childless, denied motherhood. But unlike the black-garbed nuns and other religious "birds" who, for effect, parade around with long faces, Jephthah's daughter retired to the mountainous solitudes of Gilead. (Judg. 11:37; Matt. 6:16-18; Rev. 18:2) She would cast no damper on the victory celebration.

"And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year." (Judg. 11:39, 40) This final mention of Jephthah's daughter shows the vow was performed. It also speaks of "a custom in Israel". The *Authorized Version* makes it appear that the custom was the lamenting from year to year for this devoted girl, but in the Hebrew text there is an "end of the verse" sign after "custom in Israel". Hence there should be a period after "Israel" instead of a comma, and the word *that* in italics tying in verse 40 should not have been inserted. The *Authorized Version* margin renders "custom" as "ordinance". Both *Young's* and *Rotherham's* translations use the word "statute". It was a "custom" or statute or ordinance in the typical Theocracy to faithfully perform vows, as Jephthah did.—Num. 30:2; Eccl. 5:4, 5.

If Jephthah's daughter had been literally sacrificed the daughters of Israel might well have lamented, as verse 40 (*Auth. Ver.*) says they did. Here again, however, the translators erred. "Lament" is used to translate the Hebrew word *tahnah*, which occurs only one other time in the Bible, at Judges 5:11: "There shall they rehearse [*tahnah*] the righteous acts of the LORD." The marginal rendering of verse 40 (*Auth. Ver.*) is that the virgin daughters went to "talk with the daughter of Jephthah". With this *Young's* translation agrees. The *American Standard Version* says they "went yearly to celebrate". So these visits were more in the nature of service meetings to strengthen each other in resolves to serve faithfully. Here, too, is final evidence that Jephthah's vow was one consecrating to life-time service, and not one dooming to a sacrificial death.

What actually took place back there is important, for prophetic significance. Jephthah pictured Jehovah's visible organization of spiritual Israelites today, and which organization or "Society" is Theocratic and under the headship of the Greater Jephthah, Christ. The daughter pictures the "other sheep". These are the ones who will survive Armageddon and inherit Kingdom blessings. They observe the staunch fight against totalitarian encroachments waged

by God's visible organization of anointed witnesses. Moved by a love for righteousness, they come forth and hail the fighting organization of the Lord.

Then what? They must catch up the truth standard and hold it aloft, serving in singleness of devotion to Jehovah. This is a divine requirement. They do not determine it. Like Jephthah's daughter, they are not consulted in the matter. The Greater Jephthah gave to the apostle John the Revelation concerning things to come, including the disposing of the "great multitude". (Rev. 7:9-17; 22:17) They are to be wholly devoted. These things proceeded out of the mouth of the Greater Jephthah long before the "daughter" class started coming forth. Also prophetic dramas of old recorded in the Bible, including this one of Jephthah's daughter, disclose the course of complete devotion that the "other sheep" must take. These prophetic pictures must and shall be fulfilled. The "daughter" class gladly conforms itself to these previously uttered "vows".

As it was in the case of Jephthah and his daughter, the fulfilling of the "vows" concerning the "other sheep" means a separation of them from the "little flock" of anointed witnesses. One group will live on earth, the other will reign with Christ in the invisible heavens. Their association together has been pleasant, and thoughts of parting are not pleasing to the flesh. Jephthah's daughter did not marry, did not perpetuate the name and family of Jephthah. The "Jephthah" Society discerns that it is well for

the "other sheep" to now remain a "virgin" company in order that they may devote themselves, without earthly distractions, to Jehovah's witness work. (1 Cor. 7:32-35) As the work moves majestically onward, those of the "other sheep" that are still scattered see the fight of the "Society" against totalitarianism, that despite enemy efforts to hem in and destroy Theocratic activities the truth continues to spread. They come forth to celebrate the victories and share in the service. And when they do the Lord's Theocratic "Jephthah" Society does not exploit them to build and perpetuate a powerful earthly organization or to make a name for itself, as does the conniving Catholic Hierarchy of the "Catholic population". No, the "Jephthah" Society dedicates all coming forth to Jehovah's service, to his honor and praise.

From this it is clearly discerned that the individual does not set the standard that gains Kingdom blessings. Neither does religion, with its insipid program of church attendance and social functions, sanctified on the surface with a little formalistic Bible chapter reading. Those who gain life and endless blessings will have to meet the requirements set in God's Word. Measuring up to them will mean a great change for those conformed to this world's ways and heretofore guided by its lax religious standards. Jephthah's daughter is their safe example. She was wholly devoted. So must be the "other sheep".—Rom. 12:1, 2.

## FIELD EXPERIENCES

### ON A MARYLAND DOORSTEP

"I told her I had a 4½-minute message for her. She said: 'I do not think so; I already have some of your literature.' I informed her she was under no obligations. She said: 'I'll see if my sister-in-law would like to hear.' So I set my phonograph on her sister-in-law's porch next door and played 'The New World'. When it was finished I opened the Bible and showed her the 'one-hour rule with the beast' and who the 'beast' was. She said many a highly educated man had tried to figure that out. She wanted *The New World* at once. I promised to call back. I had a few studies. Then she had to have a spinal operation. Before it she went to her sister's and told how they had been fooled and had not been receiving the truth and how after a few studies she knew *this* was what she had been looking and searching her Bible for. They both sat down and had a good cry, because they had been feeding on the husks of religion. Several months she was in the hospital and at her sister's, then she came back. I asked if she would like to go to a *Watchtower* study. She said if I would drive carefully she would try to go. She went. The road was rough, and she thought she would not be able to move the next day. But, instead, she felt better and could lean back. She says she has been getting better ever since. She has been out in the service, from door to door, also on back-calls, and has attended *Watchtower* and book studies. She is to go down to Baltimore to be with her sister there. She says she is going to release herself from the things of this world and go into this work. Now her sister is interested."

### WORKING IN A LARGE OFFICE BUILDING (BOSTON, MASS.)

"I met another lawyer in his office who is a Catholic. When he saw the books and knew I was one of Jehovah's witnesses he invited me to sit down, saying: 'I would like to talk with you.' He asked about our work and said: 'There must be some very wealthy people in this movement, as you are doing such a stupendous work.' When I told him that was not the case and that the work was supported mainly by voluntary contributions from ordinary people, he was amazed, and replied: 'You are doing the same thing the Lord and his disciples did who went out without money and scrip, doing good; and he blesses your work and sacrifice.' He said a prominent priest had just stated to him: 'The greatest hindrance to our church is money and politics.' He then asked: 'Does your work have any influence over the young people of today? I am chairman of the school-board, and the condition of the youth in the schools is appalling.' I was very happy to tell him about the 15,000 children at the 1941 St. Louis Theocratic Convention, each of whom was presented with a copy of the book *Children* (which I showed him) free by Judge Rutherford, the author; and that it had a very strong influence on them for good; how they consecrated their lives to the Lord and his work and go out calling with the book and other literature at the homes of the people. He was so pleased to hear that, and thought it wonderful. He was very happy to take the book, saying he would be pleased to read it. He also said: 'I have noticed how the courts of the land have changed their decisions and were being very fair to you now. I am glad to see that.' He thanked me for calling, and invited me to call again."