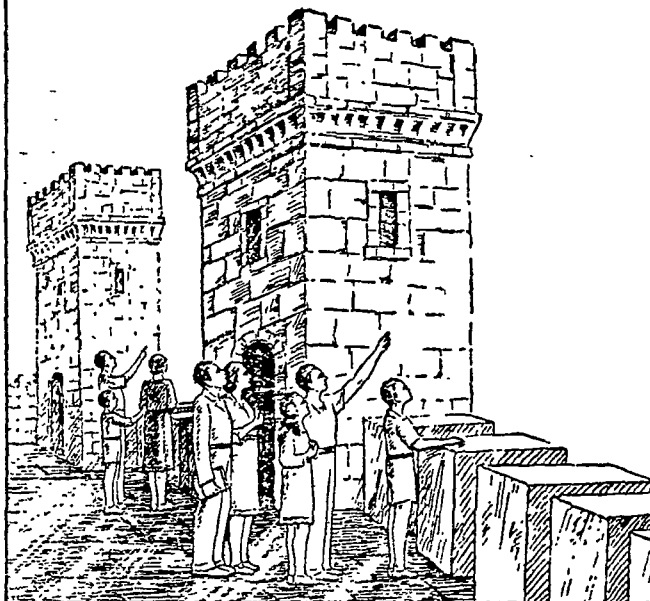




# The WATCHTOWER

Announcing  
Jehovah's Kingdom



They shall know that I am Jehovah.

VOL. LXX SEMIMONTHLY No. 3

FEBRUARY 1, 1949

## CONTENTS

BIBLE STUDY, A ROYAL REQUIREMENT .....	35
Not a "Catholic Book" .....	36
THE KEY TO STUDYING THE BIBLE .....	37
Spiritual Help .....	39
The Most Progressive Way .....	40
Topical Method .....	41
Not Just "Jumping Here and There" ..	42
"ANGELS OF PEACE SHALL WEEP BITTERLY" .....	43
A LETTER ON "HADES" .....	46
ANSWERS TO LETTERS .....	48
"BLAMELESS MINISTRY" TESTIMONY PERIOD .....	34
"WATCHTOWER" STUDIES .....	34
MEMORIAL FOR 1949 .....	34

©W.T.B. & T.S.

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

# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS

N. H. KNOER, *President*

GRANT SUITER, *Secretary*

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

## THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

## "BLAMELESS MINISTRY" TESTIMONY PERIOD

The ministry of God's Word must be carried forward through cold and heat for God's ministers not to be blamed. Hence February will experience no stoppage of the proclamation of His kingdom publicly and from door to door. The service calendar announces it as "Blameless Ministry" Testimony Period, and it will be the second month of the 1949 campaign for subscriptions for the Watchtower Society's magazines. The offer that all those who talk God's kingdom will therefore make to all their contacts will be a year's subscription for both *The Watchtower* and *Awake!* together with the premium of a bound book and a booklet, at just \$2 (American money) for the full set. Preferably the latest book, "Let God Be True", and one of the latest booklets, *The Joy of All the People or Permanent Governor of All Nations*, should be offered as the premium. Whether in the Northern or in the Southern Hemisphere, February is a difficult month to pull through, but faithful ministers will not come under blame for slacking the hand. *Watchtower* readers will not want to come under blame for failure regarding the ministry of God's Word, and so we invite their inquiries and requests as to a share in it. May your report at the end of the Testimony Period prove you blameless.

## "WATCHTOWER" STUDIES

Week of March 6: "Bible Study, a Royal Requirement,"

¶ 1-10 inclusive, also "The Key to Studying the Bible,"

¶ 1-9 inclusive, *The Watchtower* February 1, 1949.

Week of March 13: "The Key to Studying the Bible,"

¶ 10-29 inclusive, *The Watchtower* February 1, 1949.

## 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.

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

Please address the Watch Tower Society in every case.

Offices	Yearly Subscription Rate
America (U.S.), 117 Adams St., Brooklyn 1, N.Y.	\$1.00
Australia, 7 Beresford Rd., Strathfield, N. S. W.	6s
British West Indies, 21 Taylor St., Woodbrook, Port of Spain, Trinidad	\$1.25
Burma, 39 Signal Pagoda Road, Rangoon	Rs. 3/8
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1.00
England, 34 Craven Terrace, London, W. 2	5s
India, 167 Love Lane, Bombay 27	Rs. 3/8
Jamaica, 151 King St., Kingston	5s
Newfoundland, Post Box 521, St. John's	\$1.00
New Zealand, G. P. O. Box 30, Wellington, C. 1	6s
Nigeria, West Africa, P.O. Box 695, Lagos	5s
Philippine Republic, 104 Roosevelt Road, San Francisco del Monte, Quezon City	2 pesos
South Africa, 623 Boston House, Cape Town	5s
T. Hawaii, 1228 Pensacola St., Honolulu 14	\$1.00

Translations of this journal appear in many languages.

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

Printed in the United States of America

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

## MEMORIAL FOR 1949

According to due reckoning, Nisan 14 will begin at sundown of April 12, 1949. This agrees with the Metonic or 19-year cycle, in harmony with which Nisan 14 began on the same date, April 12, in 1930. Therefore after 6 p.m., Standard Time, of Tuesday, April 12, of this year, all companies of God's consecrated people will convene at some agreed place and hour to celebrate the annual Memorial of Christ's death. Meeting should be formally opened with song and prayer, after which some consecrated person, a competent brother of the anointed remnant, if possible, should give a presentation, by reading or extemporaneous speech, on the meaning of the event. Then after a prayer for the divine blessing specifically on the Memorial bread and wine, these emblems should be served together for any of the remnant to partake of according to God's command through Christ. Let the emblems be unleavened bread and fermented red wine to correspond with what our Lord used. All persons of friendly interest, though not of the consecrated remnant, are cordially invited to attend and sit in their midst, to hear and behold all that takes place, for their own edification and their observation of the obedience of God's people to his commandments. Meeting should be closed with song and prayer, after any appropriate service announcements have been made.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX

FEBRUARY 1, 1949

No. 3

### BIBLE STUDY, A ROYAL REQUIREMENT

*"The glory of God is to conceal a thing, but the glory of kings is to search out a thing."*

*—Prov. 25:2, Roth.*

**J**EHOVAH charged his anointed king to study the Bible, in which He had concealed many things of highest importance. This charge to study was given long before the king was ever created and installed upon the throne. At the time that Jehovah God inspired his prophet Moses to write the royal instructions, the Israelites had not yet crossed the Jordan river into the Promised Land and did not have a visible human king. Moses was the visible representative of the Lord God among them, and Jehovah God was in reality their King, even though invisible. Yet God foresaw that the question of having a visible earthly king would be forced upon his chosen people when in the Promised Land. Therefore he had Moses embody in the book he was then writing instructions respecting such a king. In these instructions the Lord God stated in advance what the king must read and study, namely, the Bible, as follows:

<sup>2</sup> "When you reach the land that the Lord your God is giving you, and occupy it, and settle down in it, and then declare, 'I must place a king over me like all the nations surrounding me,' you must be sure to make him king over you whom the Lord your God chooses. You must make one of your own countrymen king over you; you may not put a foreigner over you, who is not a countryman of yours. . . . As soon as he has taken his seat on his royal throne, he must write for himself in a book a copy of this code as approved by the Levitical priests; he must keep it with him, and peruse it all the days of his life, that he may learn to stand in awe of the Lord his God, by being careful to observe all the provisions of this code and these statutes, that he may not consider himself more exempt than his fellow-countrymen, and that he may not swerve from the charge to the right or to the left, in order that he with his descendants may continue long on the throne in Israel." —Deut. 17:14-20, *An American Translation*.

<sup>3</sup> The king whom Jehovah God chose for his people must study the Bible and adhere to its teachings. He must do so if he wanted a dynasty to be established

in his family and his sons to succeed him for a long time upon Israel's throne. In thus studying the Bible and obeying it the king would be a good ruler to all his subjects and would be a good example to them also to study God's Word. What better study could there be for the king when the main doctrine of the Bible is God's kingdom by his royal Messiah?

<sup>4</sup> The first royal ruler chosen by Jehovah God to have a line of kings in his family was David, whom God found to be "a man after his own heart". (1 Sam. 13:14) Having declared his purpose to remove King Saul from the throne of Israel, Jehovah God had his prophet Samuel anoint the shepherd boy David to be Saul's successor. About thirteen years later, or in 1077 B.C. when Saul was killed in battle, David came to the throne, first over the three tribes of Judah, Benjamin and Levi. Later he was made king over all the tribes of Israel. On becoming king he was furnished with the royal copy of the book of the law of Moses, which included Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Other inspired books in reach of King David were the books Job, written by Moses; Joshua, written by Moses' successor of that name; and Judges and Ruth, both written by the prophet Samuel; and likely, too, what is now known as the first book of Samuel, which brings us down to Saul's death. Moses had also written Psalms 90 and 91, and David himself was inspired to compose many psalms. All this was more than three hundred years before the traditional date (753 B.C.) of the founding of Rome. Thus God's chosen king did not have to wait for some religious pronouncement from Rome to tell him what the Bible was or what its inspired books were. The Bible that Jehovah's king had was never in any sense a Roman book or a Catholic book; it was God's.

<sup>5</sup> By a special Kingdom covenant with David God fixed the dynasty of kings forever in the line of David. On this account the Messiah, namely, Jesus Christ, was a direct descendant of King David according to the flesh. So he was called "the Son of David". Fittingly David was a type, that is, a pro-

1, 2. What instructions did God give Moses as to a king? Why?  
3, 4. What did Israel's first dynastic king study? With what benefit?

5. How did Jesus, like David, fulfill this royal requirement?

phetic figure, of the Messiah, Jesus Christ. Now David gave every indication that he studied what there was of the Bible in his day according to God's command. Just so, too, Jesus Christ after being anointed with God's spirit to be an everlasting King was under command and obligation to study the Bible. His own admissions and the facts about him show he did so. Why, even as a boy twelve years old he was separated for three days from his earthly guardians while he was at the temple in Jerusalem, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." (Luke 2:46,47) He learned how to read the Holy Scriptures in their original Hebrew text, and on one occasion twenty-one years later "Jesus went up to the temple and began to teach. This astonished the Jews. 'How is it that this man can read?' they said, 'when he has never gone to school?' So Jesus answered, 'My teaching is not my own; it comes from him who has sent me. . . . Was it not Moses who gave you the Law? Yet not one of you obeys the Law. Why are you trying to kill me?'" (John 7:14-19, *An Amer. Trans.*) For studying the Holy Scriptures and openly teaching and obeying what they taught the religious Jews did kill Jesus the Messianic King six months later.

<sup>6</sup> On the third day after Jesus' death Jehovah God his Father raised him up to life immortal, that he might be the Everlasting King at God's own right hand in heaven. As risen King Jesus still showed loyalty to God's written Word and encouraged his followers to study it. On his resurrection day he appeared in a human body that two of his disciples did not recognize, and he tried to cheer their sorrowing hearts as they walked along toward Einmaus. How? By pointing them to the inspired Hebrew Scriptures. We read: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:27) Later that same day he appeared in another human form to his faithful apostles and other followers gathered in a room at Jerusalem. (Mark 16:12-14) We read: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 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." (Luke 24:44-46) He unlocked to their understanding many things that were concealed in the Bible to God's glory. Thereby he faith-

fully fulfilled the glorious conduct of God's approved King, as stated at Proverbs 25:2: "It is the glory of God to conceal a matter, but the glory of kings to fathom a matter."—*An Amer. Trans.*

#### NOT A "CATHOLIC BOOK"

<sup>7</sup> No other creature could fathom the deep things of God's written Word better than Jesus Christ. None could quote scripture better than Jesus, or with greater accuracy in applying it. Religious clergymen should, please, note that Jesus did not say: "You disciples do not need the Bible. You do not need the old Hebrew Scriptures. I am your preacher, and all you need is for me to preach to you. Don't you go studying those man-written Scriptures for yourselves. Why, before the Scriptures were recorded I was preaching the gospel, and so you can get along without these written books of the Bible." No; Jesus did not talk that way, as hundreds of thousands of religious leaders do who make a public pretense at following him. Notwithstanding that Jesus was the Son of God and anointed to be King and so could speak with authority, yet he did not brush God's written Word aside as being of little importance or of indifferent value. In spite of who Jesus was, rather because of who he was, he found it necessary to prove his points by God's recorded Word. His disciples believed in that Word, and to satisfy their minds from the sacred Scriptures he quoted from all parts of those inspired Writings to show that he himself fitted all the types and prophecies concerning the Messiah or the Christ. Otherwise, Jesus' preaching would not have made a favorable impression, regardless of his being from heaven. The apostle Paul said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8) Hence even Jesus had to harmonize with what was written.

<sup>8</sup> By his own study of God's Word and by his unswerving obedience to it Jesus Christ, "the King of kings," was a faithful example for all his followers to pattern after. (1 Pet. 2:21) Especially so his 144,000 fellow overcomers, who are to live and reign with him in heaven, if they suffer and die with him on earth. If these 144,000 are also anointed with God's spirit to be kings and priests with Jesus, then they, too, come under the divine command for kings to have a copy of God's written Word and to study and obey it.

<sup>9</sup> Jesus did not wait for Rome to pronounce what was the inspired written Word of God so that Rome could say she made that Book. No; but he pointed his followers to what this Word was by quoting from

<sup>6</sup> After his resurrection, how did he show adherence to God's Word?

<sup>7</sup> Why did Jesus not talk like many clergymen about the Bible?  
<sup>8</sup> 9. How did Jesus and the apostles show the Bible not Catholic?

it. He said: "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms." Thus he himself pronounced that the law of Moses and the Prophets and the Psalms were inspired and were the "Bible" for that day. Under those three heads (Law, Prophets, Psalms) all the thirty-nine books of the Hebrew Scriptures were included. It is true that in Jesus' day the Greek translation known as the Septuagint Version existed, but the original Septuagint Version never contained the seven so-called "deutero-canonical" or "apocryphal" books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and 1 and 2 Maccabees. The Great Congregation at Jerusalem never did accept those seven apocryphal books as inspired and as on a par with the authentic Hebrew Scriptures. In harmony with this fact, there is no record that Jesus in the hundreds of quotations that he made ever quoted from those apocryphal books. It was because they were not part of the Bible, the inspired Word of God. Likewise, none of Jesus' apostles and disciples in all their inspired writings ever quoted from the apocryphal writings. What does this prove? Why, that the Roman Catholic Hierarchy's claim that "the Bible is

a Catholic book" is false and is a dishonor to Jehovah God and his Christ.

<sup>10</sup> Just because the Hierarchy's Council of Carthage A.D. 397 said that certain books composed the Bible, they claim that they made the Bible and it is a Roman Catholic product. But the Bible they put together is made up of 73 books and includes the seven apocryphal books. Christ Jesus and his inspired writers of the Christian Greek Scriptures rejected those seven "deutero-canonical" books, so that the true Bible of God's inspiration does not contain them but consists of only 66 books. Hence, even by their own style of arguing, neither did the Roman Catholic Hierarchy make the Bible nor is it a Catholic book, for the reason that not all the books in *their* collection are part of the Bible that Jehovah God produced by means of his infallible spirit. God's Bible does not contain books that are erroneous and contrary to his truth and spirit. In fulfilling the royal requirement to study the Bible the faithful remnant of Christ's joint-heirs will adhere strictly to that which is proved by his holy spirit of revelation to be God's inspired Word.

10. How does the "Catholic Bible" argument defeat itself?

## THE KEY TO STUDYING THE BIBLE

**P**SALM 119: 130, evidently written under inspiration by a royal prince, Hezekiah of Jerusalem, says: "The interpretation of thy words enlightens and instructs the open-minded." (*Moffatt*) "The exposition of thy words gives light, giving understanding to the open-hearted." (*An Amer. Trans.*) Anyone loving the light of truth and wanting to understand the things most vital to his lasting peace and happiness will find in the written Word of God enough inducement to read and study the Bible. All normal creatures want to live in the knowledge and enjoyment of God and his works. If you want such kind of living, then God's Word is what you must study. The disciple James speaks of it as "the engrafted word, which is able to save your souls". (Jas. 1: 21) The apostle Paul spoke of it to a Christian overseer as "the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus". (2 Tim. 3: 15) What greater spur to reading and studying the Bible could there be than gaining wisdom and being saved to everlasting life in a righteous new world?

<sup>1</sup> Wise in its own conceit, the world may tell you that Bible study is not practical. Yet, for all its claims to being practical, the way of this tottering old world is not prosperous, and none of its schemes is meeting with success. They are not directed toward

those goals which Almighty God blesses. But if a man studies the divine Word and lets this be his guide both as to what to seek and how to get it, he will have a prosperous life and succeed in achieving his righteous desires. This is practical advice, for what succeeds is practical. No man could be more practical than Moses' successor, Joshua, who was a military commander, an organizer, a governor and a father of a family. When the prophet's death brought the book of the law of Moses to its finish, Jehovah God said to Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1: 8) For Joshua to meditate in the book of the law day and night meant for him to study it. Not to let it depart out of his mouth meant not to quit preaching it to others. Joshua obeyed.

<sup>2</sup> The man who, like Joshua, applies his mind to God's Word with a view to getting knowledge and guidance is certain to be blessed: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night."

1. What inducement is there in the Bible itself to study it?  
2. Why is it a practical thing to study the Bible?

3. Why does a righteous man study God's Word?

(Ps. 1:1, 2) Such a man knows what to say when under questioning, and what he does say is good and illuminating regarding God and his righteous purpose. This man puts his heart into his study because he wants to speak right. "The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things." (Prov. 15:28) The wicked man stores up evil things in his heart, and when he opens his mouth he lets loose a flood of evil talk from the store inside him.

<sup>4</sup> In this world of error, hypocrisy, false religion and vanity the true knowledge of the living God is a most precious treasure. To get it requires searching, digging, persistent fixing of the mind at the right source of information and instruction, namely, the Creator's revelation of himself, the Bible. The Great Teacher, Jehovah God, speaks to his pupils as children and says: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding [meaning to pray for it and to ask questions]; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous."—Prov. 2:1-7.

<sup>5</sup> The successful student must therefore be urged on by a mental hunger and thirst, and must have the attitude of a son to a father. He must be teachable, like an innocent, newborn babe. The apostle Peter stresses this necessary attitude when he says: "The Lord's word lasts for ever—and that is the word of the gospel for you. So off with all malice, all guile and insincerity and envy and slander of every kind! Like newly born children, thirst for the pure, spiritual milk to make you grow up to salvation." (1 Pet. 1:25 to 2:2, *Moffatt*) We must have meekness, the frame of mind that does not stubbornly resist and fight back with unreasonable arguments. How to receive the word and have it planted in us James tells us thus: "Putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls."—Jas. 1:21, *Am. Stan. Ver.*

<sup>6</sup> However, our being like newly born children and receiving the milk of the Word with meekness does not mean we are to swallow all things without investigation, meditation and proof. By no means! Those to whom Peter and James wrote already had the inspired Hebrew Scriptures. So for them to be child-like and meek and receptive meant for them to be

ready to accept what these Christian teachers taught them provided it agreed with the written Word of God. Even Paul, apostle though he was, did not demand that what he taught should be accepted without question and investigation. Noble-minded is what the Bible calls those who are willing to listen to the things preached as God's message and then to search the written Word to see if the things preached agree, before accepting them. The Bible students at the Grecian city of Berea received honorable mention for this in these words: "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." (Acts 17:10, 11, *Am. Stan. Ver.*) Paul did not feel offended over this course or rebuke the Berean Jews for it.

<sup>7</sup> Never once did Jesus Christ rebuke the Jews for continually studying the Holy Scriptures in a search for life. True, he did say to them: "You search the scriptures, imagining you possess eternal life in their pages—and they do testify to me—but you refuse to come to me for life." (John 5:39, 40, *Moffatt*) By this comment he was not discouraging them from searching the Holy Scriptures, but was showing up their insincerity or lack of consistency. They searched the Scriptures with the right idea that these would guide them to life. Now those very Scriptures bore witness about Messiah as the means of life, and yet for all their study of such Messianic Scriptures which plainly pointed to Jesus, they refused to come to him to obtain the life they were seeking with the aid of the Scriptures. Their Bible study did them no good. It was because they were not sincere, teachable, and free from religious prejudice. Paul says the Holy Scriptures are "able to make thee wise unto salvation", but such Scripturally gained wisdom must be exercised "through faith which is in Christ Jesus", for Jesus is the Messiah of whom the Scriptures testify.—2 Tim. 3:15.

<sup>8</sup> Certainly Peter did not condemn the prophets of ancient time for studying the inspired Scriptures. He said: "The prophets who foretold the grace that was to come for you made earnest inquiry and search concerning this salvation. They searched what time or circumstances the Spirit of Christ in them was signifying, when he foretold the sufferings of Christ, and the glories that would follow. To them it was revealed that not to themselves but to you they were ministering those things which now have been declared to you by those who preached the gospel to you by the Holy Spirit sent from heaven." (1 Pet. 1:10-12, *Cath. Confrat.*) Thus Peter tells us that, instead of being rebuked for studying the Scriptures, they were merely given to understand that their prophecies were meant for God's people of a later

4, 5. How must we go after knowledge and receive God's Word?  
6. How are those thus receiving the Word noble-minded?

7. How did Jesus comment on Jews' searching Scripture? Why?  
8. What was the result to ancient prophets from Bible study?

time to understand, namely, the Christians. For example, Daniel was a diligent student of Holy Writ. Was he reprov'd for this, or rewarded? He tells us: "In the first year of Darius, . . . I, Daniel, observed in the Scriptures the number of the years which the word of the Lord had revealed to Jeremiah, the prophet, for the full accomplishment of the desolations of Jerusalem, namely, seventy years. So I turned my face toward the Lord God, applying myself to prayer and supplications." Then the angel Gabriel was sent to say to Daniel: "While you were at the beginning of your supplications, a word went forth, and I have come to make it known to you; for you are a man greatly beloved." (Dan. 9:1-3, 23, *An Amer. Trans.*) What a reward to beloved Daniel, to receive further visions and prophetic revelations from God!

<sup>9</sup> Emphasizing the need for Christians to study and keep in mind what those Hebrew prophets wrote under inspiration, Peter tells us that the events in the life of Christ made those prophecies still more valuable, instead of less so. He says: "And we have the word of prophecy, surer still, to which you do well to attend, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. . . . For not by will of man was prophecy brought at any time; but holy men of God spoke as they were moved by the Holy Spirit." (2 Pet. 1:19-21, *Cath. Confrat.*) Thus the old Hebrew Scriptures are more fully guaranteed by the fulfillments of prophecy in the case of Jesus as Messiah. We have, then, all the more reason, not less reason, for examining them, pondering over them and watching them for further proof of their inspiration and accuracy in predicting future events. They are a lamp to light our path through this world lying in the darkness of ignorance. So, 'study them,' says Peter, and he does not offer any indulgence of so many days off from "Purgatorial" sufferings to induce us to do so.

#### SPIRITUAL HELP

<sup>10</sup> To go safely through this dark world and avoid being misled by false prophets and teachers we must study the true prophecies. The true prophets delivered their messages under inspiration of God's spirit. Hence we must ask for God's spirit to help us in understanding all that they wrote. This spiritual force investigates all the concealed things of God's Word, even the deep things. The apostle Paul says: "But, as the Scripture says, there are things 'which no eye ever saw and no ear ever heard, and never occurred to the human mind, which God has provided for those who love him.' For God revealed them to us through his Spirit, for the Spirit fathoms everything, even the depths of God himself." (1 Cor. 2:9, 10, *An*

*Amer. Trans.*) Thus the spirit is an essential aid to Bible study. It fathoms the deep things to bring forth their meaning.

<sup>11</sup> We must therefore accept as true teaching what has been written under the inspiration of this spirit. That includes the Hebrew as well as the Christian Greek Scriptures. Anything that contradicts the inspired Word must be rejected as false. It is by this method that we test the "spirits" or inspired utterances to prove whether they are of demon inspiration or of God's inspiration. Advising this method, the apostle John wrote near the close of the first century and said: "Dear friends, do not believe every inspired utterance, but test the utterances to see whether they come from God, for many false prophets have come out into the world. You can tell the spirit of God in this way: all inspiration that acknowledges that Jesus Christ has come in human form comes from God, and any inspired utterance that does not acknowledge Jesus does not come from God; it is the inspiration of the Antichrist. You have heard that it was coming, and here it is already in the world."—1 John 4:1-3, *An Amer. Trans.*

<sup>12</sup> Long before John, the apostle Paul advised that same method. His first letter in the Bible was his first letter to the Thessalonians, and in it he exhorted them to study. With apostolic authority he commanded them all, and not just the appointed servants in the congregation: "Quench not the spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." (1 Thess. 1:1; 5:19-22) When writing this, Paul did not exclude his own prophesyings which he made among the Thessalonians, whether by word of mouth or by letter. They were not to despise prophesyings that gave evidence of the spirit of the Lord behind them, but were to give respectful attention to them. Yet they were not to accept them without first carefully examining them and testing them. "Prove all things," that is, all things contained in these prophesyings, and hold fast what is found to be good in them, but avoid whatever has the form of being wrong or wicked.

<sup>13</sup> Still, by what standard of judging were they to prove all things set forth in such prophesyings? Why, by the inspired Hebrew Scriptures, which were all they then had. It was from Thessalonica that Paul fled to Berea, and from Corinth he wrote back to the persecuted Christians at Thessalonica. He wrote his letters to them in Greek about A.D. 50, and the only other book of the Christian Greek Scriptures written before these letters was the gospel account by the apostle Matthew, about A.D. 41. So the only means by which the Thessalonian and Berean Christians could then prove all things in the

9. Why does Peter say we should study the ancient prophecies?  
10. What force must we have to help us in Bible study? Why?

11. 12. Before accepting anything, what method do John and Paul advise?  
13. By what standard of judging were they to prove all things?



prophesyings made to them was the 39 books of the inspired Hebrew Scriptures, of which they doubtless had the Greek *Septuagint Version*. No, they could not set aside the study of the Hebrew Scriptures then undergoing fulfillment, and neither can we do so.

#### THE MOST PROGRESSIVE WAY

<sup>14</sup> We must all make our own individual examination of the Bible. All the Scriptures warn us not to neglect personal effort by turning over the studying to some paid teaching body or "magisterium", so called, to do for us. Of course, the appointed servants in the congregations, namely, the overseers and their assistants, must try to excel in knowledge and understanding of the Bible. To Timothy as an overseer the apostle Paul wrote: "Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the Truth." (2 Tim. 2:15, *Moffatt*) That meant study for Timothy. As for the qualifications of overseers, Timothy was told that they must be "apt to teach", and Titus was told they must be men "holding fast the faithful word" as they were taught, so as to be able to instruct others in sound doctrine and to turn back the unfounded objections of opposers. (1 Tim. 3:2; Titus 1:9) The apostle commanded all Christian fathers to bring up their children "in the discipline and on the admonitions of the Lord"; and overseers were expected to have "faithful children", or children who believe. (Eph. 6:4, *Moffatt*; Titus 1:6) Timothy's mother Eunice and grandmother Lois were commended for instilling "unfeigned faith" in him and teaching him "from a child" to know the Holy Scriptures, and that despite Timothy's heathen Greek father. (2 Tim. 1:5; 3:15) Taken together, all these instructions and commendations indicate that ALL of God's consecrated people are under the command to study his Word personally and to be doers of it.

<sup>15</sup> We are to study, not simply individually in private, but also in company with our brethren in the Christian congregation. That was why, after giving instruction in his letter to the Thessalonians, Paul added, "Wherefore comfort one another with these words." He thus commands them to discuss his words of comfort with one another. (1 Thess. 4:18) The same exhortation for Christians to get together in a consideration of God's Word is given in Jude's instruction: "But do you, beloved, build up yourselves on your most holy faith and pray in the holy spirit." (Jude 20, *Moffatt*) For sharpening up a person's view and understanding of the truth there is nothing better than to join with other devoted students in examining and discussing our great textbook the Bible. It is a true proverb, "As iron sharp-

ens iron, a man sharpens the face of his friend." (Prov. 27:17, *An Amer. Trans.*) But iron or steel can become rusty if it is not continually used and regularly sharpened. For like reasons the seekers of divine truth should meet together regularly and sharpen one another up by sharing with one another the knowledge they have gained from individual concentration upon God's Word and by exchanging thoughts upon Scriptural questions. We should never relax this practice, if we want to keep bright in the truth. We should all the more avail ourselves of this great privilege for self-improvement, because we are in the foretold "time of the end" when knowledge is to be increased. We should therefore spur one another on to love God and do his good work by meeting together, all the more so because we see the time for the "battle of that great day of God Almighty" getting closer.—Heb. 10:24, 25; Rev. 16:14.

<sup>16</sup> No one is too young to start studying the Bible or to be taught it. Timothy became an overseer in the congregation in his youth, because "from a child" he had known the sacred Scriptures. But just how should a sincere searcher for truth take up a study of God's Word? Should he take the Bible and start reading it from Genesis, chapter 1, verse 1, on through the sixty-six books? Yes; it is altogether proper for every Christian, if he has the Bible printed in full in his language, to read it through at least once, from Genesis to Revelation. If he does not know how to read, it would result in invaluable blessings for him to learn to read for the very purpose of studying the Bible for himself. Jesus learned to read the Hebrew text of the Bible, even though he did not go to school to learn it. (John 7:15; page 35, ¶5) Today Jehovah's witnesses are privately teaching thousands of illiterate men, women and children to read so as to take full advantage of God's written Word.

<sup>17</sup> Nowadays we generally read silently when doing so by ourselves. But in ancient times, even down to apostolic times, private reading was also done aloud. Thus it came about that, when the Ethiopian eunuch was returning in his chariot from Jerusalem and was reading while riding along, "Philip ran thither to him, and *heard* him read the prophet Esaias, and said, Understandest thou what thou readest?" (Acts 8:27-30) In fact, the Hebrew word (*kahrah'*) for *read* means primarily to *call*. Even to this day many Orientals, when they read privately, know how to do so only aloud, not, of course, purposely intending for others to hear them. So those who at first cannot read silently and get the sense out of it should not be discouraged if they must pronounce out loud instead of quietly in the mind. In any event the chief thing is to read what God has had written.

14. How is it shown that all Christians are commanded to study?  
15. Besides individually, how should we also study? Why?

16. When and how should we start studying the Bible?  
17, 18. What does the Bible show as to reading the Scriptures?



<sup>18</sup> Even at meetings of God's people it is profitable for portions of His Word to be read aloud to the congregations. This is the thought of the beatitude, at Revelation 1: 3, namely: "Blessed is he that readeth [one reader], and they that hear the words of this prophecy [many hearers of the reading], and keep those things which are written therein: for the time is at hand." Paul instructed the overseer Timothy: "Until I come, devote yourself to the public reading of Scripture, preaching, and teaching." (1 Tim. 4: 13, *An Amer. Trans.*) Also when writing the congregation at Colosse he ended with this request: "When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." (Col. 4: 16) So it is well for a speaker before a company to read scriptures from the Bible to his audience, at least to support what he tells them.

#### TOPICAL METHOD

<sup>19</sup> The topical study, or study according to subjects or headings, is the most progressive method of getting at the Bible's teachings. Today it is easier than in apostolic times to study its teachings topically by gathering all the Scripture texts together that bear upon any one subject. In the first century the Christians did not have the benefit of a concordance, for then the Bible text was not conveniently arranged in chapters and verses. In our century we have many Bible concordances. Such a concordance is an alphabetical word index that lists all, or at least all the principal, words and shows in what book, chapter and verse of the Bible they occur, at the same time giving a portion of their context for the searcher to know whether he has the right location. Studying topically with the aid of a concordance we are able to locate scriptures related to one another and thus enlarge our understanding of each subject. The Scripture texts bearing upon any subject can be harmonized with one another because the Author of the whole Bible is the one Master Mind. He inspired its writing by his spirit upon the more than thirty men that wrote it all over sixteen centuries of time. He does not contradict himself, but sticks to his one theme and purpose.

<sup>20</sup> We should study the Christian Greek Scriptures at the same time with the old Hebrew Scriptures, so as to compare them, inasmuch as the Greek Scriptures prove the fulfillment of the pre-Christian Hebrew Scriptures. It is deadly error for a person to throw away or ignore the Hebrew Scriptures as already fulfilled and so not needed by Christians. How would we know for ourselves if the ancient Hebrew prophecies have been fulfilled in the lives of Jesus Christ and his disciples and people of good-

will unless we study and examine those ancient writings? By investigating them and ascertaining their fulfillment we prove that God their Inspirer is true and reliable. Also by this back reference to the Hebrew Scriptures we prove that the writers of the Christian Greek Scriptures are in agreement with the foundation Hebrew teachings. Thus we prove the Greek Scriptures to be faithful teaching, acceptable doctrine, having a true background and a real meaning when viewed against the Hebrew Scriptures. Thus the Greek Scriptures are proved to be really connected with God's purpose, really showing the continuation and outworking of His purpose, and also throwing true light on the Hebrew prophecies that could not be accurately understood for thousands of years.—Rom. 16: 25, 26; Eph. 3: 4-6; Col. 1: 26.

<sup>21</sup> So, while we may start reading the Bible from the beginning, we should also at the same time study the Christian Greek Scriptures commonly but erroneously called "The New Testament". We may advantageously use modern Bible helps in making our search through the pages of God's Word. But these helps should be proved, to avoid using misleading publications that are falsely styled "helps". It is good to apply to them the apostolic rule: "Prove all things; hold fast that which is good; abstain from every form of evil." (1 Thess. 5: 21, 22, *Am. Stan. Ver.*) The mere religious appearance of a publication should not of itself commend a thing to us, but, by our thorough test with God's Word, it must be proved Theocratic before we hold it fast. It is Theocratic if it recognizes Jehovah as God, Teacher and Manager of his organized people under Christ Jesus his Son. If it is not Theocratic, it should be abstained from. As a guide and help it is not built upon the right foundation and cannot be straight teaching. God's own Word shows that Jehovah has a Theocratic organization composed of his fully devoted people, and that he has always provided the spiritual food and instruction through this organization. If we prove the provisions coming through his Theocratic organization by testing them against his established Word, it shows such provisions to be good, trustworthy and leading to a clearer understanding of the truth. Hence such Theocratic provisions may safely be held fast, and should be.

<sup>22</sup> However, the majority of the people cannot read the original Hebrew and Greek text of the Bible. So an honest person will ask: What version or translation of the Bible shall I use? Well, provided he has Theocratic helps and instructors, and primarily has God's spirit, a person can use any version of the Scriptures and can with it prove and establish the fundamental teachings and prophetic truths. For

<sup>19</sup> What is the most progressive study method? and how can we use it?  
<sup>20</sup> Why study the Christian Greek Scriptures with the Hebrew?

<sup>21</sup> What Bible helps may we safely use in our study?  
<sup>22</sup> What Bible version should a student use, and why?

searching just the ancient Hebrew Scriptures alone a person can even use a version or translation of those Scriptures as made by Jews. But when studying the whole Bible, a person would have to use a version that contains the translation of both the Hebrew Scriptures and the Christian Greek Scriptures. The best are the modern translations using speech current among the people today and hence readily understandable. These have also taken advantage of all the advanced knowledge that has developed concerning the text of the original Bible and its background and idiomatic meaning. On this principle, any version, whether made by Catholic translators or by Protestant translators, can be used.\* Even by these own versions of theirs it can be proved that the Catholic and Protestant religious organizations are not teaching the people the genuine Bible truths. None of these versions are inspired, and so some excel in one respect and others in another respect. Theocratic aid will help a person to make the most out of any complete Bible version that he has available. It will expose a badly translated text.

#### NOT JUST "JUMPING HERE AND THERE"

<sup>23</sup> The publications of the Watch Tower Bible & Tract Society discern, recognize and follow the Theocratic principle. They adhere strictly to God's written Word and thus 'let God be true, though it expose every man as a liar'. (Rom. 3:4) Therefore the Watch Tower publications in the 88 or more languages in which they are issued commend themselves to all nations and people as faithful aids to learning Bible truth. But some religious critics who glance at Watch Tower publications or superficially read them will object: 'Your publications make thousands of quotations from the Bible, all right, but why is it that you take your quotations from here and there? By jumping around that way you can prove anything, even the most fantastic doctrines!' To this we reply: We cannot prove any old thing from the Bible and at the same time have the Bible agree with itself. Yes, we do quote from here and there, from all the Bible books, because its sixty-six books are in harmony with one another. Out of the mouth of several witnesses we try to show the truthfulness of a teaching, and not from just one book or witness. That all books of the Bible are in agreement and unitedly able to contribute proof and support, the apostle Peter proved after Pentecost, when he said: "The times of the restoration of all things, of which God has spoken by the mouth of his holy prophets who have been from of old. For Moses said, . . . And all the prophets who have spoken, from Samuel onwards, have also

announced these days." (Acts 3:21-24, *Cath. Confrat.*) How can we show that all the prophets foretold these days and their events and that all taught certain doctrines harmoniously unless we quote from several or all of them? Why, when giving the above speech Peter himself quoted from two parts of the Bible, Deuteronomy 18:15, 19 and Genesis 22:18.

<sup>24</sup> By making our quotations from all parts of the inspired Scriptures we are holding true to God's Word and are following the example of Jesus and his apostles and the writers of the Bible, Hebrew and Greek. Jesus is recorded as having quoted many texts from the Hebrew Scriptures, and they were from many books. In his sermon on the mount as reported by the apostle Matthew Jesus made 21 quotations. Will anyone accuse Jesus of jumping around here and there for making 3 quotations from Exodus, 2 from Leviticus, 1 from Numbers, 6 from Deuteronomy, 1 from 2 Kings, 4 from Psalms, 3 from Isaiah, and 1 from Jeremiah? By doing so was he trying to prove any old thing? No, but to the people's surprise "he taught them as one having authority, and not as the scribes", because he backed up his teaching with the authority of God's written Word.—Matt. 7:29.

<sup>25</sup> Take Paul's argument at Romans 15:7-13. In just those 7 verses he made 4 quotations, namely, from Deuteronomy 32:43 and Isaiah 11:1, 10 and Psalm 18:49 and Psalm 117:1. Thus, like Jesus, he quoted from the Law, and the Prophets, and the Psalms. From these three sections of the Hebrew Scriptures he brought together harmonious proof that, not merely the Jews, but also the Gentile nations were due to glorify Jehovah God for his mercy to all mankind, and hence Christian congregations ought to welcome people from all nations as Jesus Christ does. Said Paul: "And that the *Gentiles* might glorify God for his mercy; AS IT IS WRITTEN, For this cause will I confess to thee among the *Gentiles*, and sing unto thy name. [Written at Psalm 18:49] And again he saith, Rejoice, ye *Gentiles*, with his people. [Written at Deuteronomy 32:43] And again, Praise the Lord, all ye *Gentiles*; and laud him, all ye people. [Written at Psalm 117:1] And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the *Gentiles*; in him shall the *Gentiles* trust. [Written at Isaiah 11:1, 10] Now the God of hope fill you with all joy and peace in believing." —Rom. 15:9-13.

<sup>26</sup> Was Paul here open to the accusation that he was jumping here and there in the Bible and scrambling texts together to support his missionary work outside of the Jewish nation? No, he was not; for these 4 texts from 3 different sections of the Bible were all in agreement in predicting that the good news of God's kingdom was to go to all the nations

\* Since its first publication in July, 1879, *The Watchtower* has cited or quoted from more than 40 English versions of the Bible or portions of the Bible.

<sup>23</sup> Why do we and can we quote from here and there in the Bible?

<sup>24</sup> Whose example do we thus follow? and with what surprising result? <sup>25</sup>, <sup>26</sup>. At Romans 15:7-13 what quotation method did Paul use? Why?

in His due time. Though from 3 sections of the Bible, all 4 quotations have a common key-word. You will notice it to be *Gentiles*, meaning the non-Jewish nations. Then a few verses later, at Romans 15: 21, Paul makes another suitable quotation on the topic of Gentiles, saying: "As it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand." This is a quotation from Isaiah 52: 15 and is appropriate, because, although the key-word *Gentiles* or *nations* is not mentioned, yet they are plainly meant. The Jews had been spoken to and had heard, but it was not so with the Gentile nations. Thus Paul by his inspired topical method of study showed us how to draw on Scripture and make quotations to establish, not our teachings nor those of any man, but God's teachings.

"In his first letter Peter makes 34 quotations, from 10 different books out of the Law, the Prophets and the Psalms. In his second letter Peter quotes 6 times from three different books. The apostle Matthew, in his gospel account, makes 122 quotations from Genesis to Malachi. Out of those 39 books he quotes 20 and ignores the Apocrypha. Now take the Christian Greek Scriptures as a whole, from Matthew to Revelation. In those 27 books there are 365 direct quotations from Genesis to Malachi, and about 375 more references to those Hebrew Scriptures; or a total of about 740. Now according to Dr. E. Nestle's edition of the "Greek New Testament", it quotes from 35 books of the Hebrew Scriptures, or from all the books except Ruth, Ezra, Ecclesiastes, and Song of Solomon. Think of it, only about 740 quotations and allusions, whereas the Hebrew Scriptures, all together, comprise about 1,384 pages in the original Hebrew text! It is clearly manifest that the inspired writers of the Christian Greek Scriptures did not by any means exhaust all the Scripture quotations that could be made from the inspired Hebrew writings. So we must conclude that most of the quoting of those ancient writings was to be done by the Christians after the apostolic era, particularly those Christians living at the end of the world where the fulfillment

of most of the Hebrew Scriptures as well as of the Christian Greek Scriptures would be brought to pass.

"This great privilege is ours today, for all the proofs show we are living in the "time of the end" with which this old world closes. Ours is the time foretold at Daniel 12: 4, when many should "run to and fro" through the Scriptures and thus, by God's blessing, "knowledge shall be increased." Besides, we today have the writings of Christ's inspired apostles and disciples in addition to the Hebrew Scriptures. So we have more Scripture at our disposal for quotation and proof of doctrine than the apostles had down till John wrote the last five books of the Bible. Romans 15: 4 says: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Happy, then, is our privilege today to study all God's Word written aforetime, for today his spirit is outpoured in abounding measure to fathom the deep things of God that are now due to be revealed for the nourishment and guidance of God's people.

"And we are to remember that the purpose of our studying the Bible is, not for just our own information, comfort and salvation, but for us to be able to enlighten others that they too may learn to know Jehovah God and his Messianic King, Jesus Christ. It is Jehovah's unobstructible purpose through Christ that furnished the reason for the Holy Bible. It is His purpose that runs through all the Bible books, from Genesis to Revelation. Hence it is His unchangeable purpose that makes all those sixty-six books harmonious and renders them understandable. When we have His spirit and discern his glorious purpose concerning his kingdom by Christ Jesus, we have the key to the successful study of the Bible. Happy we are to the fullest degree if we become doers of God's Word and share with others the benefits of our study, that praise and thanksgiving may increase to Jehovah God through his Son Christ Jesus.

27. What evidence is there about quotations by Christian writers?

28. What happy privilege of study is ours today?

29. What is the key for our successful study of the Bible? Why?

## "ANGELS OF PEACE SHALL WEEP BITTERLY"

IS THE time near at hand for the prophecy to be fulfilled written at Isaiah 33: 7 (*Douay Version*), namely: "Behold they that see shall cry without, the angels of peace shall weep bitterly"? Or, as another translation renders it: "When warriors wail in the open, and the envoys of peace weep sore"? (*Moffatt*) One of such angels, envoys or ambassadors of peace is the "personal representative", so called, of the president of the United States to the pope of Vatican City.

The question of the continuance of this presidential representative to the Vatican was injected into the issues

of the 1948 political battle for the presidency between the several political parties with candidates in the field. A Protestant religious editor made bold to ask the presidential candidates where they stood on the then Myron Taylor ambassadorship to the pope. The secretary of the president, who was a candidate for re-election, replied that the Taylor mission "would be terminated when peace is made". This compromising reply offered little hope of early termination, for just when will peace be considered made, and that securely? Likewise, the Republican candidate for the presidency made a skillful political dodge so as not to offend

Roman Catholic voters by answering the question: "There are many questions of administrative policy which an incoming president cannot and should not decide until after he takes office." Nevertheless, he did not succeed in winning the election any more than the one candidate who honestly came out and said: "A country like the United States, which has taken a very special stand with regard to the separation of church and state, should hardly give this kind of recognition to one church without giving similar recognition to all churches."

The Democratic candidate, who was up for re-election, won the needed electoral votes, and so the president's personal representative to the politico-religious head of the Roman Catholic ecclesiastical organization continues. The appointment of this private representative having been made before the United States was maneuvered into World War II, it is now high time to ask of what benefit to American peace relations this peace envoy of the nation's chief executive has been or ever will be. Just because he is sent to the head of a religious organization, is that any guarantee that he will not have part in the fulfillment of the prophecy that "the ambassadors of peace shall weep bitterly" because of the failure of their mission? For the benefit of our readers we here review the developments in this particular case.

September 1, 1939, World War II broke out. About four months later, on December 23, 1939, the president of the United States announced the appointment of an ambassador to the Vatican. Such ambassador was sent to the pope, as the president stated, "as my personal representative in order that our parallel endeavors for peace and the alleviation of suffering may be assisted." Nevertheless, the next-door neighbor of Vatican City, the duce of Rome leaped into the war just five months later, June 10, 1940. The following year, less than two years after the appointment of the president's ambassador, the United States found his mission a failure, for America then became embroiled in the war. But, continuing, the letter of the president to the pope said: "When the time shall come for the re-establishment of world peace on a surer foundation, it is of the utmost importance to humanity and to religion that common ideals shall have united expression. . . . I trust, therefore, that all of the churches of the world which believe in a common God will throw the great weight of their influence into this great cause." Who is this "common God"?

Jehovah is the God of the Bible, but not the God of the politics and religions of Christendom, and accordingly the "churches of the world" do not recognize him, despite all the testimony delivered by his witnesses on earth. As evidence that the American president, when appointing his personal representative to the Vatican, was ignoring Jehovah, "the God of peace," and was relying on men, note that part of his letter to the pope which said: "This world has created for itself a civilization capable of giving to mankind security and peace firmly set in the foundations of religious teachings. Yet, though it has conquered the earth, the sea, and even the air, civilization today passes through war and travail."

It is impossible to hide the boasting in those words, "The world has created for itself a civilization capable of giving to mankind security and peace firmly set in the foundations

of religious teachings." But where is the proof of this? The ambassador he appointed was Myron C. Taylor, a former head of the United States Steel Corporation, one of the greatest corporations on earth, which devotes most of its energy and money to building war equipment for the destruction of human lives. Surely no sensible person would say that such a man represents the great "Prince of Peace", Christ Jesus. To weaken the objection of other religionists to his appointment, the American president announced that he had also invited the president of the Federal Council of Churches (ostensibly Protestant) and the president of the Jewish Theological Seminary of America to consult with him and to act as spokesmen for American Protestantism and American Jewry, in the common cause of the three faiths. He thus proposed a closer relationship, if possible, between religion, politics and finance to govern the earth for themselves regardless of Jehovah's purposes through his Son Jesus Christ.

Here is a concrete example and most persuasive proof that religion, politics and commerce of Christendom are closely linked together for the purpose of establishing world peace, regimenting the people, and ruling the earth. This is in effect a claim that man is able to do what Almighty God alone can do. This, in connection with the boast of what the world has created for itself, is assuming to do that which is impossible for man to accomplish. Any claim by man to do that which God alone can do is properly defined as "blasphemy". The combination of organized religion, politics and commerce is in open opposition to Jehovah's Theocratic Government by Christ Jesus, and therefore the above boasting words are Scripturally blasphemous. Jesus Christ, the King anointed by Jehovah God, said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30) In seeking world domination for itself the political, commercial, religious combine does not gather with Christ Jesus the rightful King, but opposes him. This is proof that it is Satan, "the god of this world," that is using organized religion, politics and commerce to deceive mankind and to plunge them into destruction at the oncoming battle of Armageddon. Hence "the ambassadors of peace shall weep bitterly".

Even if we conceded that the purpose of the above-concerned persons to establish peace on earth is sincere, yet that does not alter the matter in the least, because their announced purpose is exactly contrary to the announced purpose of Jehovah God and in defiance of his Holy Word, thus proving they are the unwitting tools of the "god of this world" and his malignant demons. The declarations sent out continually by religionists, politicians and commercial giants are directly against Almighty God and Christ his King, and are in defiance of Jehovah's words respecting Christ Jesus: "Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall declare judgment to the nations. . . . And in his name shall the nations hope." (Matt. 12:18, 21, *Am. Stan. Ver.*, margin; Isa. 42:1-7) Jehovah God's announced purpose will be carried out with respect to Christ Jesus, because he has so stated, at Isaiah 46:11.

## ULTIMATE FAILURE OF PEACE EFFORTS

With real satisfaction the pope received the message of the late F. D. Roosevelt and notified the president that his ambassador would be well and gladly received. Five days later, December 28, 1939, the pope made a personal call upon the then king of Italy, and concerning this the Associated Press said: "Pope Pius XII called upon Italy's king and queen today in the first visit by any pope on a temporal prince in more than seventy years. . . . The pope went to the Quirinal palace amid great pomp and ceremony." In this course the pope was not following the example of the meek and lowly Christ Jesus, whose vicegerent he claims to be. The press report further said that the pope, in a brief speech after the ceremonial meeting with the king and queen, said "the visit rescaled the happy accord between church and state". But this visit did not guarantee the royal happiness of the king and queen, for today the king and queen are out, a republican form of government rules Italy, but the Lateran accord between Pius XI and Mussolini still holds the country in religious servility to Vatican City.

Naturally the Catholic press, and all other religion-controlled publications, are to be found supporting the united efforts of the religious, political and commercial combine to establish its kind of world peace, as suggested by the late president of the United States and his present successor. For some time now the public press has been boldly supporting the religionists, because the Roman Catholic Hierarchy has succeeded in placing trusted representatives in every organization of the metropolitan press. Moreover, the Catholic press has become a tremendous factor in influencing the people in all parts of Christendom. In America it is recognized as a vital part of the Hierarchy's political machinery and was encouraged greatly by pope Pius XI, who saw it as a powerful agency of Catholic Action, to promote co-operation between Hierarchy and laity for the attaining of Roman Catholic aims. On international issues this Catholic press has always advocated whatever political course would further church power. While it propagandizes for a peace according to the Hierarchy's religio-political ideas, at the same time it stoutly attacks and misrepresents those who preach lasting peace only through Jehovah's kingdom by Christ Jesus, namely, Jehovah's witnesses. For example, *The National Catholic Almanac* for 1948, under the heading "Events of Catholic Interest in 1947", said for the dates January 1-4 the following:

"'Anarchical moves' of the *Jehovah's Witnesses* in Canada were characterized as 'dangerous in times of peace as in war' in a statement issued by the hierarchy of the Province of Quebec, who considered it their duty again, as in September 1943, to 'denounce the anarchical moves of this sect.'" (Page 723, ¶ 3)

It is quite evident that the primary purpose of the Roman Catholic Hierarchy is to rule the earth politically, religiously and commercially. Divine prophecy now in course of fulfillment shows beyond all doubt that the end of this world under Satan is at hand and that the climax of our global trouble will soon be upon the world in the form of the "battle of that great day of God Almighty". (Rev. 16: 14) In the face of all the Scriptural and factual proof

to this effect the religionists today take the lead in a united effort to perpetuate the rule of the world by men, and all this contrary to God's announced purpose. In their endeavors to accomplish their own purpose the religionists disregard the truth of God's Word and freely resort to lies in order to win popular favor and political support.

Knowing that the religionists would resort to lies, Jehovah God through his prophet Isaiah foretold that the religionists, in justification of their conduct, would say, particularly in these latter days: "We have made lies our refuge, and under falsehood have we hid ourselves." (Isa. 28: 15) Exactly this is what the religious press, especially the Roman Catholic press, is doing today, not hesitating to resort to all manner of lies to deceive the people, as when it persists in falsely accusing Jehovah's witnesses of being Communists and anarchists. The press, under the control of the Hierarchy, advocates a unity with any political movement that will further the interest of the Hierarchy, and does not hesitate to resort to all manner of lies to cover up their wrongful course and to ease their own conscience. The fact that the religious elements would do this is strong proof that it is the Devil and his associated demons that are back of the world movement of religion, politics and commerce to now bring about a world peace with the old crowd still dominating everything. Satan the Devil is the chief among all liars. He is the father of lies, and in him there is no truth, and his supporters and dupes follow exactly his lead. (John 8: 44) False religion is his chief instrument on earth, and the fact that the politicians of the West keep calling for "more religion" supports the conclusion that the Devil is trying to plunge a deceived world into destruction, at Armageddon.

In 1939 the American president's letter to the pope and his appointment of an ambassador to the Vatican and his calling leading Protestants and Jews to join with him in establishing world peace was hailed by the press as the greatest news of modern days. But, after these ten years of time, how far has all this appeal to organized religion succeeded in facilitating peace and guaranteeing it? It may be expected that in due time the nations, under the dictates of their best interests, will arrive at some sort of peace agreement, and then the religious and political leaders will receive great honor and praise at the hands of the deluded masses of the people. Then, so the Scriptures point out, those who have yielded to the lying propaganda and false hopes will say concerning the world rule of organized religion, politics and commerce, the symbolic "beast", these words: "Who is like unto the beast? who is able to make war with him?" (Rev. 13: 4) Then this worldly combine, drawn together and acting as the visible representatives of the "god of this world", will boastingly say: "We have brought about a durable peace," and they will calm people with the words, "Peace and safety!" But what shall follow for these "ambassadors of peace"? The prophetic Word answers: "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. 5: 3) When that occurs, the human "angels of peace" are destined to weep in great bitterness before they go down into destruction.

Therefore do not let yourself be deceived by these false movements and propaganda for peace for this doomed

world. Through his Word Jehovah God admonishes those who would find safety in the coming day of His wrath to "seek righteousness, seek meekness" before that great and terrible day comes like a thief. (Zeph. 2:1-3) That is to say, Let those who earnestly desire safety and protection under God's care be diligent to seek and to do what is right and to ascertain from His Word what is the right course. They must be anxious and willing to hear and to obey the Word of God, because their thus hearing and obeying is better than all the self-prescribed sacrifice that they could perform. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion [against

Jehovah God] is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam. 15:22, 23.

In an indirect way the Roman Catholic Hierarchy and similar religious leaders urge the people to refuse to heed the Kingdom message of God's Word when brought to them by Jehovah's witnesses. The deluded religious flocks, for fear of the clergy, fall into the snare of Satan the Devil. The honest and sincere persons of good-will, who courageously heed God's Word, seek righteousness and meekness, and only such will find the way of escape and safety, whereas the stubborn and rebellious ones will weep and perish at Armageddon.

## A LETTER ON "HADES"

Dec. 13, 1948.

Dear Sir:

Herewith our reply to your letter of December 8, being your third communication upon your question to us:

"What objective evidence do you possess which supports your belief that 'hades means the grave'?"

First of all it may be well for us to quote the information that is available to you in the *Webster's New International Dictionary* (Second Edition) (1943) under the heading of "HADES". It reads: "Hades. . . 2. The abode or state of the dead; the place of departed spirits;—used especially in the Revised Version of the New Testament instead of the 'hell' of the Authorized and the earlier English versions. Compare SHEOL."

Note that the above dictionary definition says "hades" means either the abode or the state (that is, the condition) of the dead. But now turning to the same dictionary for its information on SHEOL, we find the following definitions: "Sheol. [Hebrew *she'ol*] The underworld; the abode of the dead, conceived by the Hebrews as a subterranean region clothed in thick darkness, return from which is impossible; the place of departed spirits; hell; Hades; also, the grave;—used especially in the Revised Version of the Old Testament. Compare HADES."

Note that the above dictionary definition says the Hebrew word "sheol" means "hell; Hades; also, the grave". And, mind you, these are not our definitions, but those of a secular authority, the new Merriam-Webster edition of the dictionary.

To you it may not be significant, but to us it betrays a lot of information, and it agrees with the dictionary definitions above, that the Hebrew word "sheol" occurs in the original text of the Bible 65 times, and in the King James Version Bible it is translated "hell" 31 times, "grave" 31 times and "pit" three times. Does this indicate that "hell", "grave" and "pit" mean one and the same thing? Confirming this conclusion is the fact that in the *King James Version* we read "hell" in the text at Psalm 55:15 and 86:13 and Isaiah 14:9 and Jonah 2:2, but in the marginal reference it reads "Or, the grave."

In the third century before Christ the Hebrew Scriptures began to be translated into Greek to form the Greek *Septuagint Version* (LXX). In this version the translators rendered the Hebrew word "sheol" by the Greek word "hades". For instance, at Psalm 55:15 cited above the

Greek *Septuagint* (LXX) reads: "Let death come upon them, and let them go down alive into Hades, for iniquity is in their dwellings, in the midst of them." (S. Bagster translation) And Isaiah 14:9 cited above reads: "Hades from beneath was in uproar to meet thee; for thee were roused all the giants who had ruled the earth." (C. Thomson translation) And Jonah 2:2 cited above reads: "I cried to the Lord my God, and he hearkened to me: thou didst hear my cry from the womb of Hades." (C. Thomson)

In Jesus' day the *koiné* or common Greek was spoken throughout the civilized world, and the writers of the Christian Greek Scriptures wrote in this *koiné* Greek. Most of their quotations from the Hebrew Scriptures were from the Greek *Septuagint* translation. Hence the apostles and disciples in their writings adopted the word "hades" as the proper rendering for the Hebrew "sheol". For example, at Acts 2:27, 31, cited in our previous letter to you, Peter quotes Psalm 16:10 where the Hebrew "sheol" occurs, but Peter uses the Greek word "hades" and says: "Because thou wilt not leave my soul unto Hades, . . . he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption." (*Am. Stan. Ver.*) The *King James Version* uses "hell" instead of "sheol" and "hades". Now it is interesting to note that at Revelation 20:13, cited in our previous letter to you, the apostle John uses the word "hades" and the *King James Version* renders the verse: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them"; but in the marginal rendering it reads: "Or, the grave." Also at 1 Corinthians 15:55, where Paul quotes Hosea 13:14, both these verses being cited in our former letter to you, the *King James Version* renders "hades" as "grave", but in the margin it reads: "Or, hell." Now it would be consistent for you to write the publishers of the various editions of the *King James Version* which have these marginal references and ask them what objective evidence they have which supports their showing in the marginal renderings that "hades" as well as "sheol" means the grave or hell. We should be interested in what reply you would get.

Now as to the meaning of words in the *koiné* Greek text of the Bible, we refer to the introduction of Liddell and Scott's *Greek Lexicon* (1940 edition) which says: "For the illustration of Biblical usage from Hellenistic and later Greek we have a most valuable aid in Moulton and Milli-



gan's *Vocabulary of the Greek Testament*, which (within its natural limits) may almost be regarded as a Lexicon of the *koiné* as a whole."

Quoting, now, the said *The Vocabulary of the Greek Testament* by Moulton and Milligan (Part 1), edition of 1915, page 9, under the heading "hades", we read: "... Except for its appropriation from the literary language to represent *Sheol* in the *LXX*, we should probably not find it in the New Testament. It is significant that Paul substitutes *thanate* [*O death*] for *hade* [*O hades*] when quoting Hosea 13:14 in 1 Corinthians 15:55. Prof. W. M. Calder tells us the word is common on tombstones in Asia Minor—doubtless a survival of its use in the old Greek religion." So if "hades" were not associated with the grave, why should we find it mentioned commonly on tombstones over in Asia Minor where they once spoke the *koiné* Greek? Also Parkhurst's *Greek & English Lexicon* (1845 edition) defines "hades": "*The invisible receptacle or mansion of the dead in general.*" It then quotes part of Matthew 16:18 and translates it: "*the gates of hades, or of the grave.*" It then cites us to Isaiah 38:10 where the very same expression occurs in the *LXX*, namely: "I said in the height of my days I shall go down to the gates of Hades." (Thomson) But S. Bagster renders the verse: "I said in the end of my days, I shall go to the gates of the grave." Thus one translator uses "hades" in English and the other translator uses "grave". What, then, are we to understand that "hades" means?

What understanding are we given that "hades" is when we read in the *Septuagint*, at Ezekiel 32:27: "And they are laid with the giants that fell of old, who went down to Hades with their weapons of war: and they laid their swords under their heads, but their iniquities were upon their bones, because they terrified all men during their life." (Bagster) And also at Amos 9:2: "Though they hide themselves in hell, thence shall my hand drag them forth; and though they go up to heaven, thence will I bring them down." (Bagster) The *King James Version* reads here: "Though they dig into hell, thence shall mine hand take them." Certainly the language here suggests that "hades" or "sheol" or "hell" here means the "grave"; especially so when Webster's Dictionary says "grave" is derived from the Anglo-Saxon verb *grafan* meaning to dig, and that "grave" means "an excavation in the earth as a place of burial". This helps us to understand the thought of David when he says, at Psalm 139:8: "If I make my bed in hell [*Hebrew sheol*; *LXX* hades], behold, thou art there." How fortunate this was for Christ Jesus when he was in hell, sheol, or hades!

In 1942 our Society published the book entitled "The New World". On page 237 it quotes Job 14:7-10, which asks the question, "But man [of integrity] dieth, . . . and where is he?" Then our book goes on to say: "He is dead, and in Sheol, which word the King James Version Bible translates 'grave'. Sheol is also translated 'hell' at Job 11:8; 26:6, and translated 'pit' at Job 17:16. Another word that Job uses and that is translated 'grave' is *qebher*, at Job 3:22; 5:26; 10:19; 17:1; 21:32. What is the difference between both words translated 'grave'? *Sheol* means a pit or hollowed-out place, a condition of darkness and lifelessness where all the dead go. (Job 10:21, 22) The

Scriptures speak of only ONE Sheol. Hence it means the one and same condition of all the dead, whether some are due for a resurrection therefrom or not. *Qebher* means a mound or heap as raised up, for a memorial and in hope of a resurrection. There are MANY such graves, one, in most cases, for each dead one buried. Christ Jesus went both to *Sheol* and the grave (*qebher*), and was raised out of both unto life. (Psalm 16:10; Isaiah 53:9; Acts 2:27-31) 'Hell,' in the Bible, does not mean torment."

Because there is just one "sheol" or "hades", our first letter to you said that hades referred to grave in a general sense, and not to a particular grave of any individual. But your third letter gives us to understand that you believe "hell" or "hades" means a place of torment, particularly as you quote to us from the account by Jesus of the rich man in "hell" and the poor man in Abraham's bosom, and call attention to the words: "The rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." (Luke 16:22, 23, *Am. Stan. Ver.*) Now, Mr. ———, please read again our publications *Hereafter* and *Theocratic Aid* and you will find that neither these nor any of our publications say that Jesus here spoke "absurd" language. If you will read *Hereafter* and also *Refugees* you will find that they say that Jesus did not utter anything unreasonable here but spoke a parable, and then these booklets give a reasonable and factual explanation of Jesus' parable to show that he spoke sense and uttered prophecy, but that he veiled it in symbolic language.

No, Jesus did not utter absurd language, but what our publications say is that you or any clergymen who would give a literal meaning to Jesus' saying reduce the parable of our Lord to absurdity and make him the speaker of absurd ideas. Have you ever known a literally dead man to lift up his eyes? If a literal rich man were meant by Jesus and he were literally dead and in the literal Hades, then it would be absurd because of being contradictory to the rest of the Bible to say that the rich man lifted up his eyes and was in torments. If he were in the literal Hades in the earth, how could he see Abraham with Lazarus in his bosom afar off with a gulf in between? In Hades how could the rich man see anything or know any torments, especially since God's Word says, at Ecclesiastes 9:5, 9: "For the living will know that they shall die: but the dead know nothing, and there is no longer any reward to them; for their memory is lost. Whatsoever thine hand shall find to do, do with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in HADES whither thou goest." (*LXX*, Bagster) Also at Psalm 6:5: "For in death there is no remembrance of thee: and who will give thee thanks in Hades?" (*LXX*, Bagster) So, to reduce Jesus' words to any sense, we must discern that he spoke a parable, not of any particular man, but of a class or group of people who are not literally dead but who are figuratively in a condition like that of the dead in Hades. Because they are actually alive on earth, but yet dead to certain favor from God, they are in fiery torments in this life.

Finally, if "hades" is a place of eternal torment, how could Jehovah God inspire his prophet Hosea to say: "I will deliver them out of the power of Hades, and will redeem them from death: where is thy penalty, O death?"



O Hades, where is thy sting? comfort is hidden from mine eyes." (Hosea 13:14, *LXX*, Bagster) And C. Thomson renders this: "Him I will deliver from the power of the grave, and from death I will redeem them. O death, where is thy punishment? Where is thy sting, O grave? Is comfort hid from mine eyes?" One translator says "Hades", and another "grave". Just how this destruction of "hades" will take place Revelation 20:13, 14 tells us, saying: "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire." (*Am. Stan. Ver.*) So Hades will be

brought to its death by bringing all the dead that it holds out of it. Those proving unworthy of life after being delivered from Hades will not be restored to it, but will be destroyed in the second death.—Revelation 20:15; 21:8.

Because you wrote us at length we have taken the time to write you at length. Now with this letter we close our correspondence with you upon this subject. If you are not convinced of the correctness of the position of our publication, then we leave you to do your own further research work, to arrive at whatever conclusion you prefer.

Humbly before God and sincerely to you,

WATCHTOWER BIBLE AND TRACT SOCIETY, INC.

## ANSWERS TO LETTERS

### IN RE 1 TIMOTHY 6:16

Dear Brother:

Replying to your letter re 1 Timothy 6:16:

In the April 15, 1946, issue of *The Watchtower*, and its leading article "‘Changed’ to See God", paragraph 2, it says: "... The Christian apostle Paul was once struck blind for three days by a dazzling heavenly vision, and he could with real appreciation write concerning the Son of God, who is the image of God his Father: ‘The King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.’ (1 Tim. 6:15, 16; Acts 22:6-11; 9:3-9) It is self-evident, therefore, that flesh and blood can never go to heaven. Man is not so destined. ‘Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.’—1 Cor. 15:50."

Our articles on immortality in the issue of November 15, 1948, harmonized with the foregoing. Certainly if the glorified Jesus is the "express image" of the heavenly Father Jehovah, then, if Jesus the Son has immortality, his heavenly Father likewise has it; so that 1 Timothy 6:16 thus becomes an argument for the truth that Jehovah God has immortality as well as his Son upon whom he conferred it at resurrecting him from the dead. It was on this basis that 1 Timothy 6:16 was permitted to be used with reference to Jehovah God in the book "*Let God Be True*". As to the statement that the King of kings "only hath immortality", this follows the Scriptural rule expressed at 1 Corinthians 15:27: "It is manifest that he is excepted, which did put all things under him [Christ Jesus]." Thus Jehovah God is excepted in Paul's statement when using "only" regarding the King of kings Jesus Christ. It is understood, and does not need saying, that Jehovah God possesses immortality, for solely on that account was his Son Jesus Christ the "only" creature that possessed immortality at the time that Paul wrote to Timothy.

Faithfully yours in Theocratic service,

WATCHTOWER BIBLE AND TRACT SOCIETY, INC.

### ANSWERING AN INQUIRY ON 1 PETER 3:19

Dear Sister:

The reading "In it Enoch went and preached even to those spirits that were in prison", as found in *An American Translation* at 1 Peter 3:19 is not the true reading of any Greek text, but is entirely a conjecture by some textual critics, such as Schulz and Harris, as to how the text should read.

In a note given in *The Goodspeed Parallel New Testament*, Edgar J. Goodspeed says: "3:19 *he went*: The reference is to the mission of Enoch to the fallen angels described in the Book of Enoch, chaps. 12-16; the name ENQX has probably dropped out of the Greek text, by an error of the eye, after ENQKAI ('in which also'), but even without it the reference is to Enoch, the hero of that well-known book. All the allusions in vss. 19 and 20 fit that story, which in turn rested on Gen. 6:4-7:4. The Book of Enoch is expressly quoted in Jude, 14, and referred to in II Pet. 2:4. It was well known to later New Testament writers but in later centuries was lost sight of and was rediscovered by James Bruce in Abyssinia in 1773 in an Ethiopic version. The 'spirits that were in prison, who had once been disobedient, when in Noah's time God in his patience waited for the ark to be made ready,' is an unmistakable allusion to the imprisoned angels visited by Enoch; it is not a reference to the dead." This shows Goodspeed's reason for not following the Greek text before him but yielding to a conjecture.

Moffatt's translation renders the verse like *An American Translation*, but in a footnote Dr. Moffatt explains he so renders it because of "Accepting the emendation of Dr. Rendel Harris that 'Evōx has been omitted after ἐν ᾧ καὶ (ENQKAI [ENQX]), by 'a scribe's blunder in dropping some repeated letters.' The story of this mission is told in the Book of Enoch."

We do not accept the above renderings of Goodspeed and Moffatt because they are based on conjecture, and not on either the true Greek text or the facts of Scripture.

Faithfully yours in Christian service,

WATCHTOWER BIBLE AND TRACT SOCIETY, INC.

*My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.—John 10:27-29.*