



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXIV

SEMIMONTHLY

No. 4

FEBRUARY 15, 1943

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

The WATCHTOWER

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

THAT JEHOVAH'S 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.

"JEPHTHAH'S DAUGHTER" TESTIMONY PERIOD

The month of February has been thus designated. By reading the Bible account at Judges 11, persons of good-will toward God's kingdom who present themselves to his victorious King, the Greater Jephthah, for him to dispose of them in Jehovah's service will recognize themselves as part of the "Jephthah's daughter" class. All such are invited to join the anointed remnant of Jehovah's witnesses in this month-long testimony period. This period begins a three-month campaign for subscriptions for *The Watchtower*. The regular year's subscription rate of \$1.00 will be asked, but, according to the Lord's generosity and to make the offer especially attractive, the book *The New World* and the booklet *Peace—Can It Last?* will be added as a premium with each year's subscription. The goal for the three months is 100,000 subscriptions, at least, in the United States and territories. So get your instructions and your equipment and complete your arrangements now. Avoid getting off to a slow start, but make the midwinter month of February a period that will count toward reaching your personal quota and helping in making the nation-wide quota, yes, exceeding it.

"WATCHTOWER" STUDIES

Week of March 21: "Endurance amid World Crisis,"

¶ 1-22 inclusive, *The Watchtower* February 15, 1943.

Week of March 28: "Endurance amid World Crisis,"

¶ 23-45 inclusive, *The Watchtower* February 15, 1943.

ITS MISSION

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

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

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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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1943 YEARBOOK OF JEHOVAH'S WITNESSES

The year 1942 has been a most eventful and thrilling year in the experiences and activities of Jehovah's witnesses. You may now get a world view of such exploits and their lasting benefit to men of good-will by reading the annual report as prepared by the president of the Watchtower Society. This is published in the 1943 *Yearbook of Jehovah's witnesses*, now off the press. Also contained therein are the yeartext for 1943 and explanatory comment thereon, together with a stirring text and comment for each day of the year. As to the courage, strength, joy and vision to be derived therefrom, and also as to the need and usefulness of such throughout the year by Christians, there is hardly any need of comment. Due to the limited edition a contribution of 50c is asked per copy of the 1943 *Yearbook of Jehovah's witnesses*. Companies should combine individual orders and forward same to us with remittance, to expedite the handling thereof and to make for postage savings.

CALENDAR, 1943

The yeartext for 1943 is "More than conquerors through him that loved us". (Romans 8:37) Keep this text daily before you during 1943. This service calendar is yours at 25c a copy, or five copies mailed to one address on a contribution of \$1.00. Companies should please combine orders and send through the company servant.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV

FEBRUARY 15, 1943

No. 4

ENDURANCE AMID WORLD CRISIS

"And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved."—Mark 13:13.

JEHOVAH is the prime target of attack by all the foes, demon and human, of an enduring righteous new world. He will survive the final crisis that is now upon the doomed and unsatisfactory old world. "They shall perish, but thou shalt endure; . . . thou, O Jehovah, wilt abide for ever; and thy memorial name unto all generations." (Ps. 102: 26, 12, *Am. Rev. Ver.*) The old world will not survive the zenith of the crisis at the universal war of Armageddon, but Jehovah's Word, the Bible, which fanatical religionists incited by papal Rome have repeatedly consigned to the flames, will survive and be completely fulfilled. "The word of the Lord endureth for ever." (1 Pet. 1: 25) Whosoever now trusts in that Word and obeys its expression of its Author's will finds strength to endure in the mounting world crisis. He enjoys a certain hope of life without end in the new world of righteousness. The old world and its backers must pass away; "but he that doeth the will of God abideth for ever." (1 John 2: 17) It is the highest wisdom to serve Jehovah.

² Wide-awake persons need not be informed that there is world opposition to the service of Jehovah God; they have observed it for themselves. The great wave of anti-Jewish sentiment as fanned by Roman Catholic dictators now in power has served the Devil's purpose to bring the name of Jehovah into great contempt and under great reproach. However, the terrific opposition to Jehovah God is brought out more clearly into the open by the great persecution upon non-Jews, Christians, who declare the name of Jehovah and his Theocratic Government by his Messiah, namely, Jehovah's witnesses. The bitter persecution they suffer is not particularly by those whom "Christendom" calls "pagan" or "heathen"; it is by zealous members of the religious organizations that assume the name "Christian". It is very plain that the proclamation of Jehovah's holy name and Righteous Government by

his Anointed has split "Christendom" wide open. Like nothing else it has tested her as to her claims to love God and to desire his kingdom by Christ Jesus.

³ The effect has been the same as when the Son of Jehovah God first came to earth and appeared among men. He said: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." (John 5: 43) As a result the religious nation to which he came was split. The majority turned against him and viewed him as an impostor, a criminal deserving to be pinned to a tree at Calvary. At the same time they still professed to hold to the God in whose name he came and for the vindication of which name he died. Only a remnant of the Jews accepted him as Jehovah's promised Messiah, the Christ, the One anointed to be the King of the foretold Theocratic Government of blessings.—Rom. 11: 5, 7; John 1: 11.

⁴ Christ Jesus predicted that it would be so. When he sent forth his twelve apostles preaching, "The kingdom of heaven is at hand," he warned them, saying: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." Jesus did not advise any "good neighbor" policy or compromise with religion, but added: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross [of reproaches for preaching the kingdom of God and Jehovah's name], and followeth after me, is not worthy of me." (Matt. 10: 34-38) Jesus' declaration of his Father's name and proclamation of His "kingdom of heaven" slit not merely families on the issue, but also the relationships between employer and employee, master and slave, political ruler and citizens, clergyman and religious "flock".

1. In this mounting world crisis, who and what will survive or endure and live in the new world, as stated in the Bible?

2. By what is the world opposition to Jehovah God brought most clearly into the open? and thereby who particularly is proved to be foremost in opposition and untrue to professions of love?

3. How has "Christendom" been affected the same way as the Jews when Jehovah's Son first came and appeared among men?

4. How did Jesus forewarn that it would be thus, and what various relationships were affected by his declaration of God's name and proclamation of the Kingdom?

* Nineteen centuries have passed since that warning was first given, but time has not changed or disproved the truth of Christ's words. Human nature has not changed, except that selfishness has taken deeper root and wickedness and violence have increased. Religion has not changed, because it is and always has been demonism, and the demons have not changed. They become only more malignant and desperate in their hard-hearted opposition to Jehovah God and the promised Kingdom of his glorified Son. Jesus said that, to the very end of the world and after the operation of religion down to that time, the resistance and animosity of religious leaders to the only Government of salvation would not lessen but would spread world-wide. Jesus' words to his followers engaged in preaching "this gospel of the kingdom", and which words apply at the end of the world, read today as follows: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." "But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations."—Matt. 24: 7-9, 13, 14; Mark 13: 13.

BOWING AT THE NAME

* The above admonition to endurance during this most critical stage of world history agrees with the previous admonition Jesus gave in connection with the preaching of the Kingdom and the opposition to be met because thereof. "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." (Matt. 10: 21, 22) "For my name's sake" does not apply merely to the name "Jesus" or the name "Christ". "Christendom" has taken that name, and her hundreds of thousands of religious buildings called "churches" and "cathedrals" have paraded that name as if great lovers thereof. They profess great love with their mouths, yet their heart is not in their words, but is far removed from the One their hypocritical lips name.—Isa. 29: 13.

* Hatred "for my name's sake" means hatred for what the name actually represents. Because Jesus

faithfully endured in his integrity toward God even to the shameful death, it is written, "God also hath highly exalted him, and given him a NAME which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9-11) Before ever Jehovah exalted his faithful Son and Witness to a glorious heavenly station second only to His own, God's Son already had the name "Jesus" and "Christ". Hence the "name" that God gave him at the time of his exaltation must refer to his lofty office, namely, that of Jehovah's Vindicator and the King of Jehovah's Theocratic Government, which Government is the capital or chief organization of Jehovah's universal organization. Hence the Son's official name is above every other name save that of Jehovah himself, because Jehovah is Supreme. As it is written: "The head of Christ is God."—1 Cor. 11: 3.

* Billions of religionists have pronounced the words "Jesus" and "Christ" and literally bent their knees and heads thereat, but they have never recognized his office as Jehovah's Vindicator and King, because they have never bowed to his office and discharged their obligations to that "name" or office. Millions in "Christendom" still bow and name the name of "Jesus Christ" in their religious buildings, but do not do so "to the glory of God the Father". Rather they curse the name of Jehovah, who is "God the Father" toward Jesus, and they piously issue forth from their religious-worship places to mob, persecute, arrest, condemn, and suppress, and even to kill the inoffensive Jehovah's witnesses. Why? Because Jehovah's witnesses do bow their knee to the name or kingly office of Jesus as their Leader, Savior and reigning King, and publicly, from house to house, they go, their tongues confessing to friend and foe alike that Jesus Christ is Lord, Master, Owner of all that gain life, and that his kingdom has begun to rule amidst the enemies for the vindication of Jehovah's name. And this they do "to the glory of God the Father". Every creature that attains to life in the New World, whether in heaven or on earth, will likewise have to recognize the high office Jehovah conferred on Christ Jesus at his resurrection. That office Jehovah put into active operation in A.D. 1914, which marked the end of Satan's uninterrupted rule or "world". Every such creature that lives in the New World will have to acknowledge Jesus Christ as one of the "Higher Powers" with Jehovah. He will have to live in accordance with that fact, fully bowing to all re-

5 How has the passing of nineteen centuries since not disproved or changed the truth of Christ's words, and how does his prophecy on the "end of the world" show it would be thus?

6 What previous admonition did Jesus give concerning the opposition, division and hatred for his name's sake, and what is it that shows that "name's sake" does not mean merely his name in itself?

7 As to the hatred "for my name's sake", what does the name actually mean, and what "name" did God give his Son at the time of his exaltation to heaven?

8. (a) Why have the religionists, in spite of all their outward expressions and motions, not in reality confessed and bowed the knee at Jesus' name and to God's glory? (b) What therefore will all who attain life in the New World have to recognize and acknowledge, and how?

sponsibilities and obligations owed to Jesus' "name" or exalted office.

* Instead of a "good neighbor" policy and a world conversion obtaining at the world's end, Jesus foretold that then a division of the peoples into two general groups would take place and that he would be the cause of it. As a part of his prophecy on the visible proofs of the end of the world, Jesus said: "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: and he shall set the sheep on his right hand, but the goats on the left." (Matt. 25: 31-33) At Jesus' first coming in the humiliation of flesh as a man he did not come to send a peace with religion. He wielded a sword of war against religion and cut a clear line of separation between religionists and believers who worshiped Jehovah and served Him as Christ Jesus taught. At that time he sent forth his faithful disciples boldly declaring, "The kingdom of heaven is at hand," because Christ Jesus the heavenly appointed King was at hand, present among his religious enemies. —Luke 17: 21, *margin*.

¹⁰ The proclamation of the Kingdom as at hand was the cause responsible for dividing the people at the Lord's first coming. Likewise since A.D. 1914 it must be that the instrument the King and Judge on his throne uses for the separating of the people as "sheep" and "goats" is the "preaching of this gospel of the kingdom". The Lord Jesus prophesied that at the end of the world and after the World War this Kingdom gospel must and would be preached to all nations. It is only reasonable, then, that the effect of this preaching in these "last days" would be exactly the same on religious "Christendom" as when Christ Jesus was bodily present in religious Jewry. It is even so, as the facts at hand show. By the sending forth of Jehovah's witnesses to all the world to preach the established kingdom of God to all countries, the royal Judge Christ Jesus has gathered all nations before his throne. He has turned his attention toward them. Although the blinded and unbelieving nations of "Christendom" do not actually see the King and Judge upon his throne, yet by his message proclaimed to them the nations have been put on notice that Jehovah's King was enthroned in 1914 and that now Jehovah commands all rulers and nations to "fear God" and "honour the King" and to submit to these two "Higher Powers".—Rom. 13: 1.

9. (a) What division at the end of the world did Jesus foretell? and who would be responsible for it? (b) At his first coming what did Jesus send as to religion, and what proclamation did he send forth his disciples to make, and why?

10. What instrument likewise does the Lord Jesus use for dividing the people as "sheep" and "goats", and how has he gathered all nations before him to this end?

¹¹ The fact that all the nations hate and persecute Jehovah's witnesses is ample evidence that those religion-dominated nations have taken notice of the message of Jehovah's kingdom and vengeance. They are being judged thereby and are shaping their own destiny accordingly. Again the division of the peoples of the nations is cutting across all family, party, labor, commercial and religious ties. No section of human society is beyond feeling the effects of the Kingdom proclamation. All quarters, particularly those of "Christendom", are being searched for the Lord's "sheep", and Jehovah has sent forth his "fishers" and thereafter his "hunters" to "fish them" and to "hunt them from every mountain, and from every hill, and out of the holes of the rocks". —Jer. 16: 16.

¹² The divinely stated rule, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15: 4), now applies to all the scriptures of the whole present-day Bible. That includes the First Epistle of the apostle Peter. Therefore his words have special application to these days when the Kingdom's establishment in 1914 and the end of the world are being announced in all the habitable earth. The apostle's letter was addressed directly to those Christians begotten of God's spirit and anointed as his witnesses. Such are elected to be associated with Christ Jesus in the Kingdom if they continue faithful unto death. Being in line for Jehovah's Government of the New World and being called out from the world which lies under Satan the wicked one, these "elect" ones of God were "strangers and pilgrims" to this world amidst which they found themselves. They have been "scattered" throughout all the earth for the preaching of the Kingdom gospel. (1 Pet. 1: 1-5) Now the trial of God's elect is reaching its climax as the battle of Armageddon is being approached. Not only a remnant yet on earth of the "elect" find themselves "strangers and pilgrims", but also the Lord's "other sheep" respond to the Kingdom proclamation and come out from the worldly organization and are gathered to the "one fold" with the remnant. (John 10: 16) Thereby they too become "strangers and pilgrims" with the remnant.—1 Pet. 2: 11.

THE JEWISH CRISIS

¹³ In the apostle Peter's day on earth the King's presence and his coming Government had been

11. What proves that all nations have taken notice of the message of Jehovah's kingdom and vengeance, and across what ties, sections and quarters is the division work cutting?

12. (a) According to what stated rule does the First Epistle of Peter specially apply since 1914, and to whom was the epistle directly addressed? (b) In what sense are such ones now "strangers and pilgrims" and "scattered", and who today are associated with these in such position?

13. In Peter's day what action did his nation take toward Jehovah's Elect Stone laid in Zion, and how did a remnant act and come into relationship with God's temple?

preached to Peter's own nation, "Israel after the flesh," the Jews circumcised in the flesh. In his First Epistle, chapter two, verses 3-10, Peter mentions how the Jews as a nation under their religious leaders stumbled over the Messianic King, Christ Jesus the Lord, who was symbolized as Jehovah's precious, elect Stone in Zion. Despite the King's refusal by his own people after the flesh, Jehovah's purpose proceeded unchanged, unaffected. He exalted the rejected Stone to be the Chief Corner Stone in the building of The Theocratic Government. Under it all who share in the Government and all subjects thereof must submit themselves. Concerning this Peter records the division which took place among those hearing the Kingdom message and shows that a faithful remnant from among the Jews assembled themselves to the King, the Stone. These were built up in him unto a spiritual house of God or temple, wherein God might dwell by his spirit or power for the accomplishment of his holy purpose.

¹⁴ Inasmuch as only a remnant were available from the natural Jews Jehovah visited the Gentiles. Sending the apostle Peter as his first ambassador to them, Jehovah invited them to assemble unto the Stone, his anointed King, and to be brought into the spiritual temple class and become part of Jehovah's "holy nation" and "people for his name". (Acts 15: 14-18) Thus the division of the peoples by the message was not confined to the Jewish nation. It also extended to the Gentiles who were reached by the apostles and their co-workers bearing the news concerning Jehovah's King, the Stone. As the relationship of believers to others who remained in the world was affected or altered thereby, the apostle Peter by inspiration wrote them on how to conduct themselves toward such unbelievers.

¹⁵ Peter's record of the unfaithfulness of the Jewish nation in refusing Jehovah's King was also prophetic. Why? Because that refusal of "Israel after the flesh" was but a miniature fulfillment of the very prophecies of Isaiah which Peter quoted. (Isa. 8: 14, 15; 28: 16) The major, final or complete fulfillment of the prophecies concerning the "stone of stumbling" and "rock of offence" must take place to fully verify the prophecies and carry out all their details.

¹⁶ Unfaithful Israel, with its opportunities for "the kingdom of heaven", foreshadowed unfaithful "Christendom", more highly favored with opportunities toward that same Kingdom. The Jewish nation, in the end of Jehovah's dealing with it as a people, rejected the One he sent to them as King. So now in the end of the world, when Jehovah's judgment

casts off "Christendom" as untrue to her name, she likewise chooses "Caesar" (worldly politics) as king and rejects God's kingdom by his enthroned Son. She hates and persecutes those who proclaim the coming of Jehovah's King and kingdom. However, nineteen hundred years ago there was a remnant of the Jews which did not go in the disobedient and faithless way of their nation, but 'feared Jehovah and honored his King'. Likewise since the beginning of judgment at the temple of God in 1918 there has appeared a faithful remnant of spiritual ones out of all professing "Christians". These have assembled unto the established Kingdom, and as its ambassadors to all nations they have gone forth to "advertise the King and the Kingdom". The Lord's "other sheep" join them in this.

"DESPOTS" AND DOMESTICS

¹⁷ The spiritual remnant and the earthly "other sheep" bow the knee to the "name" of the King and confess to his lordship "to the glory of God the Father". This forthright position which they have taken has brought them into great difficulty. Despite such difficulty with unbelieving, rebellious "Christendom", they may not compromise. They do not propose to do so. Hence the apostle Peter's words prove timely and give them right counsel as to how to deal with those in the world from whom the Lord's "sword" has caused a division. In Peter's time not all the believers were engaged in full-time service of preaching the Kingdom. Some were tied up as servants to masters. Whether these were bondslaves under Roman law or were servants working off a debt by personal service to their debtor, Peter does not state. His language indicates they were under obligation; and, whether for a time or for all their present life, they could not legally get loose, but must perform service to the master. What attitude should such ones under obligation take toward their masters, especially if the servants became Christians and the masters did not? What position today must those of the remnant and "other sheep" take toward employers when earthly circumstances such as personal obligations and the laws of "Caesar" require them to do secular work, preventing them from devoting all their time to preaching the Kingdom gospel from door to door? Also what should married persons do, that is, the Christian members toward the unbelieving ones in the marital tie? The Lord God inspired the apostle to write faithful counsel.

¹⁸ Leaders of labor unions have objected to the

¹⁴ Whom did Jehovah God then visit, and how? and why did the apostle Peter write the believers as to their relationship to others?
¹⁵ Why was Peter's record of the Jewish nation's refusal of Jehovah's King also prophetic?

¹⁶ How did unfaithful Israel with its Kingdom opportunities foreshadow "Christendom", and how has a remnant manifested itself in both cases?

¹⁷ (a) Why do Peter's words on this subject prove timely for God's remnant and the "other sheep" now? (b) What was the situation then of many Christian believers with respect to personal freedom to preach the Kingdom, and what questions therefore arose then, and arise now, because of such situation?

¹⁸ (a) Why have labor union leaders objected to the writings of the apostles? (b) Why could the apostles not be labor union advocates, and why is it outside their business for such labor unionists and other worldly men to offer such criticisms?

writings of the apostles on the relations between employer and employee. Such labor unionists, misunderstanding, have condemned the apostles as approving of slavery and the exploitation of labor by the employer class. That is an unjustified condemnation. The apostles could not be labor union advocates. They were ambassadors of God's Kingdom, under which there will be no need for the laboring class to organize to protect their human rights; for the King will have abolished all slavery and cracked all oppressive ones, whether industrial, political, or religious. One thing the apostles did, and that was what their commission from God required them to do, namely, to preach the good news of the Kingdom. They were not authorized to meddle in worldly affairs, in the vain hope of trying to reform the world and by human efforts to perfect man's condition, so to make God's kingdom unnecessary. The folly of this is seen in the present-day condition after centuries of meddling in such matters by Roman Catholic priests and other religious clergy. The apostles were living in a Rome-dominated world, and if Caesar and his government did not choose to emancipate the slaves, that was Caesar's business. The apostles and their associates obeyed the command of Jesus Christ to "render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's". (Matt. 22: 21) They wrote, not to leaders of organized labor or other men of the world, but to God's "elect", to those who were "strangers and pilgrims" toward this world, and they wrote concerning the "things that are God's". Hence the passing of judgment thereon by worldly men is excluded as not being their business.

¹⁹ The Christian's primary work on earth now, that to which he is called of God and commissioned, is to follow Christ as a preacher of the glad tidings of the Kingdom. Whether he is employed part of the time as the apostle Paul once was for a short period (Acts 18: 1-4), or can devote all his time to ministering God's Word from house to house, his calling and commission do not change. He must be a witness for Jehovah and must put the declaration of Jehovah's name first. (Isa. 61: 1-3; 1 Cor. 9: 16) In the light of this the apostle's next words must be understood. "Servants, be subject to your masters [(Greek) *despotes*] with all fear; not only to the good and gentle, but also the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—1 Pet. 2: 18-20.

²⁰ "Servants," here, is better translated "household servants" or "domestics". (*Emphatic Diaglott*; *Rotherham*) The converted centurion Cornelius had such "household servants". (Acts 10: 7) The word "masters" is in the Greek text "despots", that is, those who command and are at the head of anything. (*Parkhurst*) The apostle Peter had just instructed the Christian "strangers and pilgrims" to "fear God"; wherefore the fear which the Christian "household servants" or "domestics" should exercise toward their "masters" (*despotes*) would not be a fear to do the things of God, but a fear as to their business relationship. It would not be a fear that would cause them to smother their fear of God and break his commandments. It would not be a fear of human masters because men 'are able to kill the body'. (Matt. 10: 28) Nor would it be a "fear of man" that "leadeth into a snare" and makes one a victim and a prisoner in spirit to men who set traps to catch men for the Devil's organization. (Prov. 29: 25) It is not a fear that would cause the servants to fail or refuse to preach the gospel outside of business hours or "off duty" or when even business circumstances allowed; nor would it terrify them into silence. "Be not afraid of their terror, neither be troubled," writes Peter, "but sanctify the Lord God in your hearts; and be ready always to give an answer to every man [including a master] that asketh you a reason of the hope that is in you with meekness and fear."—1 Pet. 3: 14, 15.

²¹ Hence 'being subject to masters with all fear' means to recognize the position of the employer and what is his due therefore, and to fulfill all proper business requirements and regulations and render efficient service. So doing, the worker will not get the displeasure of his employer respecting work done or turned out. Such displeasure is what the servant should fear. He sees to it that the master to whom his services are owed or sold does not suffer loss or damage due to failure or improper performance on his part.

²² To be considered together with Peter's instruction are the words of the apostle Paul: "Let as many servants as are under the yoke count their own masters [*despotes*] worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters [*despotes*], let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort." (1 Tim. 6: 1, 2) "Exhort servants to be obedient unto their own masters [*despotes*], and to please them well in all things; not answering again;

19 (a) What is the Christian's primary work on earth now, and does his situation as to time for such work change his calling and commission? (b) This throws light, then, on the understanding of what words of Peter concerning subjection of servants to masters?

20 (a) What do the words "servants" and "masters" here signify? (b) Although being "subject" with all fear, what fear would it be improper for "servants" to exercise toward "masters"? 21. What, then, does "being subject to masters with all fear" mean? 22. What words of instruction on the same subject does the apostle Paul give, and what is the purpose in being thus subject to masters?

not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." (Titus 2: 9, 10) To the same effect are the instructions at Ephesians 6: 5-7 and Colossians 3: 22, 23. Thus God's Word shows that by being a proper, conscientious worker in secular employment one gives no occasion to the enemy for faultfinding or for bad reflections to be cast upon the Lord's organization and upon the message and the witness work with which the servant is known to be associated. His honesty to his "master" is a testimony to his faith.

CALLED TO SUFFER FOR WHAT?

²³ Peter instructs being subject to the good and gentle masters and to the "froward", that is, "the perverse" (*Diaglott; Rotherham*), or "harsh, difficult to please". (*Parkhurst*) In what way "froward", "perverse," or "hard to please"? In simply the matter of physical secular work? No! for such work you should be doing right; but in a higher matter, namely: That although a Christian is in the service-employ of a master "according to the flesh", yet he is primarily a servant of Jehovah God and must be an active publisher of the Kingdom as Christ Jesus was on earth; and that he so acts aside from his earthly employment. Such Christian has made a full consecration of himself to God through Christ Jesus, who bought him with his own precious blood. So, regardless of the dislike or objections of earthly employers, he seeks to be faithful, above all, to the obligations of his consecration to serve Jehovah God conscientiously as Christ Jesus set the example.

²⁴ The Christian employee should see to it that he does not suffer because of shortcomings, indifference, carelessness or neglect at his assigned duties. No merit attaches to patiently enduring buffeting or being cuffed for such faults or sins. What, however, if the servant is faithful at his job and his "master" mistreats him and discriminates against him only because his employee faithfully serves as a witness for Jehovah? Then when the "servant" endures such sufferings without bitterness, malice or retaliation, he is suffering wrongfully and it is "for conscience toward God" and for well-doing in God's service. The enduring of such "grief", wrongfully administered, is for the vindication of God's name. To quote the apostle: "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." —1 Pet. 2: 20.

²⁵ Only viewed from the above standpoint can the apostle's next words be correctly grasped: "For even hereunto were ye called: because Christ also suffered

for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Pet. 2: 21-24) Merely being buffeted around by an employer or master because of being an obligated, helpless employee or slave with no recourse to civil law, that is not the thing which the servant of Jehovah is called to endure with longsuffering and without sinning in return. Such suffering bears no resemblance to the sufferings of Jesus Christ, who was not in the employ of any earthly "master", and it could not be compared by the apostle with what the Savior endured. Why not? Because the reason for such suffering and the reason for bearing up without sin under the suffering would not be the same as in Jesus' case. There is no record that Jesus suffered buffetings wrongfully as the "carpenter's son" at Nazareth up till his thirtieth year, when he left the shop and went to Jordan river to be baptized by John. The suffering to which all Christ's followers are called must be the same in the case of the "household servant" subject to an earthly "master" as in the case of one who is devoting his entire time like Jesus to preaching God's Word from house to house and not subject to any master in secular employment for a livelihood.

²⁶ In the world many innocent persons are enduring sufferings wrongfully inflicted by those over them, but such are not the sufferings to which the follower of Christ Jesus is called. Also Jesus did not suffer just because he "did no sin". His sufferings are not recorded as already begun before his baptism while he was leading a sinless life in the despised city of Nazareth in Galilee. Hence those who think that being honest, upright, energetic and productive and without reproach as a worker in some commercial, industrial, agricultural, or domestic occupation or employment is all there is to being a Christian and letting one's light shine are mistaken. Such professed "Christians" do not at all see the issue involved, but count on self-righteousness or so-called "character".

²⁷ What, then, is it that distinguished the suffering of Christ Jesus from that of humankind for whom he died? What is the reason for the Christlike suffering to which his followers are called and by which he left them an example that they should follow his steps? The records of the apostles all agree to it

²³ In which way are some masters "froward", or "hard to please" by Christians, in simply the matter of physical secular work or otherwise?

²⁴ When, and when not, does an employee suffer wrongfully "for conscience toward God", taking it patiently?

²⁵ According to the case of Jesus as a carpenter up to thirty years of age, why could not buffetings of a Christian by his employer merely as an employee be the sufferings to which a Christian is called?

²⁶ Up to the time of his baptism did Jesus suffer because he "did no sin"? and therefore is one's being an irreproachable, productive worker or employee all there is to being a Christian?

²⁷ Beginning with what course of action did Jesus' sufferings start, and with what questions as to suffering are his followers confronted?

that the special and decisive sufferings of Christ Jesus began after he was baptized in symbol of his consecration to do Jehovah God's will and after he refused to come to terms with the Devil in the forty days of temptation and after he went forth from the wilderness and began manifesting Jehovah's name and preaching the kingdom of heaven. (Matt. 3:13-17; 4:1-17) Hence he suffered for God's kingdom and its righteousness. His followers are therefore confronted with the following questions: Will we suffer for righteousness' sake, as did he? Will the pressure of persecution on the part of an earthly "master" turn us aside? Are we serving God for selfish gain rather than love of righteousness? Will we as servants of God abandon Jehovah's cause because of unwarranted opposition, that is, opposition only because we serve Him? To these questions the answer must be a decisive No, if we would faithfully follow our heavenly Master; "because Christ also suffered for us [for our guidance, and not for wrongdoing or sins], leaving us an example, that ye should follow his steps."—1 Pet. 2:21.

²⁸ The truth leaps forth, then, that Christ Jesus suffered over the great primary issue of universal domination. That is, Who shall exercise the universal rule, Satan the Devil or Jehovah God by his "kingdom of heaven"? This leading issue must be settled once and for all, and to the vindication of Jehovah's name. The "kingdom of heaven" is the means by which Jehovah will vindicate his name; and his beloved Son, Christ Jesus, is chosen to be the Head and Chief One in that Theocratic kingdom. As one of the necessary steps to the final vindication of Jehovah's name and the settling of the controversial issue Jehovah's beloved Son came to earth and endured suffering as the "man Christ Jesus".

²⁹ It was the unfaithful lesser son of God, Lucifer, who forced the issue of universal domination before all creation. This made necessary the sufferings of the ever faithful, pre-eminent Son of God, Christ Jesus. It was at the time of earth's creation and the installing of the perfect man Adam and his equally perfect wife Eve in the garden of Eden that Lucifer began grasping after the universal domination. Lucifer had by Jehovah been appointed as invisible overlord or covering cherub over the perfect human pair in Eden, to whom Jehovah had issued the divine mandate to fill the earth with a righteous race. Lucifer was seized with the selfish ambition to be like Almighty God and to make himself a mighty one equal with God, in fact, displacing Jehovah God. He saw in Adam and Eve the stepping-stones to setting himself up as an independent ruler and god and eventually wresting the universal domination

out of the hands of Jehovah God.—Isa. 14:12-14; Ezek. 28:13-15.

³⁰ By deception of Eve and by appeal to Adam's awakened selfishness the rebellious Lucifer, now Satan the adversary, led them astray and established himself over them as independent of Jehovah God's domination. From there, with his success over Adam and Eve as an argument, Satan proceeded to seduce legions of hitherto-holy angels, in his ambition to "exalt my throne above the stars of God". Then he charged God's entire universal organization from top to bottom with being held to Jehovah God by ties of self-interest and not for the simple joy and privilege of glorifying Jehovah. Boasting of his power, Satan the Devil then challenged God to put that charge to the test by proving that God could put creatures on earth who would unselfishly remain true to Jehovah God for his glory and whom Satan the Devil could not cause to break integrity toward God and forsake His domination. Satan repeated this false charge and challenge in the days of the righteous man Job. (Job 1:9-11; 2:4, 5) Satan failed with Job, as with all the faithful men of old, from Abel down to John the Baptist. But the answer to Satan was not complete with just those imperfect men of unbreakable integrity.

³¹ In Eden Jehovah God had promised that the "seed of the woman", not the woman Eve, but God's faithful *woman*, his organization, would bruise Satan's head; also that as a test of the integrity of the woman's Seed Satan would bruise the heel of the Seed. (Gen. 3:15) No faithful man of integrity on earth could bruise the head of the mighty spirit prince, Satan the Devil, and hence God assigned that privilege to his foremost son, his beloved, only-begotten Son. This faithful Son must meet the challenge of Satan and fully answer it and thereby vindicate his Father's name; and Satan the great Serpent must bruise the Son's heel for a complete test of His unblamable integrity toward God. Hence Jehovah sent his Son to the testing ground, the earth, to be "made flesh" and become "the man Christ Jesus". After he had proved his integrity under test unto the death on the tree, then Jehovah God would restore him to the spirit realm, by exalting him to be the Head of God's new creation, "the kingdom of heaven," The Theocratic Government, God's capital organization.

³² As Job was a prophetic figure of Christ Jesus and suffered for the vindication of Jehovah's name, so Christ Jesus as the Greater Job must suffer. Why must he be permitted to suffer? To prove that Satan

²⁸ What truth leaps forth, then, as to the reason or cause for the sake of which Christ Jesus suffered and endured?

²⁹ Who was it that forced the issue of universal domination before all creation, and due to what ambition?

³⁰ How did Satan proceed to realize his ambition both in earth and in heaven, and what challenge did he then make to God as touching men on earth?

³¹ Why did Jehovah's promise in Eden require him to send his only begotten Son to earth to suffer?

³² (a) To prove what fact must Jesus be permitted to suffer? (b) Why could Jesus' sufferings not be for the cancellation of mankind's sin? and for what, therefore, must he suffer?

is a liar and Jehovah God is true and the rightful possessor of the universal domination, thereby vindicating God the Father's name. For what must he suffer? Not for committing sin nor for canceling the sin of humankind, but for doing the will of the great Theocrat, Jehovah God, the Most High and All-wise. It was not his undeserved sufferings, but the shedding of his blood and his death as a perfect man that redeemed what Adam forfeited through sin. It cleansed away the sin of repentant and converted sinners. Thus Jesus "his own self bare our sins in his own body on the tree" on which he died. But did the Jews have Jesus nailed to the tree that he might die as man's redeemer and as the remover of the sin of all believers in him? Not at all. Another thing and far more important was at issue. What was that? The vindication of Jehovah's name by the "kingdom of heaven".

³³ After his baptism Jesus went forth in his Father's name and declaring that name. Hence he exposed and condemned religion with its traditions of men as misrepresenting Jehovah God and reproaching his name. Further, Jesus announced himself as the Son of God and ambassador of His kingdom. He boldly preached that kingdom of God up and down the land, publicly and in homes of the people. (Luke 8:1) He began the gathering of those to be associated with him in the kingdom of heaven. Being for Jehovah's kingdom first, last and all the time, he resisted all efforts of the Devil and his demons to force him to abandon God's side and make common cause with the Devil's organization and its religion. Being anointed to preach the good tidings of the Kingdom to the meek, he refused to stop preaching the Kingdom, even when it finally meant his being charged with sedition and subversive activities before the Roman governor Pontius Pilate. He refused to deny or disown Jehovah's kingdom. He showed no guile was to be found in his mouth when he admitted to Pilate that He was its anointed King, saying: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) Finally, with the charge of Kingdom activities posted above his head on the tree, Jehovah's "Faithful and True Witness" died, proving that Jehovah's kingdom and the vindication of Jehovah's name by that kingdom are more important than human salvation and that such issues are the cause for which he suffered at the hands of the demons and their religious agents on earth.

³⁴ In thus enduring the sufferings for God's name and kingdom without committing the sin of rebellion

33. From after his baptism and down to his death, what public activities of Jesus and what final consequences thereof proved the issue for which he suffered and died?

34. How does this example left by Jesus show by which sufferings it is that one shares in vindicating God's name and enters the Kingdom?

against God and ruining his integrity, Jesus left the proper example for all his followers who will be associated with him in the Kingdom. Suffering for any other cause would be without effect in God's sight, that is, not affording the sufferer a share with Christ Jesus in the vindication of his Father's name. The Kingdom issue determines what must be or what constitutes the "much tribulation" through which the footstep followers must "enter into the kingdom of God".—Acts 14:22.

³⁵ Suffering for sins inherited from rebellious Adam or for sins individually committed has no part in proving one worthy for the Kingdom. Hence Peter says: "That we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Pet. 2:24, 25) That great Shepherd and Overseer to whom the straying and sin-ailing sheep return is Jehovah. To him the Good Shepherd Christ Jesus brings back the sheep of the "little flock" and also now the "other sheep". All these the Devil with his religion has been trying to drive away and hold away from Jehovah, the great Caretaker of souls. All these "sheep" may no longer live unto sin, which sin is to be friends of this world and to take part in its course of opposition to God and his Kingdom. The "sheep" must live unto righteousness, the righteousness of the New World under God's kingdom, that they may hold fast their integrity in the love of righteousness and prove the Devil a liar. Such righteousness means to do works of righteousness according to Jesus' example; and that means to "keep the commandments of God" to be his witness and thus to share in "the testimony of Jesus Christ". So doing, they will suffer as Christ Jesus did, and for like reasons; and the enduring of such suffering is acceptable with God as being in the vindication of his name.—Matt. 5:10-12.

THE HOUSEHOLD IN THE CRISIS

³⁶ Predicting conditions during the time of world crisis at the end of Satan's rule Jesus said that the message of his presence and of his kingdom would cause cleavages in family relationships. Hence his apostle Peter, writing under divine guidance and inspiration for our day, indicates that the test of devotion to the Kingdom and of integrity toward God would also be upon females as well as males, and that the women as well as men must be faithful witnesses for Jehovah and his King. "Likewise, ye wives, be in subjection to your own husbands; that,

35. (a) Who is the "Shepherd and Bishop of your souls" to whom the sheep are brought back? (b) Why may not the "sheep" live unto sin? and what are the works of righteousness which they must henceforth do?

36. Besides employer-employee relationships, what other relationship did Peter indicate would suffer cleavages due to the Kingdom message, and what instruction did he therefore give to the women?

if any obey not the word, they also may without the word be won by the conversation [behavior] of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." —1 Pet. 3:1-4.

³⁷ Wives of unbelieving husbands should perform their housewifely duties as long as their husbands are content to dwell with them. The apostle Paul adds: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." (1 Cor. 7:15) Peter's words do not say or imply that the wife who is a Jehovah's witness should not testify by word of mouth to her husband as much and as long as she can and it is acceptable to him. But if he refuses, then she should let her example of unswerving devotion to Jehovah and his kingdom testify and exercise its power toward the husband. Her "chaste behavior" means making no friendship with the unclean world and keeping herself unspotted therefrom, because of the fear of Almighty God.—Jas. 1:27; 4:4.

³⁸ Christian wives are not instructed to go unclothed, without "putting on of apparel", but the apostle Peter means they do not adorn themselves with merely the material things which God has put on this earth and overlook the chief adornment which must pass the inspection, not in the sight of any creature husband, but "in the sight of God". While they do and ought properly to present an outwardly decent appearance as to person and attire, the outward adornment to attract the eye of human creatures for admiration is not the thing for which they strive. It is that they may not by an unseemly outward appearance reflect upon the message which they bear and its effect upon the lives of the message-bearers. In their hearts they have something which outward adorning can never put in or on creatures of the world, namely, "the hidden man of the heart." Their heart or affection which moves them into action is set on the Kingdom. What they are and live for is Jehovah's Kingdom by Christ.

³⁹ They do not keep this consecrated self of Kingdom devotion hidden away in their heart, with benefit to no one outside in the darkness of this world crisis. It is written: "With the heart man believeth unto righteousness; and with the mouth

confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed [to confess him]." (Rom. 10:10,11) Hence they take part in the witness work to all nations, and thus confess the Lord God and his King and show what is in their hearts. (Joel 2:28) It is only by thus testifying and taking on the appearance of a witness for the glorious Jehovah and his beauteous King that they identify themselves as ambassadors and representatives of the Righteous Government of the New World, the "world without end".

⁴⁰ Being subject to a husband that obeys not the word does not mean they renounce their subjection to God's will to be Jehovah's witness. But if, for engaging in the witness work in obedience to God's commandment, they are made to endure sufferings at the hand of such husband, they then bear it with a "meek and quiet spirit, which is in the sight of God of great price". They engage in no fruitless controversies, but manifest willingness to suffer reproaches not only at the hands of outside foes but also at the hands of household opposers. Their keeping on serving Jehovah despite suffering speaks louder than mere words, and silences debate.

⁴¹ "For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (1 Pet. 3:5,6) The subjection of such "holy women" pictured the subjection of Christians to the Theocratic rule, because such women were joined to men devoted to Jehovah God and his purpose, and not to men disobedient to God's word of promise and his commandments. Abraham was used as a type of Jehovah God the Father in bringing forth the seed in whom all believing families of the earth shall be blessed: "which seed is Christ."—Gal. 3:8,16.

⁴² Sarah also believed God's promise and exercised faith in his power. Therefore in her extreme old age and by God's miraculous power she became a mother, the mother of her only son, Isaac, and this Isaac was used to typify Christ Jesus. (Rom. 4:19,20; Heb. 11:11,12) Hence Sarah herself was used to type God's *woman*, that is, his organization Zion, the heavenly Jerusalem, which brings forth the Seed which blesses all the nations that turn to Jehovah. Sarah's calling Abraham "lord" not merely indicated that the man is the head of the woman (1 Cor. 11:3), but rather showed that Jehovah's organization, including Christ Jesus, acknowledges and subjects

37 What proper duties should Christian wives perform, and how far should they testify to husbands by word of mouth and by "chaste behavior"?

38 In what sense, or for what purpose, are the wives not to indulge in "outward adorning", and what is "the hidden man of the heart" that should be their adorning?

39 Why, and how, must this "hidden man of the heart" manifest itself?

40 In what sense, then, must they be in subjection to their husbands, and how and why do they manifest the "meek and quiet spirit"?

41 What does the subjection of the "holy women" of old to husbands such as Abraham picture now?

42 Whom did Sarah therefore picture, and what did her calling Abraham "lord" indicate or show for our instruction?

itself to Jehovah God as "Lord", the Supreme One, the great Theocrat.

"Those women that follow the Greater Sarah's example, "whose daughters ye are, as long as ye do well, and are not afraid with any amazement," are the Christian women who are begotten of God's spirit or power and who become faithful children of his organization Zion. Sarah's husband Abraham was a witness for Jehovah and forsook the old world and looked ahead to the righteous New World and served Jehovah's purpose in its behalf. Sarah subjected herself to Abraham in this course and co-operated with him in being a witness for God and in serving the interests of the New World. This she did, not being put in fear by any terror from men, but following with Abraham whithersoever Jehovah God led him. Thus may Christian women well co-operate with faithful husbands in the witness work for Jehovah. But, regardless of what the husband is, they should show themselves of God's organization ("Sarah") by being subject to the Greater Abraham in holiness of devotion to him and his Theocratic Government by Christ Jesus. They should adorn themselves with the identity of a witness of Jehovah by engaging in the declaration of his name and kingdom throughout the earth and thus prove themselves "labourers together with God", the Greater Abraham. (1 Cor. 3: 9; 2 Cor. 6: 1) Their perfect love for God will cast out all fear interfering with service to God. It will embolden them to witness in this day of judg-

43. Who are the "daughters" that follow Sarah's example, and how do they, like her, do well, being "not afraid with any amazement"?

ment and to endure in the ministry of God's Word. —1 John 4: 17, 18.

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1 Pet. 3: 7) This agrees with the counsel at Ephesians 5: 21-33. Greatly favored are those households where the sword of God's Word concerning Jehovah's King and Kingdom has not divided the unity of those in natural relationship, in this time of world crisis. Their test of integrity should come from some other source, and, to be sure, will come. All together seeking to win the precious prize of life everlasting for God's vindication and service, they should seek to help one another to win, in vindication of Jehovah's name. The stronger should be considerate and help the weaker, that such may become strong to 'bear everyone his own burden' toward the Lord God.

"Especially should this indivisible unity and loving helpfulness be true of the "household of faith", where relationship to one another is based on faith and faithfulness to God and Christ Jesus. Thus the members thereof will not be hindered in realizing answers to their prayers for God's grace to endure whatever may be let come and, through all, to maintain their integrity to Him for His vindication.

44. What should be the effort of all households where no divisions have been caused by the "sword" of God's Word and where there are weak members and all are "heirs together of the grace of life"?

45. Where especially should such unity and helpfulness be true, and how would their prayers be affected thereby?

WATCHTOWER BIBLE COLLEGE OPENS

FEBRUARY 1 marked the opening of the Watchtower Bible College of Gilead, located nine miles north of Ithaca, New York, and in the highlands to the east of beautiful Lake Cayuga. The entire student body of one hundred fully ordained and practicing ministers of the gospel, also officials of the Watchtower Society, the college faculty and invited guests were present at the dedication exercises. Promptly at eight a. m. the Watchtower president, N. H. Knorr, who is also president of the college, mounted the podium in the main assembly hall of the central college building, Gilead. After a brief prayer to Jehovah God by one of the faculty members, President Knorr delivered the address of welcome and dedication, of 30 minutes' duration. Because of its importance *The Watchtower* prints the complete speech, following this announcement.

Brother Knorr then introduced the Society's vice-president. Being also attorney for the Society, the vice-president appropriately spoke for ten minutes on the purpose of the college in its relation to the law of God as supreme and the laws of the various countries to which the graduates will be sent.

The secretary-treasurer of the Society then spoke. In keeping with his particular service during the successive administrations of three Society presidents, this aged brother emphasized the Lord's provision of the college as to financing and maintaining it without cost to the students.

One of the directors of the New York corporation followed showing it was in keeping with God's due time to institute the college now and that it was a visible indication of the nearness of the battle of Armageddon.

Then Brother Knorr presented the four instructors constituting the teaching faculty, and who are also representatives of the Society. Each teaches two subjects. Some further pertinent remarks, and Brother Knorr dismissed the assembly with prayer. Ten minutes later, at 9: 35 a. m., the bell rang, with all students and instructors at their places in their respective classrooms.

During the day the president and directors made inspection visits on the various classes while in session. There are eight periods of instruction a day, five days a week. The instructors used the opening session periods mainly in outlining to the students the courses of study, which will continue for five months, divided into two semesters.

COLLEGE TRAINING

[Opening address delivered by the Watchtower president to the assembled student body and invited guests]

IN THE midst of a global war now devastating many parts of the earth many colleges of learning have been obliged to close up. Today, February 1, 1943, we here assembled are privileged to witness the opening of the Watchtower Bible College of Gilead, in this beautiful section of New York state. It is not to the credit of any man that this is accomplished. Jehovah God has provided this land and this building named "Gilead" for His purpose. To Him we give all thanks and praise. In the carrying out of his purpose to have His name declared throughout all the earth before he shows his power over the enemy it appears there is more to be done by his witnesses on earth. (Ex. 9:16) This college is a gracious provision of Jehovah to that end, for here ordained ministers of the gospel will be equipped and trained for special service. We pray that this place may ever be used to the glory of His name and in its vindication.

All of you servants of the Most High God have already been representatives of the Watchtower Bible and Tract Society in the field for at least two years and have demonstrated ability and manifested faithfulness therein. Other requirements also being met, you have been selected by the Society and been brought here at its expense to study and equip yourselves for the work that lies ahead. Coming here from the full-time Kingdom service in all parts of the United States, you are indeed welcome, for you have come to Gilead because you have foremost in your minds Jehovah's purpose to vindicate his name by his righteous Government under Christ, The Theocracy.

The word "college" appears in the Bible record, at 2 Kings 22:14 and 2 Chronicles 34:22, in connection with the typical Theocracy over the Israelites. It was at the capital city, Jerusalem. The word "college" is here translated from the Hebrew word "mishneh", which means literally "doubling or repeating". If the word here means an institution of learning, where the prophetess Huldah dwelt, then it marks a "college" as a place where instruction on special subjects is repeated but in an advanced and more intensified way so as to increase one's familiarity, capacity and efficiency therein, and thus doubling one's ability. It is a secondary institution, and hence farther advanced than a primary one. Such, indeed, is the Watchtower Bible College of Gilead. It is so called because it is operated and maintained by the Watchtower Bible and Tract Society, Inc., of New York, and the college faculty of instructors are ordained ministers who are representatives of the Society. Though listed according to the law of the land as a "religious institution", it is in fact a Christian college for Bible training.

The name "Gilead", which marks the main building of the institution, is significant. It means "heap of witness". The first time a place was named "Gilead" was when Jacob gathered stones into a large heap and called it "Gilead". There his father-in-law Laban said to him: "This heap is a witness between me and thee this day." "Therefore was the name of it called Gilead [Gilead]; and Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another" (Gen. 31:48,49) There a heap of witness was made of stones, symbolizing a covenant between Jacob and Laban. Jacob had served his time under Laban to receive Laban's two daughters in marriage and he was leaving Syria, never to return; and this heap of witness was a testimony to an agreement that Laban would not pass by there unto Jacob's territory, nor would Jacob pass by it unto Laban, for harm.

It was later at Gilead, and in Mizpah (meaning "Watchtower"), where Jephthah assembled his troops and began to drive back the Ammonites and won the fight for the right of Israelites to worship Jehovah God in spirit and in truth. Jehovah's

witnesses are engaged in a like fight now against totalitarian forces of encroachment

Two years ago this building was named "Gilead". Today we see it being used in the preparing of ministers who, by the Lord's grace, will, in all parts of the world, pile up a **HEAP OF WITNESS** for the Kingdom and for the vindication of Jehovah's name.

This is a college of the highest learning, Theocratic learning concerning the Most High God, Jehovah, and his capital organization under Christ, and the operation of its visible part now on the earth. Hence it is not a college of so-called "higher learning" according to standards of this world. It was the Jewish scribes and Pharisees in Jesus' day who had the worldly "higher learning" and who looked upon Christ's apostles as "unlearned and ignorant". Thus it says, in Acts 4:13: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus"

"Unlearned" in this text means, according to the Greek, that Peter and John were ignorant as to the Hebrew text of the Scriptures, but they were well-versed in the Word of God itself. The common language of the Israelites at that time was the Aramaic, and the apostles studied the Scriptures in that tongue and knew the prophecies and, above all, now knew the teachings of their Lord Jesus Christ.

"Ignorant" as above used comes from the Greek word "idiotes". In that time it had the meaning of "a common man", as opposed to a man of power or of education or of learning. Such would be an unskilled or uninstructed person.

The apostle Paul uses the word "idiotes" at 2 Corinthians 11:6, when he admits that he may not have used the very best of speech in his expression of the Lord's Word, though he was not an ignorant man. He says: "But though I be rude [*idiotes*] in speech, yet not in knowledge." Here it is shown that Paul's speech may not have been in the classical, or the theological, or the collegiate Greek, but it understandably expressed the truth. Those of worldly "higher learning" may have thought it "rude", but, as to his knowledge of the Scriptures, Paul says that he was not "rude" or ignorant in that. The understanding of God's will and Word Paul had from Jehovah, and he was an excellent expounder of the truth.

Men in all parts of the world may look upon you ministers of the Lord who are now students at this college as ignorant and unlearned in the classical or "dead" languages or in other things of this world in which you may not be skilled, but there is one thing in which you will be efficient, well versed, and knowing how to use, and that is in the Word of God. Therefore this college is not to fit you so as to have you appear before men as more learned people, but to fit you to be men and women who will be recognized in the world as individuals who have "been with Jesus". (Acts 4:13) They will note your confidence, your fearlessness, your boldness, your clear understanding, and your persistence in preaching "this gospel of the kingdom".

You are having part in a great controversy, and will therefore be under close scrutiny by the world. Your God, Jehovah, has a controversy to be settled. This controversy He will settle soon. The Devil is striving desperately for universal domination. He shall never succeed. Shortly after the creation of man, Lucifer planned to take full control of the world. The challenge he then made was that God could not put men on the earth that would maintain their integrity under stress. This false charge has already been proved a lie. Down through the ages faithful witnesses of Jehovah have stood up against all the

wicked reproaches brought against them through the Devil's organization seen and unseen. Now the Devil is trying to solidify the ruling powers in order to accomplish world domination through a "new world order" with religion ultimately being the guiding hand."

The only people today standing wholly for God's kingdom and its righteousness are those who have made a covenant to do Jehovah's will and who are doing it. The Devil would wipe these off the earth if it were possible. He has put forth every effort to destroy Jehovah's witnesses, and continues to do so. The question as to who shall remain on this earth is to be finally settled, and that not far from now. The Devil is all too well aware that there is no more room for him in heaven, because he was cast out therefrom. God's kingdom has begun and is here to stay. Jehovah is supreme!

THE WITNESS

In order that the peoples of the earth may hear and know of this great issue and take their stand, Jehovah has sent forth throughout the earth His witnesses to proclaim his kingdom and to announce his King. Those who have an ear to hear are invited to come under the rule of His Government. Christ Jesus, "The Faithful and True Witness," has proved himself worthy to be appointed King. Furthermore, in the love of God Jews and Gentiles have been invited to be joint-heirs with Christ and share in his heavenly kingdom. These too must first prove faithful on earth and share in the vindication of Jehovah's name by keeping their integrity toward Him. Upon the earth under that kingdom will be "children of the King". These also will have proved the Devil a liar and will receive life everlasting because of their devotion and faithfulness to the King.

Religion has so blinded the minds of all creatures that it is almost impossible for them to appreciate and accept the truth. Someone must aid them. As it is written, at Romans 10:13-15: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Therefore God's command to His witnesses: "This gospel of the Kingdom must be preached in all the world for a witness." (Matt. 24:14) This gospel of the Kingdom as established in 1914 has been preached far and wide, particularly in the last twenty years, and continues despite the greatest obstacles. The Devil has gone forth to destroy Jehovah's witnesses, because they are the only ones who are for The Theocracy and whom he can now attack. As we come closer to the final battle Satan maneuvers his entire organization in an effort to "get" Jehovah's witnesses and to prevent the people of good-will from fleeing to the "holy mountain", God's kingdom. Regardless of the oppression, persecution, prison bars, or mob action of the Devil's organization, God's faithful witnesses will not draw back, but put their trust in Jehovah the Supreme One and stand firm, even unto death. By heavenly grace, they will not slack their hands in these distressing days, because with them it is "everything for the issue!"

Before the issue is finally settled the peoples who will survive Armageddon and populate this earth forever must hear and take their stand for the Kingdom. Many millions have not yet heard. A responsibility falls upon everyone of Jehovah's witnesses now to see that, God willing, these peoples of the world are given the opportunity to hear. If they hear, they will be blessed. If they do not have an ear to hear, they will go on into destruction along with the Devil's organization at Armageddon.

PURPOSE OF THE COLLEGE

The Watchtower Bible College of Gilead is established solely for the purpose of training men and women to be more efficient servants as ministers of the Lord in certain fields. This is in full harmony with the charter of the Watchtower Bible and Tract Society, Inc., which states: "Its corporate purposes are, Charitable, benevolent, scientific, historical, literary and religious purposes, and for the purpose of maintaining and conducting classes for the gratuitous instruction of men and women, on the premises or by mail, in the Bible, Bible literature and Bible history, and for the gratuitous teaching, training and preparing of men and women as teachers, and as lecturers on the Bible and preachers of the Gospel, and to provide and maintain a home, place, building or buildings for the gratuitous housing, sheltering and boarding of such students, lecturers, teachers and ministers, and to gratuitously furnish to such students, lecturers, teachers, and ministers suitable meals and lodging, and to prepare, support, maintain and send out to the various parts of the world religious missionaries, teachers and instructors in the Bible, and Bible literature, and for public religious worship, and for the purpose of the publication and distribution of Bibles and Bible and religious literature. . . ."

The students at the college, therefore, will be trained for this very work. The chief instrument that the Lord has given his servants to make known His purpose and to combat the opposers thereof and to withstand their demonized efforts is the "sword of the spirit, which is the word of God" Jehovah's witnesses know how to use the Word of God effectively; and this is proved by the howls of the supporters of pagan religious traditions. One Catholic clergyman, writing in the January issue of *Columbia* magazine, bemoans the inability of the "Catholic population" to do as Jehovah's witnesses do, and says: "They know their doctrine. They can talk it for hours. They can rattle off scripture texts by the page. They are prepared to meet objections. . . . It is true that the 'answers' to objections are breathtaking."

The wise man brings to our attention that "the heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things". (Prov. 15:28) The apostle Peter gives us like admonition, saying: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15) All of the Lord's people must do these things mentioned in Proverbs and Peter's epistle. They must study to show themselves approved unto God, workmen rightly dividing the word of truth—2 Tim. 2:15.

In your case, you are being given further preparation for work similar to that of the apostle Paul, Mark, Timothy, and others who traveled to all parts of the Roman Empire proclaiming the message of the Kingdom. They had to be fortified with the Word of God. They had to have a clear knowledge of His purposes. In many places they had to stand alone against the high and mighty of this world. Your portion may be the same; and God will be your strength thereunto.

There are many places where the witness concerning the Kingdom has not been given to a great extent. The people living in these places are in darkness, held there by religion. In some of these countries where there are a few witnesses it is noted that the people of good-will hear readily and would associate themselves with the Lord's organization, if instructed properly. There must be hundreds and thousands more that could be reached if there were more laborers in the field. By the Lord's grace, there will be more.

It is not the purpose of this college to equip you to be ordained ministers. You are ministers already and have been active in the ministry for years. This is a requirement for entrance into this college. You have received your ordination

from Jehovah God. Because of your works, your faithful activity, your fighting as good soldiers, you have proved your ordination and the Society recognizes you as ordained ministers. The course of study at the college is for the exclusive purpose of preparing you to be more able ministers in the territories to which you go. Your curriculum here, conducted by select, competent instructors, will include a course in college arithmetic, instructions on shipping and use of the Society's forms and reports: manner of dealing with government officials; the required international law; a course in English and grammar to improve you therein so that you will be able to present the Kingdom gospel commendably. You will also be taught the essentials of the needed foreign language, enabling you to master the language quickly when you get to the fields to which you may be sent. You as students will get the most out of the course only as you put your best into it. You should put into the course everything that you possibly can, because you want to be fully equipped for Theocratic field ministry and the missionary service in which you will engage.

All of the above-named subjects must be studied carefully by you, but your principal training will be in Bible research and public Bible speaking, and the understanding of Theocratic organization instructions. You are not being trained to become "Branch servants" or to direct the work in certain countries as the Society's special representatives; but some of you may be appointed as such in due time, if that be the Lord's will, and the work warrants it.

Your principal work is that of preaching the gospel of the Kingdom from house to house as did Jesus and the apostles. When you shall have found a hearing ear, arrange for a back-call, start a home study, and organize a company of all suchlike ones in a city or town. Not only will it be your good pleasure to organize a company, but you must help them to understand the Word, strengthen them, address them from time to time, aid them in their service meetings and their organization. When they are strong and can go on their own and take over the territory, you can depart to some other city to proclaim the Kingdom. From time to time it may be necessary for you to return to build them up in the most holy faith and straighten them out in the doctrine: so your work will be that of looking after the Lord's "other sheep", and not forsaking them. (John 10:16) Your real work is to help the people of good-will. You will have to use initiative, but looking to God's guidance.

You should always have in mind this one thing: that every individual that proves faithful to God and maintains his integrity will prove the Devil a liar. For one to take a firm stand for such and to oppose the Devil, he must be well grounded and have a clear understanding of the gracious promises of the Lord and of the trials that will come to him because of seeking after truth and righteousness.

BLESSINGS

You have already as pioneer publishers experienced that to forsake the things of this world and devote everything you have in the interests of the Kingdom means your receiving at the Lord's hands more than what you had before you left the world; maybe not in earthly comforts, but in the joy of the Lord. Peter said to the Lord: "Lo, we have left all, and have followed thee." "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—Mark 10:28-30.

Here the faithful promise of Jesus is that if you leave your house and your brethren and your father, mother, wife, or children, and the property that you have, and if you do all this "for my sake, and the gospel's", then you receive a hundredfold

thereof now, at the present time, not sometime in the future. Every one of the pioneers can testify that you have more than a hundred sisters and a hundred brothers; that you have more than a hundred "mothers", or homes, or lands, to which you could go where you would be welcome. What other organization can claim this promise of the Lord? What other organization could prove it? You have brothers and sisters who are anxious to work with you and help you, and you can depend on them, because you are faithful to your covenant and they know it. That which you forsake and leave for the Kingdom's sake the Lord guarantees you will receive multiplied a hundredfold now in this time. But he does not say you will receive all this at light cost.

At the close of his statement Jesus says: "with persecutions." It is because you have made a firm stand for the Kingdom that you are a minister of the gospel, and that you are not a part of *this* world, but a fighter for the *new* world, that you receive these persecutions and trials. It is because you have taken this blessed course of action that you have received so many friends, true friends, people of good-will upon whom you can rely and who will back you up in the course of action you are taking. However, from this present evil world you will receive persecutions; but in the world to come it will mean eternal life.

The apostle Paul tells us it is not easy to undertake the full-time ministry as you have done, and it will not be easier, as far as persecutions are concerned, when you go to other lands. Paul said: "For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. We are fools for Christ's sake, . . . we are weak, . . . we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we entreat; we are made as the filth of the world, the offscouring of all things, even until now." (1 Cor. 4:9-13, *Am. Rev. Ver.*) But, with all this, the apostle Paul had the real joy that comes only with full devotion and work in the interest of the Kingdom.

No one in the Lord's organization will have an easy time in maintaining his integrity; nevertheless he will know he is right. It is a fight from the time you make your consecration to the Lord until you have finished it, even unto death, if necessary. Some of the Jonadabs may even be martyrs, sealing their witness by their own blood. All, however, have the assurance that they will receive eternal life through the Kingdom because they have maintained their integrity.

The wise man says, in Proverbs 27:11: "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." Because of faithful service to the Most High you bring joy and gladness to your heavenly Father. The wise course, therefore, for everybody to take is to be obedient to the Lord, fulfilling your commission as ministers, and then you can be assured that you will be "more than conquerors through him that loved us".—Rom. 8:37.

The apostle Paul was "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord". (Rom. 8:38,39) This expression shows that the Devil will go the limit to turn one away from the service of Jehovah God and his Son, Christ Jesus; but, like Paul, we also can be persuaded that none of these things can turn us away. They will not turn us away from the service of the Most High if we seek first the Kingdom and its righteousness. Then all other things will be added unto us, even to a hundredfold, no matter where we go.

The Watchtower Bible College of Gilead has been richly

blessed of the Lord from its very start. We believe that, true to its name, a "heap of witness" will go forth from this place to all parts of the world and that such witness will stand as a monument to the glory of God and that can never be destroyed. You as ordained ministers will put your full trust in the Most High, knowing that he will guide and direct you in every time of need, and you will know too that he is also the God of blessing.

Ahead of you now are five months of intensive study and work. During these five months you will undoubtedly have a most blessed fellowship one with another. You should not have many trials and difficulties here if you conform to the rules and apply yourselves to your business; but what you learn here will strengthen you for the difficulties that will follow and to overcome them. Therefore study diligently while you have this privilege. Such an opportunity will NEVER come to you again.

Consider these words of the apostle Peter: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever."—1 Pet. 4:10, 11.

Your conscientious ministry here at Gilead along with your study will be a blessing to you and your brethren. Seek the wisdom which is from above. Use all your talents, your faculties, and your abilities to the best advantage during your study here. Jehovah says: "Ye are my witnesses." Therefore you may be confident that Jehovah's rich blessing will be your portion during these twenty weeks according to the efforts you put forth to be such witnesses, to the honor of His name.

LOYALTY

LOYALTY in a soldier is tested under adversity. It is not while he is at ease and faring well in camp that devotion to his commander is crucially tried. The test is on when the bugle sounds and he goes forth to battle. To think of yielding to the enemy would only lessen his zeal and his strength for the warfare and, if seriously entertained, would prove dangerous. Therefore he permits no seductive influence to draw him away from the objective. He fights on to victory. The apostle Paul uses the life and experiences of a soldier to illustrate the course of a Christian. See 2 Timothy 2:3, 4 and 1 Corinthians 16:13; Philemon 2.

Loyalty may be defined as "constant fidelity to a superior and to his cause". The word itself sprang into existence in the days of the feudal system in Europe. A vassal swore allegiance to his lord, and bound himself to serve and fight in the battles of his chieftain against surrounding enemies or other feudal lords. If in the performance of his duty the vassal proved himself faithful to his oath, he was said to be a loyal vassal. Thus worldly men by deeds of valor proved faithful devotion to a selfish cause. Honest men love loyalty above every other quality.

The thought of loyalty abounds in sacred Scripture. No disloyal creature was ever approved by the Lord God. At Revelation 2:10, the resurrected Jesus foretells the battle of Christians against Satan at the end of the world, where we are now, and says: "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life." Again referring to the warfare of the Christian, the Master says: "He that shall endure unto the end, the same shall be saved." (Matt. 24:13) Only those enduring and maintaining integrity to the end will be saved to life eternal.

Furthermore, those of Christ's "body" of 144,000 members are designated as "ministers of Christ, and stewards of the mysteries of God". They have the privilege of serving the Most High God, to proclaim his message now due, and to show forth his praises in this time of world darkness. "It is required in stewards, that a man be found faithful," admonishes the apostle. (1 Corinthians 4:1, 2) An approved steward is not one who is faithful for a season and then becomes weary in well doing and lags

back. He is one who possesses the kind of faith that endures to the end. The apostle, himself a faithful and loyal soldier of Christ to the end, testified of his loyalty when he wrote: "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:7) Faith is a part of loyalty. Loyalty is a kind of faith, but it is not that kind once found in an individual who later gives up the fight. It is that faith which declares: "Though he slay me, yet will I trust in him."—Job 13:15.

The proof is overwhelming that we are now at the end of all things pertaining to this present evil world. Yet there are many who are losing faith, even in the strong evidences of this time, as the apostle said that they would. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1) Let no one, in self-reliance, doubt that faith may at times wane and even die, when again the inspired apostle speaks of some in his own day, saying: "Having condemnation [A.R.V.], because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. . . . For some are already turned aside after Satan." (1 Tim. 5:12-15) Although some had faith at one time, yet by losing that faith they prove themselves disloyal to the Lord. A loyal spirit manifests a continuing and unabated zeal for the Lord and for his witness work until the very last and without compromise.

Loyalty is dependent upon faith, and is the result of the persistent application of God's will concerning us as expressed in His Word. Faith is an intellectual appreciation and a practical application to oneself of God's expressed will and purpose. To have faith in God or confidence in his purposes it is necessary to know him and Christ Jesus, whom He sent. (John 17:3) "Faith [concerning God's purpose] cometh by hearing, and hearing by the word of God." (Rom. 10:17) While the acquisition of knowledge is the initial step, yet unless that knowledge is applied according to the divine rule and has an effect upon our daily conduct it fails to bring forth the fruits of faith. If one properly applies this knowledge resulting from a diligent study of God's Word, he grows in strength, and unswerving loyalty to God is the result.