



The

WATCHTOWER

PUBLISHED BY THE
BIBLE STUDY SOCIETY OF AMERICA

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVI

SEMIMONTHLY

No. 9

MAY 1, 1945

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

The WATCHTOWER

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

THAT THE OLD WORLD ended 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.

OVERCOMING LANGUAGE BARRIERS FOR UNITY

When God broke up unity in a wicked work he confused the common language. (Gen. 11:1-9) Now is the time for unity in a good work by Jehovah's servants. Oneness of speech is a great aid to that end. In America are foreign-speaking brethren speaking many languages stemming from the confusion of tongues at Babel. Such language difference should not be let hamper the unity of organization and effort of His people. Foreign-language brethren should use every opportunity and means to acquire the national language of America, English. Such will greatly increase their scope and effectiveness as witnesses of Jehovah in this populous land. In each company, therefore, where foreign-language Bible studies are held, those attending should also assemble with the brethren at the English *Watchtower* study and service meeting, to use such as a steppingstone to learn English. It will also aid them to keep in closer touch with God's visible headquarters and its local company organization in carrying on the field witness work. They may have their native-language *Watchtower* study some other evening, but should watch that no person of their own tongue ambitiously seize the opportunity to separate them from close co-operation with the main visible organization to draw away followers after himself like an elective-elder boss. To that end the Society will appoint the proper foreign-language study conductor.

The same principle would hold in other countries, such as South American lands where Spanish is the principal tongue, or

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Indian 167 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages.

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Printed in the United States of America

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

Brazil, where Portuguese predominates. Persons speaking other languages should attend the *Watchtower* and service meetings conducted in Spanish or Portuguese in Latin-American countries for their own benefit, so as to learn the language and be better equipped to meet the people of good-will of those nations and witness to them.

"WATCHTOWER" STUDIES

Week of June 3: "After the 'Fulness of the Gentiles', What?"
¶ 1-22 inclusive, *The Watchtower* May 1, 1945.

Week of June 10: "After the 'Fulness of the Gentiles', What?"
¶ 23-43 inclusive, *The Watchtower* May 1, 1945.

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

MAY 1, 1945

No. 9

AFTER THE "FULNESS OF THE GENTILES", WHAT?

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."—Rom. 11:25.

JEHOVAH is now bringing his great mystery to its completion. This means that the blessing of all the families and nations of the earth is near. The divine promise to that effect has waited over some thousands of years since Jehovah God swore to the faithful patriarch Abraham and said: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." (Gen. 22:17, 18) That sacred solemn promise is generally known as "the Abrahamic covenant". Under examination its terms will be seen to mean both war and blessing, the widespread blessing following upon the war.

² The blessing foretold in the covenant applies both to God and to man. The blessing comes first to God, in that his name must first be vindicated. In this covenant Abraham, the man whose faith won him justification with God, was a type or prophetic picture of God himself. The name "Abraham" means "father of a multitude". Before ever Abraham became a father of a multitude of descendants he offered Isaac, his only begotten son by his wife Sarah, for a sacrifice to Jehovah God. It was after such a demonstration of faith and of obedience toward Jehovah God that God made the above statement of the covenant with Abraham. Abraham's offering of Isaac was merely a typical foreshadowing of how Jehovah was to offer his beloved only begotten Son, Christ Jesus, as a sacrifice for the vindication of God's name and for the blessing of all creatures on earth that blessed Jehovah's name. (John 3:16) Hence God's covenant that he would bless Abraham meant that Jehovah would bring blessing to his own name by causing it to be vindicated before all creation. His covenant that he would make Abraham's seed like the stars and seashore sands meant that, besides the antitypical Isaac, or Christ Jesus, Jehovah God would bring

others into the royal family of God's sons to be associated with Christ Jesus in his kingdom.

¹ Such seed would be innumerable, or uncountable, not because of being made up of so many sons of God, but because God had not declared or revealed their number and hence no human could tell what their number would be. Because unable to count the "seed" of the Greater Abraham, man had to wait until God himself sent Christ Jesus to give the revelation to the apostle John and therein count the number for us, fixing the number at 144,000.—Rev. 7:4-8; 14:1, 3.

⁴ Because these 144,000 are the seed of the Greater Abraham by the antitypical Isaac, Christ Jesus, therefore they are spoken of symbolically as taken out from "all the tribes of the children of Israel", twelve tribes being named. This does not mean, therefore, that the 144,000 associated with Jesus in the Kingdom would be from the natural Jews exclusively, all Gentiles debarred. But it meant that, just as the twelve tribes of natural Israel were the chosen descendants of the patriarch Abraham, in like manner the Kingdom seed associated with Christ Jesus would be the children or sons of Jehovah God, the antitypical Abraham. On this basis the apostle Paul writes, at Galatians 3:26-29, to the consecrated followers of Christ Jesus: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek [or Gentile], there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." One's natural extraction does not count toward being a part of the seed now. Being a son of God is the determining thing.

⁵ God's covenant said that Abraham's seed should possess the gates of his enemies. This means that

1. What is Jehovah now bringing to completion? and what does this mean according to his covenant?

2. (a) How does the blessing foretold in the covenant apply, and why? (b) What did making Abraham's seed like the stars and sands mean?

3. In what way was the seed uncountable?

4. Why are the 144,000 spoken of symbolically as taken out from "all the tribes of the children of Israel"? and what is the determining thing that counts toward being of such?

5. (a) What is meant by Abraham's Seed's possessing the gates of his enemies? (b) In whose blessing will that then result?

war would be waged against the organization of the enemies of Christ Jesus, which enemies are therefore the enemies of his Father, Jehovah God, the Greater Abraham. In that warfare between God's organization and the enemy Satan's organization, which warfare culminates in the battle of Armageddon now approaching, Christ Jesus must win. He must violently seize the wicked organization and utterly destroy it; the enemy gates can not hold him off from doing so. Thereby Christ Jesus will vindicate Jehovah's name at Armageddon. That will result in the blessing of all faithful creatures that live. Such blessing was foretold, in that God's covenant promised that in Abraham's seed should all the nations of the earth be blessed. This means the faithful and obedient ones out of all humankind, whether now dead or alive, outside of the 144,000 who were joined with Christ Jesus in the Kingdom. The 144,000 were themselves first blessed by the Greater Abraham through his Seed, Christ Jesus, the Greater Isaac. Now, after the fulness or full number of the 144,000 are brought into the royal family, further blessings must go to those of good-will who will become the earthly subjects of the Kingdom of the Seed of Abraham.—Acts 3:25, 26.

* A warning should be sounded to human creatures who want to enjoy such blessings under the Kingdom. Jehovah covenanted with Abraham: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Which fact puts all on notice that those who bless the Greater Abraham, Jehovah, will be blessed; and those who curse Jehovah will be cursed, that is to say, be destroyed. This is because in Jehovah God lies the original Source of all blessings for earth's families. (Gen. 12:3) The treatment which persons of all families of the earth give to Jehovah's witnesses, therefore, determines whether they are blessing or cursing Jehovah. It decides whether their destiny shall be that of blessing or that of destruction.

THE GOOD OLIVE TREE

* The Israelites or Jews according to the flesh had Abraham as their natural ancestor. Their fleshly relationship to Abraham with whom the covenant was made led them to think they were sure of being of the promised "seed of Abraham". It just naturally had to be that way, so they thought. Being confident according to the flesh, they failed to take it to heart that Ishmael also was a son of Abraham according to the flesh but was rejected; and also that Esau was a descendant of Abraham through Isaac accord-

ing to the flesh, but, because of his unbelief, he was cast off. They did not appreciate that unbelief and disobedience could cause even members of the chosen nation of Israel to be cast away from entering into the great privileges of the Abrahamic covenant. Conversely, those who were not natural Israelites, if they showed the faith and faithfulness of Abraham, could be taken into the covenant. John the Baptist warned the natural Israelites of this, saying to the leading Jewish religionists: "Do not suppose that you can say to yourselves, 'We have Abraham for our forefather,' for I tell you God can produce descendants for Abraham right out of these stones!"—Matt. 3:9, *Goodspeed; Weymouth*.

* What John warned of was what actually came to pass. Beginning with the sending of the apostle Peter to the Gentile centurion Cornelius to preach the Kingdom message, God began to raise up "descendants for Abraham", not, of course, for the dead patriarch Abraham, but for the living Greater Abraham, Jehovah God. He there began to bring in sons into His royal household under Christ Jesus from among the Gentiles. Such ones he made "living stones" in the house or temple of God. The full effect of this change of procedure on God's part is explained by the apostle Paul, who was especially chosen by Christ Jesus to be an apostle to the non-Jews or Gentiles. Continuing from the last previous issue of *The Watchtower* the discussion of Paul's argument at Romans, chapter eleven, we now take up his words at verse thirteen: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them."—Rom. 11:13, 14.

* Paul's flesh was Jewish flesh, so that he could say of all the other apostles of the Lamb Christ Jesus: "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I." (2 Cor. 11:22) Why, then, did Paul honor, glorify or make the most of his office as "apostle of the Gentiles"? It was not because he was against the interests of the natural Jews. It was in order to stir them up to the privilege and opportunity which they were letting slip from their grasp. Jehovah God had prophesied that he would provoke the natural Israelites to jealousy by the Gentiles, who had not been his chosen people in times past. (Rom. 10:19) To help in the fulfillment of that very prophecy Christ Jesus converted Saul of Tarsus to be his follower, saying: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." And to the apostle himself

6. What warning and notice should be served on all humans expecting blessings under the Kingdom?

7. Why did the Jews think themselves sure of being the promised seed of Abraham? and what did they not appreciate, even as warned by John the Baptist?

8. (a) How did what John warned of actually come to pass? (b) Who was made an apostle to the Gentiles, and what did he say about his "office"?

9, 10 (a) Of what flesh was Paul? (b) How and why did he "magnify" his office as apostle to the Gentiles?

the Lord said: "Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. . . . Depart: for I will send thee far hence unto the Gentiles."—Acts 9:15; 22:18-21.

¹⁰ While sincerely interested in the salvation of the Gentiles to the Kingdom, Paul never forgot his fleshly relatives. Hence, wherever his missionary work carried him he taught "publicly, and from house to house, testifying both to the Jews, and also to the Greeks, to repentance toward God, and faith toward our Lord Jesus Christ". (Acts 20:20, 21) By such zealous activity Paul glorified or honored his ministry (*diakonia*) as an apostle to the nations, not exaggerating it above what it was, but showing full appreciation of this office of service by making the most of it. While the using of this service to the full directly benefited the Gentiles, yet Paul's hope was that those of his own flesh and blood might be provoked to imitate the Gentiles and might accept salvation through Jesus the Messiah. He looked for no conversion of the *entire* nation of Israel, but his desire was that he "might save *some* of them".

¹¹ Some religionists will argue, But do not the next succeeding verses of the apostle plainly say that he looked for the eventual turning of the entire nation of Israel to Christ, thus to become the leading Christian nation of the world? And does not such conversion of all Israel mean the second coming of Christ, the end of the world, and the resurrection of the dead from their graves? With a background from many other scriptures, the answer must be no. After telling of his efforts that he "might save some of them", Paul adds: "For if the casting away of them be the reconciling of the world [*kosmos*], what shall the receiving of them be, but life from the dead?" (Rom. 11:15) Be here reminded, however, that not all the nation of Israel was cast away; for a remnant selected by God's grace or mercy was recovered from Israel, of whom Paul was one. Neither did the casting off of the rest bring reconciliation to all the world, or *kosmos*. It brought or resulted in reconciliation to only so many of the world as were necessary to fill up the vacant places among the predestined 144,000 of the Kingdom company.

¹² If the Gentile elements of the world benefit from the casting away of Israel, who, then, stood to benefit by the *receiving* or acceptance of Jews from among the nation of Israel? Why, themselves, of course; because it meant life from the dead for such Jews. Having rejected the God-sent Messiah, Jesus Christ, the natural Israelites were "dead in tres-

passes and sins" the same as the Gentiles. Furthermore, such Israelites were under a special curse due to failing to keep the Mosaic law-covenant with God. (Gal. 3:10-13) The savable number of the Jewish remnant was not yet all in at the time that Paul wrote his epistle. Hence the receiving of these others of the Jewish remnant, that is, God's acceptance of them because of their turning from the "Jews' religion" and following in the footsteps of Christ Jesus, would mean bringing of such Israelites out from death in trespasses and sins and accursed condition and unto life as Christians. They would be redeemed from the curse of the law. To quote from the apostle elsewhere: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. 2:1, 4-6.

¹³ Since Paul wrote, other natural Jews have turned from the course of wayward Israel and have been accepted of God unto the Kingdom, but this has been accompanied by no resurrection of the dead in the graves. Neither is the general resurrection of the dead in God's appointed time to be preceded by the general conversion of the Israelites to Christ as a portentous sign. Any expectation of such a thing is based upon a misunderstanding of the Scriptures.

¹⁴ In harmony with the foregoing, the apostle continues: "For if the firstfruits be holy, the lump is also holy: and if the root be holy, so are the branches." (Rom. 11:16) Or: "If the first handful of dough is consecrated, the whole mass is, and if the root of a tree is consecrated, so are its branches." (*Good-speed*; see also Numbers 15:19-21) This could not mean that, because a consecrated remnant was gathered out from the nation of Israel, therefore all other Jews were holy and consecrated. Certainly not those to whom Jesus said: "Alas for you, scribes and Pharisees, hypocrites; because . . . ye bear witness against yourselves, that ye are sons of them who murdered the prophets. And ye, fill ye up the measure of your fathers! Serpents! broods of vipers! how should ye flee from the judgment of gehenna?" (Matt. 23:29-33, *Rotherham*) The fact, however, that such Jewish religious leaders were fit for destruction did not mean that all the rest of Israel were. Had it been so, God could not have procured a faithful remnant from among the Jews. But if the Jews that already came to God by consecration through Christ were a firstfruits to God, then it was possible for still others to come from the rest of

11. (a) According to Paul's succeeding words, with what questions do religionists continue to argue? (b) Was all Israel cast away, and was all the world reconciled thereby?

12. Who benefit by the "receiving" of the Jews? and how does it mean "life from the dead"?

13. How do we know it does not mean a resurrection of the dead in the graves?

14. (a) "If the root be holy," why did that not mean that all the Jews were holy and consecrated? (b) How, then, were "the branches" holy, like the root?

the nation. This was because all the Jews had been shut up under one law-covenant arrangement with God; and no part of Israel was more holy to God than any other part thereof.

¹⁵ The apostle now begins to illustrate matters by an olive tree that is consecrated to God. God's law to Israel was: "When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof." (Lev. 19:23-25) The proper purpose and expectation of an olive tree is to bear fruit. As fruit trees, which yielded income to the owner, were taxed in Palestine, olive trees not bearing fruit would be cut down with the ax. If in the fourth year of a newly planted tree the fruit thereof was holy to God Jehovah, the root of the tree must equally be holy to him. It is the root that hallows or makes holy the branches of the tree. The natural Jews that rejected Christ Jesus looked upon the patriarch Abraham as the root of their nation. They looked upon themselves as favored of Jehovah and as elected of Him because of being rooted in Abraham according to the flesh. Through Isaac they stemmed from Abraham and were branches off from Abraham's natural seed. They were the twelve tribes of Israel.

¹⁶ However, that natural view of their relationship to Abraham is not what is pictured by the holy olive tree used by Paul as an illustration. The stock and branches of the true "olive tree" picture the real seed of Abraham meant in God's covenant with Abraham. The natural Israelites did not understand the mystery of God and thought it was to be a natural seed, all flesh-and-blood descendants of Abraham on earth. But the seed that was contemplated in the statement of God's covenant to Abraham was and is a spiritual seed, a heavenly seed. It is not absolutely dependent upon the fleshly relationship. Therefore the real root of the Seed is Jehovah God himself, who is the Greater Abraham and of whom Abraham on earth was a type. Christ Jesus is the real Seed of this Abraham; in proof of which it is written: "Now the promises were given to Abraham and to his seed. It does not say 'and to seeds' referring to many, but 'and to your seed' referring to one—and this is Christ." (Gal. 3:16, *Weymouth*; also Gen. 12:7) The trunk of the olive tree which bears the branches consequently pictures Christ Jesus as the true Seed.

BRANCHES

¹⁷ Whom, then, do the olive branches picture? In another parable, that of the vine, Christ Jesus said to his disciples: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15:5,6) It follows, then, that the branches in the olive-tree illustration are the faithful footstep followers of the true Seed of Abraham. They are adopted by Jehovah as his royal sons by being begotten of his spirit, and thereby they are brought into the household of sons under Christ Jesus the Seed. If the root of the symbolic olive tree is Jehovah, who is holy, necessarily those who are branches off the trunk of the tree would have to be holy. As the apostle Peter says: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."—1 Pet. 1:15,16.

¹⁸ From this Scriptural standpoint, let us consider Paul's illustration of the fruitful olive tree: "If the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." (Rom. 11:16-18) How can it be said that the natural Jews were broken off, if the root is Jehovah God and the tree pictures the spiritual offspring of the Greater Abraham?

¹⁹ There should be no difficulty in seeing how so. Just remember that the Jews were in a unique relationship with Jehovah the Greater Abraham, a position not shared by any of the Gentiles. They were sustained by the root Jehovah God and received special favors and privileges from him because of his covenant with their forefather Abraham. Jehovah's covenant promise to Abraham He passed down by special direction to the nation of Israel; as it is written, at Psalm 105:8-10: "He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." The twelve tribes of Israel were therefore typical of the spiritual ones under Christ Jesus; and to them Moses said: "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand

15. (a) What was God's law concerning a fruit tree, and what was the proper expectation concerning it? (b) As natural branches, whom did the Jews view as their root?

16. Who are the root and the stock of the true "olive tree", and why?

17. Who, then, are the "olive branches", and in what condition must they be?

18, 19. (a) What was done with some of the natural branches? (b) How could that be, if the root is Jehovah God and not Abraham?

times so many more as ye are, and bless you, as he hath promised you!)” (Deut. 1:10, 11) Hence, in a typical sense, the natural Jews were in the great Root of the symbolic olive tree.

²⁰ Moreover, Jehovah bound the Jews to himself by delivering them from Egypt and making his law covenant with them over the blood of the passover lamb. When inaugurating the law covenant with them at Mount Sinai he showed them what they were in line for, saying: “If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.” (Ex. 19:5, 6) This proves they were in line, yes, first in line, for the privilege of being joined as kings and priests with Christ Jesus the true Seed of Abraham. Having such prior position in line for the kingdom of heaven, they are properly pictured as being in the symbolic olive tree which has Jehovah as its root, the Greater Abraham. By virtue of their descent from Abraham, and their covenant relationship with Jehovah God, they stood in the way of any of the Gentiles’ having a part in the Kingdom with Christ Jesus the Seed. However, their position in such symbolic olive tree was only conditional. This fact is sadly shown in that some of the “branches” were broken off from the “olive tree”. The “branches”, therefore, picture those who are in line for a place in the Kingdom and who are called thereto.

²¹ That is a sobering fact, one which should make all Gentile believers serious. It emphasizes the requirement of keeping faith and integrity toward Jehovah God. And Gentiles who come into the favor of God have no cause for boasting against the rejected Jews. Gentiles also must first pass the test to which those Jews were subjected in order to abide in the symbolic “olive tree”, The Theocratic Organization. For their own safety, let them ask: Why were those branches with a priority broken off from the Theocratic organization? Since the purpose of the tree is to bring forth fruit holy to God and to his glory, they were broken off because of not bringing forth fruits suitable for the Kingdom. This failure was because of their lack of faith in Jehovah God, the Greater Abraham. They displayed this lack of faith by rejecting his Messiah, the true Seed of Abraham, in whom the prophecies of the Word of God were fulfilled. That way, they could not draw any spiritual sustenance, the rich sap of the olive root, from Jehovah.

²² Not accepting Jehovah’s anointed King, they in

their unbelief could not bear the message of the Kingdom. To such fruitless, faithless Jews Jesus said: “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” (Matt. 21:43) The privilege of being witnesses of Jehovah concerning his King and kingdom was accordingly taken away from such Jews as continued in their unbelief. They were broken off from being branches in the spiritual olive tree. The believing remnant that accepted Jesus and followed his steps in bearing the Kingdom message to others, these were the Jews in line for the Kingdom that continued in the symbolic olive tree. They held to their position in line for the Kingdom with the Seed of Abraham.

²³ It is very manifest that Jehovah God, the great Root of the Theocratic organization, purposed that there should be only a certain limited number of branches in the tree, namely, 144,000. Otherwise, many branches being broken off, he would not have grafted in other branches to replace the broken-off branches. He would have gotten along with the Jewish remnant whom he elected out from the nation, “the election of grace.” But the remnant not being sufficient in number to fill all in predestined places in the Kingdom and thus be like the stars and sands for multitude, Jehovah God resorted to the unusual. He grafted in enough others from non-Jewish sources to take the places of the broken-off branches and thus completely fill up the Kingdom membership. The religionists of “Christendom” are wrong when they unscripturally claim that, even if all natural branches had continued in the symbolic olive tree, Jehovah God would nonetheless have grafted on the tree an indefinite number of Gentile branches, as many as could be converted before the end of the world. The whole reasoning of the apostle Paul is contrary to such a religious view.

²⁴ Being of non-Jewish sources not having relationship with God, the Gentile believers grafted into the Theocratic organization or “tree” were likened to shoots taken from a wild olive tree, a tree not producing fruit suitable for consumption by man. Because of now coming into God’s favor by establishing connections with him through Christ Jesus the Seed, the Gentile believers have no cause for boasting against the broken-off Jewish branches. Their being grafted in did not make the tree better. They do not support the tree, but the tree from its roots up is what supports them. It nourishes them, making them partakers of the “root and fatness of the olive tree”, or sharers in the rich sap of the olive root. This is the opposite of the process of grafting in the

20. (a) What tie with Jehovah and what priority of position farther show they were natural branches in the tree? (b) How secure was their position, and what do the “branches” therefore picture?

21. What serious fact does the foregoing emphasize? and have the accepted Gentiles no cause for boasting against the rejected Jews?

22. What privileges were taken from the unbelieving Jews, and how did a remnant hold to their position?

23. Why did Jehovah graft on any branches after unfaithful branches were broken off? and what claim of religionists is therefore proved to be wrong?

24. To what are the believing Gentiles likened, and why have they no reason for boasting in regard to beneficialness?

case of some natural trees, for example, the olive tree. Among men a graft-shoot is taken from a vigorous productive tree and grafted onto the trunk of a tree that is wearing out and losing its productive vitality. Thus the tree is benefited by the ingrafted shoot. Not so with the symbolic olive tree; for the grafted branch is the one that is made fruitful with Kingdom fruits by receiving the rich fat supplies from the Root, Jehovah, through the stem or trunk, Christ Jesus.

NO ROOM FOR BOASTING

²⁵ To any Gentiles inclined to boast and to think more highly of themselves than they ought to think the apostle then says: "Thou wilt say then, The [natural] branches were broken off, that I might be grafted in. Well: because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." (Rom. 11:19,20) No Gentile should pride himself with the idea that any of the natural branches were broken off just to make room for him, as though Gentiles were superior to Jews. It was not a case of race superiority, or superior culture. Clinging to religion and hence stumbling over the Rock Christ Jesus and not believing God's Word respecting him, this was why the rejected Jews were pruned from the symbolic olive tree. Hence the only reason why any ingrafted branch from the wild olive tree stands in the Theocratic tree is because of exercising faith, obedience and integrity, and not because of any personal merit over the Jew. It was because of becoming high-minded as to their exclusive national relationship to God that the majority of the nation fell. Instead of becoming conceited, those from the Gentiles should see the danger of self-admiration and should fear, yes, fear lest they fall into the snare of religion and lose out on faith and obedience. None should trust in that religious deception, namely, "Once saved, always saved."

²⁶ "God is no respecter of persons," said the apostle Peter at the time that God began visiting the Gentiles with the Kingdom message and grafting believers from the Gentiles upon the Theocratic olive tree. (Acts 10:34) Hence he will not deal differently with Gentiles who do not maintain their integrity and fruitfulness in the tree from the way he did with the unbelieving natural Jews. "For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." (Rom. 11:21,22) It was because of no worthiness

on the creature's part, but entirely because of the goodness and loving-kindness of God that the high calling to the Kingdom was opened to the Gentiles at all. This, too, was at the expense of the Jews who fell through unbelief and disobedience toward the Kingdom gospel preached by Christ Jesus. It behooves those in the Theocratic "olive tree" to examine why the severity of God came upon such Jews as to lop them off. Let them strive earnestly to measure up to Theocratic requirements in order that the same divine severity be not called for against them. Only so doing will they continue in this unspeakable goodness of God. They must endure in integrity unto the end.

"Even an ingrafted Gentile can yet lose out to a Jew by being cut off. How could such a thing be? Paul answers concerning the broken-off natural Jewish branches: "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" (Rom. 11:23,24) The natural branches that were lopped off are therefore an admonitory example to us. It is imperative that we continually bear on our hearts the warning: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry [religion]." (1 Cor. 10:11-14) Even with A.D. 1931 past, let us beware!

"FULNESS OF THE GENTILES"

²⁷ "To be grafted back "into their own olive tree" does not mean that such temporarily disconnected branches would be inserted back into the commonwealth of natural Israel, the organization of the natural Jews, Israel after the flesh. That typical organization was abolished by Christ Jesus, who nailed the law covenant of that organization to the tree on which he died. With Christ Jesus the spiritual Israel began. By shedding his blood for ratifying a new covenant he became the Mediator of the new covenant toward those who became spiritual Israelites. Just as Abraham's grandson Jacob (or Israel) provided the foundations for the twelve

²⁵ Why were no branches broken off specifically that Gentile branches might be grafted in? and why have such Gentiles reason to fear?

²⁶ Why will God not deal differently with unfaithful Gentiles than with natural branches? and in view of divine severity and goodness what does it behoove Gentile believers to do?

²⁷ How can an ingrafted Gentile even lose out to a Jew? and what admonition should therefore be taken to heart, even since 1931?
²⁸ Why could not the grafting back of a natural branch mean being inserted back into the commonwealth of natural Israel?

tribes of Israel in his twelve sons, so Jesus did. He chose and taught and trained twelve apostles (including Paul) to be the foundations for the spiritual Israel, Christ Jesus himself being the basic, general Foundation.—Gen. 49:1, 28, 33; Eph. 2:20-22; Rev. 21:12-14.

²⁹ It is therefore by means of the new covenant over Christ's blood that any of the branches stand in this Theocratic organization; and those who are branches in it make up the spiritual Israel. Christ Jesus, the "one mediator between God and men", is the stem or tree-trunk in which these branches are inserted. (1 Tim. 2:5, 6; Isa. 11:1-5; Zech. 3:8; 6:12) The full number of these spiritual Israelites, that is to say, *all* spiritual Israel, must be saved to the heavenly kingdom. The predetermined number must be made up; and to that end Jehovah God extended his goodness to the Gentiles and set before those of them that believe an open door of opportunity. That was where God's mystery broke open.—Eph. 3:3-8.

³⁰ In agreement with the above, the apostle continues: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:25, 26) When writing to the Corinthians Paul called attention to the same fact concerning the Jews' blindness, saying: "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament [old covenant]; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart." (2 Cor. 3:14, 15) But such blindness did not overtake all of natural Israel, for it is written: "Israel hath not obtained that which he seeketh for; but the election [the remnant selected by God's grace] hath obtained it, and the rest were blinded."—Rom. 11:7.

³¹ Such blindness by the larger part of natural Israel led to the opening up of the mystery. The mystery is not that religious "doctrine of the future restoration of the Jews, not fully known in itself, and not at all known as to the time in which it will take place". (Clarke) The mystery, or the part of God's purpose which was kept secret from even the Jews until God poured out the spirit upon the Italian centurion Cornelius in the presence of Peter, was that the Gentile believers should be taken in

and made a part of spiritual Israel. The mystery was that such believing Gentiles should be grafted in as branches upon the symbolic olive tree and thus be put in line for a place in the heavenly kingdom. "The mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:26, 27) Thus at Gentile Cornelius' being grafted in upon the symbolic olive tree God began to make known to his consecrated ones "what is the glorious wealth of this sacred secret among the nations".—Rotherham.

³² Had not blindness affected a part of natural Israel, the opportunity for Gentiles to come in would not have been afforded. In that case the royal family of the Greater Abraham would have been made up completely from among the natural Israelites. The dispelling of any ignorance concerning this point should keep Gentile believers from becoming presumptuous and conceited and looking upon things as running in an ordinary course. The matter is extraordinary. Furthermore, Israel's blindness was to continue upon the major part of the nation until the fullness of the Gentiles came in. The expression, "fulness of the Gentiles," is not to be confused with Jesus' expression, "until the times of the Gentiles be fulfilled." (Luke 21:24) "The times of the Gentiles" refers to the time allowance which God granted to the Gentile ruling powers to rule without interruption from the heavenly kingdom. They began in 607 B.C. and ended A.D. 1914, the year World War I broke out. On the other hand, "the fulness of the Gentiles" refers to the full number of Gentiles to be grafted in upon the symbolic olive tree in order to occupy the places of all broken-off branches. At Romans 11:12 the apostle refers to the "fulness" of the natural Israelites brought in; but their fullness is not great enough to make up the 144,000 associates of Christ the Seed of Abraham. Hence the fullness of the Gentiles is needed to complete the membership of the body of Christ.

³³ What, then, is the consequence of bringing in the fullness of the Gentiles? This: All of spiritual Israel, the Kingdom class, will be saved; and thus Jehovah's name will be vindicated and Satan will be proved a liar in boasting that he could prevent such an accomplishment. Note that the apostle, after speaking of the fullness of the Gentiles' coming in, does not say, "And *after that* all Israel shall be saved." Instead, he says, "And so," that is, in such a manner, "all Israel shall be saved." Jehovah God

29. (a) By what arrangement do any stand in the Theocratic organization, and what holy nation do they constitute? (b) How many of them must be saved?

30. What blindness overtook the natural Israelites? and why not all?

31. (a) What is the religious view of the mystery here spoken of? (b) What actually is the mystery, and when did it break open?

32. (a) Why, then, should Gentile believers not be ignorant of this mystery? (b) Why is the Gentile fullness not to be confused with the "times of the Gentiles"?

33. What, then, is the consequence of bringing in the Gentile fullness, and, with that, what opportunity passes for natural Jews?

will save the full predetermined number of the spiritual Israel, though Satan the Devil fight to the contrary. When the fullness of the Gentiles is made secure in the "olive tree" of Jehovah's Theocratic organization, then the natural Jews will fail of all further opportunity for the "so great salvation" to the heavenly kingdom. That was the salvation that the apostle Paul prayed they might share.—Rom. 10:1.

³⁴ All the facts and Scriptures are against the religious idea that it is all *natural* Israel that shall yet be saved at some indefinite future time to mark the nearness of Christ's second coming. Christ Jesus has already, in 1914, come into his authority as King in Jehovah's Theocratic Government; and in 1918 he came to the temple for judgment of the house of God. The facts since those dates, fulfilling Scripture prophecy, prove his coming thus as a Spirit in the "express image" of his Father's person. Yet no turning *en masse* on the part of the natural Jews unto Christ has taken place, either prior to his coming into the Kingdom and to the temple or since such coming. This, despite the greatest proclamation by Jehovah's witnesses of the Kingdom gospel in America and in Europe and the British Commonwealth since 1914, and especially to the Jews from and after 1926. It is contrary to the Bible to expect that, after the fullness of the Gentiles has come into the Theocratic "olive tree" as spiritual Israelites, Jehovah God will begin showing respect to persons and that by mysterious means he will bring about the mass conversion of all the present-day Jews, and then make them the outstanding nation on earth from then onward.

³⁵ Jesus prophesied on the end of the world and the judgment that he would then conduct. But he says nothing about separating out the natural Jews and making them a favored nation distinct from and superior to the Gentile nations. Jesus' prophecy says he will separate the nations as "sheep" and "goats". The "sheep", whom he sets on his right hand for everlasting life on earth under the Kingdom, will be those who show good-will toward him as King by doing good unto the least of his brethren, to wit, the spiritual Israelites, associated with him as the Seed of Abraham. (Matt. 25:31-46) After the 144,000 of his associates have been sealed for membership in the Kingdom, that is, after the "fulness of the Gentiles" have come in, then, as Revelation 7:1-10 shows, the Lord's "other sheep" come out from all nations, kindreds, people, and tongues and take their stand for Jehovah as Universal Sovereign and for

his Lamb Christ Jesus as his anointed King. That means that such "other sheep" which will make up such "great multitude" of persons of good-will toward Jehovah and his King will also come from among the natural Jews as well as from other peoples. Those speaking Yiddish or Sephardic or the original Hebrew of Palestine will be given no separate and distinct outstanding place, as of special reservation. They will have to take, and some are now taking, their place among the ranks of the "great multitude" without respect of persons and are thus unitedly with all others praising and serving Jehovah and his enthroned King. Since 1931 these "other sheep" have been specially manifest, which would indicate that the "fulness of the Gentiles" has come into the spiritual "olive tree".

THE ENEMIES AND THE BELOVED

³⁶ Coming back to the apostle's words: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (Rom. 11:26, 27) These words further show it is spiritual Israel that will all be saved. The apostle quotes from what is written at Isaiah 59:20, 21 and at Isaiah 27:9 (*Septuagint* Greek Version). Doubtless he has reference also to Jeremiah 31:33, 34. It is the new covenant that is spoken of in these prophecies. The new covenant was made over Christ's blood, not with the Jewish nation that rejected him, but with and in behalf of spiritual Israel. The remnant of believing Jews, by being taken into the new covenant, maintained their places in the Theocratic "olive tree"; but the rest of the Jewish nation was broken off. By the same new covenant the believing Gentiles are grafted into the "olive tree". They are anointed with God's spirit as his witnesses and preachers and as joint-heirs with the King Christ Jesus. But when Christ Jesus came to the temple for judgment in 1918, which was amid World War I, he found the Devil and his earthly agents trying to bring about the destruction of these consecrated followers spiritually and physically. By the judgments of divine truth and service, and by the spirit from God, Christ Jesus the Deliverer drove out the ungodliness of any traces of religion from among them. He freed them from the power of the religious political enemies. He cleansed them from doing the sins of religion, and turned them to the pure worship of God the Father.

³⁷ Thus the Deliverer came out from Zion, Jehovah's royal capital organization, and did this purify-

34. What facts now prove that it is not all natural Israel that is to be saved to mark the second coming of the Messiah Christ?

35. (a) What parable as to the world's end further shows the Jewish nation will not be thus distinguished? (b) What does the prophecy concerning the "great multitude" show concerning any distinct position for the Jews? and what would indicate that the Gentile fullness has come in?

36. (a) As to saving all Israel, what prophecies does Paul quote, and to what covenant do these appear to refer? (b) When did the Deliverer come, and how did he turn away ungodliness?

37. (a) Who, then, is the Jacob from whom ungodliness is turned away? (b) What obligation is henceforth upon such?

ing, liberating work toward *Jacob*, that is, the spiritual Israelites, who, like Jacob of old, inherit the promise. At his coming to the temple Christ Jesus recovers only a remnant of such spiritual Israelites, like the Jewish remnant in the days of the apostle Paul. The Deliverer Christ Jesus having come out of Zion and unto the temple for judgment, now is no time for the spiritual Israelites and the "other sheep" to have anything further to do with religion. The obligation upon them that is of immediate, present importance is to preach the Kingdom gospel.

³⁸ Continues the apostle: "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." (Rom. 11: 28, 29) Certainly, today, a Gentile believer has no hard feelings against the natural Jews because these turned enemies against the Kingdom gospel. Why not? Because such Gentile believer sees that their sad misstep resulted in good for the Gentiles to whom the gospel was thenceforth preached and who accepted and acted upon it. Thus God's treating such unbelieving natural Jews as enemies because of their contrariness against the gospel has been with benefit to the non-Jewish believers.

³⁹ But what about that believing Jewish remnant, whom the apostle calls a "remnant according to the election of grace", that is, the "election" that obtained the Kingdom privileges? Such selected remnant are beloved for the sake of their forefathers Abraham, Isaac and Jacob. Their being of the Jewish nation that turned enemy to the gospel did not prejudice the case of such remnant. Because such remnant displayed the faith and obedience of those forefathers and thus proved themselves to be true descendants of Abraham, Isaac and Jacob, God showed his love toward them by fulfilling the Abrahamic covenant toward them. Thus God did not repent of having called Abraham, nor of having bestowed his gifts and blessings upon Abraham's natural descendants through Isaac and through Jacob.

⁴⁰ Because God's gracious gifts and calling are not things to be repented of by him, the apostle illuminates how this fact works, saying: "Besides, as you once disobeyed God, but now obtained mercy by their disobedience; so also, now, these disobeyed, so that they may obtain mercy by your mercy. For God shut up together all for disobedience, that he might have mercy on all." (Rom. 11: 30-32, *Diaglott*) That is to say, those individuals who went along with the unbelieving, disobedient Jewish nation yet

had an opportunity to partake of the same mercy as the Gentiles. The Gentiles had been disobeying God all along and yet some of them repented, turned to Jehovah on hearing of his mercy through Christ, and were shown His mercy in being grafted in upon the Theocratic "olive tree". This came as a result of the disobedient course of the Jewish nation.

⁴¹ Since the Jews had come into a state of disobedience and hence were broken off from the "olive tree", God's precedent in showing mercy to the Gentiles, who were never attached to the tree, makes it proper for him to show to those disconnected Jewish "branches" the same kind of mercy as he showed you. The installed Gentiles are not the ones that show mercy to the Jews broken off, but it is God that shows such Jews the same mercy as he now does to the Gentiles, through Christ Jesus. He can justly do so, because he had concluded or shut up both Jews and Gentiles on the same level of disobedience. Since he no longer showed respect of persons toward the natural Jews, likewise he should show no prejudice against them as in favor of the Gentiles. All alike now need his mercy through Christ; and all, Jews no less than Gentiles, can have God's mercy shown to them if they do not stay in their disobedience.

⁴² Who can complain about this divine arrangement? Who can say it is a case of favoritism or of prejudice? Who can dictate to God on the subject or find anything to correct in him? Viewing it all clearly with the eye of understanding, no wonder the apostle burst out with the exclamation of awe and admiration: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! for who hath known the mind of the Lord [Jehovah God]? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—Rom. 11: 33-36.

⁴³ In all the afore-described outworking of God's purpose as to the Abrahamic covenant, no creature in heaven or on earth directed Him or gave any counsel to Him. What wisdom and knowledge he displayed of how to deal with the situation as it developed, in order that he might vindicate his purpose with success! Who could have searched out in advance and traced out beforehand the way that the all-wise God would take or the judgments and decisions he would render? Throughout it all, he owed nobody anything, so that no one has a claim on him for anything whatsoever. Everything proceeds forth

38. Why has a Gentile believer no hard feelings against Jews because their nation turned enemies against the gospel?

39. (a) In what way are they "beloved for the fathers' sakes"? (b) Why are there no grounds for repentance by God as to his gifts and callings in this respect?

40. What mercy had been shown to the Gentiles in this matter? and is such mercy yet open to the at present disbelieving Jews?

41. Why can God show such mercy to the broken-off natural branches?

42. Viewing the whole matter with the eye of understanding, with what exclamation does the apostle Paul burst out?

43. What observations do we ourselves make respecting the afore-described outworking of God's purpose? and in what final expression do we join the apostle?

from him to creatures needing mercy. Everything is executed through him and by his only begotten Son, the Seed of Abraham. Everything is done for his name's sake and for his glory and vindication for all time. No room is left for creatures, the recipients

of his goodness and mercy, to become heady, conceited or haughty. But confessing our utter dependence upon Him through his King Christ Jesus, we join with the apostle in heartily saying: "Glory to him for ever! Amen."

KINGDOM WORK

WATCHTOWER readers now appreciate the fact that The THEOCRATIC GOVERNMENT is functioning in the earth in so far as those who are consecrated to Jehovah are concerned. Both the anointed remnant and the Jonadabs have the privilege, by the Lord's grace, of participating in bearing the legitimate expenses for carrying forward the Kingdom work. Their contributions made direct to the Watch Tower Bible & Tract Society, at 124 Columbia Heights, Brooklyn 2, N. Y., will be assurance to them that the money will be used to the best advantage in advancing the Kingdom interests.

This notice is not a solicitation of money, but a reminder to all who have a desire to support Jehovah's kingdom that it is well to make advance provision to participate in the work and do so by laying aside a specific sum each week according to the manner in which the Lord prospers them financially. The work of the Watch Tower Bible & Tract Society is to use the money contributed in the most economical way to make known Jehovah's name and his kingdom. Information in advance as to the probable amount that will be contributed during the year by those who are interested makes it possible for us to outline the work and the expense connected therewith accordingly. It is therefore suggested that upon receipt of this issue of

The Watchtower you address a post card to the Society and keep a copy thereof as a reminder to yourself as to the amount you have promised and post the card to the Society immediately. Write nothing upon the card except the following:

By the Lord's grace I hope to be able to contribute to the work of announcing the kingdom of Jehovah during the ensuing year the amount of \$....., which I will remit in such amounts and at such time as I can find it convenient as the Lord prospers me.

[Signed]

Address your card to

Watch Tower Bible & Tract Society
Treasurer's Office
124 Columbia Heights
Brooklyn 2, New York.

Those residing outside of the United States and who desire to participate in contributing to the necessary expense, please address letters or cards to the Society's office in the respective country in which you live.

Have in mind our need for guidance by the Lord and present the matter before the throne of heavenly grace that the money contributed may be used to the best advantage to announce the Kingdom.

THE MEN OF WHOM ANGELS SANG

DO YOU remember the time when the Lord God sent his commissioned angel to the vicinity of earth, who there announced in the hearing of men the birth of Jesus, the Savior of humankind? There accompanied that messenger from heaven a "multitude of the heavenly host". Immediately following the angelic announcement of the birth of Jesus, that multitude sang a marvelous anthem that has resounded through the earth from then until now. As they sang the praises of Almighty God, that host was heard saying: "Glory in the highest, unto God" and on earth peace, among men of good-will." That is according to Rotherham's translation of Luke 2: 14. Other translators render this text as follows: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." (*Am. Stan. Ver.*) "Glory be to God in the highest heavens, and on earth peace among men who please him!" (*Weymouth*) "Glory to God in the highest; and on earth peace to men of good will."—*Douay Catholic*.

That divine message proclaimed from on high proves beyond all doubt that God will have on earth a class of human creatures who are of good-will toward God and his Christ, and that such human creatures will have everlasting peace and prosperity. It does not mean that God is of

good-will toward all men on earth, as religionists have often explained the text; but it means peace among those men on earth who are of good-will toward Jehovah God and Christ Jesus. It is for the benefit of such that the great ransom sacrifice is provided by Jehovah God through his beloved Lamb Jesus Christ.

Today the earth is filled with strife, and among all the nations there is no peace. In every land extreme selfishness prevails, and crime and gross wickedness are rampant. All worldly organizations are selfish and indulge in unrighteousness, and this includes every religious organization, sect or cult on earth. From God's sure word of prophecy, and from the undisputed physical facts, we know that extremely selfish and wicked organizations control the earth and soon these wicked organizations shall cease for ever during a time of great tribulation such as mankind never before have seen or even imagined. Such tribulation will be brought upon the wicked and selfish organizations by Jehovah God himself, in order to rid the universe of all unrighteousness.

The Scriptures and facts also show beyond all doubt that from the midst of that great tribulation will come forth a multitude of "men of good will", and that such

multitude of good-will toward God and his Kingdom has already become apparent and is coming forward singing the praise of Jehovah God and saying: "Salvation [be ascribed] to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9,10) Such multitude is made up of the ones that recognize Jehovah as the true and almighty God, and Christ Jesus as His anointed King and the only hope of the peoples and nations of the earth. A knowledge of Jehovah's purpose toward those of good-will is now of most vital importance. Diligence in gaining that knowledge should now be exercised by all men of good-will, because now it is the privilege of such to learn of God's purposes. Those who do so will in due time fill the earth with the praise of Jehovah and his kingdom and will enter into fullness of peace, prosperity and riches beyond the fondest dream of natural man.

In God's infallible word there are recorded these ringing truths. "For if by one man's [Adam's] offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Jesus Christ] the free gift came upon all men unto justification of life. For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ Jesus] shall many be made righteous." (Rom. 5:17-19) "Jesus . . . was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man."—Heb. 2:9.

Those scriptures show that the value of the sacrifice of Christ Jesus is made available to every man who will gain a knowledge of Jehovah's gracious purpose and who will then obey the will of God. Otherwise stated, the death of Jesus as the ransom price would be available for every human creature provided that he would believe on the Lord Jesus Christ and his Father Jehovah and would serve God faithfully. Those who spurn the Word of God cannot, of course, receive the benefit of the ransom sacrifice. It would be wholly inconsistent for God to extend the benefits of the ransom sacrifice to the willfully wicked. Those who have been such, and who have therefore refused to avail themselves of a knowledge of God's Word and obey him, Jehovah specifically declares, he will destroy. "The Lord preserveth all them that love him: but all the wicked will he destroy." (Ps. 145:20) It at once becomes apparent to all reasonable creatures that, if they would receive the riches that God has in store for humankind, they must know Jehovah, must know Christ Jesus, and must know the Word of God, and then must prove their love for God and Christ by obedience. God created the earth for men to inhabit, and he made it not in vain; and such is conclusive proof that the place of everlasting abode for men who obey the Lord will be upon the earth. (Isa. 45:12,18) The time is now here when all persons of good-will on the earth may gain the desired knowledge of the purpose of Jehovah to bestow upon them, through the Kingdom, the riches that proceed from heaven.

For many centuries the nation of Israel exclusively enjoyed the riches of Jehovah's goodness. From the day that he led the Israelites by the hand of Moses out of Egypt

and until the end of the reign of King Zedekiah at Jerusalem, in the year 607 B.C., the Israelites were God's peculiar people, chosen for a purpose. With that people God made a covenant; and had they been faithful covenant-keepers, he would have taken out from Israel entirely the "kingdom of heaven" class that will reign with Christ Jesus in God's kingdom. Becoming unfaithful, the Israelites were cast away as a nation. During the time that the Israelites were in the favor of God he used them to make many prophetic pictures, foretelling greater things to come to pass in the future, things pertaining to his kingdom under Christ and to the blessings that men of good-will are to receive by and through that kingdom. By the hand of Moses as the mediator Jehovah God gave to the Israelites his written law; and the inspired Scriptures record the fact that 'the law was a shadow of good things to come'. (Heb. 10:1) The many things which the Israelites did when under the favor of God and the things that others did in connection with the Israelites foreshadowed things to come to pass at the end of the world, our present location. (1 Cor. 10:11) The end of the world having come, and those prophetic pictures or dramas being made clear by the grace of God, those who are devoted to God may see and understand the meaning thereof and thus ascertain God's purpose.

As set out in previous issues of *The Watchtower*, among the many prophetic pictures of the Bible is that one concerning Jehu, the anointed king of the kingdom of Israel. In several of the scenes of that prophetic drama the man named "Jonadab" appeared, and which Jonadab was invited by Jehu to join him in his chariot. That prophetic drama aids those who now have faith in God and in his Word to locate the "men of good will" who are on the earth at the present time and to whom the message delivered by the angelic host at the birth of Jesus now applies. The scene we now watch is that after Jonadab had taken the chariot ride with King Jehu as his companion.

Accompanied by Jonadab, Jehu went to the capital city, Samaria, "And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah." (2 Ki. 10:17) Then Jehu prepared for a cleanup of all the leaders of devil-worship throughout the kingdom of Israel. The fact that Jonadab was with Jehu on this commission from God shows that Jonadab was thereby giving testimony against the Devil and for Jehovah, and this fact illustrates that the Jonadabs of this day do by their bold and courageous course of action bear testimony to the name of Jehovah God and to his kingdom at this day. It is that kingdom which brings "glory to God in the highest" by vindicating his name at the battle of Armageddon.

King Jehu employed strategy that he might gather all the priests of Baal or devil-worshippers at one place, and there dispose of them. To quote the record: "And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And

they proclaimed it. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments."—2 Ki. 10: 18-22.

Pay particular attention now as to who accompanies King Jehu in pursuing this line of strategy, as the record continues: "And Jehu went, and Jehonadab the son of Rechab, into the house of Baal; and he said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of Jehovah, but the worshippers of Baal only. And they went in to offer sacrifices and burnt-offerings. Now Jehu had appointed him fourscore men without, and said, If any of the men whom I bring into your hands escape, he that letteth him go, his life shall be for the life of him. And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the pillars that were in the house of Baal, and burned them. And they brake down the pillar of Baal, and brake down the house of Baal, and made it a draught-house, unto this day [the day this record was written]. Thus Jehu destroyed Baal out of Israel."—2 Ki. 10: 23-28, *Am. Stan. Ver*

The commission given by God to Jehu to destroy Baalism shows that religion, which is demonism, is an abomination in the sight of Jehovah God. It makes plain that hypocrisy in the name of the Lord, as practiced by the Roman Catholic Hierarchy and the other religionists, is a great abomination in the sight of Jehovah. When King Jehu went into the house of Baal, accompanied by Jonadab, it proved to be a testimony on the part of Jonadab that he was against religion or devil-worship and was on the side of Jehovah. Likewise at the present time, when the men of good-will disregard their previous religious associations and do now openly associate themselves with Jehovah's anointed remnant and give aid and support to them in their witness work, the Jonadabs of good-will do thereby give testimony before the people that they are against the hypocritical system, "organized religion" of "Christendom", and that they are on the side of Jehovah God and his kingdom.

Jehovah and his King, the Greater Jehu, Christ Jesus, now afford to the Jonadab class the opportunity to prove their love for the kingdom of righteousness by joining with Jehovah's witnesses in the giving of testimony and in supporting such work financially, morally, and by activity in the preparation and publication of the Kingdom message. This gospel or good news of the Kingdom must now be told to the people in obedience to the commandment of the Lord, and it is the privilege and duty of the Jonadab class to have part in the delivering of this glorious message to all nations.

Mark that King Jehu called upon all the religionists, the Baal-worshippers, to clearly identify themselves. This they

did by wearing certain garments. A vestment or garment is symbolic of identification. For the purpose of making those men identify themselves Jehu said: "Bring forth vestments for all the worshippers of Baal." All others were excluded from the Baal temple. This symbolically says that there must be a division among the people so that all may be identified as on one side or the other, that is, either on the side of the Devil or on the side of Jehovah God and his kingdom. Jehovah's servants are now commanded by him to publish the truth and to call upon all who are against the Kingdom message to put on the vestments or garments identifying themselves and thus declaring themselves against the kingdom of God. Those who, like Jonadab who joined King Jehu, join with the anointed remnant of the Lord in bearing testimony to his name indicate where they stand, by separating themselves from the hypocritical religionists.

On another occasion, when the prophet Elijah was causing the devil-worshippers to identify themselves at Mount Carmel, he said to the people: 'If Jehovah be Almighty God, follow him; but if the Devil, as symbolized by Baal, be god, then follow him.' Then Elijah immediately put the matter to the test as to who actually is the true and almighty God. (1 Ki. 18: 21) That corresponds exactly with what Jehu did. It shows that at the present time God brings about conditions causing the people to take their stand either on the side of the Devil or on the side of the Lord, and thus to identify themselves. God causes knowledge to be brought to the attention of the people, thereby affording them an opportunity to choose voluntarily whom they will serve.

Let it be kept clearly in mind that Jehovah God is not trying to save men. He has not commissioned any company or people on the earth to try to save men. God does not *try* to do anything, but accomplishes his purpose according to his will. He has provided boundless blessings for those who do serve him, and he causes a knowledge of the truth to be presented to men that they may without compulsion select whether to serve God and receive his blessing or to serve selfish men who are dominated and controlled by the Devil. It is the men who exercise faith in God and in Christ Jesus as the Redeemer of men and who then prove their faithfulness by boldly making known this fact to others, that receive the blessings of the Lord God. Such men delight to declare the truth of God's Word and his kingdom to others. To that end God sends the truth to the people. This he does by sending throughout the land his anointed witnesses under the Greater Jehu, Christ Jesus, to declare God's name and kingdom. By this means he affords an opportunity and privilege to men of good-will to join with his anointed witnesses in declaring his message of truth to others, that such may intelligently act and choose whom they wish to serve.

The prophetic drama of Jehu and Jonadab, therefore, clearly illustrates how the people of good-will now on the earth take their stand on the side of Jehovah God and his kingdom and then serve with his anointed witnesses in making known the Kingdom truth to others in all the earth.

My son, be wise, and make my heart glad, that I may answer him that reproacheth me.—Proverbs 27: 11.

DAVID, FROM SHEPHERD TO OUTLAW

DAVID was the first human king of the typical Theocracy of Israel. The trouble-filled reign of backsliding and un-Theocratic Saul could hardly typify the Theocracy to come. Before David's actual enthronement, however, he passed through varied experiences and testings. He is first revealed in the role of a shepherd boy, then as a skilled player of the harp, later his unmatched fighting courage comes to the fore, and finally his life as an outlaw unfolds before the reader's eyes. It is from this latter station in life that he is exalted to kingship over Israel, with God's approval. Strange, you say, that an outlaw should have divine approval and be lifted up as king of Jehovah's typical Theocracy? Examination of the facts of the case dissolves all doubts as to the propriety of David's enthronement.

David was of the tribe of Judah, being the youngest of the eight sons of Jesse. One of the sons, apparently, is not named in the record appearing at 1 Chronicles 2:13-16. (1 Sam. 16:8-12) Early in his life an event of utmost importance occurred. King Saul had been rejected by the Lord, and Samuel was instructed to go and anoint one of the sons of Jesse king. Seven passed before Samuel, but the Lord gave him no sign to anoint any of them. Upon questioning Jesse, Samuel learned of the existence of yet another son, the youngest, who was out watching over his father's flocks. With the appearance of the ruddy, good-looking youth came the command of the Lord to his prophet: "Arise, anoint him: for this is he." There, within the family circle, David was anointed as Jehovah's king-elect of Israel.

This event led to developments disclosing David as an accomplished musician. Jehovah made valid this anointing by putting his spirit upon David from that day forward, and, further strengthening the position of the shepherd lad, withdrew His spirit from unfaithful King Saul. Saul became a prey to the demons, and fell victim to moroseness and dark moods and tantrums. His counselors advised: "Seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well." Saul acquiesced. Apparently David's skill on the harp was well known, for one of Saul's servants immediately suggested him. He was brought, and when Saul was plunged into depressing spells of moodiness, "David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." —1 Sam. 16:13-23.

This development, in its turn, brought to light that David was not only a shepherd and musician, but also a valiant man of war, though yet young in years. When Saul's servant recommended the son of Jesse he revealed that in addition to David's being "cunning in playing" he was also a "mighty valiant man, and a man of war". Apparently King Saul recognized these qualities, too, because he made David his armor-bearer. After this it seems that David divided his time between shepherding and service under King Saul. But he was soon to perform an exploit of deliverance that was to throw him into the limelight before all Israel, establish him as the foremost warrior of that nation, and cause Saul to permanently retain him in the king's service.—1 Sam. 18:2.

The mighty act is one of the best-known stories of the Bible, and certainly one of the first to come to mind with the mention of David. The dramatic scene has its setting a few miles to the south and west of Jerusalem, in the valley of Elah. On one mountainside is encamped the armies of Israel. Set in battle array across the valley and on another mountainside is a Philistine fighting force. Up and down in this valley, morning and evening, for forty days, that horrible monstrosity Goliath had tramped and bellowed out his defiance of Israel and its God, Jehovah. Then David came from tending his father's flocks to bring refreshment to his brothers, who were in Saul's army. He heard the blaspheming heathen giant, and a burning indignation rose within him, and he expressed it openly. Eliab, his eldest brother, who was cowed by the demon-inspired Goliath, took issue with the young brother he had seen anointed as Jehovah's king-elect. He slurred his occupation as a shepherd, belittling that as menial service and that such should not meddle in matters of war. David turned his back upon his brother. The account of how he eventually, after rejecting the offer of armor and battle equipment, went forth and slew the lumbering bully in the valley with one deadly throw of his sling has been rehearsed thousands of times. —1 Samuel, chapter 17.

As a shepherd he had slain a lion and a bear in defense of the sheep under his care; but now his life as a shepherd drew to a close, and his activity in warfare now reached beyond defending grazing flocks. His military missions under King Saul were invariably blessed with victory by Jehovah God, and his fame as a fighter spread rapidly, and was even put to song. Strange though it may sound, it was his success, and the song-praising recognition thereof, that plunged David into the life of a hunted outlaw in Israel. "It came to pass as they came, when David was returned from the slaughter of the Philistines [*margin*], that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward" —1 Sam. 18:5-9.

The very next day Saul sought to slay David as he played his harp for the king. Thereafter he maneuvered David into positions of greatest danger, hoping to hear tidings of his death at the hands of the Philistines. He used his daughter as bait on one occasion to lure the ever-victorious warrior to his doom, but only disappointment met Saul's efforts. But as galling as David's growing reputation for wisdom and fighting prowess was to Saul, yet in his heart he knew that Jehovah God was with the son of Jesse and that he himself had lost the Lord's spirit and favor. Notwithstanding, the hot flames of resentment burned ever more fiercely in the jealous bosom of King Saul.—1 Sam. 18:10-30.

The time came when Saul abandoned all attempt to slay David on the sly. He openly sent messengers to David's house to slay him. The killers were eluded and David

escaped into the darkness of night. From this time onward till the death of Saul David was an outlaw in the land of Israel. Try as he did, the Israelite king was never able to trap the outdoors-wise Bethlehemite. Doubtless David profited much by his early training in the open spaces as a shepherd, and now he drew upon this experience in the preservation of his life. He was not without friends, even in his outlawed state. There was Jonathan, the king's own son, his staunchest friend. (1 Sam. 18:1; 20:16,17; 23:16-18) Also, men by the hundreds rallied to his side at the cave Adullam, and on occasion he was befriended by the prophet Samuel and the priest Ahimelech.—1 Sam. 19:18; 22:1,2; 21:1-6.

Though an outlaw in wicked King Saul's sight, David did not live outside God's law. He did not wildly let go Godly restraint and become a law unto himself. Twice he had opportunity to slay Saul, but Theocratically he refused to touch the one Jehovah had at one time anointed as king over Israel. David, who had suffered grievous wrong at Saul's hand, and not just he alone but his parents' safety being also endangered (1 Sam. 22:3), was content to abide lawfully by Jehovah's rule: "To me [Jehovah] belongeth vengeance, and recompence." (Deut. 32:35) Also

showing his law-abidingness so far as Jehovah's Theocratic ordinances are concerned, David wrote these words: "The mouth of a righteous man softly uttereth wisdom, and his tongue speaketh justice: the law of his God is in his heart, his steps shall not swerve. The lawless man lieth in wait for the just, and seeketh to put him to death: . . . there is a hereafter for the man of peace; but transgressors are to be destroyed together, the hereafter of lawless men is to be cut off. But the deliverance of the righteous is from Jehovah, . . . he will deliver them from the lawless and will save them."—Ps. 37:30-40, *Roth.*; 2 Sam. 22:21-25.

Saul was the lawless one, and he will have no hereafter. But David is mentioned with approval many times in God's Word, and his name appears in the eleventh chapter of Hebrews. His hereafter is assured as one of the princes of Jehovah's "new earth". Hence it must be that David 'had the law of God in his heart' and was no outlaw in the sight of the great Law-giver, Jehovah God. It was only Saul's unrighteous and lawless persecution that drove David into what appeared to be outlawry. With this clear view of matters, then, it is understandable how Jehovah could with propriety cause David to succeed Saul on the throne of the nation of Israel.

FIELD EXPERIENCES

A QUOTA WORKER (BRITAIN)

"One of our company publishers, a sister who conducts a large number of book studies and works about 100 hours a month (she set a quota for herself of 1,000 hours for the year, and has an opposed husband and a home and daughter to look after), has been conducting a study in the book *Children* for some time with a lady. This lady's husband did not take any interest, but said: 'My wife is not going to be a Jehovah's witness' Anyway, the sister continued with the weekly studies, and one Monday took along a phonograph and recordings. The man was in and suggested that he 'swap' records with her, evidently thinking our records were variety or jazz! That night he put one on for curiosity, and found it of interest. He wanted to know more, so the sister arranged a *New World* book study with him for Thursdays after the service meeting. The result is that the gentleman and his wife came to the *Watchtower* studies and he started answering questions. Then they went out on the pavement and placed several booklets, more than the rest of us did, put together. Then out on house-to-house work; and did he enjoy it! Jehovah blessed him, too. Well, he gave his first Theocratic ministry talk on 'Elijah', and it was fine; and, today, after his twelfth study with the sister, he says they are going to sell their house and, at such time as he knows sufficiently, intends to take up pioneer work."

"A FEW MONTHS AGO (WESTERN AUSTRALIA)

a blind girl came to live next door. She proved to be quite interested, so I used to invite her in, and we went through a model study together. We have since made considerable progress in '*The Truth Shall Make You Free*'. Owing to the girl's inability to read ordinary print, we adopted a modified system of study. The question is asked first, after which the paragraph is read, and then the question is

asked again. She is then able to answer every question. Wishing to do more in the way of study, she has copied out a part of the study in Braille, and has invited a number of friends to study with her. There were eight in attendance last week. The girl conducted the study herself, allotting the scriptures to be read, and reading each paragraph of the study herself aloud from her Braille copy."—Pioneer.

THEOCRATIC TACTFULNESS (SOUTH AFRICA)

"The lady having read the Testimony card, I began to witness to her and was invited in. Good interest was created, but as soon as she saw the name 'Rutherford' she said, 'Oh, no! I cannot have these. We are forever warned against these books.' I immediately put the books away and added, 'Of course, you believe the Bible, don't you?' 'Indeed I do.' To forestall further prejudice I did not take out my Bible, but called for hers. My question as to whether she believed in 'immortality of the soul' having been answered affirmatively, I asked her to look up various scriptures. Very soon she was asking to make a note of them. 'Trinity' and 'baptism' were touched on. Now came the request: 'Bring out those books, please.' She took *Kinders* [*Children*] and several booklets. By arrangement I went back after a week. A book study was begun then and there. Since then, three months ago, she has been studying diligently and has increased amazingly in knowledge. She asks most intelligent questions. She has taken her stand for The Theocracy and witnesses to all and sundry, distributing a number of *Kinders*, so much so that a number of her children are quite against her. One of the 'principal of the flock' has made Herculean efforts to get her back into the church, but each time this 'elder' had a very hot reception. I expect she will be out in the field service soon and she wants to be immersed at the next Assembly."