



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXX

SEMIMONTHLY

No. 22

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

The WATCHTOWER

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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 BIBLE CLEARLY TEACHES

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

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

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

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

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

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

"YET MORE PRAISE" TESTIMONY PERIOD

One bound book and one booklet, published by the Watch Tower Bible and Tract Society, on a contribution of 35¢! Can you offer that to another person in order to help him to understand the Bible better and thereby learn to praise the Most High God more than he has ever known before? If you can do so, then you should feel capable of joining in with Jehovah's witnesses in the final special Testimony Period of the calendar year of 1949. This is entitled "Yet More Praise" Testimony Period and occupies the entire month of December, and the special offer the praisers of Jehovah God will make to all seekers of truth and righteousness will be the above combination of book and booklet. We have the organization to help all our *Watchtower* readers to take part in this grand, spiritually uplifting Testimony Period. So write us, if you need to, and we shall gladly assist in every way toward your getting started in thus publicly praising the living and true God yet more and more. Your report of work is of interest, so be pleased to turn it in at the close of December on our report form.

"WATCHTOWER" STUDIES

Week of December 25: "The More Excellent Way of Love,"

¶ 1-20 inclusive, *The Watchtower* November 15, 1949.

Week of January 1: "The More Excellent Way of Love,"

¶ 21-28 inclusive, also "Faith with Love",

¶ 1-12 inclusive, *The Watchtower* November 15, 1949.

ITS MISSION

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

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

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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.

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"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is \$1, American money; individual copy, 5¢; mailed anywhere.

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ANNOUNCING JEHOVAH'S KINGDOM

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THE MORE EXCELLENT WAY OF LOVE

"And I will show you a still more excellent way."—1 Cor. 12:31, Rev. Stan. Ver.

JEHOVAH'S way is that of love. By it he has distinguished himself, and it is on the principle of love that he operates the universe. It is an excellent way for him to govern all his intelligent creatures. Because of this way he holds all his faithful creatures in an unbreakable attachment to him. He sets the pattern of love, and requires that all his intelligent creatures copy him. Only those who do so will be permitted to live forever. They must love him as deserving of their complete affection and devotion, thus giving him a proper response to his own great love to them. They must love their fellow creatures just as he does. In this way they are Godlike. The beloved Son of God said that the two great commandments were these: (1) "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (2) "Thou shalt love thy neighbor as thyself." (Deut. 6:5 and Lev. 19:18, *Am. Stan. Ver.*; Matt. 22:37-40) For any of us to prove worthy of eternal life in any part of God's universe we must keep these commands and follow this excellent way of love.

² There is no organization in all creation that has felt more and benefited more by this tender attribute of God than his congregation or church has. Though it was brought into existence in the first century of our common era, this congregation or church was prefigured many centuries before that by the congregation of Jehovah's ancient chosen people, the nation of Israel. He cared for them because he cared for their forefathers. His prophet Moses said to the nation: "Because he loved your fathers, and chose their descendants after them, . . . it was because the LORD loved you, and would keep the oath that he swore to your fathers, that the LORD brought you out by a strong hand, and rescued you from a state of slavery."—Deut. 4:37 and 7:8, *An Amer. Trans.*

³ Only a small remnant of that favored nation proved worthy of being taken over into the new congregation or church and forming the nucleus of it. God's will for the new organization of his choice was that it should be perfected in its devotion to him and

in all Godlike qualities, outstandingly that of love. By this new organization we do not mean what is called "Christendom", for she is no more His organization than the rest of the world of which she is the leading part. We mean the true Messianic or Christian organization, the "church of God", founded in the first century. A wide difference exists between Christendom and the true congregation of Jehovah God. Christendom has never followed the way of excellence, but has been selfish and cruel and worldly. Despite being in the midst of Christendom the true church of God has been no part of it, but has sincerely tried to copy God and follow his excellent way. Because of Christendom's selfish and cruel worldliness she has failed to copy Jehovah God and be a blessing to mankind and will be destroyed shortly at the battle of Armageddon. But the true church will abide forever to Jehovah's praise and to the blessing of all men of good-will.

⁴ It is no easy thing to set up a new organization and show that God has transferred his favor and blessing to it after having dealt exclusively with an old organization for more than seventeen hundred years. So, to prove that the newly established Christian church was now his chosen congregation and to help it through the difficult period of its infancy and its passing from the old system of things over to the new, Jehovah God made a special manifestation of his spirit or active force upon the new organization of his devoted people, the followers of the Messiah, Jesus Christ.

⁵ About nine centuries before the last days of the old and the opening days of the new, God had inspired Joel to prophesy of this spectacular operation of the divine active force upon the Christian church, saying: "It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders . . . before the great and terrible day of Jehovah cometh. And it shall come

1. For eternal life whom must we love, and why so?

2, 3. Which organization has most experienced God's love? Why?

4, 5. How did God prove he had taken over the new organization?

to pass, that whosoever shall call on the name of Jehovah shall be delivered." (Joel 2:28-32, *Am. Stan. Ver.*) The recorded facts of history show that this prophecy began fulfillment on the Jewish remnant of Jesus' followers on the feast day of Pentecost A.D. 33. Under the power of that outpoured spirit of Jehovah God these Jewish followers of Jesus began speaking with foreign languages suddenly, in a miraculous way. Moreover, under the power of that divine energy, the apostle Peter and others got up and prophesied or explained a number of prophecies concerning Jehovah God and Christ Jesus, to the crowd of astonished people that gathered. Also by that same invisible active force certain gifts of knowledge were then and there given them to impart knowledge to that crowd. All this foretold manifestation of the spirit of God proved he had now chosen this congregation of Jesus the Messiah, and that very day about three thousand Jews and proselytes were convinced of this fact and transferred from the rejected old organization to the new Christian congregation.—Acts 2:1-41.

A WAY OF GROWTH BY GIFTS

* Thus it was that the new organization was set up and demonstrated to be God's chosen organization henceforth by such convincing miraculous gifts of his spirit to the members of the organization. One of its later members was the apostle Paul, and he discussed more than any other inspired Christian writer these marvelous gifts of the spirit. In the twelfth chapter of his first letter to the Christians at Corinth he writes: "Now concerning spiritual gifts, brethren, I do not want you to be uninformed. Now there are varieties of gifts, but the same spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the spirit for the common good. To one is given through the spirit the utterance of wisdom, and to another the utterance of knowledge according to the same spirit, to another faith by the same spirit, to another gifts of healing by the one spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same spirit." (1 Cor. 12: 1, 4-11, *Rev. Stan. Ver.*) The rejected old Jewish organization opposed but could not stop the manifestation of Jehovah's spirit by miraculous gifts to the new Christian believers, neither could the pagan religious organizations do so. Despite the envy and antagonism of the Jewish and pagan unbelievers Almighty God showed who it was upon whom his

power and spirit rested. So the gifts of the spirit continued to be imparted and exercised by the followers of his Son during those apostolic days.

' As witnesses of Jehovah God consider his organization in this twentieth century, we must admit it does not possess and exercise those miraculous gifts of the spirit that marked and identified the organization of his witnesses in that first century. People not understanding why such gifts are lacking today might ask, Is not Christianity the same today as it was away back there? Is not Jehovah's Christian church today suffering a vital lack by not having those convincing spiritual gifts with which to operate and to preach "this gospel of the kingdom"? In this crucial time when Godless communism and religious worldliness are spreading everywhere, would we not be able to deliver a more effective witness for his kingdom by having these miraculous gifts of the spirit to back us up and to convince the doubting ones?

* We answer that the pure Christianity (but not churchianity) is today the same as Christianity was in its infancy. It has suffered no setback, no crippling, no weakening by not having God's active force or spirit operate now with miraculous spiritual gifts. The absence of such gifts does not surprise us. It was foretold by the apostle Paul in the first century, saying: "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13:8) The ceasing of gifts of tongues and passing away of gifts of prophecy and of knowledge is no sign of God's disfavor nor of any powerlessness or weakness of his spirit. Not all Christians were meant to have those miraculous gifts, and not all have had them. Speaking of his own day Paul asks: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" (1 Cor. 12:29, 30) The apostle asks all these questions in such a way that the required answer is No! Hence lacking some or all such gifts would be no evidence of God's displeasure but it would show his different way of operation. We do not control the giving of such miraculous gifts nor the giving of particular gifts, but God does so, Theocratically. He endows the members of his church as he wills, from Jesus Christ on down. And his spirit can operate and does operate just as mightily today without those spiritual gifts as it did with them in the first century. In fact, the faithful remnant of the true Christian church today are, by Jehovah God's spirit, accomplishing a mightier witness for his name and kingdom than ever before in the Christian era.

* Since miraculous spiritual gifts have long passed

6. By means of the spirit what were imparted to the early church?

7, 8. What questions arise over lack of gifts now? How do we reply?
9. What makes the church the same today, without any real loss?

away as no longer necessary in this advanced day of the true church, it would be useless for any consecrated Christian today to desire earnestly any of them, such as foreign tongues, ability to translate them, power to heal, prophesying or inspired preaching, etc. The time for such has passed, and Jehovah God would never answer the prayer for them. Nineteen centuries ago it was a good and effective way to establish and build up the Christian congregation by means of those awe-inspiring gifts of the spirit to its members. But the remnant of the true church today under God's leading and by his spirit is following a more excellent way than that of using spiritual gifts. It is the way of love. It is this which makes the true Christian church the same today as she was in the first century, in her infancy when she needed the signs of miraculous spiritual gifts. The true church today has that same essential quality of love as she did in apostolic days. It is by the way of love that she is being built up and is performing all her works in obedience to God and in imitation of Jesus Christ. It is this permanent all-important way in which she has sought to go all these nineteen centuries. It is a more excellent way than that of operating merely by gifts of the spirit. Consequently by following entirely this way in this climax of the Christian era, the church has suffered no real loss, hindrance or hurt by the withholding of the gifts. She is just as full of the spirit as ever. Her faith and hope are as strong and bright as ever, if not more so, now when we have reached the end of this world and the prophecies are having complete fulfillment.

¹⁰ This is what the apostle refers to when he shows there is a variety of spiritual gifts and asks whether all Christians have all and the same gifts. There being a variety of gifts, some of them are to be preferred above others. But much as such gifts are to be desired, yet there is something far more important and vital that is not to be lost sight of. Properly the superior ones should be desired during the time that gifts are dispensed, but there is one thing far more excellent than miraculous gifts, and hence something far more to be desired and striven after. So the apostle calls attention to it, saying: "But earnestly desire the higher gifts. And I will show you a still more excellent way." (1 Cor. 12: 31, *Rev. Stan. Ver.*) We Christians today can follow the apostle's encouragement and aspire to gain it just as earnestly and confidently as our brethren did in his day. Though lacking the miraculous gifts, we today can walk just as fully and faithfully in that more excellent way as they did in apostolic times and can thus prove worthy of everlasting salvation. The way is God's way, that of love.

NO SELF-GAIN WITHOUT IT

¹¹ To show how superior this way is, the apostle illustrates how essential it is. Suppose one had some or all the gifts miraculously given by God's spirit. Yet if one lacked the cultivation of this vital quality, love, one would come to nothing. Still talking of gifts of the spirit, the apostle opens up the thirteenth chapter of his epistle and says: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing." (1 Cor. 13: 1, 2, *Rev. Stan. Ver.*) If anyone was qualified to write thus, it was the apostle Paul, for he had all the gifts he here names, and in more abundant measure. By the expression "tongues of men" he was not referring to oratory or eloquence, by which to hold audiences spell-bound or to sway them to any opinion or action, for such the apostle did not claim to have. Some of the Corinthians to whom he was writing said of Paul: "His letters are weighty and strong, but his bodily presence is weak, and his speech of no account." Paul even admitted this, saying: "Even if I am unskilled in speaking, I am not in knowledge." (2 Cor. 10: 10 and 11: 6, *Rev. Stan. Ver.*) By "tongues of men" the apostle meant miraculously imparted gifts of speaking in foreign languages of men, and in such "tongues of men" he could speak by the power of God's spirit or invisible energy. In the next chapter he exclaims: "I thank my God, I speak with tongues more than ye all."—1 Cor. 14: 18.

¹² What if Paul spoke by the spirit in all these various tongues and did not interpret also or had no one in his audience to interpret for him? It would do them no more good than if they were listening to a pagan barbarian. "He who speaks in a 'tongue' addresses God, not men; no one understands him; he is talking of divine secrets in the spirit. He who speaks in a 'tongue' edifies himself, . . . Thus a man who speaks in a 'tongue' must pray for the gift of interpreting it. For if I pray with a 'tongue', my spirit prays, no doubt, but my mind is no use to anyone." Now if Paul persisted in talking in tongues without having an interpretation to accompany, it would certainly be unloving on his part. His hearers would get no benefit except a sign of the spirit's operation upon the apostle, and Paul would just be trying to show off his gift. This course would not build him up in love and so would not permanently benefit him. It was because he had love for those seeking spiritual edification and salvation that Paul added this resolve: "Thank God, I speak in 'tongues' more than any of you; but in church I would rather say five words with my own mind for the instruction of other

10. How does love's way compare with spiritual gifts, and why?

11, 12. How could one speak in tongues and yet be nothing? Why?

people than ten thousand words in a 'tongue.'—1 Cor. 14: 2, 4, 13, 14, 18, 19, *Moffatt*.

¹³ For the same wise, loving reason a preacher of God's kingdom should try to talk in the common speech that the people use and understand, instead of using the language of higher education, which would, indeed, show off his higher learning but would be like a foreign tongue to them. With this in mind the Watchtower Bible School of Gilead endeavors to give the missionaries it graduates the basic knowledge of the language of the countries to which they are to be sent. Angels have a language of their own, but if Paul or someone else talked in that heavenly tongue, it might display a superior gift, but what creatures on earth would benefit by what he was saying? He might as well be a noisy gong or a clanging cymbal to others. He would be no more than that in God's sight. When angels from God appeared to men and women, they spoke in languages these humans understood, that they might get God's message and benefit by it.

¹⁴ The gift of prophecy was superior to that of foreign tongues. "He who prophesies addresses men in words that edify, encourage, and console them. He who speaks in a 'tongue' edifies himself, whereas he who prophesies edifies the church. Now I would like you all to speak with 'tongues,' but I would prefer you to prophesy. The man who prophesies is higher than the man who speaks with 'tongues'—unless indeed the latter interprets, so that the church may get edification. . . . Set your heart on the prophetic gift, and do not put any check upon speaking in 'tongues'." (1 Cor. 14: 3-5, 39, *Moffatt*) Because of its power to edify a person's brethren in the language which they understood, the gift of prophecy was one to be desired above various other gifts. In fact, Paul lists those with the prophetic gift next to the apostles, saying: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." He lists tongues of various kinds eighth and last. The gift of prophecy was imparted to both men and women. The prophecy of Joel 2: 28, 29 predicted that the spirit would be outpoured upon both sexes and that the sons and daughters and the menservants and maidservants would prophesy. Just so the record shows that women as well as men participated in this gift. The four virgin daughters of Philip the evangelist prophesied. And Paul wrote to regulate the prophesying by women among the Corinthian congregation, saying they should be veiled when doing so, out of respect for the consecrated men who represent the church's Head, Jesus Christ. He says: "The head of the woman is the man; . . . every woman that prayeth or prophesieth with her head uncovered dishonoureth her head."—1 Cor. 11: 3-5; Acts 21: 8, 9.

¹⁵ Paul was foremost among those who prophesied by gift of the spirit. He realized, though, that he must have the right motive when he thus prophesied, if he himself were to benefit. Those who heard his inspired preaching might be built up in faith and knowledge, but if Paul did not have love as the reason for wanting to be and yielding himself to be a prophet of this kind, then his doing inspired preaching would have no good effect upon his own self. He might be like the ancient prophet Balaam in the days when Moses was leading the Israelites away from Egypt to the Promised Land. Balaam desired selfish material gain and hired himself out to Balak king of Moab to curse the Israelites. But, contrary to Balaam's evil motives, God's overpowering spirit caused him to prophesy a blessing upon the Israelites. Balaam's heart was not in that prophecy of blessing. Shortly afterward he was killed as a prophet that loved the wages of unrighteousness and that tried to counteract the blessing by ensnaring the blessed Israelites into immoral idolatry. (Num. 22: 1 to 25: 3; 31: 8; Rev. 2: 14; 2 Pet. 2: 15, 16) So the apostle told the Corinthians that in order not to let his selfish flesh control his motives, he mauled and mastered his body, lest, "after preaching to other people, I am disqualified myself."—1 Cor. 9: 15-18, 26, 27, *Moffatt*.

¹⁶ The gift of prophesying or of inspired preaching passed away after the apostles of the Lamb Jesus Christ died; but today, by the power of God's spirit, the preaching of the Kingdom gospel for the salvation of humankind is being carried on as never before. Preaching from public stands and from house to house for the edification of others continues, but the question with each man and woman doing Kingdom preaching is, With what motive do I do it?

¹⁷ We may have developed the power to give an excellent speech or testimony to the truth. We may have the finest argument to convince that we are Scripturally right. We may be able to explain Bible truths and make them clear and understandable to others. We may thus even help to bring others into the truth, helping them to see their privilege of dedicating themselves fully to God and serving him. We may do all this for someone else. Still, if we do not have abiding love, what good does it do us? It does someone else good, but it should also do us the most good. We are interested not only in others' salvation but also in our own. We love life, and want it eternally. But our life has to be one of love. It has to be expressive of friendship to others who seek life. And so our preaching has to be warm with love, with a feeling of real interest in the lasting welfare of those who hear us. It is not a matter of just placing cold facts before our hearers and, in effect, saying:

13, 14. Which ranks ahead, prophecy or tongues? Why so?

15. How could the gift of prophecy be used without user's benefit?
16, 17. With what motive and how must we preach the Kingdom? Why?

"There it is! Take it or leave it!" We have to give something more. In preaching we have to pour out our heart to our hearers, letting them know we are truly interested in their living forever through knowing and serving God and Christ. So doing, we shall have love behind the way we prophesy today, and it will not only help others but also benefit us most for eternal life.

MYSTERIES

¹⁸ Everyone should use a gift from God in the right way, that is, in love first of all to God and in love to his neighbor. Otherwise, the use of the gift will not profit the user, not even the gift of knowing all the sacred mysteries. When Paul warns us about it, he ought to know what he is talking about. He could have become exalted through the abundance of revelations made to him by God's spirit. He did not want his brothers to overestimate him personally because he knew so many mysteries or secret truths with such clearness. So he said: "The right way for a man to think of us is as Christ's servants, and managers authorized to distribute the secret truths of God. Now further, what is always demanded of managers is that they can be depended on."—1 Cor. 4:1, 2, *An Amer. Trans.*

¹⁹ By so instructing his brethren, Paul acted in a loving way toward them and toward God in his use of knowledge of the secret truths. He could have used this knowledge to cause the brethren to follow him and form a sect, thinking him to be wondrous wise, having a special standing with God which put him especially in the know, in the inner secret circle of the experts. But that course would have been selfish, self-exalting. It would have led to his final ruin under God's displeasure. To prevent his Christian brothers from having a wrong, worshipful attitude toward him, the gifted apostle reminded them that the mysteries were not of his own wisdom and insight, but that he was merely entrusted with them by Christ. Thus he was simply a plain servant of Christ and was under obligation to distribute the knowledge of these mysteries to truth-seekers. So the credit for getting this knowledge was due, not to Paul the mere servant, but to Christ the Revealer of the sacred secrets. Paul was obliged to be faithful to his Master Christ Jesus in distributing the knowledge of these mysteries to Christ's followers. For his faithfulness and dependability in doing this Paul was not to be idolized, worshiped and followed as a sectarian leader. He was merely doing his duty to Christ, and Christ was to be thanked, praised, honored and followed. If Paul loved God and Christ and his brethren, he would use these mysteries unselfishly, for no self-aggrandizement among men, but to magnify God

who reveals the sacred secrets through Christ. This would profit Paul.

²⁰ Christ Jesus told his faithful followers: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." (Luke 8:10) Jesus knew these Kingdom mysteries. Yet his knowledge of them he did not use in a selfish way. No; but he displayed his knowledge in a loving way. He could have selfishly used the mysteries to build up for himself a large body of nominal followers. Far from this course, he told the mysteries to the vast multitude in parables and dark sayings and privately he explained the mysteries to only the chosen few to whom God meant the knowledge of them to be granted. Today Christ's followers are helped to understand the sacred secrets of God's Word and purpose, not by inspired gifts of knowledge, but by the illuminating power of His spirit. So it still remains true: "It is written, *what no eye has ever seen, what no ear has ever heard, what never entered the mind of man, God has prepared all that for those who love him.* And God has revealed it to us by the spirit, for the spirit fathoms everything, even the depths of God."—1 Cor. 2:9, 10, *Moffatt.*

²¹ Once gained, the knowledge of such marvelous mysteries that provide the key to understanding the Bible could be used selfishly. With especial ability to explain them to others we could make a grand display of ourselves for praise and admiration. Or we might yield to likes and dislikes and not share them equally with any and all who inquire and want to know. Or, in fear of men, we might hold back from declaring those mysteries that lay bare the organization and activities of God's enemies. Thus we would show we do not love God. For "there is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. Herein is our love made perfect, that we may have boldness in the day of judgment."—1 John 4:18, 17.

²² On this account Paul asked his Christian brethren to supplicate God for him, saying: "for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." He asked their prayers, "that God would open unto us a door of utterance, to speak the mystery of Christ." (Eph. 6:19; Col. 4:3) Unquestionably, along with vast knowledge of the mysteries, Paul had a self-sacrificing love; and certainly Christian husbands and wives today who know the mystery of Christ and his church must show love by seeking to apply that knowledge in their relations with each other. When explaining it, Paul said: "This is a great

18, 19. How did Paul not use knowledge of mysteries wrongly?

20. How did Jesus use such knowledge, and how do we get it now?
21, 22. How must we use such knowledge of mysteries today, and why?

mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Eph. 5: 32, 33) To profit ourselves as well as others we must use our knowledge of these profound secrets of God in a loving way.

KNOWLEDGE

²³ There is other knowledge besides that of sacred mysteries, and here the pertinent question arises, How are we to apply and to impart that knowledge? Paul said that if he possessed all knowledge and along with it did not have love, he would prove to be nothing in God's sight, no matter how brainy the Christian brethren might think he was. Here he was particularly referring to occasional gifts of knowledge miraculously imparted by the spirit, and which gifts would pass away in progress of time.

²⁴ For instance, Jesus had such a momentary, special gift of knowledge when he exclaimed regarding the approaching Nathanael: "Here is a genuine Israelite! There is no guile in him." "Nathanael said to him, 'How do you know me?'" Yes, how did Jesus know him except by the spirit of God? Hence Jesus was able to show how fully he knew Nathanael by answering his question: "When you were under that fig tree, before ever Philip called you, I saw you." (John 1: 47, 48, *Moffatt*) Again, after the holy spirit was poured out on the day of Pentecost, when the two disciples Ananias and Sapphira conspired to put on a show of being full contributors to God's service, the apostle Peter had a timely gift of knowledge. It enabled him to expose the false play. When the man laid down only a partial contribution to create a false impression, Peter knew what was going on. He said: "Ananias, why has Satan tempted thy heart to lie to the Holy Ghost, and to deduct some of the proceeds of the land? While it remained unsold did it not remain thine own? and even when sold, was it not under thine own control? Why hast thou conceived this transaction in thy heart? Thou hast not lied to men, but to God." Ananias fell down dead; and later when his wife Sapphira showed herself a party to the conspiracy Peter said to her: "How is it that you have conspired together to tempt the spirit of the Lord?" She, too, fell dead, but not because of any unloving use of knowledge on Peter's part.—Acts 5: 1-10, *Spencer*.

²⁵ One instance of where the apostle Paul had a timely gift of knowledge was when aboard the ship bound for Rome. When shipwreck seemed certain and the military officer and his men were about to desert the ship, Paul said to them: "You cannot be

saved unless these men stay on board." And on the morning of the day of shipwreck Paul said to all on board: "For fourteen days you have been constantly on the watch, without taking anything to eat. I beg you to eat something; it is necessary for your safety. For not one of you will lose even a hair of his head." "We are to be stranded on some island." (Acts 27: 31, 33, 34, 26, *An Amer. Trans.*) How providential the gifts of knowledge could be, and how wonderful it would be to possess all the necessary knowledge!

²⁶ Paul well knew the dangers of knowledge, for he could say of himself: "I am no speaker, perhaps, but knowledge I do possess; I never failed to make myself intelligible to you." (2 Cor. 11: 6, *Moffatt*) But if we know more than others it is liable to puff us up and so hurt us. And with superior knowledge and the enlightened conscience that it gives, a person could act selfishly. He could exercise his conscientious liberties without caring whether his free actions stumbled others who do not know so much and hence have conscientious fears. So knowledge should be balanced and governed by love. On this the apostle says, when discussing the food problem: "With regard to food that has been offered to idols. Here, of course, 'we all possess knowledge'! Knowledge puffs up, love builds up. Whoever imagines he has attained to some degree of knowledge, does not possess the true knowledge yet; but if anyone loves God, he is known by Him. . . . But remember, it is not everyone who has this 'knowledge.'" (1 Cor. 8: 1-7, *Moffatt*) The knowing ones should lovingly consider the ignorance of others.

²⁷ Puffed up with what he correctly knows, a selfish person may say: "I'm going to enjoy myself. Why should I care what others think of me? I know I'm right in what I am doing. If others are ignorant, I'm not responsible for it. Why should I let their ignorance and unenlightened conscience restrict my liberty and keep me from enjoying what I have a right to?" Since this course would not be for the upbuilding of others but might injure those who are even Christians, it would not be a loving course. Because his own conscience might not prick him, due to his knowledge, he might think he is not hurting himself. But he is doing so, for he is hindering his growth in love and God could hold him responsible for bringing about another's spiritual destruction for the sake of selfishly acting upon what he knows to be lawful.

²⁸ Knowledge should help us to express our love in a more helpful way. If a husband knows and understands the case with a woman, he can display his affection for her in a more enlightened way. Peter advises husbands to do that very thing. He

23, 24. What other knowledge could we have, as Jesus and Peter showed?
25, 26. How did Paul use such knowledge and also comment on knowledge?

27, 28. How can knowledge hurt its owner? How be made helpful?

says: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered. Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded." (1 Pet. 3:7, 8, *Am. Stan. Ver.*) In harmony with the superiority of love over knowledge,

Peter shows how Christians must grow and act in order never to fail of the heavenly prize, and then mentions love as the climax. He says they must diligently add to their faith virtue, and to virtue knowledge, and then to knowledge not only self-control, patience, and godliness, but also brotherly affection, and to brotherly affection the crowning quality of love.—2 Pet. 1:5-7.

FAITH WITH LOVE

KNOWLEDGE is the ground for faith. Romans 10:14-17 illustrates this nicely when it says: "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? . . . So faith comes from what is heard, and what is heard comes by the preaching of Christ." (*Rev. Stan. Ver.*) But back in the apostles' days there could be gifts of faith by the power of God's spirit, a certain conviction that would be implanted in a Christian by inspiration. Paul says: "For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit." (1 Cor. 12:8, 9) Such faith or conviction miraculously bestowed upon certain ones would be needed at the time and would lead to deeds. For their exercise of faith ancient men and women were well reported on in the Bible record. Faith is a very necessary thing to have, for the victory over this world can be gained by a Christian only if he has faith in Almighty God. But in this case, too, love must be coupled with the gift of faith in order for this to work to one's own eternal good. Why, says the apostle, "if I have all faith, so as to remove mountains, but have not love, I am nothing."—1 Cor. 13:2, *Rev. Stan. Ver.*

True, Jesus did say to his disciples: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20) But there is no record that either he or any of his disciples ever needed a literal mountain to be taken away. There is no record that, without dynamite or a steam shovel, they put forth faith and prayed Almighty God to remove the mountain, and, presto! it was uprooted and dumped out of sight into the sea. So none of us today should think we shall ever have to pray with unusual faith in order to have a literal mountain taken out of our way. Doubtless the term *mountains* refers to vast, imposing obstacles and difficulties in the way of our progress which seem almost as unsurmountable and irremovable as literal mountains. As, for instance,

when the prophet Isaiah describes the preparing of Jehovah's way for his displaced people he says that "every mountain and hill shall be made low". Or as when the prophet Zechariah tells the Jewish governor Zerubbabel of the organized opposition facing his reconstruction work he then says to the organization of opposers: "What are you, O great mountain? before Zerubbabel, become a plain! And he shall bring forth the top-stone with shouts of 'Grace, grace, to it.'" (Isa. 40:4; Zech. 4:7, *Am. Amer. Trans.*) But to pray for the removal of such mountain-like hindrances would call for an extraordinary amount of faith, "ALL faith."

What then? Would that not insure that the possessor of such unusual faith would conquer all things in his way, even the world, and eventually gain the prize of everlasting life in the righteous new world? No, says Paul, not unless he has love with faith. Peter said brotherly affection and love must be added to faith. Because of knowledge that Columbus had by certain information and observations, he had faith that our earth was round and he acted on that faith and discovered America; but he did not have love. With his faith he served this world and its national and commercial interests. Because of not seeing Jehovah God, their Creator, Adam and Eve while in Eden were obliged to have faith that he existed, but they failed to meet the test of love for him. Says James: "You believe that God is one; you do well. Even the demons believe—and shudder." (Jas. 2:19, *Rev. Stan. Ver.*) Then there was Judas Iscariot. He must have had faith when he joined Jesus' company and was selected as one of his twelve apostles. He must have had faith when Jesus sent him and his fellow apostles forth as evangelists and instructed them to preach and to perform miracles; and to do this while taking along no extra provisions for their journey. In that connection Jesus told Judas and the rest: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10:1-22) Judas did not endure in Christ's footsteps to the end. While he had faith at one time, he lost out on love, and turned traitor to his best friend under God.

1. How could one acquire faith, but only have it with profit?
2. What mountains should we pray to be removed? With what quality?

3. How did Adam and Eve and Judas have faith, and yet why lose out?

* It takes love to stick, because through selfishness we can get offended at the person in whom we have been exercising faith. We may be giants of faith, letting no mountainlike difficulties block our path, but courageously surmounting them. But the faith which causes us to produce such works and feats of faith must be joined with love. It is well said, therefore: "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." (Gal. 5:6) We may have faith in God that he will provide food and clothing for the brethren whom we see to be in need. But correct as our faith may be, we show a lack of love if we do not do what we can to relieve their need. This failure leads James to say: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." (Jas. 2:14-17) Now if this man professing faith had had love, then he would have tendered his needy brethren some works of relief. Actually, because he did not have true love, his faith did him no good. He failed to be godlike toward his needy neighbors. He came short of the second of the great commandments and so proved to be nothing.

NOTHING WITHOUT IT

* We must not, in every case, mistake charitable works for love, however. No, for the apostle Paul goes on to say: "Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good." (1 Cor. 13:3, *An Amer. Trans.*) In this respect we need only remember Ananias and Sapphira. In them we see how persons might make a contribution in pride for the sake of show and to appear like others who were donating all they had, only Ananias and Sapphira did not give away all they owned to the Christian community. There are many selfish reasons for which a man might part with all he possessed in the interest of charity.

* The Levite Barnabas, after becoming a Christian, sold his farm and laid the money as a contribution at the apostles' feet, and he got his name recorded in the Bible for doing so. Not that he did so for this reason, but that another man could donate all he owned and yet have in mind to make a name for himself. So he advertises the donation he is making and he has his name recorded on the historic rolls of the charitable organization as an exemplary contributor, as a self-sacrificing promoter of charity. No matter how generous the contribution might

appear, the motive for making it was not pure, was not real love. In Jesus' sermon on the mount it was well for Jesus to warn against advertising one's almsgiving and doing one's charities for the express purpose of being seen and admired by people. True love on the part of the charitable giver will follow Jesus' instruction: "But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." (Matt. 6:1-4) It is not the material or financial gift for which the heavenly Father rewards the giver, but it is the love behind the gift that He rewards. So it is love that profits the giver.

* We should never yield to some selfish pressure in making a gift. A campaign of relief may be under way. Everybody about us may be contributing. So as not to be thought stingy and to seem to be just as generous as others or to gain business advantage, we may feel constrained to give at least something. That would be a gift of personal interest and concern, and not a willing one by a cheerful giver. A really loving giver will not give a bare minimum, but give as much as he is able, even denying himself, because he wants to do so out of love for God and his creatures. That is the kind of person God appreciates, and the apostle Paul says regarding relief work in his day: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. 9:7.

* Whether the apostle gave of his own means he, of course, does not tell us, but he did give his own personal services free, and thus there was love behind what he may have given materially. He did not do like many today, who respond to a public charity drive and contribute, say, a thousand dollars to a charity organization and say: "Here, you go and feed and relieve those people in distress." No, but Paul spent HIMSELF in the relief work. In order that his Christian brethren in Greece might render relief in an organized way to their needy fellow Christians in Palestine, he gave instructions on how to get the relief supplies ready. This way it could be handled without loss of time and effort and could be applied in the most effective way in helping their needy brethren. No list of contributors was kept and published, for that would have worked up selfish motives. Everything was done to appeal to their Christian love, and not to selfishness of any kind. Otherwise, the charity demonstrated would have done the contributors no good, developing no love in them.—1 Cor. 16:1-4; 2 Cor. 8:1-24.

* A man could part with all his goods to feed it out to the poor, and yet be unwilling to give up

4. How can one with faith fail of the two great commandments?
5, 6. How could one give up everything he had and yet not profit?

7, 8. How should giving be done, and relief giving be promoted?
9, 10. How is self-sacrifice to be done to really profit one?

himself in behalf of God's service and the salvation of His creatures. Hence self-surrender could represent a greater self-sacrifice than mere parting with all one's possessions for charity. But even here the absence of love might make the self-surrender of no value in God's sight. Let us not deceive ourselves on this point, for Paul says: "If I give all I possess to feed the hungry, and even if (to say what is boastful) I sacrifice my body, but am without Love, I am none the better!" (1 Cor. 13:3, *Twentieth Century N.T.*) A self-centered person might court martyrdom. He might look ahead and say: "If I risk my life this way or if I expose myself and die this way, people will admire me and glorify me and long talk about me. I may go down in history as a martyr and have a plaque or monument set up to memorialize me." That course would be neither loving nor Christlike.

¹⁰ Jesus Christ gave himself up willingly, uncomplaining, like a sheep in the hands of slaughterers, but we do not find him boasting over it. He did repeatedly call attention to his sacrifice. Yet this was never in a boast. It was to show the people the only way by which to gain salvation. He delivered up his body to death because he loved Jehovah God and delighted to do His will. When he came upon the world stage and entered upon his work as God's High Priest in offering up himself he said: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:7, 8; Heb. 10:5-10.

¹¹ Christ's spiritual brethren who are called to inherit the heavenly throne with him at God's right

hand are exhorted to render up their human lives in His service. Paul writes them to say: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In doing this we do not need to do something spectacular so as to gain fame as a great martyr. To be faithful we need simply to learn what the good, acceptable and perfect will of God is and then quietly, regularly and steadfastly do that to please and glorify him. Learning this will of His will transform our mind, and we will not try to conform ourselves to this world's selfish way by seeking to pose as a martyr for self-glory. Our faithful obedience to God's will and commandments is what will prove our full perfection in love to God, and for this He will count us worthy of preservation forever in the new world. (Rom. 12:1, 2) So it is not the grandiose or martyr-like manner of one's death that makes an impression with God. The unaffected, loyal obedience to him is what counts. This is what proves our love to him and strengthens and perfects it within us. So we repeat the apostle's warning counsel: "And though I morsel out all my goods, and though I deliver up my body that I may boast, and have not love, I am profited nothing."—1 Cor. 13:3, *Rotherham*.

¹² Assuredly, then, the way of love is the only profitable way with God. Love's way is more excellent than that of merely carrying on by receiving and using gifts and talents miraculously bestowed upon us by the spirit or active force of God. Now that these miraculous gifts are no longer bestowed today, it is more necessary than ever for us to cultivate love. God's spirit can help us to do this to perfection.

11. In place of self-display in sacrifice, what counts with God?

12. Love's way is more excellent than what? What helps us in it?

PROPER RELATIONSHIP BETWEEN MEN AND BEASTS

JEHOVAH God created the beast of the field and the fowl of the air and the fish of the sea and gave them life. (Gen. 1:25) The life of such can properly be taken only as provided by God's law. The animals and fowls are included in the everlasting covenant. "I establish my covenant with you, and with every living creature that is with you, the fowl, the cattle, and the beast." (Gen. 9:9, 10) Noah took many animals into the ark with him that they might be preserved to produce their species later. When Noah brought these animals out of the ark and set them at liberty they would quickly scatter through the earth and increase rapidly and thus endanger the life of Noah and his family. For the protection of man and to safeguard the animals also, God said to Noah: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."—Gen. 9:2.

The fear and dread which the beasts had for man caused

them to keep out of man's way and not to molest him. In his law God provided that man could have the animals for food as he might require, and could kill them for that purpose. (Gen. 9:3-5) If a man required a beast for food he was permitted to kill it, but the blood of that beast he must pour out on the earth, and not eat it, because the life is in the blood and eating the blood is a violation of the everlasting covenant. The law which God gave to the people through Moses fully supports this conclusion. God specified in that law what hunters must do, and such law shows that no one is justified to hunt animals or fowls for sport, thrills or adventure.—Lev. 17:13, 14.

It follows to a certainty that the Devil induces men to violate the everlasting covenant in order to turn them from God. As Satan is a rebel, so he attempts to make rebels of men. Noah's son Ham begot a son and called his name Cush. Nimrod was a son of Cush. Nimrod became a rebel and a violator of the everlasting covenant. Because he is the outstanding one of early times who violated that covenant

mention is made of him in the Scriptures. (Gen. 10: 6, 8-10) He was a wanton slayer of beast and fowl. He is the first huntsman mentioned in the Bible.

The slaying of animals by Nimrod was done in defiance of God's law and was done at the instance of Satan for the purpose of defying and reproaching Jehovah's name. It is not Scripturally correct to say, as some critics have said: "The sin of Nimrod and of the people that followed him did not include the wanton slaying of animals, and the Scriptures are silent in the matter; and Nimrod's sin was solely worshipping the creature instead of the Creator." Of him the Scriptures state: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD." (Gen. 10: 8, 9) If Nimrod was a mere hunter to obtain necessary food, that certainly would not have caused the people to hail him as a mighty hunter "before the LORD".

The word "before" does not convey the proper thought. The correct meaning of that word, however, furnishes a key which discloses the kind of man Nimrod was, and shows that he was a willful and deliberate sinner and that one of his great sins was slaying of animals in violation of the everlasting covenant. Other translations of this scripture and the definition of the word "before", will clarify this matter. According to some authorities "before" means "against", "in defiance of," "in opposition to, in defiance of." (*Septuagint*; Fausset's *Encycl.*) In *Antiquities of the Jews*, Book I, chapter 4, § 2, Josephus says:

"Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power." The Commentary, the Targum of Jonathan, says: "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord." The Jerusalem Targum says: "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, 'Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!' Therefore is it said: 'As Nimrod (is) the strong, strong in hunting, and in wickedness before the Lord.'" The Chaldee paraphrase of 1 Chronicles 1: 10 says: "Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah." Nimrod was the founder of Babylon, which partook of his disposition as being the great antagonist of God's truth and God's people. We cannot fail to see, in Nimrod, Satan's first attempt after the Flood to raise up a human universal ruler of men.

Nimrod was a pagan religionist. He made himself a great name among the people by his wanton slaying of wild beasts, and thus he induced the credulous ones to look upon him as a god. He organized false religion, practiced it, and caused the people to practice its formalisms. He did it to turn the people away from Jehovah, and in this he was a tool of the Devil. His slaughter of beasts was to impress men with his prowess in order to gain their applause, that he might gain control over the people and use them for his selfish purposes of carrying on wars of conquest. No, his

wanton slaying of beasts was not merely for food and in harmony with God's law and the terms of the everlasting covenant; it was in open defiance of Jehovah God.

The example set by Nimrod has influenced the men of every nation since that time. The indisputable facts show that a class of men who indulge in hunting wild beasts and fowls merely for the thrill and selfish pleasure derived therefrom are also the men who indulge and delight in military training and the prosecution of wars and who advocate wars, and also that they are to a large degree religionists given over to formalism and to the praise and adulation of men, all of which is done in direct opposition to and in defiance of God's law, and which is therefore sin.

Thus it clearly appears that the sin of Nimrod and his supporters included the wanton slaying of beasts, together with his prosecution of wars of conquest and the killing of men; also the exaltation of men and causing the people to worship men; also his organizing political bodies to rule and to carry on commerce to unjustly reap personal gain. The purpose of all such was and still is to hold the attention of men upon human creatures of a supposed higher class and to turn the masses away from their service and devotion to Almighty God. The entire scheme is that of the Devil.

God provided the necessary protection from wild beasts for those who love and serve him. Those who left the ark with Noah numbered in the aggregate only eight persons, and they were the only living human creatures. There were numerous animals that Noah brought out of the ark with him, and these animals would immediately roam about the earth and multiply. For the protection of man God put fear or dread in the minds of the animals that they might fear or dread man; as it is written: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."—Gen. 9: 2.

That certainly means that when men would come near, the wild beasts, having fear or dread of man, would run away and escape from man, and this was done for the protection of the beasts, and particularly for the protection of the men. A few men could not protect themselves against a great number of wild beasts. Their dread of man was man's protection.

FOR FOOD, CLOTHING, NOT FOR SPORT

The Devil put it into the mind of his agent Nimrod to chase the beasts when they fled. Nimrod trained other men to do the same. In self-defense and for their own safety many of the animals of the forest became vicious and learned to attack man. Thus it was that the Devil acting through Nimrod and other wicked men caused many wild beasts to become vicious. Had God's commandment been obeyed by men, no doubt the lion, the bear, the tiger, and other like wild beasts would never have become vicious and dangerous to men.

But since the time of Nimrod men who call themselves "sportsmen" have hunted the wild beasts, have lain in wait for them, have chased them, and brutally slain them, and thus the beasts of the forests and the wild fowls of the air have become man's mortal enemies because the huntsmen

have become their mortal enemies. Men have wrongfully gone into the wilds and trapped the wild beasts and removed them from their natural homes, and placed them in prisons, such as zoos, and thus inflicted upon them cruel punishment. The excuse of men for doing this is that it satisfies the curiosity and fancy of men. God never imprisoned wild beasts in zoos, but mercifully protected them through the Flood, and after the Flood by including them in his everlasting covenant. He provided the forests as the home of the wild beasts, and men have no excuse or justification to remove the beasts from their homes or to invade their homes to wantonly slay them.

Nimrod's commercial example was also in violation of God's law. Following that example, men since have willfully slain animals that they might make commerce out of their skins or bones. The great herd of buffalo that once swarmed upon the wilds of America have been wantonly slain for commercial reasons. The elephant, which has inhabited the wilds of the forests of India and other places, has been wantonly slain in order that the ivory of its tusks might be used for commercial purposes. These things originated with the Devil.

For the purpose of providing clothing or raiment for Adam and Eve the Lord caused the skins of animals to be used. (Gen. 3:21) In the construction of the tabernacle "antelope skins" were used. (Ex. 26:14, *Strong's*) It appears also that certain skins were used for clothing and raiment among the Israelites. (Num. 31:20) Of course, it would be necessary to slay the animals in order to get their skins for a covering or raiment. These scriptures, therefore, would seem to fully justify one in slaying animals and taking their skins for the purpose of providing necessary clothing or raiment. Nor would the taking of life to provide raiment be limited to the person who used the furs or skins, but such could be properly furnished to another.

Man may lawfully kill and eat the flesh of beasts, fowls and fish, but the blood thereof he must not eat. As instructed at Genesis 9:3, 4: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." During the time that the Mosaic law was in effect toward Israel, that nation was restricted to certain meats, but the instruction found at Genesis chapter 9 concerning the sanctity of blood was given earlier and for all mankind, and it continues in effect even today, long after the Mosaic law with Israel ceased to operate, nineteen centuries ago when it was fulfilled and nailed to the torture stake on which Jesus died.—Col. 2:14; Acts 15:24, 28, 29.

There are other circumstances under which beasts may be killed, however. Beasts that work injury to others or kill a human creature must be slain. (Ex. 21:28) If a beast is destroying one's property or ruining one's crops, it would be proper to slay that beast, and such would not constitute

a breaking of the everlasting covenant. "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." (S. of S. 2:15) Modern translation makes it plainer: "Catch for us the foxes, the little foxes, that are despoiling the vineyards, since our vineyards are in bloom." (*An Amer. Trans.*) Thus the rule is fixed that animals that destroy man's food or property may be killed for man's protection.

Jehovah's people, both the anointed remnant and the "other sheep" class, should be concerned about these truths. They do not wish to follow in the footsteps of Nimrod or be ensnared by Satan into practices that violate God's laws. Those who have covenanted to do the will of God are now, because of increased light, exceedingly anxious to know how they can conform themselves to God's will, not only in one thing, but in all things. They have a keen desire to honor God's name and to show their love for him by diligently keeping his commandments. The "other sheep" especially, being commanded to seek meekness and righteousness, must now be diligent to learn what is right and conform thereto.

Seeing from the Scriptures that the chase or pursuit of and the killing of beasts and fowls merely for sport is wrong, because in violation of the everlasting covenant, they will avoid such and refuse to have anything to do with so-called "sport" of hunting merely for the thrill that men get by shooting birds and beasts. God will punish every nation that has violated his everlasting covenant, which means all the nations. Those who are consecrated to do God's will are exceedingly anxious to avoid doing anything that has even a tendency to violate God's expressed will. If the people need food and animals can be taken for that purpose, it is in harmony with God's will that they do so; but no one really consecrated to God will permit himself to indulge in the hunt merely for the so-called "sport". Nor will honest-hearted Christians be hypocritical by using food as an excuse to justify animal slaughter, when actually it is the thrill of the chase that motivates them, and the vain desire to gloat in their kill by stringing or propping up the carcass of their victim to be photographed with it. They do not pose with a beheaded barnyard fowl or stuck pig or clubbed steer. If food is their only motive they will not photograph their wild game, either. Let all realize that Jehovah God looks through pretexts and excuses to see what is in the motivating heart.

There will be no bloodthirsty "sportsmen" in Jehovah's new world. When man was created he was given "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth". (Gen. 1:26, 28) Not to slaughter the beasts, but to show justice and mercy toward them. Not to chase and terrify them, but to associate with them and delight in their presence. How man has abused his dominion over these dumb charges! But in Jehovah God's new world of righteousness men on earth will appreciate the animals and exercise a just dominion over them.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the gaining of it is better than the gaining of silver, and the profit thereof than fine gold. She is more precious than rubies: and none of the things thou canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace.—Proverbs 3:13-17, A.S.V.

CYRUS, LIBERATOR OF CAPTIVES

NOT all captives crouch behind prison bars. Not all prisoners huddle in dingy cells. Not all who walk in the open unfettered are free. Their bodies may be mere cogs in the machine of modern civilization, working parts of a factory assembly line, or bound by necessity to an office desk to perform mental drudgery, till shoulders stoop and eyes weaken. Not only are many prisoners to the established system of things in their routine work; they are enslaved by ignorance and prejudice till their minds are closed in by a dungeon darkness. They are prisoners of Satan the Devil and of his world-organization. They need a powerful friend on the outside to effect a successful prison-break for them. They have such a friend, and they should get to know him if they yearn for liberation.

Knowledge and understanding of the true state of affairs will be increased by viewing a typical instance of liberation centuries ago. It occurred in 537 B.C. But it was foreknown by men some two hundred years before that time. A prophet of Jehovah God warned the victim nation about a hundred and fifty years beforehand that she was going to fall into captivity to the world power, but he also foretold her liberation that was to come seventy years later, and even told the name of the one used as liberator. The prophet's name is Isaiah, the victim was Israel, the captor world power was Babylon, and the liberator was King Cyrus of Persia.

When Hezekiah was king of Judah the prophet Isaiah spoke of the captivity to Babylon, and said: "The days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." (Isa. 39: 6, 7) He told of the fall of Babylon that was to come later, however, and named the liberator of the captive Jews in these words: "Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron. That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." —Isa. 45: 1, 2; 44: 28; 61: 4, 5; 43: 14-19; chaps. 13, 14.

In 607 B.C. Jerusalem and Judah did fall to Babylon and the inhabitants were carried away captive. The land lay desolate, in fulfillment of prophecy. How long? Jeremiah had foretold a seventy-year period of desolation, then restoration for the captives. (Jer. 25: 11, 12) Did mighty Babylon fall? were the Jews restored to their land? on time? by King Cyrus? With only a few years of the seventy remaining, Babylon's fall did not seem probable, even possible. With her tremendous outer wall 86 feet wide and 344 feet high, with a moat as broad and deep as the wall was wide and high, with an inner wall 32 feet wide and 75 feet high, the city of Babylon squatted across the Euphrates river, impregnable apparently behind her towering walls and massive doors of bronze. It was far more powerful than when Isaiah had foretold its fall. Then it was just developing as a nation and working its way up; now it had reached

the pinnacle of its power. Who would, who could topple it from its perch?

The very one that Isaiah had named some two hundred years earlier, Cyrus! ("Cyrus" means "sun, splendor, throne".) In 539 B.C. the armies of the Medes and Persians under Darius and Cyrus closed in on Babylon. Even then the proud and haughty city felt secure behind her bulwarks. King Belshazzar was sponsoring a wild party, but the drunken revelers were sobered by eerie fingers writing a message of doom on the palace wall. While they wrote, their message was even then being fulfilled. Kings Cyrus and Darius made the river bed of the Euphrates through the city dry up by shunting the waters from their course and into the artificial lake of Ardericca which King Nebuchadnezzar had dug. Then, while the city was feasting amid its imagined peace and safety, the Medes and Persians streamed down the emptied river bed, rushing under all barriers and then up and over the river quays and through the city gates that were left open by careless guards. Had not Jehovah God promised two centuries before, through Isaiah, that for Cyrus He would open the "two leaved gates; and the gates shall not be shut"?

But also it was foretold that King Cyrus would liberate the captive Jews and allow them to return to their homeland at the end of seventy years' desolation. Did Cyrus say "to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid"? Was he instrumental in restoring the true worship of Jehovah in Jerusalem and causing Judah to be inhabited once again by the Israelites? When Cyrus became sole ruler over Babylon, after a short reign by his uncle Darius, when the last few grains of the sands of time measuring down to the seventieth year trickled out, he issued the decree for the return of the Jews to Jerusalem to rebuild the temple and reconstruct Jehovah's true worship there!

"Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem."—Ezra 1: 1-4, *Am. Stan. Ver.*; 2 Chron. 36: 22, 23.

Cyrus also decreed that the temple vessels that Nebuchadnezzar had brought from Jerusalem and put in his religious temples in Babylon should be brought forth and returned with the Jews to Jerusalem, to be put to their proper use in the rebuilt temple. (Ezra 1: 7-11) Moreover, in their rebuilding work the Jews had an expense account with the king's treasury, as disclosed when years later Cyrus' decree was looked up by a later king, Darius, to halt interference

of the building work. Note what King Darius found in the archives:

"In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the house of God at Jerusalem, let the house be builded, the place where they offer sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three courses of great stones, and a course of new timber: and let the expenses be given out of the king's house. And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to its place; and thou shalt put them in the house of God." (Ezra 6:1-5, *Am. Stan. Ver.*; 3:7; 4:1-5; 5:12-17) Eventually Cyrus' decree was carried out.—Ezra. 6:14.

And what has all that ancient history to do with this twentieth century? It is prophetic. Revelation chapter 18 speaks of a greater Babylon doomed to fall in these "last days", and over which Satan the Devil now rules. This present wicked world-organization imprisons many, and to the fleshly eye of man its fall within this generation seems very unlikely. But just as ancient Babylon fell before Darius and Cyrus, so will the modern Babylonish organization of Satan come crashing down in ruin before the antitypical "kings of the east", Jehovah God and Christ

Jesus, the Greater Darius and Greater Cyrus. Then the persons of good-will held captive to devilish systems will experience complete liberation.

Even now, many thousands of former prisoners have experienced deliverance from mental darkness and bondage. The Greater Cyrus Christ Jesus applied to himself the words of Isaiah recorded at chapter 61, verse 1: "He [Jehovah God] hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Luke 4:17-21) Jesus said, "The truth shall make you free." (John 8:32) Thousands have heard the truths of the Kingdom gospel, listened to the message of doom against modern Babylon and its visible and invisible rulers, given ear to the promised blessings of Christ's now-established kingdom of heaven, and they have fled from the controlling influence of this Babylonish world of Satan. Many more thousands will be freed by the Kingdom truth prior to Armageddon, and at that battle of God Almighty complete liberation will come to all captives who show good-will and obedience toward Jehovah and Christ. All such honest-hearted ones yet held prisoners in modern Babylon have friends on the outside that will help them make a prison-break. Jehovah's witnesses declare freedom-giving truths to them now, and the Greater Cyrus will smash the satanic prison-house in a complete liberation at Armageddon.

LETTERS

ON PROPER FORM OF ADDRESS IN PRAYER

September 16, 1949

Dear Brother Riemer:

Answering your inquiry of the 4th instant regarding the proper form of address in prayer to Jehovah God:

We are living in the twentieth century, and not in the seventeenth century when the King James Version of the Bible was published. Therefore we should use the form of address when praying to our heavenly Father that we use when addressing one another today. Even in addressing our most beloved or most intimate one on earth nowadays we do not use the archaic forms "thou, thy, thine, and thee", but we act sensibly and keep abreast with the progress of the English language and use "you, your, and yours". There is nothing sacred about the language that the *King James Version* or *Douay Version* uses, so that such language has to be retained and used today when speaking of sacred things or addressing Jehovah God and Christ Jesus. Even in the *King James* and *Douay Versions* the pronouns "thou, thy, thine, and thee" were not restricted to addressing only God and Jesus, but even Satan the Devil was addressed with these very same pronouns. (Genesis 3:15; Zechariah 3:2; Job 1:7-12; 2:2-6; Matthew 4:10; 16:23; Jude 9) The fact is that, in the sacred Scriptures, these very same pronouns were used in addressing any individual, friend or foe, good or wicked alike. And this conforms to the original Hebrew and Greek Scriptures, in which the speakers addressed one another in ordinary conversation with the same personal pronouns that they used when addressing God and his holy representatives. They had no particular

holy set of pronouns which they employed exclusively when addressing or praying to God.

In its original languages, Hebrew, Aramaic, and *koiné* Greek, the Bible was written in the mode of speech that the common people understood and used in all the relations of daily life. It was not written in any so-called "Holy Ghost" language different from the speech of the ordinary people of the time. For that reason the modern versions of the Bible are to be preferred today and we should use modern speech and modern forms of address when praying to God, as *An American Translation* and the *Basic English New Testament* do when rendering the Lord's prayer and other addresses to God and Jesus. Personally I use modern speech in my private and public prayers to God, and so do the families at Brooklyn Bethel, WBBR, and Gilead, even when praying the Lord's prayer in unison.

Sincerely yours in His service,

N. H. KNORR

"WEDDINGS AND FUNERALS"

September 15, 1949

Dear Sister:

Answering yours of August 31:

Attending marriage ceremonies and funerals is an individual matter for each one concerned to determine for himself. When Jesus was invited with his mother and disciples to attend the marriage feast at Cana of Galilee, they all went and Jesus added to the occasion by turning water into wine. In his discourses he also made a number of references to marriage festivities to illustrate truths

concerning the Kingdom, and he certainly would not have done so if he disapproved of marriage festivities and accepting invitations to them. Revelation 19:7-9, for example, says: "Blessed are they which are called unto the marriage supper of the Lamb." The parable of the king's wedding supper, at Matthew 22:1-14, shows it is optional whether an individual wants to attend or not, due to having other interests which he must consider as of more importance or less.

The same is true with respect to funerals. Jesus went to the home of Jairus where funeral ceremonies were being conducted over his dead daughter. He also approached the funeral procession of the dead son of the widow of Nain and raised the boy from the dead. Peter went to the funeral of Dorcas of Lydda, where he raised her from the dead. These funeral occasions afforded great opportunities for a witness concerning the Kingdom and Messiah, and that is

what funeral occasions are being used for by many of Jehovah's witnesses in these days, and extensive witnesses are being given both by the funeral discourses and other brethren in attendance at such funerals. This is why the Watch Tower Society responds to the requests from brethren and friendly disposed people throughout the land to supply representatives of the Society to deliver the funeral discourse. Of course, whether a member of the local congregation cares to or has time to attend the funeral service or not is a point that such individual has to settle and he must act accordingly. But no one should be criticized by his brethren if he sees fit to attend either a funeral service or a wedding celebration, because the Scriptures themselves do not criticize such a person adversely.

Faithfully yours in Kingdom service,
WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCES

APPLYING CIRCUIT ASSEMBLY SUGGESTIONS

"While pioneering with my husband I often have the opportunity of taking care of a small baby so that persons of good-will may be able to attend the service talks or public meeting. But last night I had a truly rare and much appreciated privilege, that of staying with an invalid sister so that all of her family could attend the service discourse. Rare, because this sister, although totally paralyzed, bed-fast for twenty-six long years, and blind, is a Kingdom publisher, an active witness for His name, one eager to improve her public ministry. At a recent circuit assembly the suggestion was made as to how invalid brethren might have a share in spreading this message of God's established kingdom. This suggestion was to have a 'phone territory, by dividing the 'phone book into territories, calling each person by 'phone, giving each a good witness and presenting the current offer. The company hurried home to tell this sister all about the assembly, including this suggestion. For several days this sister thought about how she was going to accomplish this new field of service. A little more than a week ago she started into the territory via telephone. She 'cast her bread upon the waters', and how Jehovah did bless her efforts to serve him! Thus far her field service report was six hours and eleven *Awake!* subscriptions! This sister's example of zeal and determination should help all of us 'to do with our might what our hands find to do'."

VISITING THE SICK IN GREECE

"I am working as a pioneer at Larissa. One afternoon I called at a hospital wherein a brother was under treatment. In the room where this witness was confined there were two other persons under treatment, one a young boy about 18. I talked for a few minutes with the youth, but circumstances at the moment were not favorable for a plain witness though I perceived that he should be told more, as he gave every evidence of being one of the Lord's 'sheep'. I went away but I could not get him out of my mind. The next day it seemed as though the Lord were telling me to go and meet him, that he was a 'sheep'. So I went back to the hospital in the afternoon expressly to see him again. This time circumstances were favorable for a witness and after

talking to him at length and giving him a set of three booklets he said, 'God provided me with what I was yearning for, as I don't feel satisfied with the things I am used to seeing and reading.' He wanted to see me again, but since he was to leave the hospital the next day I asked for his home address. Next week I called at his home and started a study in the booklet *Permanent Governor of All Nations*. His joy was undescribable. We went on with our studies, and four weeks later I told him of the responsibility resting upon a Christian to preach God's kingdom to others. This young man is now a Kingdom publisher and recently he spent 20 hours in field service in one month. It is now two and a half months since this young man became acquainted with the truth and the Lord is now using him to praise His name to others. It all came about by obeying the Lord's command to visit the sick."

FREE RADIO PROGRAM IN HONDURAS

"We are enjoying many rich blessings from Jehovah here in Honduras. The work and workers are increasing as all over the globe. Some time ago I was invited to speak over the local radio station HRQ, also called 'The Voice of Suyapa'. 'Suyapa,' by the way, is the 'patroness saint' of this republic. A free program was offered and since January of this year I have been broadcasting every Saturday from 6:30 to 6:45 p.m. Our program is called 'Sea Dios Veraz' (Let God Be True). The books *The Truth Shall Make You Free* and *Let God Be True*, as well as other publications of the Society, have furnished an abundance of interesting material for the program. The brethren tell others of the broadcast and quite a bit of interest is manifested in this section. We have cause to believe that the program is doing some good. The announcer who introduces our broadcast is an intelligent young fellow that has a study with one of the witnesses. He seems to take special interest in presenting 'Los testigos de Jehova'. Jehovah again shows His supremacy over the 'gods' of this world, in this case even using 'The Voice of Suyapa' (the station was dedicated to this demon goddess) to cry forth His praises to the bedarkened people of Central America."