

# The **WATCHTOWER**

MARCH 15, 1953

Semimonthly

SINGING FIGHTERS

A SINGING LESSON

GOLD COAST STOOPS TO  
RELIGIOUS DISCRIMINATION

DOES SIN MEAN PROGRESS?

WHAT IS PRACTICAL?

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*Announcing*  
**JEHOVAH'S  
KINGDOM**



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## **THE PURPOSE OF "THE WATCHTOWER"**

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



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**"They will all be taught by Jehovah."**—John 6:45, NW; Isaiah 54:13

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**Abbreviations used in "The Watchtower" for the following Bible versions:**

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|---------------------------------------|--|
| <i>AS</i> — American Standard Version | <i>LXX</i> — The Septuagint Version    |
| <i>AT</i> — An American Translation   | <i>Mo</i> — James Moffatt's version    |
| <i>Da</i> — J. N. Darby's version     | <i>NW</i> — New World Trans. (2nd Ed.) |
| <i>Dy</i> — Catholic Douay version    | <i>Ro</i> — J. B. Rotherham's version  |
| <i>ED</i> — The Emphatic Diaglott     | <i>RS</i> — Revised Standard Version   |
| <i>Le</i> — Isaac Leeser's version    | <i>Yg</i> — Robert Young's version     |

Unless otherwise indicated, the Bible used is the King James Version.

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## Announcing JEHOVAH'S KINGDOM

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### DOES SIN MEAN PROGRESS?

GOD'S Word defines sin for us: "Sin is lawlessness" and "all unrighteousness is sin". It further shows that not only is the doing of that which is forbidden by God sin, but also the failing to do that which is right is sin: "If one knows how to do what is right and yet does not do it, it is a sin to him." (Jas. 4:17; 1 John 3:4; 5:17, NW) That is why Jesus gave us the sum of God's law positively rather than in a negative form: "Love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength" and "You must love your neighbor as yourself".—Mark 12:30, 31, NW.

Worldly-wise men, under the influence of Satan the Devil, and recognizing only selfish motives, take delight in discrediting God's Word by making the subject of sin look ridiculous. An instance of this appeared in the *Arkansas Democrat*, May 4, 1952, in the feature column, "Run of the News." After treating lightly what the Bible has to say regarding sin and God's love for sinners the writer speculates on "A World Without Sin". To him such a world might be dull and drab, with "few if any dance halls, theaters, liquor stores, newspapers, athletic halls, stadiums or political headquarters".

This columnist further observes that without sin there would be far fewer magazines, books, radio programs and television shows. No need then for policemen,

sheriffs, judges, lawyers, courts and jails. And since the wages sin pays is death, he observes that without sin there would be no need for doctors, dentists, drug-stores, hospitals, undertakers, insurance agents, nor for any whose services are dependent upon such. Nor would we have any need for armies, navies, an air force or munitions factories. What unemployment this would cause!

In conclusion this scoffer at God's Word says: "Progress is sin. . . . It is responsible for the building of thousands of factories and the employment of multiplied millions. In a peculiar sort of way, it is the backbone of industry and enterprise. Progress itself is a sin—because it is the process whereby the human race is getting rid of whiskers, drudgery, mules, the vermiform appendix—and God."

#### POSITION NEITHER FACTUAL NOR LOGICAL

When soberly and objectively analyzed, how much sense is there in such scoffing and ridicule? Does it necessarily follow that, because certain things such as alcoholic beverages, the press, amusements, dancing and sports are abused and degraded, mankind cannot learn to use such things properly and therefore they have to be entirely abolished in a sinless world? And with everyone loving his neighbor as himself, will the elimination of policemen, lawyers, judges, doctors, insurance agents, undertakers, etc., cause multiplied

millions to be unemployed, or will it merely mean that man, instead of working from 40 to 80 hours a week will have to work only 20 hours a week, if that much, thus leaving him plenty of time to improve his mind and skills and to enjoy the works of his hands?—Isa. 65:21, 22.

The concluding observations of this writer are as ridiculous as they are blasphemous. Has man gotten rid of his whiskers? Certainly shaving them off cannot be considered as progress, for he has been doing that, more or less, for thousands of years! Man may have his appendix cut out, but does the mere fact that some doctors profess not to know of any purpose it serves prove that God did not intend it to serve any purpose? And so long as each new generation appears with its “vermiform appendix” can man boast that he has gotten rid of it? And can man boast he has gotten rid of drudgery when hundreds of millions of wretches eke out a miserable existence in Asia and Africa; when there are multitudes of slaves behind the Iron Curtain; when countless peasants farm with backbreaking labor in Europe, Central and South America; when so many have to work in coal mines, steel mills and sweat shops in modern industrialized nations?

#### GETTING RID OF GOD?

Finally, while in his own mind the modern scoffer may get rid of God, does that represent progress, when King David some three thousand years ago told about those fools who said in their hearts there is no God? (Ps. 14:1) In spite of their denial of him, they still are the recipients of his favors, the sunshine and the rain.—Matt. 5:45.

Has man's course of preferring sin to God resulted in progress? Does his retreat before crime, so that for 1952 some two million major crimes were committed

in the United States, meaning that one out of every 75 is a criminal, represent progress? Never have so many nations been faced with financial crises. Does such economic instability represent progress? Does the present mad armaments race between the East and the West represent progress? Yes, what progress has man made by saying in his heart there is no God, and by preferring sin and selfishness to righteousness and love?

And not only does the course of this old world give the lie to the scoffers who say that progress is sin, but that statement is also proved false by the course taken by those who love and serve God. The only real progress that is being made in the earth today is being made by a people who refuse to wink at sin, who refuse to consort with thieves, political crooks, fornicators and adulterers. They are a people who have overcome racial and national prejudices; motivated by love for God and their fellow man they live together in peace and unity, being the most joyful as well as the most optimistic people on the face of the earth. All who are acquainted with these witnesses of Jehovah, whether friend or foe, testify that they are the most energetic, most progressive and most enterprising of all peoples. And with it all, by demonstrating that man on earth can keep integrity in spite of all that the Devil can bring against him, in the way of temptation or pressures to sin, they are proving the Devil a liar, vindicating God's wisdom and realizing God's purpose in permitting sin.—Job 1 and 2.

The scoffer's lack of logic betrays prejudice begotten of malice and ignorance. They are, however, without excuse, for the work of making known Jehovah's name and purposes has not been done in a corner.—Acts 26:26.

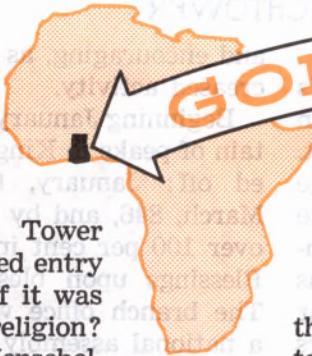
**T**O CHARGE Africa's Gold Coast with religious discrimination is fantastic! Is it?

Then why was Mr. N. H. Knorr, president of the Watch Tower Society, recently denied entry into the Gold Coast if it was not because of his religion? Why was Mr. M. G. Henschel, a director of the Society, not permitted entry? Was it not his religion that kept him out? Were these Watch Tower Society representatives denied visas because they are Americans? Or Jehovah's witnesses?

Jehovah's witnesses are Christian ministers and Bible educators. Is not the government interested in Christianity? In Bible education? Or is it objecting to the good work and progress made by Jehovah's witnesses? Does it expect to impede the progress of Christian education by denying entry to representatives of a Bible Society? Has it closed its doors to all Bible societies? To all missionaries and ministers? To tourists? Or is this just a direct attack against the religion of Jehovah's witnesses? The people in both America and the Gold Coast deserve to know the answer. Jehovah's witnesses would like to acquaint you with their position and activity in the Gold Coast.

Accra is the capital and center of activity for the Gold Coast. It is here the Watch Tower Society has its branch headquarters that cares for the 101 congregations scattered over the 91,843 square miles of territory. Here in Africa Jehovah's witnesses offer the message of God's kingdom, as they do in other lands.—Prov. 1:20; Acts 20:20.

During August, 1952, there were 4,446 publishers of the good news ministering to



## GOLD COAST

### *Stoops to Religious Discrimination*

the people, and 136 were full-time ministers. Besides sponsoring 2,733 public lectures in one year alone, these thousands of Bible educators called back 188,708 times on interested persons and conducted Bible studies in 2,572 homes each month. Many of those aided were pagans, or were persons who had grown disgusted with their churches and hence would not have come to advertised meetings. One of Jehovah's witnesses, a schoolteacher, tells how through his efforts a fetish priest burned his idols after coming to a knowledge of the truth, and also became a witness.

By talking this wonderful message of the Kingdom to others, showing the people what grand things will be done for them by Jehovah in the new world, Jehovah's witnesses prove themselves to be Christ's disciples. Jehovah's witnesses are not against any government on earth. They are for God's kingdom. They pray for it and preach it. Many "Christian" governments of earth have done the same when repeating the Lord's prayer: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." By so doing they advocate a change to God's rule, as do Jehovah's witnesses.

Jehovah's witnesses are not troublemakers. In the Gold Coast, as everywhere, they preach the good news peacefully, calmly and in the spirit of Jehovah. The results over the past ten years demonstrate its need and effectiveness, and God's blessing.

## REVIEWING PAST YEARS' ACTIVITY

The first sizable assembly of Jehovah's witnesses held in the Gold Coast came in 1942. There were some 350 persons present. In December of that year the small village of Nkwatia, situated in the picturesque Kwahu mountains, was the home of another assembly. Here some 300 persons were eager listeners. The following year a new peak of 495 Kingdom publishers was reported in October. To better train these in their ministerial activities, the Watch Tower Society put in operation a specially planned course of training in the theocratic ministry school. To further aid them in their ministry, in 1946 the Watch Tower Society in America furnished Accra with 20,000 copies of the book *Children*, which was used extensively as a Bible study aid.

With the dawn of 1947 a turning point in the history of pure worship in the Gold Coast took place. June 17 of that year saw the first two graduate missionaries from the Watchtower Bible School of Gilead arrive. A missionary home in Accra was established. Organizationally the work improved. Early reports showed that as many as 43 Bible studies were being conducted monthly by the two missionaries. The efficient working together of publishers and missionaries increased the number of regular ministers to 575.

Toward the close of 1947 it was announced that Mr. Knorr and Mr. Henschel would be present in Accra at the first national assembly. Delegates from Liberia, Sierra Leone and Nigeria were also to serve on the program; when the opening day came 950 filled the Palladium theater. On Sunday morning 171 were immersed. The climax of the assembly was the discourse that Mr. Knorr delivered before a packed audience of 1,383. His subject, "Permanent Governor of All Nations." The assembly proved invigorating, stimulating

and encouraging, as was evidenced by increased activity.

Beginning January 1, 1948, a new mountain of peaks in Kingdom publishers started off: January, 641; February, 722; March, 846, and by the close of the year over 100 per cent increase was recorded! Blessings upon blessings crowned 1948. The branch office was opened in Accra, a national assembly was held in Kumasi, two Gilead missionaries toured into the Northern Territories bringing the Kingdom message to heathens for the first time, and the importation of the book "*Let God Be True*", along with other publications, was allowed.

Again in 1949 further Gilead missionaries landed to aid in the ever-expanding preaching work. The past seven years heaped up a mountain of testimony to the praise of Jehovah God. In one year alone over 868,282 hours were spent in the work, an average of almost sixteen hours per person a month.

## WORK AND ASSEMBLY IN 1952

And what of 1952? Accra, instead of having one company as in 1947, had four units, with a total of 371 publishers. This represents a 364 per cent increase over the past five years! The year 1952 saw an increase of 27 per cent over the preceding year in the number of ministers. The annual celebration of the Lord's evening meal was attended by 6,456, while 17,709 were present at 88 public meetings during the week end of April 12 and 13.

Over the past years many are the ones that have received spiritual comfort from our preaching work. Leper settlements have been visited, and public talks delivered before those eaten away by leprosy. Illiterates have been encouraged to attend special reading classes conducted by local companies of Jehovah's witnesses. Of great help has been the magazine *The Watch-*

*tower*, published monthly in the local Twi language since August, 1950. The Watch Tower Society has made many provisions to help these people know the truth.

They have arranged assemblies that have contributed much toward the expansion of pure worship in this land. So with eagerness Jehovah's witnesses looked ahead to their national assembly to be held in Accra, November 21-23, 1952. This promised to be a great event, for the president of the Watch Tower Society was scheduled to pay another visit to the Gold Coast to give helpful service instruction and deliver the public address, "It Is Time to Consider God's Way." As the time approached for the assembly, the needed machinery for finding a suitable location and operating an assembly was thrown into motion. To our surprise we were permitted to use the Old Polo Ground, British Crown Land, a spacious seaside plot just opposite the Supreme Court and King George V Memorial Hall. No finer spot in all the Gold Coast could there be!

From twenty-eight miles away nearly 2,000 pieces of bamboo were cut and hauled to the site of great activity. Structures began to take form. A mammoth-size kitchen with twenty cookstoves was the first completed frame. Grass mats set off departments and walled in offices. The speaker's platform was beautifully decorated. From an overhead "shelf", which was to serve as shade for the speakers, hung the letters spelling out the theme of the assembly: "Press On to Maturity." Also a crowning feature indeed was the Ga State Umbrella loaned to us by the chief, a double umbrella that actually signifies "the King of kings". Only on very special ceremonies is such a symbol released by the chief, but it was considered there is no greater King than Jehovah.

In co-operation with the electrical department the British army supplied the

lighting. A contractor donated pipe to the water company to assist in bringing in the water supply, and Jehovah's witnesses provided the labor in digging ditches and putting up poles and fixtures.

Storage and kitchen area had just been finished when food supplies began rolling in. There were three 5-ton truckloads of yams and one of plantain from 185 miles north, along with ever so many other provisions to keep the 150 cafeteria volunteers busy. Add to this the work of finding rooming accommodations for the thousands of delegates, plus an extensive advertising program, and you will realize the great work undertaken. In the advertising field 300 posters were put up over town. Additionally, in forty buses besides taxis and private cars this attractive poster appeared, while two cinemas carried slides advertising the public talk. Large billboards were placed at prominent intersections, and fronting the mammoth booth was a large wooden title sign, twenty-eight feet long and eight feet high, of yellow letters mounted on red-painted plywood. White wooden letters two feet high ran out either side of the title sign asking the public to hear this talk at 5 p.m. Sunday, November 23. Suspended beneath were letters giving the speaker's name and other information. Yes, for 128 feet across the front of the booth were displayed full particulars of the public talk to be delivered by Mr. Knorr. This made a beautiful exhibit when floodlit at night.

#### FIRST DAY OF ASSEMBLY

Friday, the first day of the assembly, the little "Polo Ground Town" was humming with activity. Close to 6,000 were in attendance for the opening sessions, growing in the evening to 6,500. The next day the attendance increased to over 7,000 and on Sunday it reached the peak of 7,800. Adding to the joy of the assembly was

the resounding applause that rang out when 690 stood up for immersion. New releases were made on Saturday and Sunday of *Can You Live Forever in Happiness on Earth?* in the Ga language, while "Let God Be True" in Twi was released.

But what of Mr. Knorr's visit? After reflecting upon the good his visit had brought in 1947, it was a great shock to be informed only twelve days before the assembly that the visas originally granted had been canceled, and the Society's president and his secretary would not be allowed to visit in the Gold Coast. Much difficulty was experienced because of the canceling of their visas. Substitutions had to be made on the program, and Mr. A. G. Baker, branch manager for the Watch Tower Society in the Gold Coast, gave the public address Mr. Knorr was to give. More than 15,000 heard it.

Even though the assembly went off smoothly to a completion, still many voiced concern over official action prohibiting the Society's representatives from entering the country. Why, many inquired, were their visas first granted and then denied? Who was responsible for this action? Were not Jehovah's witnesses being discriminated against by this official action? Are not Jehovah's witnesses in the Gold Coast entitled to a visit from the president of their society? What has he done that he should not be permitted to enter? Even though up to the time of this report no official reason has been given for this disgraceful act, yet many felt that it was for no other reason than their religion.

Or is the Gold Coast closing its doors to all religions? Or to all Americans? Is the Gold Coast government no longer interested in Christianity? In Bible education? Why should it object to the wonderful progress made by Jehovah's witnesses in this land? It certainly does not expect to impede the progress of the onward

march of Christian education by denying entry to representatives of a Bible society, does it? Or has the government closed its doors to all Bible societies? To all ministers, missionaries and tourists? Or is it centering its attack against Jehovah's witnesses and their activity? On this latter point it is of interest to note that one of the Accra daily newspapers reported in its issues of January 3 and 14, 1953, of the arrival of representatives of the Greek Orthodox Patriarchate of Egypt and the Seventh-Day Adventist Mission. It has also been officially announced that three nonsectarian ministers were due to arrive in Accra on January 23, 1953. They were to preach at religious assemblies in three principal towns of the Gold Coast. Whatever the case may be, the people the world over are interested. Americans are interested because Mr. Knorr and Mr. Henschel are American citizens. Christians are interested because they are one body, and attacks on one are felt by all.

This discrimination may have begun in a subtle and small way, but soon people throughout the world will hear and know about it. Accra's newspapers have had several favorable reports about the assembly and information about the refused entry. Other newspapers and magazines will carry the news. As Accra's population protested to the government over this discrimination, so will people throughout the Christian world. At the present time, many letters of protest have been written requesting steps to be taken to stop such discrimination, and these are being addressed to His Excellency, The Governor and the Prime Minister, Dr. Kwame Nkrumah, and other government officials. These letters echo the voice of all who believe in freedom of religion and assembly. May their voice be heard and religious freedom minus discrimination return to the Gold Coast.



## What Is Practical?



**W**HY don't you do practical things, like social work, relief work, building hospitals, and efforts to make this world better by taking part in political activities, putting Bible principles into government?" Jehovah's witnesses are often confronted with this question by honest and well-meaning people.

The test of practicality of a thing is its success. If it accomplishes its purpose to the greatest good of all concerned and to the good of others, then it is practical.

Since Jehovah God is the Creator and the Provider for his creatures, he is certainly the most practical Person in the universe. What he does accomplishes its purpose, ending in success and the most practical and lasting good for all who desire what is right. (Isa. 46:11; 55:11) What creatures, especially imperfect ones as we are, think good or expedient at the time may not bring the most good ultimately. So let us get his viewpoint, far higher and with greater foresight than ours, and his wisdom as he views the world from his vantage point.—Isa. 55:8, 9; 40:22.

From the very beginning of man's entry into this sorrowful condition in which he finds himself today, Jehovah gave man hope of relief and stated his purpose of deliverance. He at the same time showed that there would be built up a deflected world society, which would exist until

destroyed by God's appointed liberator. (Gen. 3:15) Since that time such society has existed. But God did not command faithful men to be subservient to that old world society, nor to try to perpetuate it. To the contrary, he called men out to be free and separate from it to do a work he had for them. Although these men were not to set up a government of their own, this would not mean that there would not be government, for the old world society would continue without their help. Neither were they commissioned to hinder or overthrow world governments nor to attempt to patch up such systems to improve mankind's lot by means of them. They realized that an effort to do this would result in disappointment. More than this, such forsaking their separateness from the old world would have the effect of obscuring and quenching among men the knowledge and hope of Jehovah's new world promise. It was mandatory that they devote themselves completely to a work far greater, better, more lasting and effective. What was this?

They were to walk with God, learn his ways and study his revealed promises of a better world, and preach this to other men who needed such comfort. The information they presented was an outline of government directly administered by Jehovah God, the Creator and rightful Ruler. This government would be established while the old world society still flourished. (Dan. 2:44) Between the two there could be no compromise. God would completely supplant the old world society, adopting no part of it into his new world. Though awaiting God's time to establish this government by his own power, they were not idly folding their hands, with nothing to do. No! Teaching, training,

organizing—this educational work profitably occupied all their time. This knowledge of God's purpose must be made a beacon, seen by all men of good will.—Hebrews, chapter 11.

#### JESUS' PRACTICAL COURSE

Then came Jesus, the promised Liberator and Messiah, the one who was himself the King designate while on earth. Did he condemn these men who had separated themselves from the world or take a course different from theirs? With all his marvelous gifts of organization he could have then and there been king, thus 'bringing Bible principles into government' better than any modern-day organization or group of Christians. But what did he do? Let the Bible record answer: "Therefore Jesus, realizing they were about to come and seize him to make him king, withdrew again into the mountain all alone." (John 6:15, NW) He later said: "My kingdom is no part of this world," and in prayer, "I make request, not concerning the world." (John 18:36; 17:9, NW) He, too, preached the truth. He spent all his time, energy and resources in the all-important educational work of the Kingdom.

What did Jesus do about the problem of the poor and sick? By his miraculous powers he could have fed the world. But to those more interested in material things such as being fed or physically healed he said: "You are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you."—John 6:26, 27, NW.

He knew the people in his home town at Nazareth expected him to perform some of his great works of healing among them. But in the synagogue there he cor-

rected this materialistic frame of mind by reading from the scroll of the prophet Isaiah his commission from God as one of preaching. (Isa. 61:1, 2; Luke 4:17-19) Here he showed that the commission of the Christian organization is not to concentrate on such minor philanthropic works as social and relief efforts, but to express the greatest love by doing works of spiritual healing, preaching the good news of the Kingdom. Jesus recognized that as long as this system of things exists the problem of the poor and needy will not be relieved. He said: "For you have the poor always with you." (John 12:8, NW) He knew that material help would be only temporary at most. He pointed out, however, that by seeking first the Kingdom one can come under God's care and be secure, with a bright outlook and a sureness of receiving the things needed now, and everlasting life in the new world.—John 6:33; Ps. 37:25.

Was Jesus' course the practical one? Did it result in the greatest blessings? Consider as an answer the enduring heritage of freedom and enlightenment that his short three-and-a-half-year ministry has brought to those who have heard his word, and even to many others in those nations where Christians have dwelt. Has any other work been comparable in beneficial effects?

The undeniable truth stands: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4, NW) Everlasting life, yes, even peace of mind, appreciation and enjoyment of life now depend on taking in knowledge of the only true God Jehovah and the one whom he has sent forth, Jesus Christ.—John 17:3.

Those who speak of practical use of their possessions and time, do they not give to church organizations for things spiritual? Do they not believe that money

given for education and prevention of crime and juvenile delinquency serves a practical purpose? Do they not put the intangible values above the material ones? Even now it is being said that money and efforts spent to educate people behind the Iron Curtain by broadcasts in the interests of freedom will accomplish more toward the peace of the world than mighty defenses of great armies, with their atom and thermo-nuclear bombs.—Eccl. 7:12; Ps. 127:1.

Contrast the course of Jesus Christ in teaching the people the spiritual things of God with that of the United States' great experiment in trying to "feed the world". What has been the result of its efforts? After pouring billions of dollars into other nations, she finds many of the people calling the United States a "capitalistic dictatorship" and turning to godless communism, while using the materials supplied by democracy to fight against it.

When Almighty God issues a warning and commissions his people to deliver it, this they must do. Their obedience to his command to preach will certainly bring the greatest good to all. Those who listen to and aid these servants of God in their work will find the fullest measure of blessings for themselves, and life in a new world of righteousness. Assuredly, after the flood Noah and his sons were proved the practical ones, having forsaken the old world society of their day and devoting all their efforts to preaching and providing a place of safety from the flood. The Christians of the first century were proved the practical ones when they preached right up to A. D. 70 the warning of Jerusalem's destruction and, in obedience to Jesus' prophecy, withdrew to the mountains with those who heeded their warning, thus escaping the terrible slaughter of the Jews there when the Roman army

overran it like a flood.—Matt. 24:15, 16.

Yes, the apostles and their companions did a practical work. Most of them had very little money, but they had a precious message of life that they freely gave. (Acts 3:6) They devoted their all in time, energy and possessions to the one supremely vital work of preaching the kingdom of God. (Acts 4:32-35) At the same time, with true and practical loving-kindness they were using these possessions to help their fellow witnesses keep on preaching the good news.—Acts 11:29; 2 Corinthians, chapter 9.

#### JEHOVAH'S WITNESSES TODAY PRACTICAL

So that is what Jehovah's witnesses do today. Like the example of Mary, who was commended by Jesus as seeking better things than Martha, they learn at the feet of Jesus. (Luke 10:38-42) His example is a practical one and can be followed with the greatest success in these days. While they help one another and men of good will, all their substance is fully devoted to the expansion of the good news to every corner of the earth. They are vigorously preaching today in 127 nations. Are any of these Christians unencumbered with family responsibilities so that they can devote full time to preaching? They do not selfishly hold back from doing so. Do they have money? It is freely and voluntarily used to support missionary work, provide Kingdom Halls, and to defray expenses that they and their co-workers encounter in getting the warning to every land in the short time before God acts to remove the old world society and establish the new world. Do they have homes? They do not hesitate to open them up for neighborhood Bible studies so that a convenient center for the vital but neglected study of God's Word can be made. They are not afraid to let these homes be worn out by the walking of many feet

in and out of them as the home is used weekly, not only for a study center but also for assembly of those gathering to preach the good news in the vicinity. Do they have automobiles? They do not fear that these may be prematurely sent to the junk yard because they travel even to isolated rural areas to call on persons who want to study the Bible. They consider their cars well used if they go out of their way to take along their fellow witnesses to the Kingdom Hall meeting place for study or service assemblies.

Jehovah's witnesses see practical results as an outcome of this course now. For time spent they have the delightful reward of seeing the light of hope in the eyes of those who mourn in this time of spiritual famine. (Amos 8:11; Ezek. 9:4) For their money they read reports of the happiness brought to persons in an area extending from their own doorstep to the very ends of the earth, as these take hold on renewed hope, turn from despondency and helpless despair to be helpful citizens of a new world society. For their well-

used homes and automobiles they have real friends and joyful associations, besides the approval of the most valuable Friends, Jehovah and his enthroned Son.—Mark 10:29, 30; Luke 16:9.

But to have a share in the vindication of Jehovah's name is above all rewards. Jehovah himself considers it so important that he has called all creation as spectators. Moreover, he has assigned legions of mighty angels to hold back the enemies who would like to stop the proclamation. Yes, Jehovah's witnesses have found the practical, progressive way to live during this temporary time of transition from an old world to a new. Soon, with the marvelous blessings of healing and prosperity as the merit of Christ's ransom sacrifice is applied to the families of earth, there will be no need for hospitals or bread lines. Under Jehovah's rule through Christ Bible principles will be fully applied to government. Then communism, dictatorships, sorrow, slavery and oppression will forever be things of the past.—Rev. 21:1-4; Isa. 25:6-8; 65:17-25.



### *Recovery of Rituals*

Protestantism is revising its rituals, according to Cyril C. Richardson, Professor of Church History at New York's Union Theological Seminary, who said on January 28 (1952) that many denominations are returning to the use of processions, vestments, litanies and ancient traditions. He told how in the sixteenth century Protestant reformers had laid emphasis on instruction alone, but that the trend has now reversed, and that with the change there is a growing practice of erecting Gothic structures to set religious worship apart from other activities. He said, "Space can express holiness as readily as the Bible." This is just what the reformers opposed. Is not religion sufficiently "apart" from the people already? It is not space to express holiness that is needed, but a real knowledge of the truth! That is just as scarce today as in the sixteenth century, and its need cannot be replaced by rituals and ceremonies. The pagan witch doctors can overawe their people with these, but they give no knowledge of God. Christ's instruction was different: 'Go preach.'—Matt. 10:7.

# "Your Sins Are Forgiven You"

"GET up and pick up your little bed and be on your way home." How those words, so simply and easily spoken, electrified the crowds that were gathered in Capernaum to hear Jesus preach! Admittedly they had never seen anything like this before. As all eyes were riveted on this paralytic to whom Jesus' words were spoken, "instantly he rose up before them, picked up what he used to lie on and went off to his home, glorifying God. Then an ecstasy seized one and all and they began to glorify God, and they became filled with fear, saying: 'We have seen strange things today!'"—Luke 5:24-26, NW.

But not all in that crowd had been so favorably impressed. Scribes and Pharisees that were present had objected among themselves, even reasoning in their hearts that Jesus was guilty of blasphemy. Why would anyone be opposed to such an act of mercy? Obviously their viewpoint was all wrong.

Our narrator, Luke, points out that those who had brought the paralytic to Jesus had done so under great difficulties. "And when [Jesus] saw their faith he said: 'Man, your sins are forgiven you.' Ah! this was what had raised the objection in these self-styled leaders and arbiters of religious worship. "Thereupon the scribes and the Pharisees started to reason, saying: 'Who is this that is speaking blasphemies? Who can forgive sins except God

alone?' But Jesus, discerning their reasonings, said in answer to them: 'What are you reasoning out in your hearts? Which is easier, to say, "Your sins are forgiven you," or to say, "Get up and walk"? But in order for you to know that the Son of man has authority on the earth to forgive sins—' he said to the paralyzed man: 'I say to you, Get up and pick up your little bed and be on your way home.'"—Luke 5:20-24, NW.

Perhaps some of those religionists who questioned the legality of Jesus' authority may have had in mind the words of Jehovah God himself, as stated at Leviticus 17:11 (AS): "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." They may have had in mind all the minute details of the atonement day sacrifices that had to be repeated every year for the forgiveness of their sins, and which could be offered only by the high priest. Since Jesus offered no such animal sacrifices and since he had not yet poured out his own life blood as an atonement, how could he actually forgive sins?



## DAY OF ATONEMENT

The answer is to be found in the law of Moses itself, in this same yearly observance of the day of atonement, which was the tenth day of their seventh month, or Tizri 10. It was a day of propitia-

tion or day of sin-covering. (Lev. 23:27, 28) It was on this day more than any other that the Jews were reminded of their shortcomings and their need of a redeemer, for on this day not only were individual sins considered but the national guilt before Jehovah was also recognized and atoned for.

In the time of Jesus, the high priest took up his temporary abode seven days beforehand in his chambers in Herod's temple. There, with the other priests serving in their course at the temple, he was to live until the feast was over. Throughout this week he regularly participated in the offering of sacrifices by sprinkling the blood, burning the incense, lighting the lamp and other such activities in order that by this practice he might not make a single mistake in the offering of the sacrifices on the day of atonement, since this would make them unacceptable. All night (which was the beginning of Tizri 10) he was kept awake by the reading of the Scriptures and at midnight preparations were begun for the activities of the day. By this time all the priests who expected to participate had bathed in the well-appointed baths provided for their use and were awaiting the sudden and unexpected appearance of the superintending priest. He came, knocked, and they opened the door to him, and only those priests who had washed were acceptable for service. Lots were cast in order to select those who would perform the various duties in the service. The preliminaries of cleaning the altar and laying the wood for the fires having been completed by the first streak of daylight, the lamb for the daily morning sacrifice was brought in and as the last of the great gates of the temple slowly swung open three blasts on the silver trumpets an-

nounced to the city that the morning sacrifice was about to be offered.

#### BULLOCK AND TWO GOATS

When this entire daily sacrifice had been completed, the special services for the day could begin. The high priest, having put off his golden garments, bathed, and put on his special linen garments, proceeded to the divinely ordained services of the day. Here, then, begins the picture of the atoning sacrifice of Jesus Christ. Jesus himself fulfills the parts of both sacrificing high priest and sacrificial victims. These victims for a sin offering consisted of a young bullock and a kid of the goats, both perfect animals, without blemish. The goat was selected by lot from two goats that were to be as much alike as possible, the later rabbis even making every effort to see that they were purchased on the same day and, when available, twin goats were procured. The animals selected as sin offerings represent Jesus' one sacrifice, but from different aspects. "When Christ came as a high priest . . . he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting release for us." (Heb. 9:11, 12, NW) Another evidence of this is that only one high priest officiates in the offering.

Turning now to the instituting of the Atonement as recorded at Leviticus 16, Aaron, as high priest, is told to offer the bullock of the sin offering for himself and for his house, the Levites. (Vss. 3, 6) Next he is told to cast lots upon the two goats. (Vss. 7-10) In Herod's temple this was accomplished by the high priest's drawing from a casket two lots made of boxwood or gold, one in each hand, and placing these on the heads of the goats. One lot was marked "For Jehovah" and

the other "For Aza'zel". The goat selected as Jehovah's goat was to be used to make atonement for the sins of the nation, but the goat on which the lot fell for Aza'zel was to be set apart and later to carry these sins of the nation into the wilderness where certain death awaited it. This was made more certain by the rabbis in Jesus' time, for they had the goat led to a rocky precipice on the edge of the wilderness and pushed over so that before it reached half the way down the hill it was broken in pieces.

The offering of both the bullock and Jehovah's goat as atonement sacrifices pictures the one purpose of Jesus in the earth as the ransom although for two different groups, whereas the sending away of the goat "for Aza'zel" pictures his other purpose in the earth, namely, in connection with the vindication of Jehovah's name. In the type two goats were needed because it would not be possible to kill Jehovah's goat as an atonement and yet keep it alive to picture God's further purpose with Christ Jesus. It was for this reason that the two goats were to be as nearly alike as possible, because, in order to picture the two aspects of Jesus' one death in the reality, it was necessary to employ the two goats in the type. Further, the casting of the lots shows that while the two goats were actually equal they illustrate the twofold ministry of Jesus in that his offering possesses life merit and that he can serve to answer Satan's challenge.

With the scapegoat left facing the people, the high priest now returns to the bullock and after confessing his sins and the sins of his house over its head he kills the bullock and catches the blood in a golden basin and hands it to an assistant. Before the blood can be sprinkled in the presence of Jehovah, a proper ap-

proach must be made; so, as the assistant stirs the blood to prevent coagulation, the high priest enters the Most Holy for the first time in the day's service, carrying with him a golden censer full of burning coals from off the altar and with a handful of sweet incense on a dish. Reverently, with appropriate prayers, this is burned in the presence of Jehovah in the Most Holy. (Vss. 11-13; Heb. 9:4, NW) Returning outside, he takes the blood of the bullock and goes the second time into the Most Holy and sprinkles the blood seven times at the front of the mercy seat.—Vs. 14.

This divinely arranged order in the service emphasizes the order of importance in Jesus' sacrifice. The high priest's killing of the bullock pictures Jesus presenting himself for baptism at the Jordan river in the fall of A. D. 29 and there showing his willingness to surrender to Jehovah God, his Father, his right to live forever on earth, which right he had by virtue of his perfect humanity. This sacrifice being authorized and accepted, Jesus is begotten of God's spirit with prospects no longer of living on earth, but of being reunited with his Father in heaven as a spirit son once more. However, before this can be realized, Jesus, now properly The Christ, must establish his perfection of integrity as well, thereby answering Satan's challenge in vindication of Jehovah's name. The burning of the incense, therefore, pictures Jesus' zeal in pleasing Jehovah by this ministry in behalf of God's house. The sprinkling of the blood represents Jesus' actual appearing in heaven before the throne with the merit of his human sacrifice; and since the bullock made atonement for the sins of Aaron's house and tribe, the value of the ransom is thereby applied first in behalf of the bride of Christ, the 144,000 anointed joint heirs in his kingdom.—Heb. 9:11-14.

The value of the ransom of Jesus as applied toward the rest of mankind, who are thereby given earthly hopes, is next represented by the killing of Jehovah's goat and the sprinkling of its blood. This the high priest does by entering into the Most Holy the third time. (Vs. 15) But there is another feature in connection with the sacrifice of the goat that was mentioned earlier and with which we are particularly interested because it demonstrates how Jesus was legally able to forgive this man's sins, even though his own life blood had not yet been poured out. This is in connection with the scapegoat.

It is noticed in the account of the atonement that "the goat, on which the lot fell for Aza'zel, shall be set alive before Jehovah, to make atonement for [or, "over," margin] him, to send him away for Aza'zel into the wilderness". (Vs. 10, AS) This means that atonement for the "alive" goat was derived from its equal, Jehovah's goat, just slain and, since the sin-atoning merit of Jehovah's goat was thereby transferred to it, it could carry merit for sin atonement as though its own blood had actually been spilled and yet it could remain alive to serve for Aza'zel.—Vss. 21, 22.

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### Tolerant or Apathetic?

Time magazine, May 26, 1952, considered these the "Words of the Week":

"In nine cases out of ten what goes by the name of tolerance is really apathy. There are too many easy-going Americans who are up in arms against nothing because they have no fixed standards of right and wrong. They do not come out positively and wholeheartedly on the side of anything because, unlike their fathers, they have no robust convictions. Tolerance is a virtue, but it is not the supreme virtue."—Robert J. McCracken, of Manhattan's Riverside church.



This was exactly the position of Christ Jesus at the Jordan. Having voluntarily given up all right to life on the earth by surrendering his human life right in sacrifice, Jesus was accounted as already dead although his sacrifice must be consummated by his death on the torture stake, Nisan 14, three and one-half years later. Therefore, although still alive in the flesh as was the "alive" goat, Jesus carried with him throughout his ministry in the wilderness of Satan's world the value of this sacrifice and, along with incense of praise in integrity, could use it as a sign in further praise to Jehovah by demonstrating this power and authority he had received from the great Giver of Life, Jehovah God.

Truly is this an arrangement of the Most High, and while those men that were cured of their sicknesses in Jesus' day eventually died, the time is now very near at hand when Jesus as the Lord of the Sabbath will bring in permanent cures and will heal the people and set them on the road to everlasting life, all of which is made possible through the atonement sacrifice of Jesus and the forgiveness of man's sins.—See "Atonement for the New World" (3 parts), *The Watchtower* of August 1 to September 1, 1942.



# Singing Fighters



**S**INGING and fighting—does that strike you as a strange combination? In actual fact, it is not so incongruous as it may sound. Even in connection with the battles and fighting of this world the two are often closely linked. Still more is it true of the warfare mentioned in the Bible, both historic and prophetic, where the fighting is done under Jehovah's direction and with his approval. And it certainly is most true that his people today are both singers and fighters at the same time.

<sup>2</sup> Some of the most stirring music in the world is military music, music intended to set the blood tingling and the feet keeping time in marching rhythm. Many songs, too, have been composed and sung with the object of stirring up the fighting spirit and to inspire confidence in the anticipated victory. Then, too, of course, there is the large volume of songs and music suitable to give expression to the triumphant feelings of the conquerors after the fighting is finished. However, we freely admit that rarely has it been opportune for singing and fighting to be indulged in at the same time, especially in the holocaust of modern warfare.

<sup>3</sup> We, however, are far more interested in the connection between singing and

*"Blessed be Jehovah my rock, who teacheth my hands to war, and my fingers to fight. . . . I will sing a new song unto thee, O God: upon a psaltery of ten strings will I sing praises unto thee."*—Ps. 144:1, 9, AS.

fighting as recorded in the Scriptures, remembering that "all the things that were written aforetime were written for our instruction", and

especially for "us upon whom the accomplished ends of the systems of things have arrived". (Rom. 15:4; 1 Cor. 10:11, NW) But, before coming to a direct discussion of this subject, it is worth our while to note how deep-rooted is the mention of singing in the sacred Record. Away back, long before the creation of the human family, what do we read, as Jehovah demanded of Job: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7, AS) Linked with this, and going even farther back, we have that intensely illuminating account of God's only-begotten Son, in his prehuman existence, personified as wisdom, where it says: "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, before the earth was. . . . When he marked out the foundations of the earth; then I was by him, as a master workman; and I was daily his delight, rejoicing always before him, rejoicing in his habitable earth; and my delight was with the sons of men." (Prov. 8:22, 23, 29-31, AS) Surely his delightful companionship with Je-

1, 2. Generally, is there a close connection between singing and fighting?

3. In point of time how far back is there mention of singing in Scripture?

hovah, and his rejoicing before him, would often find expression in the most glorious heavenly singing.

<sup>4</sup> These records of heavenly singing raise the question in our minds, Is there any mention in Scripture of Jehovah himself singing? The answer is very interesting, for, to our amazement, there appears to be but one reference, contained in a prophecy now finding fulfillment, a prophecy, too, that is linked with fighting. This marks the occasion as unique and outstanding, and it will be given due consideration in the course of our study.

<sup>5</sup> The record is silent as to whether there was any singing in the garden of Eden when all was perfect. It is difficult to imagine, though, that there was no singing, especially when the man was given his lovely companion and counterpart who could respond and join in, to the accompaniment of the songbirds, in that ideal setting. But it is beyond question that the gift and talent for music is deep-rooted in the human family, for, among the earliest descendants of Adam, Jubal is described as "the father of all such as handle the harp and pipe". (Gen. 4:21, AS) Yes, as deep-rooted as those other marvelous God-given gifts of speech and of writing. And right down to our day, though so imperfect and estranged from their Creator and unhappily blinded by "the god of this system of things" (2 Cor. 4:4, NW), yet the members of the human family everywhere on earth still evidence that deep-seated desire to express themselves in music and in song. Often perverted and misused, it is true, but the gift is still there. There are some lovely things indeed in the music of this world, but there are far more lovely

things, far grander and more appealing, in God's Word, where God's name is written in lovelier lines.

#### FIGHTING AND SINGING IN THE DAY OF JEHOVAH

<sup>6</sup> Let us come, then, to the main theme of our discussion, and see what the Scriptures have to say and what we can learn for our encouragement and guidance on this dual subject of singing and fighting. First, we propose to state briefly what is the theme, and then show how this is amply supported by God's Word. To begin with, since A. D. 1914 we have been living in the most momentous of all times, in "that day", "the great day of Jehovah." (Isa. 26:1; Zeph. 1:14; 3:8, AS) There is much fighting that takes place within this day, for which Jehovah is responsible. The fighting is actually done by Christ Jesus, who in prophecy may correspond to the "arm" of Jehovah. (Ps. 98:1, AS) Under Christ Jesus, there are heavenly forces placed at his disposal. God's people on earth also have their part to play. By a series of victories, leading to a complete and final conquest over all God's enemies at the battle of Armageddon, a great and eternal salvation is accomplished, seen in the secure establishment of a "new heavens and a new earth", and on behalf of all those who will gain everlasting life in that new world. (Isa. 65:17, AS) This glorious salvation, which has already begun to be accomplished, is the main burden of our singing, which, mark you, gives all the credit and all the praise to whom it rightly belongs, to Jehovah, through his strong, "holy arm."

<sup>7</sup> Most of our readers are familiar with the wealth of Scriptural evidence, fre-

4. What question is thus raised, and what are we led to expect concerning the answer?

5. (a) How deep-rooted in the human family is the gift of music? (b) Where may we find something still better than music, and why?

6. Following what theme is this subject going to be discussed?

7. In what prophetic drama were singing and fighting involved, revealing what particular purpose on Jehovah's part?

quently discussed in detail in these columns, showing that A.D. 1914 marked the beginning of Jehovah's day. Therefore, instead of taking time now to submit proof concerning this, we purpose to discuss, first, one of those prophetic dramas worked out in real life in God's leadings and dealings with his chosen people, Israel, showing forcefully the present-day issue involving both singing and fighting. We refer to the occasion when God visited Egypt to effect a mighty deliverance and salvation for the children of Israel, as expressed in that question put by David: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people, and to make him a name?" (2 Sam. 7:23, AS) In line with that, we remember that God caused Moses to notify and warn Pharaoh of the issue involved in that battle of the gods, as recorded at Exodus 9:16, quoted by Paul as follows: "For this very purpose I have let you remain, that in connection with you I may demonstrate my power and that my name may be published throughout all the earth."

—Rom. 9:17, NW.

\* Please take particular note as to how that pronouncement was fulfilled. Primarily, it was by God's mighty acts and fighting on behalf of his people, beginning with a series of plagues in Egypt, and culminating in that spectacular destruction of all Pharaoh's hosts in the Red sea. This caused Jehovah's name and fame to spread far and wide, as testified to by Rahab and the Gibeonites. (Josh. 2:10; 9:9) Yes, but those mighty acts did not in themselves identify by name the one to whom the credit was due. That was where Moses came into the picture, besides all the children of Israel. First, in Pharaoh's presence, that holy name was declared

and the issue set, as recorded at Exodus 5:1, 2 (AS). It began as a battle of words, a cold war. (Who would say Moses was not a fighter?) But, after the climax of the drama had been reached, with Israel safely across the Red sea, even by dry land through the midst thereof, and now able to look back and witness the complete destruction of the enemy forces, then there arose a great song of triumphant praise to Jehovah, with Moses taking the lead in those matchless opening phrases: "I will sing unto Jehovah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Jehovah is my strength and song, and he is become my salvation: this is my God, and I will praise him; my father's God, and I will exalt him. Jehovah is a man of war: Jehovah is his name."—Ex. 15:1-3, AS.

<sup>9</sup> As you read the words of this song at Exodus, chapter 15, observe how strongly the fact is emphasized that all the glory and praise for this great salvation are to be given to Jehovah. Observe, too, the beauty and forcefulness of the language, and the sense of poetry and music conveyed in the short, simple words and phrases, even though we are not reading it in the original Hebrew. We also learn how "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them [taking up the leading refrain], Sing ye to Jehovah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea". (Ex. 15:20, 21, AS) Perhaps they sang and danced on into the night, and we can imagine the scene in that lofty, open-air ballroom, under a black velvet canopy studded with stars and a rising moon now beyond the full, and with that dramatic

8. How was God's announced purpose fulfilled, particularly as to the part played by Moses and the children of Israel?

9. What points are to be observed in the record at Exodus, chapter 15?

background of darkly rolling waters, deeply burying all Egypt's hosts.

<sup>10</sup> Today we are witnessing the working out of that prophetic drama in its fulfillment before our very eyes. Pharaoh and his mighty men and military hosts fittingly picture the enemies of God and of God's people, namely, Satan and his leading representatives, his "seed", and all the old-world forces. On the other hand, Moses and the children of Israel, including Miriam and all the women who took part, fittingly represent Christ Jesus (the foretold prophet greater than Moses) and the new-world forces of God's people on earth, including all who take part in "singing the song of Moses the slave of God and the song of the Lamb". (Acts 3:22, 23; Rev. 15:3, NW) As then Pharaoh and his hosts, under the influence of their gods, flouted Jehovah, in the persistence of which they were led on to that catastrophe at the Red sea, so now "the kings [rulers and leaders] of the entire inhabited earth" defy Jehovah and his announced purpose and warning, and under demonic influence are led on to Armageddon. (Rev. 16:13-16, NW) Viewing the drama as a whole, we can see that Moses and the children of Israel, by their stand against Pharaoh and resisting his demands and pressure, and by the proclamation of Jehovah's name and purpose and their final song of praise, can properly be described as singing fighters, even though they did not fight with military weapons. Are not Jehovah's people in exactly the same position today and can they not be similarly described?

10. How do we see the modern fulfillment of this drama, leading to what conclusion?



<sup>11</sup> But we hear someone say: 'Since that song, in which Moses took the lead, was not sung till after the destruction of Egypt's hosts in the Red sea, would that not indicate that we cannot indulge in a united song of triumphant praise to Jehovah until after Armageddon has been fought and all our enemies have been destroyed?' To get the right viewpoint on this important question, let us look at other passages of Scripture that have a bearing on the same subject.

#### THE KEY TO THE SITUATION

<sup>12</sup> Going back to A. D. 1914, our agreed starting point for the commencement of Jehovah's day, we are reminded that at Revelation, chapter 12, this turning point in the outworking of God's purpose was marked by the birth of the Kingdom, the man child brought forth by the symbolic woman "seen in heaven". "War broke out in heaven" immediately thereafter, as the result of which Satan and his angels were hurled out of heaven down to earth. (Rev. 12:3, 5, 7, NW) This was completed by A. D. 1918, as often Scripturally explained in these pages. Listen carefully to the exact wording of the jubilant cry of triumph that then rang through the heavenly courts: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ."—Rev. 12:10, NW.

<sup>13</sup> There we have the key to the whole situation. That was the first of a series of victories that brought salvation to Zion

11. What question is raised concerning the point of time in the singing of Moses' song?
12. (a) Where in Scripture and in what way is the birth of the Kingdom described? (b) What exact proclamation followed the war in heaven?
13. How is that proclamation the key to the situation, and leading to what?

and secured the establishment of the "new heavens" and the "new earth". We are not confusing that war in heaven with the battle of Armageddon, but because of that initial victory and because of our unbounded faith in Jehovah and his enthroned King, Christ Jesus, we know beyond a shadow of doubt that the final victory by that "faithful and true" warrior is absolutely guaranteed. (Rev. 19:11, NW) Again, because of that victory, and because of our faith and dedication of ourselves, our lives, to Jehovah, then the following expression has also become our happy experience: "And they conquered him because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even despite the danger of death." Therefore, as it goes on to say: "On this account be glad [rejoice and sing], you heavens and you who reside in them!" Who could do otherwise than sing?—Rev. 12:11, 12, NW; see also 1 John 5:4; Eph. 2:6, NW.

<sup>14</sup> Does someone ask at this point, How can you be so sure about these things and that the war in heaven has already taken place? We answer: The concrete evidence seen in the preservation and prosperity and increase of Jehovah's people serving in unity under the direction of his organization since A.D. 1918, in spite of all the hatred and persecution suffered at the hands of their enemies, is just as convincing proof of the successful outcome of that war as the coming of the holy spirit at Pentecost was proof of the acceptance of Jesus' ransom sacrifice in the heavenly courts.

14. Is there good evidence to believe the war in heaven has already taken place?

<sup>15</sup> There is no question that God's people now, "who observe the commandments of God and have the work of bearing witness to Jesus," are engaged in a war with the "dragon", even though "the weapons of our warfare are not fleshly", militaristic. (Rev. 12:17; 2 Cor. 10:4, NW) By Jehovah's help and marvelous provision through his organization, Zion, they are continually proving to be conquerors and rejoicing in Jehovah's salvation. Who can deny that God's people today can properly be described as singing fighters?

<sup>16</sup> There is so much in Scripture that confirms the foregoing that we find it difficult to choose the most appropriate passages. But let us turn our attention next to that other Bible character who, perhaps more outstanding even than Moses, was noted as a sweet singer and a great fighter, certainly more noted as far as literal singing and fighting were concerned. We refer, of course, to David, who, under inspiration, described himself as "the sweet psalmist of Israel". But, in line with our study, note how he gave all the credit to Jehovah, who taught him to "play [the harp] skilfully", for he immediately goes on to say: "The spirit of Jehovah spake by me, and his word was upon my tongue." Also regarding his prowess as a fighter he writes: "Blessed be Jehovah my rock, who teacheth my hands to war, and my fingers to fight."—2 Sam. 23:1, 2; Pss. 33:3; 144:1, AS.

15. Are the reasons sound for concluding that God's people can now be described as singing fighters?

16. What Bible character is outstanding for both singing and fighting, with the credit going to whom?



## PSALM 118

<sup>17</sup> Under inspiration, David wrote the majority of the Psalms, mostly based on his own experiences, and prefiguring the experiences of Jesus Christ, also of Christ's followers as a class. Not only are they beautiful songs, composed of rich, sacred poetry, but they are primarily prophecies, part of 'all the things that were written aforetime for our instruction'; and with this in mind we want to consider Psalm 118. It is a remarkable confirmation of the fact that right now, before Armageddon, is the time to sing and rejoice "and [publicly] declare the works of Jehovah" on account of salvation already accomplished on our behalf.—Ps. 118:17, AS.

<sup>18</sup> The oft-recurring theme of this psalm is found in the expression: "For his lovingkindness endureth for ever." This forms the basis for the opening call of the psalm: "Oh give thanks unto Jehovah." (Ps. 118:1, AS) It is therefore a psalm, or song, of thanksgiving, not to any creature, not even David himself who was so mightily used to subdue Israel's enemies, but to Jehovah, Israel's real mighty Fighter and Savior. This idea finds expression time and again throughout the psalm, as David tells how his numerous enemies, "all nations," tried to overwhelm him and the little kingdom of Israel, as he aptly says at one place, "they compassed me about like bees." He then adds: "But Jehovah helped me," and this leads him to the particular expression that arrests our attention: "Jehovah is my strength [as a fighter] and song; and he is become my salvation." (Ps. 118:10-14, AS) A cry corresponding exactly to that at Revelation 12:10, NW.

<sup>19</sup> Notice, too, corresponding with the

argument already presented, that David did not attain to his very strong position of superiority over all his enemies by just one smashing victory, foreshadowing Armageddon, but it was by a series of victories. This is similar to what is said of Christ Jesus, the Greater David: "He went forth conquering and to complete his conquest." (Rev. 6:2, NW) Neither did David wait till the final victory before starting to sing. The record shows that the key to the situation regarding David's prosperity as Israel's king is pinpointed to the time when he captured the hill of Zion and there established his throne, and later brought up the ark, the center of true worship for Israel. (See 2 Samuel, chapters 5 and 6.) From then on he prospered, while still fighting, and at the same time singing that Jehovah "is become my salvation". As the record says: "And David waxed greater and greater; for Jehovah, the God of hosts, was with him," until "Jehovah had given him rest from all his enemies round about".—2 Sam. 5:10; 7:1, AS.

<sup>20</sup> It is from this point of time, from the time of the secure establishment of Zion, after a period of distress, that Psalm 118 is true, both in David's experience and in what was foreshadowed thereby. The sure guide in this psalm, fixing this point of time in the great fulfillment in our own day, is found in the expression: "The stone which the builders rejected is become the head of the corner." (Ps. 118:22, AS) Linking this with Isaiah 28:16 and 1 Peter 2:6, 7, *The Watchtower* as of October 1, 1951, has given detailed proof that the laying of the cornerstone in Zion in the complete fulfillment took place A. D. 1918, when Christ was presented as King, corresponding to the miniature fulfillment at the first advent.

17. Who wrote most of the Psalms, and how are they to be viewed?

18. What is the theme of Psalm 118 and how does it tie in with Revelation 12:10?

19. Tied in with what particular events did David prosper as a fighter?

20. On the basis of these events, how does Psalm 118 reveal its prophetic significance for our own day?

(See Matthew 21:4-9, NW.) That was indeed a very special period of time, or "day". In contrast with a 24-hour day, which appears to follow its predecessor as a matter of course, this prophetic day was specially made by Jehovah, and is a cause for great rejoicing and singing, as it says: "This is the day which Jehovah hath made; we will rejoice and be glad in it." (Ps. 118:24, AS) Observe, too, how David not only speaks for himself, as when he says, "Jehovah is *my* strength and song," but includes all true Israelites sharing with him, as when he next says: "The voice of rejoicing [singing] and salvation is in the tents of the righteous." So now, let us all rejoice and sing aloud of Jehovah's salvation wrought in Zion in this, his own day.—Ps. 118:14, 15, AS.

<sup>21</sup> As we appreciate that Jehovah has given us the light of truth on his Word, not only understanding it and seeing it being fulfilled in this marvelous day, but also being privileged to have part therein, then we gladly 'give thanks unto Jehovah for his loving-kindness'. Not only so, but we are filled with the fighting spirit of determination to "observe the commandments of God" in "the work of bearing witness to Jesus", "even despite the danger of death." We unselfishly dedicate and bind ourselves to this course of action. See how beautifully this is expressed: "Jehovah is God, and he hath given us light: bind the sacrifice with cords, even unto the horns of the altar."—Rev. 12:11, 17, NW; Ps. 118:27, AS.

<sup>22</sup> But did you specially notice that remark (¶ 20) about the establishment of Zion "after a period of distress"? This is referred to in Psalm 118 verse 18: "Jehovah hath chastened me sore; but he hath not given me over unto death." But now turn to Isaiah, chapter 12, AS,

and see how this short prophecy in its every word abundantly confirms the main points of our study. As often explained in *The Watchtower*, Jehovah's anger with his people in the early part of "that day" was due to their failure to live up to the commission of being singing fighters. But God, in his loving-kindness, remedied the situation and comforted his people by bringing salvation to Zion. "For a splendid thing hath he done,—well known is this in all the earth." [Isa. 12:5, Ro] So again the refrain comes in: "For Jehovah, even Jehovah, is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." Yes, as Jesus indicated in his conversation with the Samaritan woman at a certain literal well, the life-giving water of truth can now be freely and joyfully drawn for all thirsting ones who desire to render sacred service in the spirit of true worship. A mighty response is therefore now rising from all quarters in response to the ringing command: "Cry aloud and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel."—Isa. 12:2, 3, 6, AS; John 4:14, 23; Rev. 22:17, NW.

<sup>23</sup> Finally, you remember we mentioned early herein about the one instance in Scripture where Jehovah himself is referred to as singing. This is found at Zephaniah 3:14-17 (AS). First, for our encouragement as singers, comes the command to 'sing and shout, and to be glad and rejoice with all the heart'. Why? Because "Jehovah hath taken away ["set aside," Ro] thy [adverse] judgments, he hath cast out thine enemy [the Babylonish and Pharaohlike oppressors]: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil ["ca-

21. To what course of action are we stirred by an appreciation of these truths?

22. How is Isaiah 12:1-6 related to our study?

23. Where in Scripture is Jehovah referred to as singing, and for what reason and with what encouragement to us?

lamity," Ro] any more." Then, for our encouragement as fighters, comes the thrilling command: "In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who

will save [from the enemy]; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." On what more stirring and exalted note could we conclude this study? —Compare Psalm 132:13-18, AS.



## A Singing Lesson

**O**FTEN enough, but not once too often, the dominant theme of *The Watchtower* has been a call to render praise to Jehovah. In our previous study, reasons for this were considered, in conjunction with fighting, from the general or collective viewpoint. The focus now narrows down more particularly to the individual viewpoint as to what you, personally, can learn for your encouragement and guidance from this singing lesson.

<sup>1</sup> Let us take as our keynote pretty much the same starting point as before, namely, God's announced purpose as expressed to Pharaoh through his servant Moses, as quoted by Paul: "For this very purpose I have let you remain, that in connection with you I may demonstrate my power and that my name may be published throughout all the earth." (Rom. 9:17, NW) But this time let us examine this expression from the apostle's own viewpoint, seeing why he made this quotation, also seeing why his argument contains excellent material for our singing lesson.

<sup>2</sup> In the opening five verses of Romans

chapter 9, Paul expresses his great grief for his fleshly kinsmen, the Israelites, who enjoyed such golden advantages and opportunities under the Law, but missed them, as mentioned earlier in his letter. Fleshly Israel thought that they alone had the right of inheritance to God's favor by reason of their fleshly descent from Abraham and by reason of their works under the Law. But, in verses 6 to 8 of this chapter, Paul explains that "not all who spring from [fleshly] Israel are really 'Israel,'" that is, the true Israel, or chosen people of God, as purposed by Jehovah and foretold in his Word. Then, after a reminder that the seed of Abraham was to come through Isaac's line, whose birth was in fulfillment of God's promise and would not have been humanly possible otherwise, the apostle then says that "the children in the flesh are not really the children of God, but the children by the promise are counted as the seed". By the latter he is referring to those who become members of spiritual Israel, the true congregation under Christ the Head, and who become God's children only by reason of God's undeserved kindness and promise, and not because of anything they have done or inherited.—Compare Galatians 3:16, 29; 4:28, NW.

1. In the main, what is our responsibility, and how is it to be viewed?
2. What quotation did Paul make revealing God's purpose respecting Pharaoh?
3. How did Paul develop his preliminary argument concerning fleshly Israel?

<sup>4</sup> And what logical conclusion does the apostle draw from this argument? Ah, here we come to the first Bible principle, or fundamental truth, which calls for our close attention so that we may begin to learn our lesson aright. To put it in Paul's own words, God arranged matters this way "in order that the purpose of God respecting the choosing might continue dependent, not upon works, but upon the One who calls [that is, God]. . . . So, then, it depends, not upon the one wishing nor upon the one running, but upon God, who has mercy". (Rom. 9:11, 16, NW) The principle here set forth is that God has the absolute and unquestioned right to choose whom he will to enjoy his favor.

<sup>5</sup> The lesson to be learned from this is that of our total dependence upon God. It is not wrong, of course, to wish to enjoy God's favor and mercy, neither is it wrong to run in the way marked out by God for his people. The point is, one cannot become one of God's people just because one so wishes or decides. Neither does it depend on running, or pursuing a course that will give one the right, as it were, to expect God's approval. That was the mistake Israel made. "Israel, although pursuing a law of righteousness, did not attain to the law. For what reason? Because he pursued it, not by faith, but as by works." (Rom. 9:31, 32, NW) Let us not decide or determine things for ourselves. Let us keep careful check at all times to see that we maintain a true heart appreciation of the conditions that God himself has decided on and put in his Word as to the necessary requirements to have his favor. This is necessary not only in getting a proper start on our Christian course, but all along the way,

for it is possible for one to let things slip or to become ensnared. (Gal. 5:7, NW) Interesting is it to note that very early in the sacred Record there is clearly set forth both the foregoing principle of God's doing the choosing and the necessary requirements for one to be chosen. For while Jehovah said to Moses: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy," a little earlier he expressed the conditions essential to enjoy such grace and mercy: "Showing lovingkindness unto thousands of them that love me and keep my commandments."—Ex. 33:19; 20:6, AS.

<sup>6</sup> It is after quoting Exodus 33:19 and expressing the principle of it in his own words that Paul then adds in support of the same: "For the Scripture says to Pharaoh: 'For this very purpose I have let you remain, that in connection with you I may demonstrate my power and that my name may be published throughout all the earth.' " (Rom. 9:17, NW) This brings in two further fundamental principles. One is that no one can withstand or thwart God's purpose, neither the proud and mighty Pharaoh nor the one whom he represented, Satan "the god of this system of things". (2 Cor. 4:4, NW) The other principle is that God is infinitely great. God is everything. That is the greatest principle, and that is how it will be in the final outworking of his glorious purpose, for "then the Son himself will also subject himself to the one who subjected all things to him, that God may be all things to everyone".—1 Cor. 15:28, NW.

#### VALUABLE LESSONS

<sup>7</sup> Again, note the valuable lessons for properly singing God's praises. The first is that a real appreciation of the former

6. In Paul's quotation of Exodus 9:16, what two further principles are disclosed?

7. How does the first of these principles teach an important lesson for today?

4. The apostle reaches what conclusion, involving what principle?

5. (a) What lesson is to be learned, and why is it important? (b) To enjoy God's favor, what are the essential conditions?

principle inspires confidence and godly fear. There are forces for evil of great power in the world today, forces of cruel oppression and which could unleash a third world war. Fear them not. God can and will cause these forces to be held in a tight grip and so maneuvered that nothing will be permitted to really hurt a single Kingdom interest or a single Kingdom singer and fighter. We can well afford to sing both boldly and sweetly.—Rev. 7:1, NW.

<sup>8</sup> The second lesson is that of gratitude. How grateful we should be if we become recipients of God's mercy, instead of being hardened, like Pharaoh. This is a strong personal reason for our singing Jehovah's praises for salvation kindly provided through mercy. "The kindness and the love for man on the part of our Savior, God, was manifested, owing to no activities in righteousness that we had performed, but according to his mercy he saved us."—Titus 3:4, 5, NW.

<sup>9</sup> The third lesson, based particularly on the last-mentioned principle, is that we should realize that all the credit, hence all the praise, is due to God, on whom everything depends and on whom we can depend absolutely. In other words, it is a lesson of humility. As Paul said of himself and another brother: "I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." (1 Cor. 3:6, 7, NW) Let us keep that vision and viewpoint in mind. It gives Jehovah his rightful place and keeps us in our proper place. It keeps us in tune with the Creator to sing his praises aright. It keeps us very humble and grateful, and that is the only safe

and proper attitude in which to sing Jehovah's praises acceptably.

<sup>10</sup> The circumstances under which Moses and David and other faithful servants proclaimed Jehovah's name and purpose were often highly dramatic, with the spotlight shining directly on them. In contrast, you may likely feel acutely conscious of your limitations and humdrum conditions in life, as an ordinary housewife, or factory worker, etc. You may be tempted to say to yourself, 'Where do I come in? The only singing lesson I get is from the alarm clock so early in the morning. I feel too small and unworthy.' And to a large extent we agree with you. True, you are small and unworthy. But that is the wonderful part about it, that God, who has the unquestioned right as to who will enjoy his favor, has chosen to make it possible for you to come right along and share with others, likewise small and unworthy, in the grand privilege of direct Kingdom service under the direction of his organization, Zion. What strength and comfort can be gained from the way in which Jehovah himself brings together these two contrasting principles of his own greatness and our littleness! "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."—Isa. 57:15, AS.

<sup>11</sup> This means, on the practical side of your singing lesson, that there is not the slightest need to look or wait for the dramatic circumstance in which to sing Jehovah's praise. Rather, do not despise or overlook the smallest and seemingly in-

8. What other lesson can be learned, and how should we be personally affected?

9. God's infinite greatness teaches us what valuable lesson?

10. How might we feel about ourselves in contrast with Moses and David, and how does God's Word help us in this regard?

11. With the proper outlook, how should we view our share in Kingdom service?

significant opportunity of talking about the Kingdom. You do not have to leave home and go through our Bible School at Gilead before you can take part in publishing Jehovah's name "throughout all the earth". No. You can enjoy just as real a share, with Jehovah's blessing added, in what may appear to be the "daily round and common task" of calling, in the regular way, on the people on the neighboring farms and homesteads or in the barrack-like back streets of your own home town.

<sup>12</sup> Another practical point. Do not forget that for effective singing attention must be paid, not only to that which is to be heard, but also to that which is to be seen. By the latter we refer to your personal appearance, including dress, deportment, and particularly the expression on your face and in your eye. However humble your circumstances, you can afford to be clean and tidy, but especially can you well afford to let your face and smile radiate and reflect the very spirit of the Kingdom message, with its joy, peace and hope. (2 Cor. 3:18, NW) To use a musical term, it should be "a song without words". We realize, of course, our message is far more important than our appearance, but we must remember our hearers do not appreciate that, at least to begin with.

<sup>13</sup> Let us avoid everything that is exaggerated or false. As in the natural illustration, it is not the one who sings with a constant tremor in his voice and with much swaying of the body and other mannerisms that is the most effective singer, even though he may be considered technically brilliant. Rather, it is the one who knows how, in a simple, direct way, to convey the real message of his song and who makes himself, so to speak, part of the song, singing from the heart and giv-

ing sincere expression to his own feelings and sentiments. So, in exactly the same way, it should be with each one of us at every opportunity of singing forth the Kingdom message that Jehovah has put in our mouths as a witness for him.—Deut. 31:19, AS.

<sup>14</sup> There is yet another lesson we wish to draw to your attention. These two things, humility and gratitude, are essential in our keeping in tune with one another in our Kingdom service together, which is a service of praise. After Paul said he realized that he and Apollos were nothing, in comparison with God, who alone can quicken the seed of truth planted in the mind of the hearer and make it grow, then he added, "Now he that plants and he that waters are one." (1 Cor. 3:8, NW) That means, in practice, that if we keep in mind our own littleness and unworthiness as far as we personally are concerned, then we shall not be unduly sensitive or upset even if we do happen to get ill-treated or spoken to unkindly by someone in the company. But, keeping grateful to Jehovah and remembering his greatness, we shall just want to keep on publishing his name throughout all our neighborhood. We shall, of course, be careful on our part not to be guilty of ill-treatment toward any of Jehovah's little ones, lest there be a discordant note. Jesus said the singing and sounding forth of the Kingdom message in perfect harmony and unity is one of the signs to the world, by which all would know who are the true disciples, chosen by God to represent him and be his witnesses throughout all the earth.—John 17:23, NW.

<sup>15</sup> Then, too, humility and gratitude will help you to bear the adversities and persecutions, whether small or pretty severe,

12. Why is it necessary to heed our outward appearance in Jehovah's work?

13. For effective service, what can be learned from the illustration of singing?

14. How do humility and gratitude help to preserve harmony and unity?

15. What further benefits are to be gained from these two qualities, leading to what result?

from those you are forced to be in association with in the world, whether some member of your family, or your employer, or workmates. You will not mind so much, remembering it is really a privilege to suffer as a Christian and that Jesus warned that all his followers were sure to be persecuted, as he was. (John 15:20; 1 Pet. 2:21, NW) But, still keeping grateful, you will be alert to sing Jehovah's praise even in the most unlikely and adverse circumstances, and thus perhaps be able to turn Satan's attacks to good advantage.

<sup>16</sup> So, then, by putting these valuable lessons into practice, as a good singer has to maintain constant practice, we are confident you will be able to keep on the top side of things and be able to come gratefully to Jehovah at the end of each day with a song in your heart.

#### TRAINING AND EQUIPMENT

<sup>17</sup> Jehovah, our great Singing Master, has provided all the training and equipment to fully meet our needs. He does not instruct us separately, as individual pupils, but he has his school of music, which is his organization, Zion. This is under the headship of his beloved Son, who takes the lead in singing his heavenly Father's praises, fulfilling, as Paul shows, the prophetic word at Psalm 22:22: "I will declare your name to my brothers; in the midst of a congregation I will praise you with song." (Heb. 2:12, NW) The equipment provided for all in Zion in this day of Jehovah is nicely summed up for us at Isaiah 59:21 (AS): "My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, . . . for ever."

<sup>18</sup> To enable us to appreciate more in

17. In what way are we trained for sacred service, and what is our equipment?

18. How did Jesus train and equip his disciples, and with what result?

detail how God is causing that prophecy to be fulfilled, let us take our minds back to that thrilling singing lesson Christ gave his disciples shortly after his resurrection. Two of the disciples were walking to Emmaus, despondent and perplexed, when Jesus, unrecognized, joined them. After leading the conversation up to the right point, what does the record say? "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." And with what effect? As they said to each other afterward, "Were not our hearts burning . . . as he was fully opening up the Scriptures to us?" That same night the lesson was repeated to the eleven and others, when, as it says, "He opened up their minds fully to grasp the meaning of the Scriptures." Then he finally said they would be sent out as witnesses of these things that they had seen and heard, but only after they were "clothed with power from on high". So, in a miniature fulfillment, God put his words in the mouths of his witnesses, and endowed them with the energizing, enlightening power of his spirit. Today, in the major fulfillment, the same thing is taking place on a worldwide scale, the major chord of our song being "this good news of the kingdom".—Luke 24:27, 32, 45, 49; Matt. 24:14, NW.

<sup>19</sup> Let us profit by this perfect example of Jesus and realize that our main work is to aid those willing to learn to sing by 'opening up their minds fully to grasp the meaning of the Scriptures'. After all, the Word is our Songbook, and if this work is done aright it will cause their hearts to *burn* within them. If, for example, you are privileged to give a public talk, do not spend overlong quoting and commenting on what world leaders have said. Rather, quickly get down to your

19. In what practical way can we apply this to ourselves today?

Scriptural argument, clearly explaining the meaning of the Scriptures and their fulfillment. This was Paul's method. "He reasoned with them from the Scriptures, explaining and proving by references." Notice, too, how Apollos profited by the right training and equipment. "For with intensity ['aglow with the spirit'] . . . he demonstrated publicly by the Scriptures that Jesus was the Christ." (Acts 17:2, 3; 18:25, 28, NW) Do not fail to profit, too, by the modern-day training and equipment provided by the regular study of *The Watchtower* and other publications of the Society, also the theocratic ministry school course, with its practical help.

<sup>20</sup> But, above all, never overlook the importance of the proper heart attitude. Do not let the Lord Jesus have to say to you as he did to those two traveling to Emmaus: "O senseless ones and slow in heart to believe on all the things the prophets spoke!" (Luke 24:25, NW) Do not worry if you feel you are somewhat slow in grasping things and in expressing yourself. If you are of a ready heart, you may well become a more reliable and effective singer than your brother who is conscious of being quick-witted. Remember, it is because those in Zion sing "with all the heart" that it brings such rejoicing to Jehovah's own heart that he, too, 'joys over thee with singing.' What a marvelous favor to dwell in this glorious city where Jehovah himself dwells, a city filled with singing that is sweeter far than the most liquid, golden notes of some anthem echoing down a lofty cathedral aisle, sung by a professional, ecclesiastical choir.—Zeph. 3:14, 17; Ps. 132:13, 14, AS.

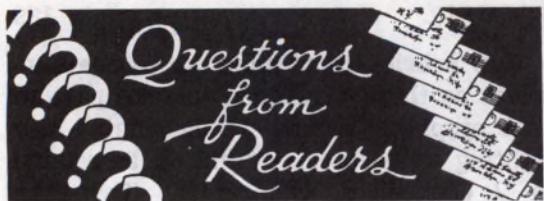
20. Why is the proper heart attitude so important, bringing what special blessings in this day?

<sup>21</sup> In a brief conclusion, let us see ourselves as those privileged to take part in that prophetic drama where singing and fighting were so closely linked, as related in 2 Chronicles, chapter 20. Then the combined forces of Ammon, Moab and Mount Seir came up against Jehoshaphat, king of Judah, representing the combined forces of Satan's world in this day threatening and coming up against God's people. Appropriately enough, Jehoshaphat's army did not have to use fleshly weapons in that battle. But notice the order in which they went out to meet the enemy, under theocratic instruction, preceded by those who "should sing unto Jehovah, and give praise in holy array", with the theme song, "Give thanks unto Jehovah; for his lovingkindness endureth for ever." Notice, too, that preliminary word given by the king: "Believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper." (2 Chron. 20:20, 21, AS; compare Luke 24:25, NW) Even before that, as soon as Jehovah's assuring message had been received through Jahuziel, in response to the king's moving appeal, the Levites "stood up to praise Jehovah, the God of Israel, with an exceeding loud voice".—2 Chron. 20:19, AS.

<sup>22</sup> So let us keep on singing, and let us keep on fighting, until Jehovah himself steps in as the "man of war", and through Christ Jesus, the strong "arm of Jehovah", the battle is carried to a triumphant victory, and "the horse and his rider hath he thrown into the sea". (Ex. 15:1, 3; Isa. 51:9, AS) Hold your formation, keep in line with the Almighty's instructions, and so "worship Jehovah in holy array".

21, 22. What prophetic drama closely links singing and fighting, stressing what features, and leading to what conclusion?





## Questions from Readers

● When Christ was on earth and casting out demons, why did they want to be in a fleshly body? For instance, on one occasion demons possessing men pleaded that they be allowed to enter a herd of swine. Why?—T. C., Pennsylvania.

The account concerning these two demon-possessed men is found at Matthew 8:28-32. More details are given in the accounts by Mark and Luke, though they speak as though there was only one demon-possessed man, probably because the one they spoke of was the one who did the speaking with Jesus for both of them. (Mark 5:1-16; Luke 8:26-35) Mark's account reads, in part: "On catching sight of Jesus from a distance he ran and did obeisance to him, and, when he had cried out with a loud voice, he said: 'What have I to do with you, Jesus, Son of the Most High God? I put you under oath by God not to torment me.' For he had been telling it: 'Come out of the man, you unclean spirit.' But he began to ask him: 'What is your name?' And he said to him: 'My name is Legion, because there are many of us.' And he entreated him many times not to send the spirits out of the country. Now a great herd of swine was there on the mountain feeding. So they entreated him, saying: 'Send us into the swine, that we may enter into them.' And he permitted them. With that the unclean spirits came out and entered into the swine, and the herd rushed over the precipice into the sea, about two thousand of them, and they drowned one after another in the sea."—Mark 5:6-13, NW.

Why did the legion of these demons or unclean spirits want to go into the swine instead of just being cast out? Well, for them to enter the swine would show to the observers round about their ouster from the men in a very forceful way, and it would show the harm that came to creatures of flesh that became demon-possessed. It would demonstrate for such human observers Jesus' power over the demons and demonic power over fleshly creatures. All this might suit Jesus' purpose and might ex-

plain why he allowed the unclean spirits to enter the swine, but it would not explain why the demons themselves would want to enter the herd of swine. They would not be interested in making more striking the display of Jesus' power over them. So what might have been their reasons for their entreaties?

It may be that they got some pleasure out of it, in some unnatural sadistic way. It was not natural for spirit creatures to invade some fleshly body, yet it is apparent that they wanted to do so at times. Before the flood of Noah's day rebellious spirit creatures allied themselves with Satan and materialized in human form and cohabited with women. Theirs was not merely a temporary materialization for the purpose of delivering some revelation to man, as faithful angels did at times, but was of a more permanent nature, and to allow them to indulge in practices not divinely meant for them. They were acting unnaturally for a spirit creature, and produced an offspring of hybrids that were sadistic in their bullying conduct. (Gen. 6:1-4) Jehovah God cut short their disobedient, lustful spree by the Flood, which destroyed the human bodies of flesh that they had materialized and forced them to return to spirit form for their own preservation.

Not thereafter having the power to materialize fleshly bodies for their use, it seems that these fallen spirit creatures did the nearest thing to it that was in their power, and that was to invade the bodies of men that were already living. These bodies they could possess and drive to the satisfying of their sadistic and unnatural desires. It was a form of perversion, just as some degenerate men sink to sodomy and use other men rather than women for intercourse, and also go after lower animals for sexual gratification. So the demons, when they could not remain in the men, wanted to be allowed to enter the swine.

Just what gratification this gave them is unknown, but there must have been something about it that enabled them to reap an unnatural satisfaction. It certainly gave them opportunity to torture and torment, to vent sadistic desires, and also to partake of the cowardly mob spirit by ganging up on men, since many possessed one person, not only in the case mentioned in the question but also in other cases. (Matt. 12:43-45) Sexually abnormal, perverted and sadistic men derive morbid thrills from sex crimes and other types of violence, as in the case of the Levite's concubine and the men of

Gibeah, and the case of the two angels at Sodom whom a mob sought to defile. (Gen. 19:4-11; Judg. 19:22-25) So spirit creatures that have abandoned their Creator and defiled and debased themselves with the rebel Satan became unnatural in their entry into fleshly creatures, and doubtless became captives of their degradation and it became habitual with them in their endeavor to satisfy the lusts of their fallen state.

There is no reason to think that they cannot possess persons today. This is not to say that all those mentally sick are so possessed, for

they are not. Mentally sick persons, however, in their weakened state, may present more vulnerable targets for their assaults and invasions. Some show evidences of demon possession, whereas many show evidences of merely mental sickness or nervous breakdown. Today we must be diligent in maintaining a high degree of spiritual strength, for that is the way to ward off the invasion of demons, to keep them from our minds and bodies. We are safe if we put on and keep on "the complete suit of armor from God".—Eph. 6:10-17, NW.

## *When an Understatement Serves as a Lie*

COD'S Word is truth. How could it be otherwise, since justice is one of Jehovah's cardinal attributes and "it is impossible for God to lie"? (John 17:17; Heb. 6:18, NW) That fact gives us strong basis for faith, even as the money-loving prophet Balaam was forced to tell King Balak, who offered bribes to get Balaam to curse Israel: "God is not a man that he should break his word, nor a human being that he should change his mind."—Num. 23:19, AT.

¶ In direct contrast with Jehovah God stands Satan the Devil, concerning whom Christ Jesus, in addressing the religious leaders of his day, said: "He is a liar and the father of the lie."—John 8:44, NW.

¶ Of course, the motive for using falsehoods and deceit is a selfish one, a desire to gain one's ends by "fair means or foul". Selfish men, in an effort to appear righteous or because of realizing that they cannot get away with out-and-out falsehoods or lies, resort to half- or part-truths or understatements to give a false impression. However, their ulterior motives prompting them to such a course, and the resultant blinding of the people to their own best interests, make such purveyors of half-truths as guilty in the sight of God as if they had uttered out-and-out lies.

¶ A flagrant example of an understatement serving as a lie appeared in *Collier's* magazine for October 4, 1952. Telling of the progress in translating the Bible into English the writer makes the following understatement: "In 1525, the first English-language New Testament was printed in Germany and

smuggled into England, where it was widely read despite the opposition of church officials (they were at odds with its translator, William Tyndale)."

¶ What would the public gather from that parenthetical statement? Simply that there was a personal disagreement between the "church" and Tyndale. Could they or would they appreciate that the issue was that of giving the common people a Bible in their own tongue? Would they gather from that the Roman Catholic clergy in Tyndale's day were so notoriously ignorant of God's Word that Tyndale said: "If God spare my life, ere many years I will cause a boy that drives the plow to know more of the Scriptures than the great body of clergy now know"?

¶ Would the readers be able to gather from that parenthetical statement that there was so much opposition to putting the Bible into print that he found "there was no place to do it in all Englonde", necessitating his having to do it on the continent? And would they gather that this being at odds with the "church" was so serious that spies were sent to entrap him even outside of England; that one of these, posing as a friend interested in Bible translation, betrayed Tyndale, causing him to be strangled and then burned at the stake? And would they gather from that that Tyndale's last words were: "O Lord, open the king of England's eyes"? No, they would not. All of that is glossed over by the parenthetical understatement, "they were at odds with its translator, William Tyndale." Truly understatements do serve as lies.

## A Lasting Impression

NEW YORK city is big. Little things go unnoticed. Even big things appear insignificant, unless, of course, they stick out like her famous towering skyscrapers. New York city can be impressed, however, and the 1950 International Assembly of Jehovah's witnesses did just that. The city raised its "eyebrows" and perked up its "ears" when it heard of the tremendous crowds at the stadium. Newspapers devoted much space for pictures and write-ups, admitting amazement and surprise.

The conservative New York *Times* remarked: "Casey Stengel and his Yankees probably don't know about it yet, but a tiny city [75,000, not so tiny] was born under the grandstands and across the street from Yankee Stadium yesterday. . . . Hundreds of teenagers and elderly men and women worked all day . . . All had volunteered to work without pay. They went about their chores silently, cheerfully and efficiently. . . . There was no confusion. A Health Department inspector

said: 'I'm fascinated. I've never seen anything run as smoothly as this before.'" A few days later the *Times* reported that "the clean-up crew's dawn-to-dusk toil has been a thing of wonder for New York's police and Department of Sanitation workers alike. Both admit that the convention crowd was the cleanest in stadium history". Police officials, businessmen, landladies, all had a change of heart because of the assembly.

### "WATCHTOWER" STUDIES

Week of April 26: Singing Fighters.

Week of May 3: A Singing Lesson.