



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 33:15.

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The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

THAT THE OLD WORLD ended in A.D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"THIS GOSPEL" TESTIMONY PERIOD

"This Gospel" Testimony Period is scheduled to occupy the entire month of June. We are blessed of the Lord to have just the literature that sets out "this gospel" of the Kingdom's establishment, and the arrangement is to offer such gospel in print during the Testimony, namely, "*The Kingdom Is at Hand*" together with the new booklet "*The Meek Inherit the Earth*". The contribution to be accepted for this combination is 25c. The advantage of having this literature for distribution from house to house makes it easy for any *Watchtower* reader to engage with all Kingdom announcers in the preaching of "this gospel of the Kingdom" in obedience to Christ's command. (Matthew 24:14) We therefore invite all those desirous to notify us and we shall refer them to the most convenient organized group with whom they can enjoy the thrill and blessing of proclaiming this gospel. Every one engaging in this work, whether many hours or few, should make report thereof on the regular provided form.

"WATCHTOWER" STUDIES

Week of July 15: "Sure Foundation for the New World,"

¶ 1-13 inclusive, *The Watchtower* June 15, 1945.

Week of July 22: "Righteousness and Salvation,"

¶ 1-14 inclusive, *The Watchtower* June 15, 1945.

Week of July 29: "Righteousness and Salvation,"

¶ 15-32 inclusive, *The Watchtower* June 15, 1945.

ITS MISSION

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

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

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

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as is required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. It is \$1.00 in the United States; \$1.50 elsewhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

JUNE 15, 1945

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SURE FOUNDATION FOR THE NEW WORLD

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isa. 28:16.

JEHOVAH has laid a Foundation Stone in his capital of the universe, Zion. Despite the history-making events on earth since A.D. 1914, and despite the disregard and inattention of the postwar-world planners and their preoccupation with mundane things, that Foundation Stone is still there. Says Jehovah, who laid it there to stay forever: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) The Foundation Stone in God's capital organization Zion is not the fisherman-apostle Peter, but is Jehovah's King, Christ Jesus, upon whom He has laid all power in heaven and earth. Since the end of the Gentile Times, in 1914, Jehovah's King reigns in Zion, actively extending out his power to this trouble zone, the earth, while yet his enemies are still active on this globe. All who put their trust in those religious, political, commercial and social enemies of Jehovah's King in Zion are sure to be disappointed and suffer crushing defeat and execution by the Stone at the battle of Armageddon. Those who put their confidence in Jehovah's King and build up their hopes on him for an everlasting New World of righteousness will never be ashamed, worried or disappointed. In full assurance of this Jehovah God says (Isa. 28:16): "Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste."—*Am. Stan. Ver.*

* Men who since A.D. 1914 ignore and reject the Foundation Stone in Zion and turn to human world-builders are imitating the Jewish religious leaders and the Roman politicians, Pontius Pilate and King Herod, who rejected the "man Christ Jesus" and turned him over to the executioners. In a special letter to the Christians at Rome the apostle Paul draws some strong conclusions from that antichrist action by those religionists and politicians. But in the tenth chapter of this letter Paul goes on to show that, whereas there was to be expected a refusal of

Jehovah's Foundation Stone in Zion by many, there would also be an acceptance of him by others. Paul devoted his efforts to helping those who were influenced by prejudice, misinformation and lack of knowledge to overcome their difficulty and to see that Jehovah's Foundation Stone is the only hope for humanity's salvation to an enduring New World of truth and righteousness. In view of the perplexing state of the world today and the need for individual action in the right direction, an examination of the tenth chapter of Romans is now most timely; and with such examination we now proceed.

* After referring to the above-quoted prophecy of Isaiah, the converted Jew Paul says, with personal feeling, to his Christian brethren at Rome: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1) Paul still had good-will toward the natural Jews, or Israelites, which fact is better borne out in the better rendering of his words by a modern translator: "Brothers, my heart is full of good will toward them; my prayer to God is that they may be saved." (*Good-speed*) Of course, the apostle did not have good-will toward the rulers who were responsible for the murder of Christ Jesus. His good-will was toward the common folk who had misplaced their confidence in outwardly righteous religious leaders and who were being led by those blind guides in religious ways that led to the ditch of national destruction and personal destruction. In proof of his good-will Paul preached to the Jews at every opportunity. At Corinth, Greece, from which he wrote his letter to the Romans, "he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks, . . . testifying to the Jews that Jesus was the Christ. . . . And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Thereafter Paul bore witness to Christ Jesus in many other Jewish synagogues. (Acts 18:4-8, 19, *Am. Stan. Ver.*; 19:8) And as Paul thus displayed good-

1. What has Jehovah laid in Zion, and what was foretold concerning those who put their trust in it?

2. What, in general, makes it so timely now to study Romans 10?

3. Why did Paul still have good-will toward his Israelite brethren, and how did he display it?

will toward the teachable ones of his people, he also prayed to Jehovah God that God might use him toward the salvation of those Jews who sincerely sought to know and worship Jehovah.

“The like attitude is true of the remnant of Jehovah’s witnesses on earth today. The political, commercial and religious rulers and dictators of “Christendom” have rejected Jehovah’s King on Zion, and they have sought to hinder and blot out the witness work that calls attention to the Foundation Stone which Jehovah has laid in his capital organization Zion. However, the common people, who lie helplessly under such anti-Jehovah rulers, are not in all cases in agreement with the action of their rulers. They are largely blinded by their blind guides. Often the people are tricked into violent action against Jehovah’s witnesses by the evil-designing religious priests and leaders. Conscious of this fact, Jehovah’s witnesses harbor no ill-will against individuals of the common people of “Christendom” and “heathendom”; they manifest good-will in calling upon the private homes of the people, high and low, to let each and all make an individual choice respecting the Kingdom message. And as they thus proclaim the message to the common people, they pray. They pray to be used of Jehovah God in behalf of the meek ones, that these might be saved from execution in this day of judgment of the nations and might be saved to life in the coming righteous “world without end”. Whatever the national organizations and their ruling officials do does not prejudice Jehovah’s witnesses against the individuals who are in or under such organizations. Their effort is to do Christian work in behalf of the salvation of all of God’s “other sheep”, the “men of good will”. They know that the national, commercial and religious organizations will be destroyed in the world’s end at Armageddon, but that individuals who now seek unto Jehovah and his kingdom may be hidden and saved from that destruction of worldly organizations.

“Concerning the misguided natural Israelites or Jews Paul says: “For I bear them record that they have a zeal of God, but not according to knowledge [*epignōsis*].” (Rom. 10:2; *Greek*) There is no denying that the Jews had some knowledge (*gnōsis*) of the sacred Scriptures, but it was not accurate, precise knowledge (*epignōsis*), the fuller, clearer, more thorough knowledge of the Scriptures according to God’s revelation by his spirit or active force. The Jews had a fanatical zeal, misguided by the religious traditions of men which contradicted and transgressed the Word and commandments of God and which made such of no effect. Hence Jesus forewarned his disciples against the religionists, saying:

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father [Jehovah], nor me [Jesus Christ].”—John 16:1-3.

“Nowadays, with the future security of the world in grave doubt, the political, religious leaders lift up the cry for “more religion!” The people, thinking this to be a cry God-ward, follow along and appear to show zeal for God. Yes, as in the case of those who practiced the “Jews’ religion” in Paul’s day, the people of “Christendom” express a zeal for God, but it is not according to the *accurate knowledge* (*epignōsis*) of the Word of God. It is a zeal according to the man-made, demon-inspired traditions of religion; and it even causes the people to fight against the true knowledge of Jehovah God as this knowledge is being carried to the people by His witnesses. The fact that religionists are sincere in their zeal does not excuse them nor save them. Their zeal being not according to knowledge of God’s Word, it is not of faith; for the knowledge of God’s Word is the true basis or foundation for faith. Their zeal simply springs from credulity which accepts the traditions, precepts and commandments of religious clergymen without question or without investigation. Such zeal, unless it is turned into channels which run according to the revealed knowledge of God’s written Word, finally leads the zealots into gross crimes and fatal opposition against Jehovah God and his Foundation Stone laid in Zion.

“Zealots like to believe and try to convince themselves that they are right and that their religious standards and formalities are righteous. But listen to what Paul says of the zealous Jewish religionists: “For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” (Rom. 10:3) Christ Jesus, the Righteous One, condemned their traditions of men and exposed their practice of the “Jews’ religion” as being unrighteous. He also showed that the Jews could not attain to real righteousness with God by their imperfect works, even in trying to keep the laws and commands of the covenant or compact which God had made with their nation through the prophet Moses. To be justified or given a righteous standing with God, they must exercise faith in the righteous Redeemer, Christ Jesus, whose ransom sacrifice cancels the sins of those who repent and believe. However, the Jewish zealots for religion, in the proud purpose to develop their own self-righteousness and to take the credit for it, did not sub-

4. Why do Jehovah’s witnesses have good-will toward the common people of “Christendom”, and how do they show it?

5. In what way did the Jews have a zeal, but not according to knowledge?

6. How is a like doing displayed in “Christendom” today?

7. Why did those zealous Jews never attain real righteousness of God?

ject themselves to God's way of gaining righteousness through the knowledge of and faith in Christ Jesus. They stubbornly persisted in trying to be righteous independently of Christ Jesus and what he could do for them. So they kept on being religious and observing religious rites, and never did attain real righteousness with God.

* Satan the Devil has steered "Christendom" into this same useless endeavor. With all her parochial schools, and her so-called "churches", and her theological seminaries and sectarian colleges, and her secular educational system, yet she is without knowledge. That is, she is ignorant of how the righteousness of God is gained. All her hundreds of religions claim to be right and to teach right, but they are ignorant of what is right in the sight of God. They follow the worldly standards and traditions of men and excuse themselves in one way or another from strictly following God's Word. Respectability and outward morality they look upon as righteousness.

* Their self-appointed or popularly elected leaders and guides for the postwar "new order" speak loftily about creating a better, finer world crowned with everlasting peace. They gravely talk of setting up an international organization and a charter of human rights that will "stand the test of centuries", and they receive the applause of the people as standard-bearers of righteousness. Yet by this very attempt to set up their own world according to human ideals they are committing abomination in God's sight. How so? Because they are rejecting His righteous King in Zion and are not subjecting themselves to his righteous Kingdom. They blind the people to the fact that only God can establish a righteous new world and that he will destroy this self-righteous old world. Those planners for the postwar world try to regiment the people into line with their human schemes and institutions. They go farther in expecting the Most High God to abandon his own Kingdom purpose and to conform himself to their standards and to bless them with success, in answer to prayers by Catholic, Protestant and Jewish clergymen. But God will not bless their unrighteous zeal in opposition to Him. The end of their proposed postwar world will come from his hand at Armageddon. They have refused to learn the knowledge of Jehovah God which his witnesses have promoted and spread among the people. Hence God says of his professed people in "Christendom": "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." (Hos. 4: 6) There is no salvation by ignorance, and most certainly not by willful ignorance which rejects the Scriptural knowledge of Jehovah God.

8. How is "Christendom" likewise ignorant?

9. How have the leaders of "Christendom" set up their own righteousness and rejected God's? and with what sure result to follow?

"THE END OF THE LAW"

¹⁰ "Christendom" claims belief in the law of God: but, under examination, she is found to follow the Roman law, as codified by Emperor Justinian, rather than the supreme law of the Most High God. "Christendom" goes through a great deal of outward formalities and makes loud mouthings about God's law, but she ignores the real purpose or intent of His law. She grasps not the purpose of the law of God nor sees the direction in which it points, particularly the law which he gave through the prophet Moses. She overlooks the same thing that the Jews under the Mosaic law covenant overlooked. God did not provide the Jews with his wonderful system of law with any idea that men could now keep his law perfectly and thereby prove themselves righteous and thus worthy of everlasting life due to their own righteousness.

¹¹ Some persons of "Christendom" are frequently heard to say: "Oh, I do not need that message of God's kingdom in those WATCHTOWER books. I try to keep the Ten Commandments, and that's enough. I do not try to do any wrong, and it will be all right with me in the end. I do not have to know what is in those books." At the same time these persons refuse to follow the steps and instructions of Christ Jesus. In so doing, these would-be keepers of the Ten Commandments do just like the rich young Jewish ruler. This young man said he kept all the commandments of God from his youth up, but he refused Jesus' invitation to dispose of all his wealth for the sake of the Lord's poor and to come and follow Christ Jesus in preaching the kingdom of God. (Matt. 19: 16-22) If persisting in that course, that Jewish ruler failed of real righteousness and eternal life. The entire Jewish nation professed to keep the Ten Commandments and the law of Moses, but they failed to acquire righteousness and eternal life by their self-conceited course.

¹² Explaining the situation respecting Jehovah's law given through Moses, the apostle Paul says: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10: 4) Paul's words may be understood in two ways. A modern translator renders Paul's words thus in English: "For Christ marks the termination of law, so that now anyone who has faith may attain uprightness." (*Goodspeed*) That is to say, by Jesus' death on the tree, Jehovah God abolished the old covenant of the Mosaic law and provided a new covenant. Hence Christ Jesus is spoken of as "having abolished in his flesh the enmity [between Jew and Gentile], even

10. Why is "Christendom's" claimed belief concerning God's law false?

11. How is it shown that those who profess to try to keep the Ten Commandments are sure to come short of attaining righteousness?

12. How is Christ the "end of the law" in the sense of marking the termination of the law?

the law of commandments contained in ordinances; for to make in himself of twain [both Jew and Gentile] one new man, so making peace: and that he might reconcile both unto God in one body by the cross, having slain the enmity [the law of commandments contained in ordinances] thereby." (Eph. 2:15, 16) "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14) In this way Christ Jesus was the termination of the Mosaic law or of the law covenant with the Jews. He became the Mediator of a better covenant, the new covenant, toward all his footstep followers who make up the spiritual Israel. By this covenant they become a people for his Father's name, Jehovah's name.—Heb. 7:22; 8:6-13; 9:15.

¹³ However, Paul's expression "the end of the law" may also mean the objective aimed at by the law. The end purposed by Jehovah in giving the Jews the law covenant was not to fix attention upon themselves as able to justify themselves by works of law, but was to point them to Christ Jesus and lead them to him. The law was to safeguard them against the religious sins of the heathen round about them. It was also meant to show them that they were sinners and in need of the sacrifice of a Righteous One who could really remove sin and give them a righteous rating with Jehovah God. The animal sacrifices

13. (a) In what other sense did Paul explain Christ to be the "end of the law"? (b) Why does justification not come automatically to men by virtue of Christ's death?

of the law covenant merely foreshadowed and pointed forward to the coming sacrifice of the Redeemer, Christ Jesus. Hence the end to which the law covenant was guiding those who were bound by that covenant was their identifying and accepting of Christ Jesus. Paul so states, at Galatians 3:23-26, saying: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ [or, the law has been our attendant on our way to Christ (*Good-speed*)], that we might be justified by faith." Then, to show that the law covenant came to an end with Christ's death and resurrection, Paul adds: "But after that faith is come, we are no longer under a schoolmaster [the law]. For ye are all the children of God by faith in Christ Jesus." This proves, therefore, that human hopes of gaining righteousness with God by keeping the old law covenant made with the Jews are in vain. Furthermore, justification does not come automatically to men, either dead or alive, by virtue of Christ's death. Justification or righteousness with God comes only to those who exercise belief in Christ. "Christ is the end of the law for righteousness to every one *believing*." (Rom. 10:4, *The Emphatic Diaglott*) Their faith must bring them to Christ Jesus as the Greater Moses, the Great Mediator, the precious Foundation Stone whom Jehovah has laid in Zion in behalf of the New World of righteousness.

RIGHTEOUSNESS AND SALVATION

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10.

RIGHTEOUSNESS is not of this old world. It is not by the respectable works according to the standards of this world. It is from Jehovah God and by Christ Jesus. That is to say, it is by believing in what Christ is and does and then acting accordingly. Wherefore, in rejecting Christ Jesus in his capacity of Foundation Stone of the New World of righteousness, "Christendom" as well as the Jews has not submitted herself to God's righteousness.

² Following Christ Jesus in faith does not permit the Christian's following human leadership by either pope, *duce*, *fuehrer*, *caudillo*, or other religious and worldly guide. Acknowledging Christ Jesus as Lord does not agree with Cardinal Innitzer of Vienna's favorable letter to the Nazi *fuehrer* just before his grab of Austria, and which letter the cardinal closed with "*Heil Hitler!*" Christ Jesus does not share leadership with worldly dictators, and has nothing in common with this world and its god, Satan the

Devil. Christ Jesus is the Rock Foundation Stone whom Jehovah has laid in the heavenly Zion, and he was never laid in earthly capitals, such as Rome, Berlin, St. Petersburg, Washington, which capitals are not of the New World of righteousness. Jesus' title *Christ* means *Anointed*, that is, anointed by the Most High God; and he was placed as the foundation of Jehovah's new creation, his capital organization Zion. Whoever believes those Scriptural truths and acts in harmony therewith is right. For this reason justification by faith has been granted to Christ's followers who become members of his "body" and joint-heirs with him in Zion. Faith is needed to take that stand toward Christ Jesus, because this stand is so opposite to the material, visible political and religious arrangement of this present evil world and its propaganda for the postwar setup.

³ Discussing the difference between righteousness

1. How has "Christendom" not submitted herself to God's righteousness?
2. Why cannot true Christians follow human leadership? and why is their position in this regard right?

3. What are we to understand by Moses' assurance, "That the man which doeth those things shall live by them"?

by faith and righteousness by one's own works of self-righteousness, the apostle Paul says: "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." (Rom. 10:5) The prophet Moses so described such righteousness at Leviticus 18:5. God's statement through Moses was not a deception, to make the Jews think they could properly keep the law and gain life by their law observance. By the law covenant Jehovah God was not setting aside his promise of Christ and making Christ unnecessary by holding out to the Jews the hope of life through keeping the law. To the contrary, Jehovah by that very law covenant was directing and guiding those under it unto Christ Jesus, "the man." Moses was typical of Christ Jesus, and Christ Jesus is "the man" that perfectly kept the law of God on earth. Hence by the above statement Jehovah was saying through Moses that the man who does this law proves he is perfect and lives, and that he is alive and has the right to eternal life.

* In view, then, of the divine promise of the coming of Christ the law covenant was not made with the Jews for their self-development by it to human perfection: neither could the law covenant nor did it lift from the Jews the condemnation of death inherited from the sinner Adam. Christ Jesus, although "made of a woman, made under the law", did not gain life by keeping the law covenant. But by keeping the law as a Jew he proved he was alive in a perfect sense and that in him there was perfect human life with power and value to redeem those believers for whom this life should be laid down in death. Jesus' righteousness was not by keeping the law covenant, but it descended with him from heaven. He fulfilled the law and the prophets. Hence he became a High Priest, higher than the chief priest that was set up by the law covenant with its sub-human or animal sacrifices. Jesus proved that perfect man can keep God's law and hold integrity toward God and can thus prove himself worthy of eternal life. Jesus' human sacrifice therefore counts for righteousness for all believers in him.

⁵ It is plain, then, that imperfect humans can never prove themselves righteous by trying to keep God's law and commandments perfectly. How, then, have those who become members of Christ's "body" and his joint-heirs in the kingdom of heaven been justified with God? Jehovah has provided for writing righteousness to their account because of their faith in Christ Jesus, the Foundation Stone in Zion. The apostle Paul calls attention to how their righteousness is attained, saying: "But the righteousness which is of faith speaketh on this wise, *Say not in*

thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:), or, *Who shall descend into the deep?* (that is, to bring up Christ again from the dead.)" (Rom. 10:6,7) Paul was there quoting from what Moses said to the Jews about a month before they crossed the Jordan river into the Promised Land, namely: "This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil."—Deut. 30:11-15.

* Thus, according to Paul, those words of Moses are prophetic in meaning. Moses' words show that one who is justified and who has the righteousness of faith does not ask doubtful questions; that is, he does not ask questions showing doubt regarding the already accomplished acts of God. One with faith does not doubt for an instant that God has already sent down his beloved, only begotten Son from heaven to be made a man in order to vindicate Jehovah's name by his faithfulness on earth under test and also to provide the ransom sacrifice by his death on the tree. Hence the one who is righteous through faith does not look for anyone to ascend from earth to heaven in order to bring down Christ from above. He does not stumble over the fact that Christ Jesus is the heavenly Son of God, and so he refuses to look for human leaders and commanders to arise and fulfill the role of Christ. Neither does he question just how Christ could fulfill the prophecies and die and then be raised up from the depths of death. He does not doubt the almighty power of God to raise Christ from the dead in vindication of divine prophecy; nor does he doubt that God has already raised him from the dead and laid him as the "precious corner stone of sure foundation" in Zion above. Height and depth are no obstacles to the Omnipotent God in providing the true and rightful "Commander to the peoples" who leads men to eternal life. If God could send such Commander down from heaven by transferring his life to human flesh on earth, this same God could raise the Commander up from the abyss of death to life in heaven. Hence the one who has the righteousness which is by faith does not swallow the Jewish clergy's religious lie that Jesus' disciples came by night and stole his body and that Almighty God did not bring him up alive from the abyss of death. He does not reject the inspired Christian Scriptures

4. Whence was Jesus' righteousness? and what benefits come from his keeping the law and the prophets?

5. How, then, have the members of Christ's "body" been justified? and what does Paul quote in discussing how they get righteousness?

6. What do those words of Moses show that the one with the righteousness of faith does not question or doubt?

written by Jesus' apostles and disciples and look for a gospel yet to be produced. What, then, does the "righteousness of faith" say or confess?

* Paul asks the same question and locates the answer, saying: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." (Rom. 10: 8) We recognize that Paul is quoting Moses. In those words Moses said that the matter was not something yet to come and to be acted upon in the remote and indefinite future; but it was a matter for immediate action: "that thou mayest do it. See I have set before thee THIS DAY life and good, and death and evil." But if righteousness did not come by the Mosaic law, how could Moses rightly say that? Because Moses spoke in a prophetic way. He was a prophetic figure, foreshadowing the Greater Moses, Christ Jesus, whom Jehovah God was to raise up as Prophet and Commander. Hence Moses pictured Christ Jesus as providing the word and putting it right into the mouth and into the heart of Christians. (Deut. 18: 15-18) And at the time that Paul wrote, Jehovah God had already sent down his beloved Son from heaven and let him descend into the abyss of death and then raised him up from the dead and thus God had provided the immortal Commander, to obey whom means life eternal. To that fact the apostle Peter testified at the temple in Jerusalem, saying: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3: 22, 23, 26) Thus that information was a present gospel to be at once acted upon. Hence in commenting upon the word that is nigh to us, even in the mouth and in the heart, the apostle Paul added: "That is, the word of faith, which we preach." Yea, the word or message which calls for the exercise of faith now is being preached.

* This "word of faith" is a gospel of glorious facts already accomplished, and it is at hand for our acceptance with the heart and for our confession by the mouth. It is a gospel word and command to be believed and obeyed by us now. In days of old the Jews stood before the prophet Moses to hear the word and command of Jehovah God; but we today are before the antitypical Moses, Christ Jesus, the great Commander whom Jehovah has exalted in Zion. Back there the Jews were on the plains of Moab and could see across the Jordan river to the Promised Land,

but we today are at the entry into the New World under Jehovah's Theocratic Government by Christ Jesus. Back there not only were the twelve tribes of Israel gathered before Moses, but also a mixed multitude of strangers. (Deut. 31: 12, 13; 29: 10-15) However, today not only are the remnant of spiritual Israelites gathered unto Christ Jesus at the temple, but a great flock of "other sheep" also, the "stranger" class, the "men of good will", who expect to gain eternal life on earth in the New World. (John 10: 16; Luke 2: 14) A vast multitude of this "stranger" class have yet to be gathered. To all these, therefore, the Greater Moses is saying that the word of faith is not far off in the future but is now nigh them. So the great Commander sends forth his word through his preachers or proclaimers, and it is a word or gospel at hand, yes, nigh this "stranger" class, and thus they can fix their hearts upon it and take it up in their mouths. This they must do in order to escape destruction with the old world at Armageddon and in order to enter into the New World of abundance of life.

"THE WORD OF FAITH"

* What is that "word of faith", which is preached so as to put it within reach of the Lord's "other sheep"? Hear the answer of Paul, who preached the word: "That if thou shalt confess with thy mouth the Lord Jesus [or, confess the word with thy mouth, that Jesus is Lord], and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10: 9; *Am. Stan. Ver.*, margin) The "word of faith" has been enlarged upon by more facts of history since Paul's day, and particularly since A.D. 1914, which facts fulfill the inspired prophecies concerning the end of this world and the presence of the Lord Jesus in the established kingdom of God. Hence Jehovah's witnesses, in preaching the Kingdom message, must call the notice of all to those long-predicted facts and their present meaning. Therefore in now confessing Christ Jesus as Lord we must confess him as our Leader, our Commander, and our reigning King, the only Foundation Stone laid in that exalted position in Zion, and the One upon whom the capital government of the universe is built by Jehovah God. Unless these fundamental facts in the outworking of Jehovah God's purpose are believed on and confessed by one who claims to be a Christian, there is no salvation for such one in either heaven or earth. But just why is this so? Again we listen for the apostolic reply:

¹⁰ "For with the heart man believeth unto righteousness; and with the mouth confession is made

7. How could Moses rightly say that "the word is nigh thee, even in thy mouth and in thy heart"? and how did Peter confirm it?

8. Why is such "word of faith" something to be believed and obeyed now? and by whom?

9. What is the "word of faith" as preached by Paul and as due to be preached since A.D. 1914? and hence what must Christ be confessed as being?

10. How and why must man believe with the heart unto righteousness?

unto salvation." (Rom. 10:10) This means that the gospel word must first get into the heart of man. Man must mentally grasp the facts and must get a heart belief and conviction that God sent his Son and resurrected him from the dead and that God exalted him as Lord and Commander to His own right hand on the throne of the universe. Man must next prove his belief by surrendering himself to God in full consecration. Man must do this, because, being purchased by the sacrifice of the One whom God raised from the dead, man is no longer his own, but owes all his prospects and provisions for eternal life unto God.

¹¹ But this is not all. Besides such consecration, man must make a confession before others of what God Almighty has done by and through Christ Jesus. It is true, of course, that by believing in their hearts and then making a consecration the result is righteousness by faith for the members of Christ's body; yet, one's final salvation is not permanently fixed by mere heart belief. After man consecrates to God in faith, then man must make confession with his mouth and persist in doing so until salvation is attained. The necessity of thus confessing or bearing witness before men in order to gain salvation, either in heaven or in earth, is made certain by Jesus' own words: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men [either by a stated denial or by a refusal to testify openly and faithfully for Christ], him will I also deny before my Father which is in heaven." (Matt. 10:32, 33) "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark 8:38; Luke 12:8, 9.

¹² The confessing is not a mere lip service, an unintelligent formality, for mere outward pretense and to make a wrong impression upon others concerning oneself. The true confessing is not like the Roman Catholic practice or the general religious practice of tacking Christian names taken from the Bible upon heathen idols, rites, paraphernalia, and doctrines and imagining that thereby the things of demonism are sanctified for God's holy use and that by merely liping Christian words and names the practitioner of demonism can be saved. Such lip service brings reproach upon God's name and upon the things which pertain to Him. The confession which is made unto salvation must be intelligent, that is, it must be with an understanding of the truth and with a firm belief therein. The confession that pleases God must be a speaking forth and testifying out of the abundance

of a heart that has the truth and believes it. The confession must follow belief. Hence, when the apostle Paul told the inquiring prison-keeper, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," he did not mean that mere mental belief is sufficient to salvation. (Acts 16:30, 31) Paul's words, as later penned in Romans 10:10, show that, after believing, the believer must use his powers of expression to bear witness to his belief before others and must thus be one of Jehovah's witnesses. Then Christ Jesus will confess such one for salvation.

¹³ One who truly believes will not refrain from confessing because of fear or shame. In proof of that, the apostle now quotes Scripture support, saying: "For the scripture saith, Whosoever believeth on him shall not be ashamed." (Rom. 10:11) The scripture which Paul quotes is Isaiah 28:16, which tells of Jehovah's purpose to lay the Tried Stone, the Precious Corner Stone of sure foundation, in His capital organization Zion. This scripture proves that the confession that is made with the mouth unto salvation must be that Jehovah God sent his Son to earth as a man to be tried and tested as to his obedience, integrity and faithfulness even unto death; and that Jehovah God raised him up from the dead and exalted him to the capital position as the worthy corner stone, the sure foundation upon which to build his Theocratic Government of the righteous New World.

¹⁴ Call to mind, again, that since Paul's day other facts have developed in the purpose of God, and hence since A.D. 1918 the things to be confessed by the believer have been added to. They must include the truth that, whereas the religious, political and commercial rulers of "Christendom" rejected Christ Jesus as the New World's King in 1918 and turned to a League of Nations or a man-made system of international collaboration, yet Jehovah God exalted the rejected Foundation Stone in Zion and has made all his enemies to be his footstool. Christ Jesus therefore remains the actively reigning Lord whom the believer must now confess, and he will not be ashamed to do so. Since 1918 Jehovah has poured out his spirit upon his faithful remnant, in final fulfillment of the prophecy of Joel 2:28, 29. The remnant go forward therefore without shame and with the courage and boldness of Elisha and preach the glad tidings of the established kingdom of God to all nations of the inhabited earth for a witness. By this the opportunity is opened up for the Lord's "other sheep" to believe on and accept Jehovah's Foundation Stone in Zion and then to confess him with their mouth by taking part in proclaiming the gospel that God's kingdom is now in operation.

¹³ What scripture does Paul quote as to the believer, and what does this show as to what the believer confesses?

¹⁴ Since 1918 what physical facts are to be confessed? and how have the remnant been enabled to thus confess without shame or fear?

11. What must man thereafter do with his mouth, and why?

12. How is the confession with the mouth that is pleasing to God made?

¹⁵ The prophetic expression "whosoever believeth on him" now embraces the "other sheep" or the "stranger" class who have good-will toward Jehovah and his Foundation Stone laid in Zion. The apostle Paul's further argument bears on this point in saying: "For there is no difference between the Jew and the Greek [or Gentile]: for the same Lord over all is rich unto all that call upon him. *For whosoever shall call upon the name of the Lord shall be saved.*" (Rom. 10:12,13) The truth of those words was manifest from the time that Jehovah God sent the apostle Peter to preach to the centurion Cornelius and his household, all of whom believed the message and became the first Gentile converts. (Acts 10) So, at the time that Paul quoted those words of Joel 2:32, God was making no distinction between Jews and Gentiles. God was making them the members of the "body of Christ" and joint-heirs with Christ in the Kingdom. All the believers, whether natural Jews or natural Gentiles, became Jews inwardly or spiritual Israelites, and they made up "the Israel of God". (Rom. 2:28,29; Gal. 6:16) Since there is no difference between believing Jews and Gentiles, we have an interesting point of view from which to look at certain facts today; as follows:

¹⁶ In Revelation 7:4-8 the 144,000 members of Christ's kingdom body are spoken of as the twelve tribes of Israel, that is to say, as spiritual Israel. Hence the "great multitude", which is described right afterwards and said to be unnumbered, must be viewed as Gentiles. It is even so, for they are spoken of as being taken out of all nations, kindreds, people and tongues. (Rev. 7:9-17) The ones who will make up that "great multitude" are Christ's "other sheep", whom he is gathering today. Therefore, as distinct from the 144,000 spiritual Israelites, the "other sheep" are "Gentiles", as it were. They are the "stranger" class who are found within the "gates" of spiritual Israel. Although they may not be of the same "fold" as the spiritual Israelites, nevertheless the Good Shepherd, Christ Jesus, now brings them together in touch with the remnant of his Kingdom sheep or spiritual Israelites, and in such manner they "become one flock, one shepherd".—John 10:16, *Am. Stan. Ver.*

¹⁷ These "other sheep" now acknowledge Jehovah God as Universal Sovereign or as "Lord" over all his universal organization and hence the Supreme One to whom they ought of right to submit themselves. Jehovah's Good Shepherd leads them in the way that leads to life in the endless New World. Thus the Lord Jehovah God is Lord over the "other

sheep" as well as over spiritual Israel and is rich in goodness and mercy toward all that call upon Him in public confession. Jehovah is no tribal or national God, for Jews only, but was the God of Noah and his household from whom *all* of us descended.

¹⁸ Paul's use of the expression "whosoever" does not differentiate between natural Jew and natural Gentile, and it likewise does not differentiate between spiritual Israelite or inward Jew and those not such. Paul was quoting part of Joel 2:32, and the whole verse of Joel 2:32 reads: "And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call."—*Am. Stan. Ver.*

¹⁹ The expression "whosoever" shows, therefore, that it is not only the remnant of spiritual Israelites that will be delivered and saved in this "day of Jehovah". By calling on Jehovah's name in faith and open confession, the "stranger" class or "other sheep" from all nations also have an opportunity of being delivered from execution in the time of His wrath against the worldly nations, "the great and terrible day of Jehovah." In this connection we must not overlook that Joel 2:32, quoted above, follows immediately after his prophecy that Jehovah would pour out his holy spirit upon all his remnant of spiritual Israel alive on earth in the flesh, "afterward," or "in the last days", as the apostle Peter quoted it. (Joel 2:28,29; Acts 2:16-21) The facts prove that the final outpouring of the spirit upon all such consecrated flesh began A.D. 1919. Hence the words which Paul quoted at Romans 10:13 both applied to his day when he quoted them and also apply to this day. And so the prophecy, "Whosoever shall call on the name of Jehovah shall be delivered," includes now the great flock of "other sheep".

"HOW THEN SHALL THEY?"

²⁰ Since the final and complete fulfillment of Joel's prophecy from which Paul quoted takes place in these last days of Satan's world organization, it stands out clearly that Jehovah's rich loving-kindness is for "whosoever shall call" upon His name to now have an opportunity for deliverance and salvation. Joel's prophecy raised urgent questions in Paul's day; it raises mightily moving questions before Jehovah's consecrated people in these last days. With inspired reasoning upon the meaning of Joel 2:32, the apostle sets down this series of questions for us, saying: "How then shall they [whosoever they be] call on him in whom they have not believed?"

15. Whom does the expression "whosoever believeth on him" now embrace? and what argument of Paul bears on this point?

16. A. distinct from the 144,000 members of Christ's "body", how are the "other sheep" to be viewed and how do they become "one flock, one shepherd"?

17. How then is Jehovah the "same Lord over all" and rich toward all calling on him?

18. Between whom, then, in this day does Paul's quotation of "whosoever" not differentiate?

19. Who, then, specifically is to be delivered in the day of Jehovah? and how does the context of Joel 2:32 prove that?

20. What questions does Paul build up in view of Joel's prophecy? and what would Jehovah do therefore toward fulfilling that prophecy?

and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:14, 15) For a certainty, Jehovah would not prophesy of a deliverance and salvation for "whosoever" might be willing to accept such and then leave the way thereto blocked. In such a case the prophecy would fail of fulfillment, and the deliverance and salvation would not be so broad as to include "whosoever", of whatever nationality or race. But if Jehovah, who does not lie, specified that first there must be a believing upon Him and his provisions through Zion and that then there must be a confessing or calling on his name by public testimony thereto, then what follows? To be consistent, Jehovah would also provide the arrangements whereby whosoever was willing might be able to believe and might then confess and call upon his name.

²¹ Jehovah was perfectly aware that, to call on his name in open confession, whosoever wills must believe upon him; and that, to believe on him, whosoever wills must hear about him and his name. Belief or faith is founded upon truthful information and knowledge, and, to believe, whosoever wills must have information given to him and must heed it or hear it. Since it was not Jehovah's will or purpose to send direct revelations to whosoever wanted the information, then it was necessary for him to send forth those to bear the information and to proclaim it. What then? This; namely, it rested with God to do the sending of preachers or proclaimers. Therefore his prophecy that "whosoever shall call on the name of Jehovah" foretold or presupposed and implied a great publicity campaign, a world-wide preaching concerning Jehovah and what his "name" signifies. The prophecy also indicated that Jehovah would be the One responsible to send the preachers. He would ordain them to make the proclamation and would give them genuine authorization and backing. To them alone he would entrust his message or word.

²² Properly, then, the question is raised: "How shall they preach, except they be sent?" In other words, Who has the authority to preach and represent himself as a minister of the gospel, except one who is sent by God, being ordained by Him and equipped with His true message? It is to Jehovah God to whom he must apply in order to be ordained or appointed to preach his Word, and not to some theological seminary or religious organization and its clergy governing-body. Hence God's words fit the religious priests and clergymen of "Christendom", when He says: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they proph-

esied. . . . they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbour."—Jer. 23:21-27.

²³ However, that Jehovah God would meet the need and would send his genuine representatives with the true and reliable message, the apostle goes on to prove from God's own prophecy. He says: "And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!" (Rom. 10:15, *Am. Stan. Ver.*) That is, "How welcome is the coming of those who bring good news!" (*Goodspeed*) The greatest preacher whom Jehovah God sent, and who was the first to be sent by Him with the wondrous message of the Kingdom, was and is his Chief Servant, Christ Jesus. Testifying to being sent on this preaching mission, Christ Jesus quoted the prophecy of Isaiah 61:1-3 and applied it to himself and said: "The spirit of the Lord [Jehovah] is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:17-19) In turn, Christ Jesus, as Jehovah's fully empowered Servant, sent forth other preachers to proclaim the kingdom of God. Paul was one of the preachers whom Jesus sent and whose coming with good news was so welcome.

²⁴ The prophecy of Isaiah 52:7, from which Paul quoted, reads in full: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Paul made a partial application of the prophecy back there. But manifestly the prophecy applies in completeness at the time that Jehovah God has taken his great power and reigns, by conferring authority to rule upon Christ Jesus, whom he lays as the "precious corner stone of sure foundation" in Zion. (Rev. 11:15-17) That time began A.D. 1914; and so the prophecy applies now, but particularly since 1918. Why? Because the facts show that then Christ Jesus was laid in a complete sense as the Foundation Stone in Zion, and that then he came to the temple for the judgment of his followers, the church, and also for the judgment of the nations of this world. In that momentous year of World War I the worship of Jehovah God was greatly desolated in the earth by enemy action. Hence Christ Jesus came to the temple to do a great reconstructive work with respect to Jehovah's pure

21. How would "whosoever shall call" be put in position to call? and what therefore did the prophecy about it foretell or presuppose?

22. If there were to be preachers, how, then, were they to be sent?

23. What scripture does Paul quote to show preachers would be sent? and who were the early ones of these to be sent?

24. When does the prophecy which Paul here quoted apply? and why?

worship by creatures on earth. His first reconstructive activities were toward the faithful remnant of his body members on earth. These he raised up to activity in Jehovah's practical worship and service, pouring out upon them the reviving, invigorating spirit or active force from God to energize them in God's service.

²⁵ However, the reconstructive work as regards Jehovah's worship on earth must be widened out beyond the remnant. It must be extended to whosoever will choose to call on Jehovah's name in pure worship and service, that is to say, to others besides the remnant of spiritual Israel, namely, to the "stranger" class, the "other sheep", the "men of good will". But how were these to hear, and believe, and call, unless preachers were sent to them? Wherefore the prophecy foretold the sending of preachers of good things to them. Facing that fact, a great obligation as well as a grand privilege loomed up before the spiritual remnant of Christ's "body" on earth. Since Jehovah's foretold purpose was to send preachers, and since his King Christ Jesus was on the throne at his temple, therefore the same questions challenged the remnant as once challenged Isaiah the prophet, namely: "Whom shall I send, and who will go for us?" Like Isaiah, the remnant of spiritual Israel have volunteered for the preaching mission and have answered as a body: "Here am I; send me!" Then Jehovah sent this remnant forth as his witnesses, with the command: "Go and tell this people." (Isa. 6:1-9) The result has been the most marvelous publicity campaign of all human history, namely, 'the preaching of this gospel of the Kingdom in all the world for a witness unto all nations, because the end of this world is fast coming on.' Thereby Jesus' own prophecy, at Matthew 24:14, has been undergoing fulfillment under his direction from the temple.

²⁶ Nevertheless, the preaching work is now not limited to the remnant of spiritual Israelites. The field is the world; the labor is great, and the remnant are too few in number to do all the work required and to reach all the meek ones who may become the Good Shepherd's "other sheep". How, then, shall these yet unreached ones hear, and believe, and call on Jehovah's name? How, except by the sending of preachers to them, and that before the end comes at Armageddon? And whom would Jehovah God send but those who are fully consecrated to him and to the doing of his will? And could he not use these "other sheep" as they are brought into the "one flock" to be the companions and fellow workers of the remnant of the "little flock" or "bride" of Christ? That

is exactly what the facts show that Jehovah God has been and is doing; and that is exactly what the prophecies foretold he would do.

²⁷ Look at Revelation 22:17, which is a prophecy that applies when the truth of life is flowing forth from the established Kingdom of God by his Christ, and when the Bridegroom has come for his "bride", the church. There it is written: "'Come,' say the Spirit and the bride. Let everyone who hears this say, 'Come!' Let everyone who is thirsty come. Let anyone who wants it come and take without cost living water." (*Goodspeed*) The meek "other sheep" are hearing the invitation of Christ Jesus, who is in spirit at the temple, and which invitation the remnant of his "bride" yet on earth join in announcing. The meek ones hearing are therefore under obligation and command to say likewise, "Come!" This obligation is laid upon them by the Bridegroom, Jehovah's great Anointed Preacher. And rightly so; because the rule is that, to be saved, one must not only hear and believe with the heart unto righteousness but also confess with the mouth in the presence of others. Therefore the "other sheep", as they are gathered to the "one fold", must make a confession, the same as the anointed spiritual remnant are obliged to do. There is no difference in this regard between spiritual Israelites and the "stranger" class who come out from all nations, kindreds, people, and tongues. For this reason the prophecy emphasizes that "whosoever shall call on the name of Jehovah" shall be delivered and saved.

²⁸ Calling on Jehovah's name is not done merely in prayer. Calling on his name manifestly means bearing testimony to his name and to the universal domination for which his name stands. It means being a witness for Jehovah and faithfully fulfilling that position of service until He vindicates his name at the battle of Armageddon and thus brings the great period of witnessing to a close.

²⁹ Let those "other sheep" that are already gathered in follow the lead of their Good Shepherd and fulfill their commission from him to preach, in order for other meek ones to hear, that such may believe on Jehovah God and call on his name, openly confessing him before Armageddon. What if the majority of "Christendom", and particularly the official ruling element thereof, do not hear the message and obey? That is nothing unforeseen or unpredicted. The apostle writes: "But they did not all hearken to the glad tidings. For Isaiah saith, Lord [Jehovah], who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10:16, 17, *Am. Stan. Ver.*) Or, reading from *The Emphatic*

25. (a) To whom must the reconstructive work be widened out? (b) What obligation and privilege therefore faced the remnant, and how did they respond, and with what result?

26. Why could not the preaching work be now limited to the remnant? and what do the facts show about this?

27. (a) How does Revelation 22:17 show He would do so? (b) How does that scripture agree with Joel's prophecy on 'calling'?

28. What does calling on Jehovah's name mean?

29. In what way, therefore, should the "other sheep" follow their Good Shepherd and regardless of what developments?

Diaglott's rendering: "But all did not obey the glad tidings; for Isaiah says, 'Lord, who believed our report?' So then faith comes from a report, and the report through the word of [Christ]."—Marginal reading.

"The fact that some did not believe the "report" does not mean that all will refuse to believe, for the facts are that the meek "other sheep" are believing the "report". The prophet's using the word "believed" in connection with "report" shows that faith or believing in Jehovah God comes from and depends upon the report that is made. The report is made in order to create and build up faith or belief and obedience. Another important thing is that the report is through the word of Christ. This fact proves the claim of the Roman Catholic Hierarchy to be false and misleading, namely, that their priesthood is a magisterium or teaching body which is more important than the Word of God and that mankind does not need the written Word of God but can gain salvation through the spoken teachings of the priesthood or clergy. Contrary to this, the apostle Paul declares that the preachers who make the report could not do so without the "word of Christ"; the report is "through the word of Christ". Now we know that Christ Jesus also used, quoted and explained God's Word as written in the Hebrew Scriptures, and he fulfilled them. It is absolutely necessary, therefore, for the true preachers whom God sends to study and use and declare the written Word of God, just as Christ Jesus and his apostles did. Otherwise, no real, saving faith can be produced in others by what is preached.

"This is the day for the gospel message of the Word of God and of Christ to be sounded to the limits of the habitable earth. God Almighty will not

30. How, then, is it true that "faith comes from a report, and the report through the word of Christ"?

31. What is now due to be sounded to the ends of the earth? and what scripture does Paul quote in proof?

allow that, when Armageddon falls with destruction upon this world, it should be said that his Kingdom message of salvation was not proclaimed far enough nor given a sufficient hearing. Rather it will then be said, in the language of the apostle Paul: "But I say, Did they not hear? Yea, verily, their sound went out into all the earth, and their words unto the ends of the world [the inhabited earth]." (Rom. 10: 18, *Am. Stan. Ver.*, margin) The sound of the gospel of the established Kingdom is now going out with greater volume than ever before and will increase in the postwar period down to the end. That established Kingdom constitutes the "new heavens" that will rule the "new earth" and the "new world".

"Now, as the Kingdom message goes forth by day and by night, how fitting are the prophetic words of Psalm 19: 1-4: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." (*Am. Stan. Ver.*) The invisible "new heavens" are not heard, but the remnant on earth who are called to the "kingdom of heaven" are acting as representatives thereof. Happy is their portion to be declaring the glory of Jehovah God and letting the sound of his Kingdom gospel be heard to the ends of the habitable earth. Happy, too, is the lot of the remnant's companions, the "other sheep", in joining with the remnant in preaching the Theocratic gospel to all the nations and thus calling on the name of Jehovah for salvation. How beautiful are the feet of all these preachers who bear glad tidings of God's good things through his Theocratic Government! To the meek ones of earth who seek salvation the coming of these faithful bringers of good tidings is most welcome.

32. How is the prophecy from which Paul quoted being fulfilled? and who are happy in having a joint part in its fulfillment?

WHY THE DEVIL STILL LIVES

SATAN the Devil still lives, but not because he is immortal and indestructible. He is under an unrevokable sentence of death, but for His own all-wise reason Jehovah God has suspended the execution of that sentence until the battle of Armageddon, now not far distant. Then the Lord God Jehovah will sharply rebuke Satan the Devil before all the living universe. Hence it is written: "The archangel Michael himself, when he had the dispute with the devil about Moses' body, did not venture to condemn him for blasphemy; he only said, 'May the Lord rebuke you!'" (Jude 9, *Goodspeed*) All along Satan the Devil has had a certain malicious interest in particular men; and why in Moses and also in Moses' contemporary, Job?

The descendants of another target of the Devil, namely,

Jacob, also called Israel, were organized into a nation and put under the leadership of God's prophet Moses. It was after these Israelites had been delivered miraculously from the Devil's realm in Egypt and while they were encamped at the base of Mount Sinai that God gave them his fundamental law and his statutes by the hand of Moses. God's fundamental law to the Israelites was contained in the "ten commandments", ten being a symbolic number denoting completeness. His statutes to the Israelites specifically defined their duty to be performed in harmony with the fundamental law. Thus the nation of Israel was in direct contrast to all other nations and peoples, because Israel was the people chosen by the Lord God for himself, and by and through that people he was about to make and did make

prophetic pictures foreshadowing greater things to come to pass in the future.—1 Cor. 10:11.

Moses died in a mountain, where doubtless the dispute between Michael and the Devil took place. But in another mountain, Sinai, about forty years previously, Moses received the fundamental law and the statutes from God for the Israelites. The fundamental law which he communicated to Moses was inscribed upon stone. "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." (Ex. 31:18) The unlimited power of the Almighty God enables him to write upon stone as well as upon the sand. Every person who believes that the Almighty God exists, and that He is the Rewarder of them that serve him, can readily see how God made provision for the Bible to be written and kept securely through all the centuries. No one has ever been able to destroy the Bible, although repeated attempts have been made to do so. It is certain that the Devil has made every possible effort to destroy the Bible; and in modern times particularly he has used religionists, called "higher critics", to discredit the Bible and cause the people to refuse to believe it. Their work is parallel to that of the Roman Catholic Hierarchy, who give precedence to tradition over the Bible.

In the long period of time from man's fall in the garden of Eden down to Mount Sinai, when the Israelites under Moses gathered there at God's command, the Devil and his demons opposed God and oppressed and afflicted all men who tried to do right and serve Jehovah God. By then the Devil had succeeded in turning most of the human race away from God. Even Moses and Aaron found themselves in a jam because of the influence exercised over the people by Satan and his angels, and for this reason Moses died in a mountain from which he could only view the Promised Land of Canaan, not enter it. The Devil had inflicted great punishment upon the Israelites when in Egypt; and now God had delivered them, and they stood at the foot of Mount Sinai to receive the law from God's hand, that they might be shielded from the Devil's attack. While Moses was in the mountain receiving the law at the hands of God, the Devil overreached the Israelites and caused them to turn to idolatry or religious worship. Many have asked, and still ask: "Why did not God kill the Devil then or before that time, and spare men from his oppressive hand and wicked deception? The Devil and his wicked angels continue to operate even to this very day, filling the earth with violence, and filling the people with dread. Why does the just and loving God permit the Devil to remain alive and carry on his wickedness?"

Let answer be given in brief at this point, as to why. It is because the Devil challenged Jehovah's universal sovereignty and also declared his own ability to turn all men away from God's sovereignty; and he challenged God to put a man on the earth who would remain true and faithful to Jehovah when put to the test by the Devil. That challenge put at issue the domination, name and word of the Almighty God. The effect of the challenge was to declare that Jehovah God is not supreme, he is not all-powerful. Then and there Jehovah could have killed the Devil, for no immortal soul is the Devil. But suppose that God had

killed him and not given him the chance to try to prove his boast, what would have been the result? It could have easily been said then that the Devil had not been given the opportunity to prove who is supreme morally. The question of supremacy and domination as of worthiness and moral right would not have been settled in the minds of other creatures. If one creature could defeat God, then the foundation for faith in and obedience to God would be for ever shaken. Hence the Lord God gave the Devil a full opportunity to prove his challenge before settling the question for ever.

In Egypt Pharaoh was the Devil's representative on the throne, and defied Jehovah with this brazen question to Moses: "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." (Ex. 5:2, *Am. Stan. Ver.*) The Devil himself openly defied Jehovah. In the answer that Jehovah God then gave to Pharaoh and his invisible overlord the Devil he caused to be expressed through Moses the reason why Jehovah God permitted the Devil and his angels to carry on their wickedness and why he has not yet destroyed them. That declarative answer, which He caused Moses to write down in His sacred Book, is this: "But for this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (Ex. 9:16, *Leeser*) The declaration applied to the Devil specifically and to his then visible representative on the earth, Pharaoh, the ruler of the Egyptian world power.

To state it in common phrase: The Almighty God declared he would permit Satan and his associated devils to have all the rope possible and a free hand to put forth their very strenuous efforts against Him. In His own due time he would show all his adversaries his supreme power by destroying them and all their supporters and their works of wickedness. Before destroying them he would cause his own name and his universal domination to be declared throughout the earth, to the end that the enemies might have full warning and notice of their coming destruction, and in order that the people of good-will toward God might be warned and flee from Satan and take their stand on the side of Jehovah God and find protection and safety.

That question at issue must be fully and completely determined for ever in favor of Jehovah God, in order that his position, name and word may be vindicated. Such is the reason why God permitted the wicked ones to continue, and He gives his sure word that in due time he will completely destroy all of them. Now the time has come for his name to be declared throughout all the earth. For that reason these great truths are now being brought to the attention of the people, by the Lord's grace.

Still, why has God permitted the Devil to oppress and afflict those persons on earth who have agreed to serve Him? Why has he not safeguarded these faithful ones from all assaults of the Devil? The answer is, that if God should do so, then the Devil would not be having a free hand in his effort to prove his wicked challenge. Furthermore, those who have agreed to serve God could prove their integrity and faithfulness to God by resisting the assaults of the Devil and by continuing under all conditions of persecution to maintain their integrity toward God. For that reason

God has repeatedly stated to those who serve him his promise to preserve them and give them everlasting life and that he will destroy all the wicked. To quote Psalm 145:20: "The LORD preserveth all them that love him: but all the wicked will he destroy." Also Revelation 2:10: "Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life."—*Am. Stan. Ver.*

The Scriptures specifically name some ancient men who were faithful and true to Jehovah and who withstood the Devil to the death. These men as named include Abel, Enoch, Noah, Abraham, Job and Moses. God used faithful men in times of old as ensamples or types of greater things to come to pass. Among those so used was that example of patience, Job. In the days of Job Satan the Devil had not been barred from heaven but had the privilege of appearing from time to time before the Almighty God. It appears that from time to time the faithful sons of God presented themselves before Jehovah, and in keeping with this it is written: "Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD."—Job 2:1.

To be sure, Jehovah knew whence Satan came, but he held communication with Satan manifestly for the purpose of making a picture foretelling how faithful men are tried and tested by the Devil. "And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin; yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan. Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown." (Job 2:2-7) The circumstances serve to show that this occurred about the time of Moses' birth.

Doubtless Satan taunted Jehovah by calling his attention to the fact that only a few men since the time of the

great Flood had stood by Jehovah; that most of them had gone with the Devil, and that if the Devil had a chance he could make them all forsake God. That was a defiant challenge to Jehovah God, and he accepted the challenge. So on with Job's test! Job was rich in earthly goods and was surrounded by a happy family and enjoyed good health, peace and quietness. Before the Devil's above-described appearance in God's presence he had declared that if those things were taken away from Job, he would curse God to his face. In answer to that challenge Jehovah God said to Satan: "Behold, all that he hath is in thy power"; that is, 'you are at liberty to make him curse me, if you can!' On his first test, that of taking away the above-named possessions of Job, Satan failed to coerce Job into cursing God. Instead, Job blessed Jehovah. Next, after this second appearance before God, Satan the Devil afflicted Job with a loathsome disease, from which he suffered so terribly that his own wife said to him: "Dost thou still retain thine integrity? curse God, and die." (Job 2:9) But amidst all this test Job stood firm and maintained his integrity toward God. Then the Devil further afflicted Job by causing certain pious-faced religionists to torment him, and also through all this Job maintained his integrity and remained firm and true to the Most High.

That which is recorded concerning the experiences of Job is an example of those who endure suffering for righteousness' sake and who in the face of all manner of persecution and punishment maintain their integrity toward God. Just why God would permit the Devil to proceed with a free hand in opposition to Him and in persecution of those who serve God was not revealed at the time to anyone, not even to the angels. That God had a fixed time in which to make known the reason is certain, however; and exactly on time God will bring the entire issue to a climax to His own glory. What has followed since Job's day shows that God has permitted the Devil to live and tempt men for centuries, and particularly through the operation of religion, using it as an instrument to ensnare and to carry out his wicked challenge. The day of reckoning is at hand, when the issue must be settled, and therefore it is God's due time to make known the reason to all those who are diligent to have a proper understanding. Once the issue has been decisively settled at the approaching battle of Armageddon, Jehovah God will cause the Devil to be bound in death. Christ Jesus, Jehovah's glorious Vindicator, will do the binding and will thereafter reign for the blessing of men on earth who maintain their integrity to God.—Heb. 2:14, Rev. 20:1-4.

FIELD EXPERIENCES

REACHING OTHER LANDS (NEW YORK)

"I made a back-call upon a person of good-will a few weeks ago, playing her the recordings of 'Peace—Can It Last?' She enjoyed it so much she asked me to return Sunday night and play it to her family. This I did; but instead of finding just her family I found company. There were several men, whose home is in Barbados, West Indies, and who were then working in this country under government supervision. Instead of playing 'Peace—Can It Last?'

I played 'Fighters for the New World'. They all seemed overjoyed to hear it. I was able to place a number of the late publications with them. I was also invited by them to visit their camp so others of their country could hear this message. My husband (who is also a special pioneer) made this call for me, since it was all men. When he went into the camp he asked permission of those in charge to play the phonograph and present the Kingdom message. This was given him. When the men saw the phonograph

they shut off their radio, stopped playing pool, and gathered around to hear the message. One young man recognized him as one of Jehovah's witnesses, by the phonograph. He explained to the others that there were Jehovah's witnesses in Barbados too, and that they had good books. As soon as the recording was finished they clamored for books. You'd have thought it was a small convention to see them grasping for them faster than they could be handed out. They were all invited to attend a book study at the good-will person's home the following Sunday night.

"When Sunday came I was eagerly anticipating this study. Certainly it was all, yes, even more than I had hoped for. A number of the men were there. We had an hour study, and all actively participated in it. After the study they requested more literature. I placed everything from *Theocratic Ministry* booklets to *'The Kingdom Is at Hand'*. One man said, 'I have a friend in Barbados who is one of Jehovah's witnesses and he told me when I got to the States to be sure and get him a *Theocratic Ministry* booklet.' He took two, one for himself also. All together I placed forty bound books with them. But that isn't all. After the study someone suggested we have music. They asked me to play some hymns, thinking I was religious. I played a few of the new Kingdom songs. They loved them! I passed some songbooks around and soon all were joining in singing them (harmonizing each part). Several then wanted to obtain songbooks. They came back to the study next week, and then they were moved. Most of them have now returned to Barbados, taking the Kingdom message with them."

WITNESSING IN BUSINESS DISTRICT (MASS.)

"I called at a prominent lawyer's office in the financial district of Boston, and when he found I was one of Jehovah's witnesses he said, 'I have your books and know about your work. Just sit down and relax this hot day and let me do the talking. Tell your people never to get discouraged, for you are doing the greatest work that has ever been done on this earth. The world is full of trouble and sorrow, and when you enter a business office or home with your happy, smiling faces you have left an influence for good there. Why, your very presence in this office does me more good than a sermon any minister could preach.' I remarked here, 'We probably have more friends than we realize.' He gave a chuckle, and replied, 'Friends? You have thousands upon thousands of friends. I know what I am talking about and I know that to be true. The people are watching you. They see your courage and sacrifice and persistence under great opposition and persecution. They see you are actually laying down your very lives for the people and they admire you greatly for it, though you do not know it. Tell your people they are an example to every one of us. We need you and your message of hope and comfort; so keep right on and don't let anything or anybody discourage you. I am very glad you called, and come in again any time and I will be glad to see you.'

"I next called in another lawyer's office, who was reading a pamphlet as I entered. As soon as he saw my books he remarked, 'Now isn't that strange? Here I am reading the court report that I just received of a case of Jehovah's witnesses who were arrested in this state for doing maga-

zine work on the street. I would like to read it to you.' He proceeded to do so. 'I see it states that they did that work without any personal gain. Is that right? It also says they are ordained ministers. How can that be when it takes from four to eight years to graduate from a college and most of these are young people?' I was very glad to explain, and then he asked, 'How long have you been engaged in this work?' When I replied '52 years' he was amazed, and said, 'You mean a lady like you has been doing this work all those years for no personal gain?' He was astonished. 'I have never met or talked with one of Jehovah's witnesses before. I will take all your books, booklets and magazines, as it is just what I want and need, and I will study them. I expect to be in the legislature myself in the fall and I will doubtless be called upon to act in some of your cases. Now, don't forget you have just as much right to come into this office or any home as any minister, priest or rabbi, and no one can rightfully hinder or stop you.' Though I knew that, I was pleased to hear him say it. He thanked me for calling and invited me to come again any time." —Pioneer.

"KINGDOM INTERESTS FIRST" (SOUTH AFRICA)

"I am holding a book study with a lady and her mother. The lady's husband is in the army. She wrote him telling of the joy she gets out of these studies and, of course, quoted scriptures, etc. His reaction was not entirely favorable; in fact, he wrote and said he hoped he was not coming back to a family of religious maniacs. In due course he came home on a month's leave, and was confronted by a wife who had made up her mind as to where she stood, that is, 'Kingdom interests first.' After being told that she was even prepared to give him up rather than lose her opportunity of entering Jehovah's new world, he decided that if it was so important he had better look into the matter himself. He thereafter attended some studies and eventually returned to Egypt, taking a supply of books with him. He now writes from Italy to say that he reads nothing but these books because they are the only source, together with the Bible, of hopeful information of the future. He has also expressed the desire to be immersed as soon as he returns home."

REDEEMING TIME (AUSTRALIA)

"While waiting at the public telephone for a call I was approached by a lady, who said, 'If only I had brought a paper to read; my call won't come through for another hour.' I began speaking to her about world conditions and suggested she might like to read the *Consolation* magazine, which she gladly accepted and began reading. Half an hour later her son arrived, and I noticed her earnestly pointing out to him different parts in the magazine. Then he came up to me and said, 'Excuse me, but you haven't any more of these magazines, have you?' I assured him I had, and after placing six different copies with him I was able to explain a number of points to him about our work. Despite the fact that our calls did not come through for nearly two hours, the time was spent very effectively in Theocratic service, and no one seemed to mind having to wait. A back-call was arranged for."—Special publisher.